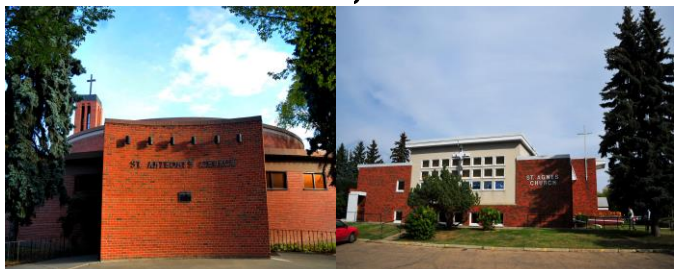


**The Twin Roman Catholic Parishes of
St. Agnes & St. Anthony
16TH SUNDAY IN ORDINARY TIME YEAR B
JULY 18, 2021**



St. Anthony
10661-82 Avenue
Edmonton, AB T6E 2A6
Ph: 780- 432-0611
Fax: 780-434-4969

St. Agnes
10826-62 Avenue
Edmonton, AB T6H 1N1
Ph: 780- 432-0611

Office Hours: Monday – Friday
9:00 am – 12 Noon and 1:00 pm – 4:00 pm
E-Mail: stanthony.edm@caedm.ca
Parish website: twinparishes.caedm.ca

St. Agnes & St. Anthony Joint Mission Statement

As sharers in the mission of Jesus Christ, we are committed to spreading the Gospel and building up the kingdom of God in our homes, in our parishes, and in the communities in which we live.

To all the parishioners who are interested in having their church donations by automatic withdrawal from their banks please email or call the parish office @ 780-432-0611 to register.

DONATE BUTTON

Parish website: twinparishes.caedm.ca

Here are three ways to give:

St. Agnes and St. Anthony would prefer if you use:

[Pre-Authorized Giving Agreement Form](#)

Envelopes can be dropped off or mailed to the parish office at:

St. Anthony,
10661-82 Avenue NW Edmonton,
AB T6E 2A6

Donate online:

My Offering

Thank you for being a good steward of St. Agnes/St. Anthony Parish.
Every gift is truly appreciated.

St. Agnes & St. Anthony Parish Staff:

Pastor Rev. Varghese Munduvelil CFIC
Deacon Guy Germain
Deacon Michael Pucylo
Deacon Ramon Morales
Business Manager Don Wong
Administrative Assistant Florentina Suce
Custodian (St. Anthony) Ray Wagner
Custodian (St. Agnes) Bruce Huynh

Twin Parishes Financial Pulse

		Full Year		
July 10/11		<u>Actual</u>	<u>YTD</u>	<u>Budget</u>
<u>Sunday, Holy Day</u>	\$	8,109	\$167,723	\$375,000
<u>Building Maint. Fund</u>	\$	485	\$10,745	\$ 30,000
<u>Together We Serve</u>	\$	225	\$13,185	\$ 51,600

“God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work”. 2 Corinthians 9:10

May God bless you in your response to His love?

Twin Parishes Masses for the Week

Tuesday, July 20 Mass @ St. Anthony	7:00 pm
Wednesday, July 21 Mass @ St. Anthony	6:15 pm
Thursday, July 22 Mass @ St. Agnes	9:00 am
Friday, July 23 Mass St. Agnes	9:00 am
Saturday, July 24 Mass St. Agnes Mass St. Anthony	5:00 pm 7:30 pm
Sunday, July 25 Mass @ St. Agnes Mass @ St. Anthony Mass @ St. Agnes	9:00 am 10:30 am 12:00 Noon

Contact the parish office at 780-432-0611 for registration of First Reconciliation, First Holy Eucharist, Confirmation and RCIA.

All the class sessions will start on October 2021.

Importance of Registering with the Church Office

There are a number of parishioners who come to church regularly but are not officially registered. We need at least six months prior to requests for baptisms, marriages, other sacraments and services. It assists us in determining how to deal with the request. If you have Sunday Collection Envelopes you are registered. Please call the office at 780-432-0611 or complete the forms at the parish website twinparishes.caedm.ca

**One Flock - Scott Hahn Reflects on the
16th SUNDAY IN ORDINARY TIME YEAR B
July 18, 2021**

**First Reading – Jeremiah 23:1-16
Psalms 23:1-6
Second Reading – Ephesians 2:13-18
Gospel – Mark 6:30-34**

As the Twelve return from their first missionary journey in today's Gospel, our readings continue to reflect on the authority and mission of the Church. Jeremiah says in the First Reading that Israel's leaders, through godlessness and fanciful teachings, had misled and scattered God's people. He promises God will send a shepherd, a king and son of David, to gather the lost sheep and appoint for them new shepherds (see Ezekiel 34:23).

The crowd gathering on the green grass (see Mark 6:39) in today's Gospel is the start of the remnant that Jeremiah promised would be brought back to the meadow of Israel. The people seem to sense that Jesus is the Lord, the good shepherd (see John 10:11), the king they've been waiting for (see Hosea 3:1-5).

Jesus is moved to pity, seeing them as sheep without a shepherd. This phrase was used by Moses to describe Israel's need for a shepherd to succeed him (see Numbers 27:17). And as Moses appointed Joshua, Jesus appointed the Twelve to continue shepherding His people on earth.

Jesus had said there were other sheep who did not belong to Israel's fold but would hear His voice and be joined to the one flock of the one shepherd (see John 10:16).

