

PARISH NEWS Con't

- The celebrant's regular procession and recessional practice may resume.
- Priests/deacons may greet parishioners after or before Mass with attention to safety precautions.
- The offertory box will continue to be available at the back or side of the church and will not be passed among the pews.
- These items continue to be curtailed during Step 3:
- Song books and hymnals placed in the pews
- Holy Water in fonts
- Reception of Holy Communion on the tongue
- Sign of Peace
- Communion from the Cup

FUNERALS

For funerals in Step 3, the Bereavement Authority of Ontario has issued the following guidelines: *Indoor Funeral Services* Indoor funeral services are permitted with physical distancing of two metres (six feet) between people. There is no capacity limit, except for the physical distancing requirement. Masks or face coverings are required indoors. Passive screening continues: There must be passive screening of guests, meaning have COVID signage at the entrance for guests to self-assess. Contact tracing information must be collected. Records must be kept for 30 days. All attendees and staff must adhere to local public health unit restrictions.

Outdoor Services at Cemeteries There is no capacity limit, except for the physical distancing requirement. Cemeteries may restrict access as they deem necessary. All attendees and staff must adhere to local public health unit restrictions.

VARIA

- The dispensation from the Sunday obligation continues.
- Livestreaming of services and/or drive-in services should continue where this practice is underway.
- Please ensure that *WorshipSafe* guidelines are followed.
- Local municipal by-laws and Health Unit Orders remain in place.

The COVID-19 Safety Plan must be prepared, posted in a conspicuous location, and made available upon request. <https://www.peterboroughdiocese.org/en/resourcesGeneral/Homepage-banners/COVID-19/COVID-19-ON-Govt-Safety-Plan/final-DioPtboParish-safety-plan-template-2021.pdf>

- For the fall sacramental preparation programs, parishes are encouraged to plan for an in-person provision of the program as well as the online availability through the Diocesan website.

First Reconciliation

First Eucharist

Confirmation

Outdoor social gatherings and public events (non-religious services) are permitted with a maximum of 100 people.

Parish of the Assumption of the Blessed Virgin Mary

103 Lyle Street South, P. O. Box 239, Grafton, Ontario K0K 2G0

Tel: 905-349-2504 Fax: 905-349-1035

Email: bvm.grafton@bellnet.ca Diocesan Website: www.peterboroughdiocese.org

Parish Website: www.assumptiongrafton.ca

Fr. Asisclo Podelino, Pastor

*17th Sunday
in Ordinary
Time*

July 25th, 2021



“JESUS DISTRIBUTED TO THOSE WHO WERE SEATED AS MUCH AS THEY WANTED.”

Education:

Rite of Christian Initiation for Adults: 905 349-2504

St Mary Elementary School, Grafton:

Nicole McGill, Principal 905 349-2061

St Mary Secondary School, Cobourg:

Jason Roberts, Principal 905 372-4339

Catholic School Board www.pvnccdsb.on.ca

Parish Committees & Organisations:

Finance Committee:

Melissa Lilje, Secretary 905 349-2504

Knights of Columbus:

905 349-2504

Parish Pastoral Council

Dennis Goulin Chairperson 905-372-7684

Music at Mass:

Gay Stratford, Organist
10 am Mass on Sun 905 349-2861

Altar Servers

Parish Office 905-349-2504

St Mary's Catholic Women's League:

Pat Murphy, President 905 349-2847

Alta Vance, Religious Articles 905 344-7443

CWL Diocesan website:

www.peterboroughcwl.ca

St Mary's Cemetery Board:

Melissa Lilje, Secretary 905 349-2504

St Vincent de Paul Society

905 377-3263

Eucharistic Ministers

Bruce Lawson 905-349-2751

Ushers

Parish Office 905-349-2504

Lectors

Richard Holland 905-349-3710

Development and Peace

Suzanne Liptay 905-372-3031

Parish Library

Suzanne Liptay 905-372-3031

SACRAMENTAL MINISTRY

Baptisms, Marriages, & Anointing of the Sick may be arranged by calling the Office.

CONFESSIONS:

Saturday at 8:30 am & 4:30 pm, or anytime on request.

First Friday of the month - Adoration of the Blessed Sacrament - 9am

THE WEEK OF JULY 25TH AT THE ALTAR

July 26, Mon., **Ss Anne & Joachim** - 9 am -

July 27, Tues., Feria - 9 am -

July 28, Wed., Feria - 11 am - **CWL Members** [St Mary's CWL]

July 29, Thurs., **St Martha** - 11 am -

July 30, Fri., Feria - 9 am -

July 31, Sat., *St Ignatius of Loyola* - 9 am -

July 31, Sat., **18th Sunday in Ordinary Time**

5 pm - **Ed Godawa** [St Mary's CWL]

Aug 1, Sun., **18th Sunday in Ordinary Time**

9 am - **For the People of the Parish**

11am -

NEXT WEEKEND LAY MINISTERS July 31/Aug 1	5:00 pm	9:00 am	11:00 am
Lectors	Dave Hughes	John Logel	Joanna Mecozzi
Eucharistic Ministers	Pat Rutherford	Bernadette Murray	Bruce Lawson
Ushers/Greeters	Andrew deGraauw / The Manley's	Ed Nemec / Oladele Adebayo	Joe O'Kane / Theo Mensen

Intercessions:

- Let us pray this Sunday for the Clergy and Parishioners of the Parish of St Mary of the Assumption in Huntsville and its mission Blessed Kateri in Baysville and Dwight Mission.
- Let us pray for the sick in our Parish.

