



ST. DENIS Parish

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LOVE GOD LOVE OTHERS TRAIN DISCIPLES

Eucharistic Celebrations:

Sunday, August 16th – 9:00 am – Alphonsine Di Nottia (Tognet)
(*Gamby and Katopodis families*)

Friday, August 21st – Private Mass – August Debusschere (funeral offering)

Sunday, August 23rd - 9:00 am – Victor & Marie-Ange Massinon
(*Raymond, Rachel & famille*)

Friday, August 28th – 9:00 am – Adoration and reconciliation
Mass – 10:00 am – Ernest Montsion (funeral offering)

Sunday, August 30th - 9:00 am – Deceased members of
Louis & Laurianne deRocquigny family

Sanctuary Lamp – this week: Aug. 16th - Rita Landriault
Aug. 23rd – Roland & Yvonne Dequier

God's Share: Aug. 9th - \$300.00 (16) + \$10.00 (loose) + \$15.00 (DD) = **\$325.00**

<u>Ministries:</u>	<u>August 16th</u>	<u>August 23rd</u>	<u>August 30th</u>
Readers:	Annette Bernard	Marcel Dufault	Judith Robidoux
Counters:	Dorothee & ptrnr.	Maurice & ptrnr.	Annette & ptrnr.

Prayer Intention for August, 2020

The Maritime World – We pray for all those who work and live from the sea, among them sailors, fishermen and their families.

Let us pray for our pastor, Fr. Peter.

Let us pray for all the members of our parishes who are sick and for our deceased faithful.

Your COVID-19 FAQs

Q. Does a Bishop have the right to prohibit receiving communion on the tongue in his diocese?

A. Firstly, let us consider why a Bishop might have the right to *forbid* the reception on the tongue. Indeed, if the Bishop were forbidding communion on the tongue totally this would be going against the fact that we the faithful are given permission to receive both on the hand and on the tongue. However, the direction is not a forbidding of communion on the tongue in perpetuity but solely in response to a local need for a limited time and this, as a response to a local issue not envisioned by the law, is within the powers of a bishop. As soon the pandemic is lifted reception of communion of the tongue will of course resume again.

In these times it is an act of charity to the people of God to protect our vulnerable brothers and sisters in the community. Communion on the tongue greatly increases the chances of spreading COVID-19 as saliva in a potent source of infection. Therefore, we should approach the direction to only receive on the hand during this pandemic under the light of charity to our vulnerable brothers and sisters.

“In the exercise of their freedom, men and women perform morally good acts that are constructive for the person and for society when they are obedient to the truth, that is, when they do not presume to be creators and absolute masters of truth or of ethical norms.” This is expressed in Canon Law in the following way:

“In exercising their rights, Christ’s faithful, both individually and in associations, must take account of the common good of the Church, as well as the rights of others and their own duties to others.

“Ecclesiastical authority is entitled to regulate, in view of the common good, the exercise of rights which are proper to Christ’s faithful.” (Can. 223, §1 & §2).

Therefore, while acknowledging that receiving Communion on the tongue is a right of all the faithful, we also acknowledge as a more substantial right the right to health and to life of the vulnerable. Hence, knowing that as soon as the pandemic is over and these extraordinary times return to normal, distribution on the tongue will of course once again be allowed.

Secondly, let us look at the canon describing the powers of the Bishop under the Roman Catholic Church’s Canon Law:

381§1. A diocesan bishop in the diocese entrusted to him has all ordinary, proper, and immediate power which is required for the exercise of his pastoral function except for cases which the law or a decree of the Supreme Pontiff reserves to the supreme authority or to another ecclesiastical authority.iii

In this code of the law we see two different realities that must be kept in balance. Specifically, the Bishop has proper and ordinary pastoral power in his diocese for the building up of the people of God. In many ways you could think of it as saying that Bishops are not just branch managers. As a commentary on the law puts it: “The first paragraph of this canon reaffirms a noteworthy point of conciliar teaching on episcopal office: the bishops govern their churches as vicars and ambassadors of Christ, not a vicars of the Roman Pontiff.” However, this must be held in tension with the bishops responsibility to defend the deposit of faith. “The present canon reflects an ongoing tension in the constitutional life of the Church: The Bishop is to enjoy increased discretion in the daily exercise of his office; yet he is still situated within a hierarchical structure, which stretches both above and below him.”

So, to make a long story short the two parts to keep in mind to answer the question is that the Bishop has the ability to answer and lead in the situations that occur in the local Church as often these occurrences are not considered by the law. The Code of Canon Law does not envision a global pandemic. Therefore, the Bishop does have the right to appropriately respond to an unforeseen situation. But the Bishop does not have the right to overrule in a permanent fashion the decrees of the Pope or his duly authorized in Roman offices.

