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Tel: 613-339-2852

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

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1-705-745-5123

www.peterboroughdiocese.org

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Deacons: Rev. Mr. John Cannon

Rev. Mr. Tom Welsh

[\(twelsh @ sympatico.ca\)](mailto:twelsh@sympatico.ca)

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www.visnews.org

St. Mary's Cemetery Board

Anna & John Chapman 705-656-3791

SIXTH SUNDAY OF EASTER (YEAR B)

MAY 09, 2021

MASS INTENTIONS FOR THIS WEEK

Day	Location	Time	Intentions	Donors
Sat. 08			+Doug Bowen	Gary & Joanne Burroughs
Sun. 09				
	Cardiff		For the People of the parish	
Mon. 10	Cardiff		No mass	
Tue. 11	Cardiff		+Doug Bowen	Gary & Joanne Burroughs
Wed. 12	Cardiff		Intention of Jack & Mary Hughes	Sandy Cole
Thu. 13	Cardiff		+deceased classmates/friends	Peter McEnery
Fri. 14	Cardiff		+ deceased classmates/friends	Peter McEnery
Sat.15	Cardiff		+Doug Bowen	Joanne & Gary Burroughs
Sun. 16				
			For the People of the parish	

Weekly Financial Report

MAY 02, 2021	
Highland Grove	\$230.00
Chandos	\$
Cardiff	\$
Total (Offertory)	\$230.00
	\$
Donation	\$100.00
	\$
PAP March 30	\$1270.00
PAP April 15	\$1470.00

Lectors

Date	H. Grove	Chandos	Cardiff
	Sat. 4:30 PM	Sun. 9:00AM	Sun. 11:00 AM
	David H.	Carm C.	Sandy C.
	Katie B.	Sharon	Gary B.
	Gary B.	Frances P.	Teresa P.
	Melissa B.	Gene T.	Brenda
	David H.	Carm C.	Sandy C.

Please pray for the sick:

Philip Hughes, Nick Novakowski, Kevin Ralph, Robert Cadeau, Rhys Telka, Scott McKenzie, Jane Tsagrinos, Fr. Bart Burke, Anne Carr, Sandra Hickey, Noreen Howe, Fiory Sarueda, Sr. Bernadina Aguillon, Sr. Consolata Manding, Ella Richard, Emilee Callzonetti, Peter Malloy, Pierre Longevin, Amelia Vargas, Dennis

Hendricks, Eleanor Cadeau, Hermance Therrien, Leelani Tan, Loreta Cook, Adelaine Diaz, Sally Rayes, Sr. Rosangela Ronda, Stella Glen, Luming Lontok, Liliana Quatroccioci, Rodolfo No-blezada, Carmelita Faelnar, Shannon Reid, Jim Whelan, infant Georgia vanderZalm, David & Andrea

Readings Next Week (MAY 16, 2021) ASCENSION OF THE LORD

Acts of the Apostles 1:1-11

Jesus is taken up to heaven in the presence of the apostles.

Ephesians 1:17-23 or Ephesians 4:1-13 (shorter form: Ephesians 4:1-7,11-13)

God raised Jesus from the dead and seated him at his right hand.

Mark 16:15-20

Jesus is taken to heaven, and the disciples go forth to preach as Jesus commanded.

Background on the Gospel Reading

Today is our liturgical celebration of the Ascension of the Lord, when Jesus was taken to heaven on the fortieth day after Easter. In Cycle B, our Gospel is taken from the conclusion of the Gospel of Mark. Scholars have long noted some irregularities about the ending of Mark's Gospel. There is a natural break in the story line at verse 8, when Mark's report of the discovery of the empty tomb comes to an abrupt conclusion. This verse reports that the women were so frightened by what they had seen at the tomb that they told no one. This may be the original ending of Mark's Gospel, but it is also possible that the more complete ending has been lost.

