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Welcome to

www.lourdes-cardiff.com

*Our Lady of Lourdes (Cardiff) St. John Vianney (Highland Grove)
St. Mary (Chandos)*



SACRAMENTS

Holy Eucharist

Saturday: 4:30 PM (Highland Grove)
Sunday: 9:00 AM (Chandos)
11:00 AM (Cardiff)

Weekdays: Please refer to the schedule in the Bulletin

Reconciliation: 30 minutes before weekend Masses

Baptism: by appointment

Marriage: first appointment at least 6 months prior to wedding date.
All couples are required to attend Marriage Preparation Sessions

Anointing of the Sick and Communion for Shut-Ins

Please call the office at 613--339-2852

Devotions:

Rosary: before weekend Masses in all churches.

Adoration/Benediction: First Fridays 11:00 AM (Cardiff)
First Saturdays 5:30 PM (Highland Grove)

Mother of Perpetual Help Novena: Wednesdays 11:00AM (Cardiff)

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New to the Parish? Please fill out and drop this form into the offertory basket

Name: _____

Mailing Address: _____

Telephone: _____ **E-Mail:** _____

PLEASE REMEMBER OUR LADY OF LOURDES PARISH IN YOUR WILL

Bishop Daniel Miehm

1-705-745-5123

www.peterboroughdiocese.org

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Deacons: Rev. Mr. John Cannon

Rev. Mr. Tom Welsh

twelsh@sympatico.ca

Bookkeeper: Susan Pearson

Parish Council:

Sandy Cole Robert Spurrier

John and Anna Chapman

Gary and Joanne Burroughs

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Gary Burroughs

Jim Whelan Eufemia Abad

Screening Committee:

Sharon Steel Gene Telka

Advertising :

Joanne Burroughs Brenda Bowen

Bible Study (seasonal): Deacon John

Vatican Information Service (VIS):

www.visnews.org

St. Mary's Cemetery Board

Anna & John Chapman 705-656-3791

**THE MOST HOLY TRINITY SUNDAY (cycle C)
JUNE 16, 2019**

MASS INTENTIONS FOR THIS WEEK

Day	Location	Time	Intentions	Donors
Sat. 15	Highland Grove	4:30 PM	Souls in purgatory	
Sun. 16	Chandos	9:00 AM	Souls in purgatory	
		11:00 AM	People of the parish	
Mon. 17		No Mass	Fr vic day off	
Tue. 18	Highland Grove	7:30PM	Mass without intention	
Wed. 19	Cardiff	11:00 AM	Mass without intention	
Thur. 20	Chandos	11:00 AM	Mass without intention	
Fri. 21	Cardiff	12:10 PM	Mass without intention	
Sat. 22	Highland Grove	4:30 PM	Souls in purgatory	
Sun. 23	Chandos	9:00 AM	Souls in purgatory	
	Cardiff	11:00AM	+ Tom Elliott	Joanne & Gary Burroughs

Weekly Financial Report	
JUNE 09, 2019	
Cardiff	\$701.00
Highland Grove	\$270.00
Chandos	\$635.00
Total	\$1606.00
PAP April 30	\$860.00
PAP MAY 15	\$585.00
PAP May 30	\$685.00
Priests Benefit Fund	\$429.00
Furnace/heating	\$170.00.

Lectors			
Date	H. Grove	Chandos	Cardiff
	Sat. 4:30 PM	Sun. 9:00AM	Sun. 11:00 AM
June 15/16	Stan	Sharon	Kim
Jun 22/23	Gary	Frances	Shelagh/Theresa
Jun. 29/30	Katie	Carm	Kim
July 6/7	Katie	Gene	Theresa
July 13/14	Dave	Sharon	Gary

THANK YOU FOR YOUR GENEROSITY!!!

Give a gift of a Mass for someone's birthday, wedding or death anniversaries, to someone who is ill or undergoing surgery. What better way to show your gratitude to Him than offering a Holy Mass for such intention. Kindly approach and talk to Fr. Vic after Mass. Suggested offering is \$20.00 only.