August 23, 2020

21st Sunday in Ordinary Time (A)



St. Peter and the Church

Today's Gospel has been called "Peter's Confession" because he is presented as the first Apostle to recognize Christ's identity. But on further research, we discover that St. Peter is only one of several who affirmed Christ's identity and not the person who initially acknowledged it. Practically all the details of this passage from St. Matthew's Gospel appear elsewhere in the New Testament and are attributed to others or the disciples.

St. Peter was not the first of the Apostles to declare that Jesus was the Messiah or Christ, since others had done so before him. St. Matthew says that two blind men called Jesus the Son of David (Mt 9:27) which is the title for the Messiah. St. Peter proclaimed Christ as the Son of the living God. Yet the disciples had already given him this title after Jesus saved them from the storm on the Sea of Galilee (Mt 14:33).

Jesus responded by calling St. Peter blessed, because only the Father could reveal Christ's identity to him. Jesus had already declared to the crowd: *No one knows the Son except the Father* (Mt 11:27). Then Jesus said that he *would* give St. Peter - notice the future tense - the keys to the kingdom of heaven. Revelation attributes the same symbol of the keys to Jesus himself: *Who has the key of David, who opens and no one will shut, who shuts and no one opens* (Revelation 3:7). Finally, Jesus says to St. Peter: *Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven* (Mt 16:19) The same promise is made to all the disciples: *Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven* (Mt 18:18). This promise, made by the Risen Christ, is also found in St. John's Gospel (Jn 20:23).

It may be said that St. Peter was supported by his faith in the Church and that he carried and dwelt in that faith. St. Peter neither created nor defined faith. The Church defines and enables us to examine the quality of our own faith.

In conclusion, we examine the image of the keys, taken from Revelation. The keys represent power: the power to open or close a door that provides us with access to a house or even, in the past, to a city. What has been translated as the *power of death* is, in the original text, the Doors of Death, which, since Adam and Eve, have been closed to all humans, depriving them of life. But with Christ's Resurrection, Jesus tore down the Doors of Death and enabled humanity to attain Eternal Life.

Father Georges Madore

Translated by Honore Kerwin Borrelli

August 16, 2020

20th Sunday in Ordinary Time (A)

Great is your faith!

As the saying goes: *Persistence pays off!* We have proof in this Sunday Gospel passage, which documents the visit that Jesus and his disciples paid to the Mediterranean coast, in present-day Lebanon. Jesus did not often visit foreign territories, but this time his trip to the region of Tyre and Sidon was worth it!

If we were to consult a tourist guidebook of that era, we would read that the city of Tyre was a hub of international trade both by sea and land (Ez 27:12-27). The prophets often chastised Tyre for its opulence and pride (Is 23: 8-14; Ez 26:2-21). In this city Jesus encountered a determined Canaanite woman who unceasingly persevered and eventually convinced Christ to heal her daughter.

St. Matthew identified this woman as a Canaanite, an ancient term with religious overtones. Canaan consisted of a vast territory with ill-defined boundaries. Throughout history, it has included Syria, Phoenicia (present day Lebanon), and the Promised Land already occupied by some Israelites and colonized by Hebrews from Egypt. In a parallel passage found in St. Mark (7: 24-30), the Canaanite woman is further identified as a *Syrophoenician*, a citizen of the Roman province of Syro-Phoenicia. While St. Mark makes no mention of her religious affiliation, St. Matthew records that Jesus eventually praised this pagan woman for being receptive to the Good News.

Like the blind man from Jericho, the Canaanite woman addressed Jesus using a messianic title: Son of David. While using this title was a clever initiative, it could also be interpreted as the beginning of her emerging faith. Jesus initially turned a deaf ear as if he did not feel interested in this Gentile's request, which he confirmed with his abrupt answer: *I was sent only to the lost sheep of Israel*.

But the Canaanite woman was not silenced by this comment. She returned and knelt before Christ and demonstrated exemplary faith - (like the Magi before the Infant Child and the Apostles before the Risen Christ). She called him *Lord*. The reason that Christ initially refused her request was because she was a pagan (designated by the term "dog"). It was forbidden for Jews (designated by the term "*small children*") to interact (*share bread*) with ("*dogs*"). The Canaanite woman countered with her rationale that even dogs can eat the crumbs from the master's table.

Encouraged by her bold and tenacious spirit, the Canaanite woman connected with Jesus and said that God's generosity would not be limited only to the people of Israel and would spread out and include others. Her persistence paid off! Jesus acknowledged and admired her great faith. He responded favorably to her entreaties. *Woman, great is your faith! Let it be done for you as you wish. And her daughter was healed instantly.*

This is a great lesson for believers who must never give up when facing life's difficulties and trials.



Yves Guillemette, priest

Translated by Honore Kerwin Borrelli