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Welcome to Our Parish



Our Lady of Lourdes
2761 Monck Rd.
Box 10

Cardiff, ON K0L 1M0
phone: 613-339-2852

web: <http://lourdes-cardiff.ca>

email:

office@ladyoflourdescardiff.ca

ourladyoflourdes@bellnet.ca

Mass (Sunday) 11:00 am

Sacraments

Weekday Masses

Please refer to the schedule in the bulletin

Baptism

by appointment

Reconciliation

30 minutes before weekend Masses

Anointing of the Sick & Communion for Shut-Ins

Please call the office 613-339-2852

Marriages

First appointment at least 6 months prior to wedding date
Couples are required to attend Marriage Preparation session

Devotions

Mother of Perpetual Help Novena

Wednesday 11:00 AM (Cardiff)

Eucharistic Adoration / Rosary / Benediction

First Fridays 11:30 AM (Cardiff)

First Saturdays 5:30 PM (Highland Grove)

Directory

Bishop Daniel Mieh

1-705-745-5123

www.peterboroughdiocese.org

Pastor

Fr. Darlington Oparaike

frdarlingtonoparaike@peterboroughdiocese.org

Deacon

Deacon Tom Welsh twelsh@sympatico.ca

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Susan Pearson 705-488-2222

office@ladyoflourdescardiff.ca

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St. John Vianney Mission Church

5408 Loop Rd.

Highland Grove, ON K0L 2A0

Mass (Saturday) 4:30 pm



St. Mary's Mission Church

680 Clydesdale Rd.

Apsley, ON K0L 1A0

Mass (Sunday) 9:00 am

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**SEVENTEENTH SUNDAY IN ORDINARY TIME (YEAR B)
JULY 28TH, 2024
MASS INTENTIONS FOR THE WEEK**

DAY	LOCATION	TIME	INTENTIONS	DONORS
Sat. 27	Highland Grove	4:30PM	For the people of our parish	
Sun. 28	Chandos	9:00AM		
	Cardiff	11:00AM	For the intentions of Joan Richburg	Peter Penlington
Mon. 29				
Tues. 30	Highland Grove	7:00PM	+Damain Smullen	
Wed. 31	Cardiff	11:00AM	+Damain Smullen	
Thurs. 1	Cardiff	11:00AM	+Damain Smullen	
Fri. 2	Cardiff	11:00AM		
Sat. 3	Highland Grove	4:30PM		
Sun. 4	Chandos	9:00AM		
	Cardiff	11:00AM		

WEEKLY FINANCIAL REPORT	
July 21 ST , 2024	
Highland Grove	\$475.00
Chandos / Apsley	\$425.00
Cardiff	\$238.00
Total	\$1,358.00
Mass Stipend	\$20.00
Diocesan Appeal	\$225.00
POP July 15	\$1255.00
POP July 30	\$2,150.00
Donations	\$2,505.00

LECTORS			
Date	H. Grove	Chandos	Cardiff
	Sun. 4:30PM	Sun. 9:00AM	Sun. 11:00AM
July 20/21	Gary B.	Joanne H.	Theresa P.
July 27/28	Melissa B.	Gene. T	Pat E.
August 3/4	Brenda B.	Sharon C.	Peter P.

Pray for those in need of healing and good health:

Philip Hughes, Nick Novakowski, Rhys Telka, Jane Tsagrinis, Eileen Carr, Ella Richard, Emilee Calzonetti, Pierre Longevin, Eleanor Cadeau, Hermance Therrien, George Chennette, Shannon Reid, Megan Connelly, Dan, Claudette Wilkinson, Ely Wisniewski, Al & Laura Quinn, Theresa Yaskolski, Even Marshall, Danny Wanless, Kenneth Breen, Dr. Peter McEnery, Fr. John Albao, Marilyn Grisdale, Francisca Poblete, Rosie Welsh, Frank Schumach, Martina Wright, Joan Richburg

Please use this email address for e-transfers:
office@ladyoflourdescardiff.ca

DATES TO REMEMBER

Eucharistic Adoration/Rosary/Benediction this Friday August 2nd in Cardiff at 11:30AM

First Saturday Eucharistic Adoration this Saturday August 3rd in Highland Grove after 4:30pm Mass.

BIRTHDAYS FOR JULY: Linda Mehan (6th), Maurice Villeneuve (8th), Ann Carr (9th), Alison Welch (9th), Henry Dickinson (10th), Samuel Burroughs (11th), David Hayes (17th), Carolyn Accardi (20th), Jim Verhoeven (21st), Brenda Bowen (29th), Nancy Crawford (30th). Happy birthday and many more fruitful years ahead!

WEDDING ANNIVERSARIES FOR JULY: Frances/Bernard Ironside (3rd), Ryan/Melissa Quinn (5th), Gerard/Jessica Valles (24th). Congratulations and more lover power ahead!

I wish to thank everyone for your commitment and generosity, and for donating generously towards our unexpected expenses. May God bless and reward you all. Amen

READINGS FOR THE 17TH SUNDAY IN ORDINARY TIME (B)

First Reading: 2 Kings 4:42-44.

