

Weekly Bulletin
St. Aloysius and St. Columban Bulletin
15th Sunday in Ordinary Time
July 11/12, 2020

Reading I	Isaiah 55.10-11
Responsorial Psalm:	The seed that fell on good soil produced a hundred fold.
Reading II	Romans 8.18-23
Gospel:	Mathew 13.1-23

ST. ALOYSIUS COLLECTION

July 5 Regular Collection: \$1750 Donation (MNA): \$2000 Operating Expenses: \$120

MASS Intentions:

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 all parishioners
Wednesday, July 15	9:15 a.m.	For all parishioners
Saturday, July 18	4:30 p.m.	(St. Columban) For all parishioners
Sunday, July 19	11 a.m.	(St.Aloysius) For Louise Lortie by George Lemieux

The Transforming Word of God

God's word has transforming power when read, preached and lived. Unlike human word, which is fragile, God's word is always effective because of who God is (Numbers 23:19). 'For God, to speak is the same thing as to do; to promise is the same thing as to fulfill. God's word enables what it says; He speaks the word into existence. When He says "Let there be..." there is. (Unknown author). Today's readings point out this important quality of God's word. They also warn us to be patient and to not be disappointed at the absence of immediate results. They show us that God truly expects a great payoff from His investment in humanity and in the world. He takes care of us and our world with love, patience and forgiveness. Our part is to co-operate wholeheartedly with God for we know that God's investments will not fail.

In the **first reading**, we hear about the great power of God's word as spoken through the Prophet Isaiah. As the rain and snow water the earth and make seed to sprout and grow, so the word of God accomplishes its purpose. God's word is not an empty word; it is a powerful word which brings about the purposes of God. Just as God's word made the first beginning, so it makes the new beginnings. The return of the exiles mentioned in this prophecy will be an everlasting memorial to the power of God's word. The prophecy of Isaiah here goes beyond material fertility; it also speaks of spiritual fecundity; for God will make the people's lives fruitful as He has done for their land. God's plan for us and through us will not be frustrated. In the **second reading**, St

Paul informs the Christians of Rome that God has long-term plans for humans and for their world. He reminds us that just as seeds must fall into the earth and die in order to produce abundant crop, the pain and sufferings God permits in our lives help our redemption. We ought to continue to sow the word of God diligently and suffer for the Lord while waiting for our eternal reward. He urges us to trust God's word and its power to redeem, not just mankind, but also nature, in Christ.

Jesus, as the Son of God, speaks the word of God. This is seen in the authority with which he speaks, unlike the other religious leaders. Jesus commands, he rebukes, he orders. When He speaks, something happens. People who are open to His transforming/creative word are seen to leave his presence changed; something happens to them. In the **Gospel**, we see Jesus speaking a word that is seen to be effective. God is presented as being prodigal, sowing seeds right and left in abundant measure so that we constantly receive the word in our hearts from a merciful and generous sower. But the word of God that Jesus speaks somehow depends on the response of the listeners if it is to be truly effective. This word is like a seed that is sown by Jesus, a seed that depends on the condition of the ground if it is to grow and bear fruit. The passage presents four different soil-types to represent four separate responses people give to God's salvific word.

In the first place, there are hearts as hard as the road surface that is constantly trampled upon, who hear the word without understanding it. Their hearts, like the road surface, do not allow the seed of the word to go through. Then, we have the hearts that are fickle, whose initial enthusiasm for the word cannot withstand trial. They are like a stone covered with a thin layer of soil; the word never takes root in them. Like a seed it germinates quickly but will dry up just as quickly. Thirdly, there are those who hear the word but are overcome by worries about the problems of this world, addiction to evil habits and tendencies; they lose the word due to these preoccupations that are like thorns that stifle the seed of the word. Finally, we have the good hearts, who hear the word, understand it and make it their own and produce abundant fruits through persistence. They have open hearts filled with holiness and humility, are open to the Holy Spirit. This last group of hearers is a model for true Christian discipleship. True discipleship enables the preached word of God to become a fruitful thing. It is not just a word.

Brothers and sisters, the word of God continues to be scattered generously in our time. God still risks His word, hoping that we will take to it, welcome it and make it our own. The questions we need to ask ourselves are: Am I merely hearing God's word without understanding it? Does God's word meet with a hard heart in me? Am I too anxious about money, security, provision for retirement or old age? Is God's word taking root in me? Converting me? Transforming me? Enabling me to sacrifice? And what about the "fruits" that we are being invited to produce: justice and mercy, hospitality for the stranger and immigrant and the sick, the dispossessed, the unborn, the poor etc.? The parable of the sower challenges us to see how deeply the word of God has taken root in our lives, how central God is to the very fabric of our day-to-day life. We should be patient with ourselves. Like all seeds, the word of God takes time to grow. God, the sower knows what it means to plant His word in different people in different situations. It all takes time. The sower understands that he has to wait for the weather, the secret workings of the soil, the slow thrust of life, before he can see the crop emerge. It is important for us to realize that the four

types of soil are to be found in greater or lesser manner, in each of us. It is pertinent to understand this and improve the field, that is, our hearts, so that the word of God may produce good fruits. If we take the time to nourish the word, God will wait on the gradual process. It might even take our whole lifetime. The word of God and our word might become one: that would then be a harvest indeed! Happy Sunday!

St. Aloysius has 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 church has reopened 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 has also begun on Wednesdays 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.

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 Joanisse	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