Some manuscripts of Mark’s Gospel, written between the fourth and ninth centuries, include what scholars have termed the Shorter Ending. This is often printed in our Bibles for reference. This ending indicates that the women told their story to Peter’s companions. Scholars believe that this ending is not original to Mark. They theorize that this ending was added by copyists who sought to resolve the original abrupt ending at verse 8. Other early manuscripts include a Longer Ending that scholars also believe was written by someone other than the Evangelist. Nonetheless, quotations from this Longer Ending are found in the writings of the early Church Fathers, and it was accepted at the Council of Trent as part of the canonical Gospel of Mark. Our Gospel for today’s celebration of the Feast of the Ascension is taken from this Longer Ending. There are similarities in the reports of Jesus’ Ascension found in the Synoptic Gospels—Mark, Matthew, and Luke. In each case, Jesus assigns his disciples the task of proclaiming the gospel message to the entire world. There are also notable distinctions. In the Gospels of Mark and Matthew, the disciples are sent by Jesus to baptize and to preach. In Luke’s Gospel, however, the commission to baptize is absent. Instead, Jesus directs the disciples to return to Jerusalem to await the fulfillment of his promise to send them the Holy Spirit. Curiously, only the Gospels of Mark and Luke actually report Jesus’ ascension into heaven. Matthew’s Gospel concludes with Jesus’ promise to remain with his disciples forever. Only the Gospel of Mark notes that Jesus ascended to sit at the right hand of God. In noting this, Mark teaches that Jesus’ ascension affirms the glory Jesus received from God after his death and Resurrection.

Even if this ending to Mark’s Gospel was written by someone other than the Evangelist, in the commission that Jesus gives to his disciples, there are elements that are quite typical of Mark’s Gospel. The signs that will accompany belief in Jesus are as vivid as the action performed by Jesus during his ministry. Those who believe in Jesus will be empowered to do what Jesus himself has done. During his ministry, Jesus sent his disciples to preach, to heal, and to drive out unclean spirits. Now they are sent again to do these things and more. From his place with God in heaven, Jesus helped his disciples, and he continues to help us as we try to live as his followers.

The Roman Catholic Diocese of Peterborough has a You Tube channel. The Sunday Mass will be live-streamed from the Cathedral of St. Peter-in Chains starting at 5:00 pm on Saturday until further notice. The Masses will be available thereafter on the You Tube channel. Let us continue to care for and look after one another’s good health.

CATECHISM IN A YEAR

Why do we believe in only one God?

We believe in only one God because, according to the testimony of Sacred Scripture, there is only one God and, according to the laws of logic, there can be only one.

If there were two gods, then the one god would be a limit on the other; neither of the two would be infinite, neither one perfect; in these respects neither of the two would be God. Israel's fundamental experience of God is: "Hear, O Israel: The Lord our God is one Lord" (Deut 6:4). Again and again the prophets exhort the people to abandon their false gods and to convert to the one God: "For I am God, and there is no other" (Is 45:22).

Why does God give himself a name?

God gives himself a name so as to make it possible to address him. God does not wish to remain incognito. He does not want to be revered as a "higher being" that is merely sensed or surmised. God wishes to be known and to be called upon as someone real and active. In the burning bush God reveals to Moses his holy name: Yhwh (Ex 3:14). God makes it possible for his people to address him, but he still remains the hidden God, the present mystery. Out of reverence for God, the name of God was not (and is not) spoken in Israel; the title *Adonai* (Lord) is substituted. This same word is used by the New Testament when it glorifies Jesus as true God: "Jesus is Lord!" (Rom 10:9). (YOUCAT questions 30-31)

BRIEF REFLECTIONS OF THE LATE CARDINAL FRANCIS XAVIER NGUYEN VAN THUAN (He was imprisoned for 13 years. During his nights in prison, he wrote encouraging messages to his people. These brief reflections, scribbled on scraps of paper were smuggled out of prison, copied by hand and circulated within the community to console and strengthen them.)

“Peace depends of victory and victory depends on struggle. If you desire peace, you will have to fight continuously.”

“Your “weapons” in this struggle are meditations, self-denial, the sacraments, the rosary and recollection. Your allies are Mary, Joseph, the angels, your patron saints and your spiritual director. Unless you gradually drop your weapons or betray your allies, your victory is assured.”

“If you stand on the top of a tall building and look down onto the street below, you will see streams of people running in all directions—fighting and quarreling with each other, frantically rushing around in circles, all for the sake of love of money, ambition, competition. Only when we throw as much of ourselves into the work of God without any fear will we have a faith that is alive and a passionate apostolic spirit.”

“HAPPY MOTHER’S DAY!!!! “HAPPY MOTHER’S DAY !!!!!

Because they have no reservations at a busy restaurant, my elderly neighbor and his wife were told there would be a 45 minute wait for a table. “Young man, we’re both 90 years old,” the husband said, “We may not have 45 minutes.” They were seated immediately.

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