

**Weekly Bulletin**  
**St. Aloysius and St. Columban Bulletin**  
**16<sup>th</sup> Sunday in Ordinary Time**  
**July 18/19, 2020**

Reading I	Wisdom 12.13, 16-19
Responsorial Psalm:	Lord, you are good and forgiving.
Reading II	Romans 8.26-27
Gospel:	Mathew 13.24-43

**ST. ALOYSIUS COLLECTION**

**July 15** Regular Collection: \$787.65

**MASS Intentions:**

Saturday, July 18	4:30 p.m.	(St. Columban) For all parishioners
Sunday, July 19	11:00 a.m.	(St.Aloysius) For Louise Lortie by George Lemieux
Wednesday, July 22	9:15 a.m.	For all parishioners
Thursday, July 23	11:00 a.m.	(St. Columban) Funeral Mass of Rita McGovern Savoie
Saturday, July 25	4:30 p.m.	(St. Columban) For Karen Young by Anne Bokovay
Sunday, July 26	11:00 a.m.	(St. Aloysius) For all parishioners

**Masks now mandatory to attend Mass**

**Following government direction, as of July 18th, masks will be mandatory in indoor public places. This includes the church therefore, in order to attend Masses on Sundays and Wednesdays you must have a mask to enter. Please bring your own. Masks will only be removed to receive Communion. Thank you for your cooperation.**

**Good and Evil and God's Patience.**

On the 16<sup>th</sup> Sunday of the Ordinary Time, the readings present to us the image of God as a very patient and compassionate God. God is hopeful that the so-called "weeds" among us will be converted. They also advise us against being in a hurry to eliminate the "weeds" among us based on unwarranted and hasty judgement. The **first reading** from the Book of Wisdom presents a picture of a merciful and patient God, rather than the disciplining, strict, angry and punishing God presented in the book of Genesis. There is no one comparable to God whose care is for all people. This reading tries the answer the pressing question: why does God allow the bad to flourish? The author argues that God's moderation is not a result of weakness: His justice, after all, has its source in strength. God exercises leniency and clemency: that is, God can afford to let His enemies live, for they can never prevail, and given time, might repent. God's mercy is heaped on everyone in sight, even on traditional enemies. The Psalm describes God thus: "*Lord, you are good and forgiving.*" The **second reading** tells us that God's Spirit empowers us in our weakness and so we need to be patient with ourselves. When things are not going well, when we do not even know how to pray, when our weakness in whatever form is overcoming us, the Spirit moves in and takes over. The Spirit helps us in our weakness!

**Today's Gospel** contains three parables: The first (the wheat and the weeds) tells us how and why evil co-exists with good in the world and how we should treat the evil ones. The second (the mustard seed) and the third (the yeast) explain to us how God's kingdom or His rule grows in human heart and human lives from a very small beginning, by the power of the Holy Spirit. The parable of the wheat and the weeds which is mainly my attention in this reflection is an agricultural parable with allegoric interpretation. In this parable Jesus teaches us that we are the field of God; the ground He works as well as the plants He nurtures. We are the people God rests His hope upon and the people in whom He plants good seeds. We are the congregation He anoints with the Holy Spirit. The scandal of God's patience and forbearance with wrong doers appears in this gospel parable. Jesus presents in this parable a wise and patient God who allows the good and the evil to co-exist in the world so that the evil ones may come to conversion before their time ends to avoid God's punishment. "*Let the wheat and the weeds grow together till the harvest time*". The householder is worried that uprooting the weeds will endanger the wheat.

God gives us all (sinners) ample time to repent and, with His grace, change our lives. He calmly recognizes that there is evil in the world, but He sees that evil is no excuse for the good people not to do good with the power of God at their disposal (Kadavil, T). Through this parable Jesus calls us to be patient with those who fail to meet the high ethical standard expected of a Christian. There is much good in our world. But along with the good we cannot ignore the presence of evil. We find it difficult to reconcile the presence of evil especially when we see the good we try to do being frustrated by the evil persons in our midst. The parable of the wheat and the weeds gives us an insight into the manner in which Jesus would like us to view the problem of evil. It teaches tolerance, patience and willingness to open ourselves to God's love more and more.

This message is something that Jesus Himself lived throughout His ministry. He reached out to all sorts of people, mixing with whores, priests, crooks, scribes, politicians, children, and tax-collectors, etc. Jesus knew that all communities are a mixture of the good and bad, the crooked and the cracked; and that it is not always easy to tell which is which. We may not be able to wish away altogether evil from the face of the earth but this should not frustrate us or stop us from doing good. While we must confront evil, we must continue to do good. We however have no authority to pronounce the final judgement on anyone. The last word cannot be said about anyone until death, and then it is God's part, not ours to say it. St Paul underlines this same point when he says to the Corinthians: "*There must be no passing of premature judgement. Leave that until the Lord comes.*" (1Cor. 4:5). Those of us, who do good despite the obstacles thrown in our path, will never go unrewarded. Those who do evil with impunity will finally incur the wrath of God. God is indeed patient as He puts up with the malice in us. But He is the God of justice who rewards the faithful and punishes the unrepentant wicked.

Like Jesus, St Paul, was aware that we can get it terribly wrong about people. There might be another story, another perspective, another time which we do not know about. Paul himself got it terribly wrong about Jesus when he persecuted His followers. But he changed from being a real weed to a real apostle of Jesus, even though some people thought that the last word has been said about him. If the final judgement is precisely that – final – the good hope is that there will be some changes before then. The 'weeds' may transform into 'wheat.' That hope should never be denied anyone. May God give us the gift of patience with Him and with one another. May He grant us the gift of positive transformation of our lives for His own glory and our salvation. 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](mailto: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**

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