PARISH NEWS

PARISH FINANCES

	Last Weekend	Same Time Last Year
Sunday Collection	\$2,370.00	\$1,090.00
Building Maintenance	\$10.00	\$10.00
Bishop's Appeal	\$95.00	\$60.00
Priest's Benefit	\$50.00	\$10.00

FROM THE PASTOR'S DESK

WEDDING ANNIVERSARIES in July: Ed & Pat Casteels (44yrs on July 2nd), Floyd & Julie Hall (40yrs on July 4th), Jim & Valerie Wright (30yrs on July 6th), Edward & Cecelia Geens (57yrs on July 11th). Dave & Diana Hughes (43yrs on July 15th), Oladele & Pauline Adebayo (43yrs on July 29th), Chuck & Katherine Smith (15yrs on July 29th), John & Brenda Logel (44yrs on July 30). God's Blessings on all of you!

The Provincial Government announced that Ontario will be moving to Step 3 of the "Roadmap for Reopening" plan as of 12:01 a.m. Friday, July 16, 2021. - The Reopening Planning Committee for the Roman Catholic Diocese of Peterborough met and issues the following directives to support the implementation of Step 3:

CHURCHES

In Step 3, there is no capacity limit for churches and missions. However, physical distancing of 2 metres (6 feet) is still required between parishioners attending Mass who are not from the same household. Due to the physical distancing requirement, many churches may not realize any significant increase in capacity.

LITURGY AND LITURGICAL MINISTRIES

- At this time, face mask use indoors is mandatory for the celebrants and the faithful, even for those who are fully vaccinated.
- Congregational singing is not permitted in Step 3 – however, a cantor or small choir may be utilized if singers/musicians are 3 metres from one another and any member of the congregation. Singers/musicians from the same household do not have to distance from one another.
- One altar server or two or more altar servers from the same household are permitted at a Mass. Face masks must be worn, and physical distancing maintained.

Why Stay In The Church

Fr. Ron Rolheiser's article titled, "Why Stay in the Church?" is a thoughtful reflection which could help people who are struggling with their relation to the Church at this time.

Several weeks ago after giving a lecture at a religious conference, the first from the audience was this one: How can you continue to stay in a church that played such a pivotal part in setting up and maintaining residential schools for the indigenous people of Canada? How can you stay in a church that did that?

The question is legitimate and important. Both in its history and in its present, the church has enough sin to legitimize the question. The list of sins done in the name of the church is long: the Inquisition, its support for slavery, its role in colonialism, its link to racism, its role in thwarting women's rights, and its endless historical and present compromises with white supremacy, big money, and political power. Its critics are sometimes excessive and unbalanced, but, for the most part, the church is guilty as charged.

However, this guilt isn't unique to the church. The same charges might be leveled against any of the countries in which we live. How can we stay in a country that has a history of racism, slavery, colonialism, genocide of some of its indigenous peoples, radical inequality between its rich and its poor, one that is callous to desperate refugees on its borders, and one within which millions of people hate each other? Isn't it being rather selective morally to say that I am ashamed to be a Catholic (or a Christian) when the nations we live in share the same history and the same sins?

Still, since the church is supposed to be leaven for a society and not just a mirror of it, the question is valid. Why stay in the church? There are good apologetic answers on this, but, at the end of the day, for each of us, the answer has to be a personal one. Why do I stay in the church?

First, because the church is my mother tongue. It gave me the faith, taught me about God, gave me God's word, taught me to pray, gave me the sacraments, showed me what virtue looks like, and put me in contact with some living saints. Moreover, despite all its shortcomings, it was for me authentic enough, altruistic enough, and pure enough to have the moral authority to ask me to entrust my soul to it, a trust I've not given any other communal entity. I'm very comfortable worshipping with other religions and sharing soul with non-believers, but in the church in which I was raised, I recognize home, my mother tongue.

Second, the church's history is not univocal. I recognize its sins and openly acknowledge them, but that's far from its full reality. The church is also the church of martyrs, of saints, of infinite generosity, and of millions of women and men with big, noble hearts who are my moral exemplars. I stand in the darkness of its sins; but I also stand in the light of its grace, of all the good things it has done in history.

Finally, and most important, I stay in the church because the church is all we've got! There's no other place to go. I identify with the ambivalent feeling that rushed through Peter when, just after hearing Jesus say something which had everyone else walk away from him, Peter was asked, "do you want to walk away too?" and he (speaking for all the disciples) replied: "We'd like to, but we have no place else to go. Besides we recognize that, despite everything, you still have the words of everlasting life."

In essence, Peter is saying, "Jesus, we don't get you, and what we get we often don't like. But we know we're better off not getting it with you than going any place else. Dark moments notwithstanding, you're all we've got!"

The church is all we've got! Where else can we go? Behind the expression, I am spiritual, but not religious (however sincerely uttered) lies either an invincible failure or a culpable reluctance to deal with the necessity of religious community, to deal with what Dorothy Day called "the asceticism of church life". To say, I cannot or will not deal with an impure religious community is an escape, a self-serving exit, which at the end of the day is not very helpful, not least for the person saying it. Why? Because for compassion to be effective it needs to be collective, given the truth that what we dream alone remains a dream but what we dream with others can become a reality. I cannot see anything outside the church that can save this world.

There is no pure church anywhere for us to join, just as there is no pure country anywhere for us in which to live. This church, for all its checkered history and compromised present, is all we have. We need to own its faults since they are our faults. Its history is our history; its sin, our sin; and its family, our family – the only lasting family we've got.