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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:** _____

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Rev. Mr. Tom Welsh

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**FIFTH SUNDAY OF LENT (YEAR B)
MARCH 21, 2021
MASS INTENTIONS FOR THIS WEEK**

Day	Location	Time	Intentions	Donors
Sat. 20	Highland Grove	4:30 PM	+deceased parents/relatives	Peter McEnergy
Sun. 21	Chandos	9:00 AM	For the People of the parish	
	Cardiff	11:00AM	Intention of Yvon Gaboury	Anne Carr
Mon. 22	Cardiff	9:00 AM	Intention of Yaro Szolomicki	
Tue. 23	Highland Grove	7:30PM	+Susan McEnergy	Peter McEnergy (Stns. Of the Cross)
Wed. 24	Cardiff	11:00AM	+Susan McEnergy	Peter McEnergy
Thu. 25	Chandos	11:00AM	+Susan McEnergy	Peter McEnergy (Stns. Of the Cross)
Fri. 26	Cardiff	12:10 PM	+Susan McEnergy	Peter McEnergy (Stns. Of the Cross)
Sat. 27	Highland Grove	4:30PM	+deceased parents/relatives	Peter McEnergy
Sun. 28	Chandos	9:00AM	Intention of Shannon Cole	Sandy Cole
	Cardiff	11:00 AM	+Edith & Karen O'Brien	Betty O'Brien

Weekly Financial Report	
MARCH 14, 2021	
Highland Grove	\$410.00
Chandos	\$780.00
Cardiff	\$355.00
Total (Offertory)	\$1545.00
Mass stipend	\$240.00
Donation (K of C)	\$550.00
PAP January 15	\$750.00
PAP January 30	\$1240.00
PAP February 15	\$750.00

Lectors			
Date	H. Grove	Chandos	Cardiff
	Sat. 4:30 PM	Sun. 9:00AM	Sun. 11:00 AM
Mar. 13/14	Katie B.	Sharon C.	Gary B.
Mar 20/21	Gary B.	Frances P	Theresa P.
Mar.27/28	Melissa B.	Gene T.	Brenda B.
Apr 4 HGr	David H. 1pm.	Carm C.	Sandy C.
Apr 10/11	Katie B	Sharon C.	Gary B.

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, Fr. Charlie Fitzpatrick, Stella Glen, Luming Lontok, Liliana Quatrociochi, Rodolfo Noblezada, Carmelita Faelnar, Shannon Reid, Jim Whelan, infant Georgia vanderZalm,

Readings Next Week (March 28, 2021) PALM SUNDAY

Isaiah 50:4-7 (The Lord's servant will stand firm, even when persecuted.)

Philippians 2:6-11 (Christ was obedient even to death, but God has exalted him.)

Gospel Reading (Mark 14:1—15:47) (shorter form: *Mark 15:1-39*)
Jesus is sentenced to death and crucified. The centurion who witnessed his death declared, "This man was the Son of God."

Background on the Gospel Reading

This Sunday, called Palm or Passion Sunday, is the first day of Holy Week. Holy Thursday, Good Friday, and the Easter Vigil on Holy Saturday are called the *Triduum*—three days that are the highlight of the Church year. At the Liturgy of the Word on Palm Sunday, the events of Jesus' passion are proclaimed in their entirety. In Lectionary Cycle B, we read the passion of Jesus as found in the Gospel of Mark. We will hear these events proclaimed again when we celebrate the Triduum later in the week. On Good Friday, we will read the passion of Jesus from the Gospel of John.

In Mark's Gospel, Jesus' passion and death are presented as the consequence of the tension between the Jewish authorities and Jesus that had been building throughout his public ministry. This tension reached its breaking point when Jesus drove the merchants and moneychangers from the Temple. After this event, the chief priests and scribes began seeking a way to put Jesus to death, and yet, this is only the surface explanation for his death. When Jesus was arrested and brought before the Sanhedrin—the council of Jewish priests, scribes, and elders—he was charged with blasphemy, citing his threat to the Temple. When he was brought before Pilate, however,

the religious authorities presented his crime as a political one, charging that Jesus claimed to be king of the Jews. In continuity with a theme of Mark's Gospel, the messianic claim of Jesus is widely misunderstood.

In Mark's Gospel, Jesus' disciples are rarely models of faith and do little to invoke confidence in their capacity to continue his ministry after his death. They fare no better in Mark's narrative of Jesus' passion and death. At the Last Supper, the disciples insisted that none among them would betray Jesus. When Jesus predicted that their faith would be shaken in the events ahead, Peter and the other disciples protested vehemently. Yet in the garden of Gethsemane, Jesus returned three times to find them sleeping. Jesus prayed in agony over his impending fate while his disciples slumbered through the night. Just as Jesus predicted, Peter denied Jesus, and the disciples were absent during Jesus' passion and death. Only the women who had been followers of Jesus in Galilee are said to have been present at the Crucifixion, but they remained at a distance.

