Parrocchia Madonna della Risurrezione Parish

2020

1621 Fisher Ave.
Ottawa, ON. K2C 1X8
Tel: 613-723-4657;
www.mdrchurch.com

Giugno 21 June 2020

12ma Domenica del Tempo Ordinario / 12th Sunday of Ordinary Time

VITA PARROCCHIALE / PARISH LIFE

Messe della Settimana / Weekly Masses

Lun/Mon 22 S. Paolino da Nola
19:30 -
Mar/Tue 23 S. Giuseppe Cafasso
11:00 FUNERALE DI TERESA BRUNDIA
19:30 -
Mer/Wed 24 Natività di Giovanni Battista
19:30 -
Gio/Thu 25 S. Adalberto
19:30 -
Ven/Fri 26 S. Vigilio, vesc. e m.
9:00 "PRO LIFE"
19:30 -
Sab/Sat 27 S. Cirillo d'Alessandria
19:30 -

Domenica / Sunday Giugno 28 June: SS. Messe / Holy Masses

9:00 -

10:30	Assunta e Biagio Forieri	Figli e nipoti
	Umberto Oliveri	Clara Paradiso
	Maria Calvano	Figlia e fam.
	Maria Calvano	Sorella Rosa e fam.
	Benito Corsi	Moglie Rosa e fam.

12:00 -

Le nostre sincere condoglianze a Rocco e alla sua famiglia per la morte di sua madre.

Our sincere sympathies go our to Rocco Brundia and his family on the passing of his mother Teresa.

Ontario Eases Restrictions on Wedding and Funeral Ceremonies

Attendees Will Still be Required to Practice Physical Distancing

June 13, 2020

TORONTO: Ministry of Health

The Ontario government is providing more flexibility on the number of attendees permitted at indoor and outdoor wedding and funeral ceremonies, in recognition of the importance of being with loved ones during the moments that matter most.

Based on positive public health trends the government is extending the number of people allowed to attend an indoor wedding or funeral ceremony to a maximum of 30 per cent capacity of the ceremony venue. The maximum number of people allowed to attend indoor or outdoor wedding and funeral receptions remains at 10 people. As the COVID-19 outbreak evolves in Ontario, further direction will be provided on capacity restrictions for weddings and funerals going forward.

The changes came into effect on Friday, June 12 at 12:01 a.m. The maximum number of people allowed to attend indoor or outdoor wedding and funeral receptions remains at 10 people. As the COVID-19 outbreak evolves in Ontario, further direction will be provided on capacity restrictions for weddings and funerals going forward.

