

18th Sunday in Ordinary Time – Aug 1, 2021

ST. MARY PARISH

WEEKDAY MASSES

Tue. Aug 3 - 7:00 p.m. Jose & Clotilde Arruda Req'd by Cesar & Emi Arruda
Wed. Aug 4 - 9:00 a.m. Braedon Coburn by Adell Mueller
Thur. Aug 5 - 9:00 a.m. Jim Gorman Req'd by Myrtle Gorman & Family
Fri. Aug 6 - 9:00 a.m. Louis Williams Req'd by Elaine & Dwight Rundle
Sat. Aug 7 - 4:00 p.m. Loretta Caughlin Req'd by Elsie McAsey
Sun. Aug 8 - 9:00 a.m. The People of the Parish

LECTORS

Sat. Aug 7 - 4:00 p.m. Pauline Mills
Sun. Aug 8 - 9:00 a.m. Emma Westendorp

CONFESSION only by appointment, call Fr. Mike at: 519-323-1054 ext. 7

ST. THOMAS, Harriston

Sat. Aug 7 - 5:30 p.m. The People of the Parish

ST. PETER'S, Ayton

Sun. Aug 8 - 11:00 a.m. Repose of the souls of Loretta & Jim Muurray Req'd by Mary Pavkeje

Every consecrated host is made to burn itself up with love in a human heart. - St. John Mary Vianney

DIOCESAN CALENDAR

Mon. – Most Rev. A. Tonnos **Tue.** – Rev. P. Vellimoozhayil, S.J.
Wed. – Catholic Teachers **Thurs.** - Rev. E. Hampson
Fri. – Transfiguration of the Lord **Sat.** – Rev. J. Curtin

Vocation

“And all ate and were filled.” Are you fulfilled? If God is calling you to serve him as a priest, contact Fr. Michael King, Vocation Director, Diocese of Hamilton at 905-528-7988 or email: vocations@hamiltondiocese.com

Sacrament of Reconciliation and The Anointing of the Sick

are available by appointment. The Sacrament of Anointing of the Sick is best celebrated at the onset of a serious illness and with family present. Please contact Fr. Mike at the Parish Office if you or a family member has need of these sacraments.

The Pope's Prayer Intention for Aug. 2021

The Church

Let us pray for the Church, that she may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel.

Transfiguration of the Lord



Fri Aug 6, 2021

This Sunday's Readings

First Reading

Exodus 16:2–4, 12–15

The Lord feeds the Israelites with manna.

Responsorial Psalm

Psalm 78:3–4, 23–24, 25, 54

A song of praise to God for his deeds to Israel.

Second Reading

Ephesians 4:17, 20–24

Christians become a new creation in Christ.

Gospel Reading

John 6:24–35

Jesus teaches the crowds that he is the “bread of life.”

Background on the Gospel Reading

After the feeding of the multitudes, the disciples leave in a boat and Jesus follows them. The disciples are said to be terrified by what they see. Jesus reassures them and rejoins them. In today's Gospel, we learn that the crowd has noticed the departure of Jesus and his disciples and so

seeks them out in Capernaum. In the dialogue that follows between Jesus and the crowds, Jesus unfolds for us the gift of himself that he gives in the Eucharist.

In today's Gospel, there are four exchanges between Jesus and the crowd. In the first, the crowd, having followed Jesus to Capernaum, asks a very matter of fact question: “Rabbi, when did you get here?” Jesus replies by naming their motivation in pursuing him. They have been fed. Jesus acknowledges this, yet challenges them to see beyond the fulfillment of their material needs. The crowds have followed Jesus because they have been fed. They ought to be seeking out Jesus because he can give them eternal life.

As the second dialogue begins, it seems that the crowd might be on their way to accepting Jesus and his mission. They ask: “What can we do to accomplish the works of God?” Jesus replies that they must have faith in the one sent from God. But in the third dialogue, the crowd reveals their inability to see Jesus' true identity. They ask Jesus for a sign so that they might know that Jesus is from God. How strange this sounds since Jesus has just fed more than 5000 people. What more is expected? But the crowd cannot see beyond the surface of the sign. They show this in their interpretation of the sign that came from Moses. In their description, they identify Jesus with Moses, as if to say, as Moses gave the people manna in the desert, give us a sign so that we will know that you are from God. They are looking to identify a prophet without realizing that God is standing before them. Jesus corrects their misinterpretation, saying that the manna received by their ancestors came from God. As God fulfilled their ancestors' needs in the desert, so God has provided them with food for eternal life. In the bread that they have received from Jesus, they have received physical nourishment and also spiritual nourishment. Jesus wants the crowd to see beyond the surface to the One who provides true nourishment.

The conclusion of the dialogue reveals the crowd's blindness. They ask for what Jesus has just told them they have found: “Sir, give us this bread always.” Jesus answers plainly that he himself is the Bread of Life they seek. Jesus himself is the Bread of Life who will satisfy every hunger and thirst. This is the first of several such statements found in John's Gospel. We understand these better when we remember that God revealed his name to the people of Israel as “I am,” as Yahweh. Jesus is now claiming this name for himself. In the weeks ahead, we will see the offense that this gives to the people.

<https://www.loyolapress.com>

The Holy Eucharist is like a divine storehouse filled with every virtue; God has placed it in the world so that everyone may draw from it. – St. Peter Julian Eymard

PRINCIPLES OF CATHOLIC SOCIAL TEACHING:

Number 2: THE COMMON GOOD

The common good means achieving the conditions that make it possible for all to come to their full potential as persons and to become all that God intends them to be. Simply stated, it means “all for one, one for all.” From the principle of the common good flow the following: Right to the goods of the earth for all; Right to private property and its social function. Preferential option for the poor and their needs. Care for the environment; and Promotion of peace.

Care for the environment and religious freedom are of increasing concern for the common good. “Care for the environment represents a challenge for all of humanity. It is a matter of a common and universal duty, that of respecting a common good.”(Comp. Soc.Doct.466) The Vatican Council stated: “It is imperative that no one would indulge in a merely individualistic morality. The best way to fulfill one's obligations of justice and love is to contribute to the common good according to one's means and the needs of others, and also to promote and help public and private organizations devoted to bettering the conditions of life.”

“To each person is given the gifts of the Spirit for the common good” (cf. 1 Corinthians 12:7)

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Care, Healing and Resilience during Covid-19

Caused you worry and stress for months now? Made you worry that we may not be through this yet? Created a feeling of anxiousness in other areas of your life? Unsurpassed feelings of stress over your home/ community/ workplace?

Join the Diocese of Hamilton for Zoom session on Wed. Aug 4th from 1:30- 2:30p.m. Presented by Mrs. Teresa Hartnett, Director, Family Ministry Office.

To register, call Lena at 905-528-7988 ext.2249 or online hamiltondiocese.com/events