Readings Next week (June 23, 2019)

Genesis 14:18-20; 1 Corinthians 11:23-26; Luke 9:11b-17
Background on the Gospel Reading

Today, the second Sunday after Pentecost, we celebrate a second solemnity, which marks our return to Ordinary Time. Today is the Solemnity of the Most Holy Body and Blood of Christ. At one time, this day was called *Corpus Christi*, Latin for "the Body of Christ." In the most recent revision of the liturgy, the name for this day is expanded to be a more complete reflection of our Eucharistic theology. The feeding of the 5,000 is the only one of Jesus' miracles to appear in all four Gospels. Luke places it between Herod's question, "Who is this about whom I hear such things?" and Peter's response to Jesus' question about who he thought Jesus was: "You are the Messiah of God." In Luke the feeding is not the result of Jesus' compassion for the crowd but is instigated by the disciples. They wanted Jesus to send the crowd away to town. Instead Jesus tells the disciples to give them some food on their own. The passage is meant to remind us of two feedings in the Old Testament: the feeding of the Israelites in the desert and Elisha's feeding of 100 people with 20 loaves in 2 Kings 4:42-44. It is also connected to the institution of the Eucharist. As in the Last Supper accounts in Matthew, Mark, and Luke and in Paul's account in 1 Corinthians 11:23-24, Jesus takes bread, looks up to heaven, blesses the bread, breaks it, and then gives it to the disciples. In using this exact language, Luke is reminding his readers that in this miracle Jesus is doing more than feeding hungry people as God did for the Israelites and the prophet Elisha did as well. The bread he gives is his body, which he will continue to give as often as the community breaks bread in remembrance of him in the Eucharist.

Please pray for the sick:

Philip Hughes, Anne McCarthy, Brian Dietrich, Tammy Willis, Charlene Ashmore, Nick Novakowski, Kevin Ralph, Robert Cadeau, Sr. Bernadette OSullivan, Maeve Moloney, Violete OBrien, Jill Wright, Rhys Telka, Scott McKenzie, Jane Tsagrinos, Fr. Bart Burke, Isabel York, Alice Telka, Anne Carr, Sandra Hickey, Noreen Howe, Fiory Sarueda, Sr. Adelina

Cabaraban, Sr. Bernadina Aguilon, Sr. Consolata Manding, Ella Richard, Emilee Callzonetti, Peter Malloy, Pierre Longevin

CATECHISM IN A YEAR 29. Why is there no contradiction between faith and science? Though faith is above reason, there can never be a contradiction between faith and science because both originate in God. It is God himself who gives to us the light both of reason and of faith. *"I believe in order to understand; and I understand, the better to believe."* (St. Augustine)

30. Why is faith a personal act, and at the same time ecclesial? Faith is a personal act insofar as it is the free response of the human person to God who reveals himself. But at the same time it is an ecclesial act which expresses itself in the proclamation, "We believe". It is in fact the Church that believes: and thus by the grace of the Holy Spirit precedes, engenders and nourishes the faith of each Christian. For this reason the Church is Mother and Teacher. *"No one can have God as Father who does not have the Church as Mother."* (St. Cyprian)

MANY THANKS for your generous donations to the Priests' Benefit Fund which amounted to \$429.00.

THERE WILL BE a second collection starting June 15/16 weekend until the last weekend of August to raise funds for the new furnace of Cardiff church. I sincerely count and appreciate your financial support in this project. Should you decide to use an envelop marked "heating" for tax deduction purposes, they are available at the entrance of the church. Thank you. Fr vic

FOOD BANK: As we gather around the table of the Lord every Sunday let us all remember the hungry families especially in our faith community by bringing regularly a couple of non-perishable food items. A bin is provided at the entrance of the church.

COUNTERS:

June- 23—Doug & Brenda June 30- Evelyn & Eleanor
July 7—John & Sandra July 14- Joanne & Gary
July 21—Evelyn & Eleanor July 28—Dough & Brenda

SEE WHAT'S HAPPENING!!!!!!