DAL VANGELO Mt 10 26-33

Nei primi anni e nei primi secoli non fu facile essere cristiani!
L'esserlo era una scelta esigente, che comportava coraggio e conseguenze pericolose.
Non era una scelta fra le tante ma una scelta che determinava la vita.
Dovevano vivere la loro fede nel nascondimento, nel segreto, nelle catacombe e manifestarla in pubblico era pericoloso, molto pericoloso. E ci voleva molto coraggio!
Per noi oggi è un invito a portare alla luce ciò che è nascosto, a non aver paura di compiere quest'operazione di far vedere, di mostrare ciò che è tenuto nel buio.
Non temiamo di manifestare i nostri segreti.
I nostri segreti sono spesso dei sensi di colpa che ogni mattina ci perseguitano (e anche ogni notte: a volte ci inseguono e noi scappiamo nei sogni!).
Sono segreti per gli altri ma non per la nostra coscienza.
Tutto ciò che facciamo la nostra coscienza lo sa e non se lo dimentica.
Io ho bisogno di manifestare a qualcuno i miei segreti per sentirmi liberato, perché qualcuno mi dica: *"Adesso basta, perdonati che Dio ti perdona"*.
Il Rabbì di Nazareth, dopo aver chiamato a sé i dodici e averli inviati in missione, vuole mettere nei loro cuori una bomba di coraggio! Per tre volte, infatti, ripete ***"non temete"!***
Questo invito sembra quasi il ritornello del brano, una certezza che si deve conficcare nel cuore dei discepoli che si preparano ad andare come agnelli in mezzo ai lupi.
È l'espressione che Gesù usa per descrivere l'azione missionaria: ***"Predicatelo sui tetti!".***
La Parola di Dio non deve solo profumare dell'incenso delle nostre sacrestie, ma anche degli odori nostrani dei vicoli delle nostre città.
Non si tratta di appendere manifesti catechistici o di irrigidirsi in integralismi antievangelici, ma di fare della nostra vita un annuncio trasparente di una notizia che può cambiare il senso e la direzione del vivere.
In una settimana ci sono 10.080 minuti. Lo spazio della Parola, la cura dell'interiorità, non può essere rilegato ai cinquanta minuti della Messa domenicale, ma deve diventare il filo robusto che lega i momenti più diversi della settimana.
A scuola, al lavoro, al bar, in palestra, mentre si fa la spesa, non possiamo mettere tra parentesi il Vangelo, rinchiuderlo in un cassetto da aprire solo nelle nostre Chiese.
In fondo in fondo abbiamo paura della nostra fede, crediamo di dover quasi scusarci per credere, che le nostre ragioni vacillano davanti al pensiero contemporaneo.
Ma è così? Forse sì, per molti. L'idea che la fede sia una concessione archeologica a soggetti particolarmente fragili ed emotivi in fondo contagia anche noi.
Ma è così? Abbiamo bisogno di approfondire la nostra fede, di scrollarle di dosso la polvere dell'abitudine e del tradizionalismo, per riscoprire il volto straordinariamente umano, credibile e ragionevole del Dio di Gesù Cristo.
Gridatelo sui tetti! Non nelle Chiese, non nelle sacrestie, non al piccolo gregge, ma nella piazza, al bar, in ufficio, sul web, sui social.
La fede è stata a lungo nascosta nei tabernacoli, senza avere il coraggio di contagiare la nostra vita.
Non è forse questo il dramma della nostra fede?
Quello di essere timidamente rintanata in angusti spazio dello Spirito?
Non è forse perché Dio è stato cacciato dalla nostra economia, dalle nostre scelte, dalle nostre famiglie, dalla nostra cultura, per essere idolatrato nel tempo del sacro?
Gridiamolo sul tetto questo Vangelo, facciamocene carico, entriamo nella compagnia di chi prende sul serio l'ansia di pienezza che inquieta il Signore.
Intendiamoci però: niente integralismi in questi tempi di eccessi religiosi.
D'altronde vivere il Vangelo con serietà non porta in alcun modo ad agire senza carità.
Ma, lo sappiamo, il problema al momento attuale non è quello di urlare, ma di narrare il Vangelo.
Un cristianesimo ridotto ad etica o ad aiuto sociale perde completamente di vista questa esigenza di totalità e di globalità che il Signore vuole da noi.
Ma fare questo, credetemi, costa. Costa in sguardi sospettosi, in battute, in giudizi, in manipolazioni, in scelte dolorose. Insomma: essere cristiani sul serio costa.
Mi viene quasi da dire: quanto ti costa essere cristiano? Nulla? Brutto segno.

FROM THE GOSPEL Mth 10 26-33

Today in our Gospel we are presented with a series of sayings by Jesus which it is generally regarded come from quite different sources and indeed from very different situations. Matthew has put them together and presents them as a series of instructions given by Jesus to the Twelve Apostles about how to carry out their mission.

This raises the question of Matthew's authenticity as a Gospel writer. I suppose the ordinary person who doesn't give the matter much thought probably imagines that Matthew witnessed everything that is recorded in his Gospel account of Jesus' life.