Responsorial Psalm: Psalm 145:10-11,15-16,17-18

Second Reading: Ephesians 4:1-6

Gospel Reading: John 6:1-15:

Background on the Gospel Reading

Through most of Lectionary Cycle B, our Sunday Gospel readings are taken from the Gospel of Mark. Over the past two Sundays, we heard how Jesus sent his disciples to share in his mission. If we were to continue reading Mark's Gospel, we would next hear his report of how Jesus feeds the crowds in the miracle of the multiplication of the loaves and fishes. Our Lectionary, however, leaves Mark's Gospel for the next several weeks and instead presents this event from the Gospel of John. In John's Gospel, Jesus' multiplication of the loaves and the fishes is presented as a sign of his authority and divinity. Jesus interprets the meaning and significance of this miracle as a sharing of his Body and Blood. This chapter is sometimes called the "Bread of Life Discourse."

In many important ways, John's Gospel uses the miracle of the multiplication of the loaves and fishes to teach about the Eucharist. Like the Last Supper, this miracle is said to have occurred near the time of the Jewish feast of Passover. (In John's Gospel three Passovers are identified.) Jesus' language is similar to the language he used at the Last Supper as reported in the Synoptic Gospels. John's description of this event also anticipates the Messianic banquet of heaven, as the crowd reclines and all hungers are satisfied with abundance. This connection is further amplified by the response of the crowd, who wants to make Jesus a king. John is teaching us that each time we celebrate the Eucharist, we are anticipating the eternal banquet of heaven.

Recall that John's Gospel tells the story of the Last Supper differently than the Synoptic Gospels. Instead of describing the meal and Jesus' actions with the bread and cup, John describes how Jesus washed his disciples' feet. We hear this Gospel when we remember the Last Supper on Holy Thursday.

In both stories about the Eucharist—the washing of the disciples' feet and the multiplication of the loaves and the fishes—the Gospel of John teaches us that the Eucharist is an action. Our word Eucharist is taken from the Greek language and describes an action: "to give thanks." In the Eucharist we are fed by Jesus himself, and we are sent to serve others. John's Gospel notes the detail that the bread blessed and shared with the crowd are barley loaves. This is the food of the poor. It reminds us that God feeds and nourishes us, fulfilling our physical needs as well as our spiritual ones. In the Eucharist, we are sent to serve the poorest among us.

The story of the multiplication of the loaves and the fishes recalls a particular aspect of the Mass. In this miracle, Jesus transforms a young boy's offering of five barley loaves and two fish. In the offertory at Mass, we present the fruits of our labors, represented by bread and wine. These gifts, given to us first by God as grain and fruit, are returned to God in our offering of thanksgiving. God in turn transforms our gifts, making this bread and wine the very Body and Blood of Jesus. We also offer ourselves in this exchange, and we, too, are transformed by the Eucharist. (Loyola Press)

KNOW YOUR FAITH

IS PURGATORY IN THE BIBLE?

The writer of 2 Maccabees praises the offering of prayers and sacrifices for the dead (see 12:38-46). Why do the departed need such assistance from us? So that their sins "might be fully blotted out" (12:42).

The final destiny of the redeemed is to live in heaven eternally with God, where "we shall be like him, for we shall see him as he is" (1 Jn 3:2). Since God is holy, to be like him we, too, must be holy (see Mt 5:48). Without that holiness, "no one will see the Lord" (Heb 12:14), for "nothing unclean will enter" the glory of heaven (Rv 21:27).

Nevertheless, few people, even among devout Christians, are fully cleansed of sin and its effects when they die. And God will not reject any penitent sinner, even one who has been notoriously wicked yet repents at the last moment before death (see Lk 2:39-43). How, then, can we enter heaven immediately at death if we aren't yet perfected in holiness?

St John tells us that everyone who hopes to be holy as God is holy, and to see him at last face-to-face, "makes himself pure, as he is pure" (1 Jn 3:3). That process of purification begins in this life as we submit in faith to the dealings of God that help to make us whole. "Purgatory" is simply the name given to that process of purification as it continues after death. (Like "the Holy Trinity," "purgatory" is a term not occurring in Scripture; but the reality it refers to is implied by scriptural truths.)

God doesn't purify us instantly in this life by waving a magic wand, bypassing the cooperation of our free will. So we shouldn't expect him to do so at our death, either. And since his work to heal us of the effects of sin is usually painful now—just as surgery for our bodily health is painful—the purgatorial process will likely be painful as well.

The traditional image of cleansing purgatorial fire comes from such biblical passages as 1 Corinthians 3:11-15, which speaks of those who "will be saved, but only as through fire" (3:15). The Bible also speaks of God's holiness in this regard as "a consuming fire" (Heb 12:29). Yet just as the physician's cauterizing fire burns in order to heal, so does any pain we might experience in purgatory. In the end, it is a work of God's mercy. (The New Catholic Answer Bible).

READINGS FOR NEXT SUNDAY

First Reading

Exodus 16:2-4, 12-15.

Responsorial Psalm

Psalm 78:3-4, 23-24, 25, 54

Second Reading

Ephesians 4:17, 20-24

Gospel Reading

John 6:24-35