July 18 (Thur.) Cemetery Mass @ Chandos—11:00AM Bishop Miehm presiding

August 25 (Sun) Pot Luck Lunch @ Chandos—12Noon

Sept. 14 (Sat) 10:am—4:00pm Open Doors—Cardiff R.C. Church & Highland Grove R.C. Church

Sept 15 (Sun.) 10:00AM—2:00PM "Open Doors" Cardiff R.C. Church

Sept. 2 -Oct 10—Fr Vic on vacation (home Philippines)

Nov. 2-6—Parish Mission @ Cardiff—Fr. Eugene O'Reilly

CATHOLICS AND INTERCOMMUNION

Intercommunion, the reception of the Eucharist in the Catholic Church by non-Catholic (or reception by Catholics in other Christian churches) is a very touchy subject.. Many Catho-

lics who have a non-Catholic spouse or who have friends of other Christian traditions often perceive that an injustice is being perpetrated and that Catholic limitations on intercommunion are contrary to the nature of the Gospel's teaching of love and acceptance. Why then are non Catholics asked not to receive the Eucharist at Mass?

The reason behind the Catholic Church's limitations on intercommunion are generally misunderstood. Quite often it is assumed that only Catholics are morally worthy to receive the Eucharist, while those who are not Catholic are unworthy because they are of another Christian denomination. This is not really the case. The rationale behind the Catholic Church's limitations on intercommunion is not based upon moral or religious superiority. There are many believers who are perhaps morally or religiously better Christians than nominal Catholics. But that is not what is at stake in intercommunion. The Catholic discipline of not practicing intercommunion is based upon a theology of the Eucharist: what it is, what it signifies and what it effects.

It is clear from the New Testament and early Christian literature that the celebration of the Eucharist, the breaking of the bread, was part and parcel of the newborn Church's self-understanding. In Luke's description of the first Christian communion (Acts 2:43-47), it is clear that the common life, prayer and the Eucharist were the mainstay of the infant Church; that link between community life and the Eucharistic celebration is not insignificant. Justin Martyr, a convert to Christianity writing about 60-70 years after the evangelist Luke, lays down 3 prerequisites for admission to Eucharistic communion: baptism, acceptance of basic Christian doctrine and a moral lifestyle. Justin further emphasizes the importance of what the later tradition would prefer to as "real presence". The Eucharist is not to be received as ordinary bread and wine, but as the flesh and blood of Jesus, who himself took flesh for our salvation.

Symbol vs. Real Presence

Many Christian denominations do not, in fact, share the same understanding of the Eucharist which Catholicism holds, teaches and celebrates. Some view communion simply as a symbol and memorial of what Jesus has done for us. While such ideas about symbol and memorial may be quite well intentioned, they are ultimately insufficient.

Catholicism maintains that the Eucharist is more than a symbol; it is a special kind of sign which effects or brings about what it symbolizes (that is, in fact, what the word sacrament means). Jesus Christ in the words of the Council of Trent is truly present "body, blood, soul and divinity," under the appearance of bread and wine. The Mass is also more than a memorial meal. It is a re-presentation of the Paschal (from the Greek word for Easter) Mystery: all the power and promise of Christ's life-giving death and resurrection are made present and available to us through the celebration of the Eucharist. But doctrinal differences regarding the Eucharist are not the sole obstacle to intercommunion. (to be cont...)

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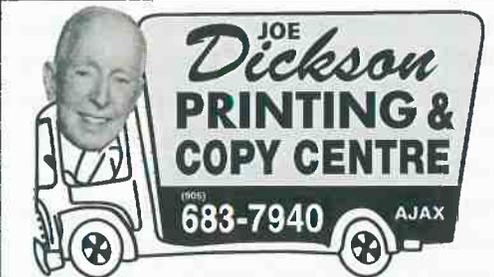
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