They might fondly think of Matthew as following Jesus around with a notebook, making little jottings whenever he had a spare moment. As soon as you begin to think about this you realise that such a thing could not be remotely true. First of all we must realise the great problem it was in the ancient world to write anything at all, especially when one was on the move. Paper or its equivalent was very expensive and fragile and the taking of notes was therefore an extremely difficult process. Writing was, in fact, the work of professional scribes and not something undertaken by ordinary folk.

However, the other thing that we are mostly unaware of was the extraordinary memories people had. Today, the ease of writing means that we don't have to remember very much at all and this has in turn meant that our facility for remembering things is very poorly developed. If you are anything like me you find yourself making lists of things to do; and even then when looking at it later some of the things on the list don't make any sense at all!

Even a few generations ago our forebears had extremely good memories and could recite unaided great screeds of poetry, stories and prayers off by heart. Many years ago I met an old lady who knew by heart most of the New Testament. She was a Methodist and had been brought up in a family who read the Bible together every evening, so that probably explains it. But what a contrast with the modern family, each watching their own TV programmes in quite separate rooms!

In the early years of the Church there were plenty of people who had been present at one or other of Jesus discourses and who could remember more or less just what he said. They surely told stories about him to each other, taking great delight in remembering all the details. Yes, there would have been significant variations between one account and another but gradually an accepted version of the particular teaching or incident in the life of Jesus would have emerged. Those who knew the story would tell others and this became a real feature of Christian life especially in the liturgy. And of course this is so right down to the present day.

What we are doing in the first part of the mass when we read from the scriptures is precisely this; telling the story. Telling the story of Jesus' life with special emphasis on his teachings and miracles and how he brought about our salvation. We rely on the accounts given us by the Evangelists and we place great trust in their reliability even if we are quite well aware of the different emphases that they each give.

So whatever their original context this particular collection of sayings has been gathered together by St Matthew and presented to us as part of Jesus' missionary discourse to his Apostles. There are two particular themes in the text set before us today: that the Apostles should not be afraid and that they are truly Christ's representatives.

By saying, "Do not fear those who kill the body but cannot kill the soul", Christ is preparing them for a difficult ministry. As we know almost all the Apostles died a martyr's death. But they do not fear persecution because their faith is in the one who is more powerful than anyone on earth. They are not afraid because they know that they are treasured by God himself and it is he who guides and protects them on their mission.

They are truly Christ's representatives. As Apostles their primary task is to declare themselves for Christ in the presence of men; in fact there is no other way of being an Apostle. A secret Apostle is no Apostle at all!

An Apostle must declare who it is he represents. He must do so in words and also by his actions. He must proclaim the Gospel of Christ from the rooftops; that is his principal task. An Apostle is to continue and extend the ministry of Christ in the world. An Apostle is to do the work of Jesus and to bring as many people as he can to knowledge and love of him.

And Jesus promises that his disciples will be vindicated. They will be vindicated in the place that matters most; and that is before his Father in heaven. The judgement of this world is temporary and superficial; the real judgement occurs on the last day and it is in that court that Christ promises that he will speak up for his disciples. The Court of Heaven is the only court that really counts; and it is in that court where the real judgement will be given.

I remember several occasions talking to people who were either facing death or the death of a loved one who asked me the simple but devastating question: Is it all true? All I could respond in such a situation is to say, 'What else have we to rely on except the promises of God.' And this is one of those promises: You stand up for me before men and I will stand up for you before my Father in heaven. But the opposite is also true; should we neglect stand up for Christ in this world, then how can we possibly expect him to stand up for us on the day of judgement?

So in conclusion let me make a suggestion, a small challenge for the coming week. Sometime during the week speak up for Christ or for the Gospel to someone who speaks against them. Ordinarily you might let a particular sort of comment or assumption pass; but this week stand up for Christ and make your views known.

Do not let your faith lie hidden. And do not be afraid of the consequences of speaking out. What Christ has told us in the darkness, now tell in the daylight! What you have heard in whispers, proclaim from the housetops!