Throughout this Gospel, Mark challenges the reader to consider the claim with which the Gospel begins: Jesus is the Son of God. When we read Mark's account of the passion, we begin to comprehend the deeper theological statement being made about Jesus' death. In Mark's telling of the passion narrative, Jesus understood his death to have been preordained, and he accepted this death in obedience to God's will. Jewish Scripture is quoted only once, but there are several references to the fulfillment of the Scriptures. Jesus understood his anointing in Bethany as an anticipation of his burial, and he announced that this story would be told together with the Gospel throughout the world. Jesus predicted his betrayal by Judas as well as Peter's denial. At his arrest, Jesus acknowledged that the preordained time had arrived. Jesus was both confident and silent before his accusers. After he was sentenced to death, Jesus did not speak again until his final cry from the cross. The bystanders misunderstood and believed that he was calling for Elijah. The Roman centurion, however, affirmed what Mark has presented throughout this Gospel: Jesus is the Son of God. Nowhere was this revealed more fully than in his death on the cross. During Holy Week, we prayerfully remember the events of Jesus' passion and death. As we meditate on the cross, we ask again and anew what it means to make the statement of faith that Jesus, in his obedient suffering and dying, revealed himself to us as God's Son.

CONDOLENCE and heartfelt sympathy and prayers to the BOWEN family of Highland Grove, as they grieve over the passing of Doug husband, father, grandfather and friend to everyone . May his soul through the mercy of God rest in peace!

Year of St. Joseph

With the Apostolic Letter *Patris Corde* (With a Father's Heart), Pope Francis recalls the 150th anniversary of the declaration of Saint Joseph as Patron of the Universal Church. Pope Francis has proclaimed a "Year of Saint Joseph." It started on December 8, 2020 and continues through to December 8, 2021 - Solemnity of the Immaculate Conception of the Blessed Virgin Mary 2020 - 2021.

Please visit the webpage the Diocese has posted for the Year of St. Joseph and be sure to revisit it during the Year of St. Joseph to view the resources added to it throughout this special year. St. Joseph - pray for us! Here is the link to the webpage for the Year of St. Joseph:

<https://www.peterboroughdiocese.org/en/life-and-faith/year-of-st-joseph.aspx>

REFLECTIONS FOR LENT by Fr. Thomas Connery

FIFTH SUNDAY OF LENT (MARCH 21)

“Sir, we would like to see Jesus.” AN ORPHAN BOY WAS LIVING IN PARIS AT THE END OF WORLD WAR II. All alone, he had to scrounge around the city as best as he could to find food, clothes and shelter. Most everyone was experiencing desperation. Years before, he had heard someone talk about God and even Jesus. But with the hell on earth that the war had brought into his life, he had long since lost what little faith he had. One cold morning he stopped outside the window of a small bakery. His stomach ached from the smell of the fresh bread . He was so absorbed in the moment outside the bakery window that he didn't realize an American soldier had come up and was watching him. He hardly noticed it when the G.I. walked past him into the store. He did, however, notice the large bag the baker was filling for the G.I. with rolls, bread and pastries. And the boy could hardly breathe when the soldier exited the shop, knelt down and handed him the bag. He looked at the G.I. with astonishment and gratefulness. Finally, he asked the question that was running through his mind: “Mister, are you Jesus?” People today still long to see Jesus. We are to be Jesus to others. As St. Teresa of Calcutta counseled: do small acts of kindness with great love. This is what the world waits to see. We will show them Jesus by our love. .

FATHER, I want to show your Son to the world by my example. When I live like your Son, they will know that God is with us. I may not do anything extraordinary, but I can do little acts of kindness. This Lent may I show others your Son Jesus. Amen

PALM SUNDAY OF THE PASSION OF THE LORD (MARCH 28)

“Say to daughter Zion. “Behold, your king comes to you, meek and riding on as ass..” Mt 21:5 IN THE ANCIENT NEAR EAST, A KING ENTERED A CITY RIDING ON A WARHORSE IN ORDER TO CONVEY HIS MILITARY POWER—particularly when he was entering a newly conquered city—where his rule may have been regarded as illegitimate or met with suspicion or outright rejection. The exception to this custom was when a beloved king entered his own capital city. There he would ride in on a donkey—the benevolent king. Jesus enters the city of Jerusalem in meekness and gentleness. He comes not to lord it over the people, not to impose his will upon them. He comes as the benevolent king. How do I deal with authority? We all have some level of authority—maybe at work, or within your family or even with your pet dog. Kindness first.

FATHER, your Son Jesus enters the city not to dominate but to come to die. He accepts this final ending. He is obedient to your will. Help me to accept your will for me, especially when it is difficult or when I deem it unfair. Grant me the strength and meekness to do your will. When I want to strike back, I will look to Jesus for inspiration, I pray in his name. Amen

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