In God's plan, the Church is to seek out first the lost sheep of the house of Israel and then to bring all nations into the fold (see Acts 13:36; Romans 1:16).

Paul, too, in today's Epistle, sees the Church as a new creation, in which those nations who were once far off from God are joined as "one new person" with the children of Israel.

As we sing in today's Psalm, through the Church, the Lord, our good shepherd, still leads people to the verdant pastures of the kingdom, to the restful waters of baptism; He still anoints with the oil of confirmation, and spreads the Eucharistic table before all people, filling their cups to overflowing.

Pope Francis Corner



**And the Joy of
Family Life Daily
Reflections**

How to Proclaim the Gospel Without Soul

A new evangelization, a Church which evangelizes, must always start with prayer, with asking, like the apostles in the Upper Room, for the fire of the Holy Spirit. Only a faithful and intense relationship with God makes it possible to get our own closedness and proclaim the gospel with *parrhesia* (courage). Without prayer, our acts are empty, and our proclamation has no soul; it is not inspired by the Spirit

- *General Audience, May 22, 2013*

Reflection: *Do you make prayer a priority each day? How healthy would it be for a married couple to go for days without speaking to each other? Enkindle your relationship with God each day through meaningful time in prayer.*

Registering for FORMED is easier than ever:

1. Go to formed.org/signup; click the 3rd button: I belong to a parish organization.
2. Select your parish: Enter Postal Code T6E 2A6 and select St. Anthony from the dropdown menu.
3. Register with your name and email address
4. Check that email account for a link to begin using FORMED.

Prayer for the sick: Linda Llewellyn

Prayer for the Deceased:

1. Eduardo Oliva De Santic
2. Joseph Rosario
3. Anna Hammond
4. Lamberto de Ramos
5. Jane Watson
6. Constancio Melendrez Sr.
7. Rita Pinder

"Religion is not something that you or I can touch. Religion is the worship of God – therefore a matter of conscience. I alone must decide for myself and you for yourself, what we choose. For me the religion I live and use to worship God is the Catholic religion. For me this is my very life, my joy and the greatest gift of God in His love for me. He could have given me no greater gift." Blessed Mother Teresa

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16th Sunday in Ordinary Time Year B

Jer 23:1-6; Eph 2:13-18; Mark 6:30-34

Jesus sent out his disciples with the mission of bringing God's message to the people. When they came back from their mission they reported to Jesus all that they had done. The demanding crowds were so insistent that they had no time even to eat; so Jesus took them to a lonely place that they might have peace and rest for a while.

Today's passage places before us the rhythm of the Christian life. Go out from the presence of God, into the presence of men, and return from the presence of men to the presence of God. It is like the rhythm of sleep and work. We cannot work unless we have our time of rest; and sleep will not embrace anyone who has not worked until he is tired.

This passage very clearly warns us against the danger of too constant activity. No man can work without rest; and no man can live his Christian life without giving time to be with God. Dallas Willard says that practicing silence and solitude is the most important spiritual discipline for people today. In our busy, noisy world we need to "unhook" and get away to be alone with our Lord.

Jesus began his public ministry with 40 days of withdrawal into the desert wilderness to fast and pray in silence and solitude. He was alone, hungry, hot and thirsty, surrounded by wild animals, and tested by Satan. But the truth of Jesus' fast is that the Father, the Scriptures, and ministering angels strengthened Jesus! His time alone with God and quietly focused only on him empowered him to resist Satan's temptations (which came at the end of the 40 days) and it focused and prepared him for his public ministry. Interspersed throughout Jesus' ministry of preaching, and healing, we see him withdraw from the crowds again and again – often getting up very early to do so – in order to be quiet and alone with the Father (e.g., Mark 1:35, 3:13, 6:31, 46).

Jesus' rhythm of life is the secret to how he got renewed in his Father's love and empowered by the Spirit for his life and ministry. In quiet prayer he listened to the Father and received discernment for many things.

Michael Faraday, an early pioneer of electromagnetic current, once addressed a convocation of scientists. For an hour, he held the audience spellbound with his lecture on the nature of the magnet. After he had finished, he received a thundering ovation. The Prince of Wales, later King Edward VII, stood to congratulate him. The applause thundered again. Just as quickly, a deadened silence pervaded the audience. Faraday had left. It was the hour of a midweek prayer service in a little church of which he was a member. Do we

have a similar commitment One of the reasons we gather for worship each week is for the refreshment of our spirits, the recharging of our spiritual; batteries. We need to shut the world out and focus our attention on God's presence in our lives. Jesus knew the value of getting away to a quiet place.

John the Baptist is another one in the Bible who practiced solitude with God. He was quite a figure. Imagine a man who lives in the wilderness with wild animals, dresses in hairy camel skin tied on by a thick leather belt, and exists on a diet of locusts and wild honey! That's John the Baptist. His message was as austere as his desert surroundings: "Repent, for the Kingdom of Heaven is at hand" (Matthew 3:2, NASB).

John lived in the desert with his disciples and hundreds of people came to him there to be baptized and taught. Jesus said John the Baptist was the greatest of all the prophets, but John sought no glory for himself. Instead his life ambition and great joy was to prepare the way for people to go to Jesus. Like John the Baptist, the Desert Fathers of the early church made solitude in the desert their way of life. They lived in the Egyptian desert in private huts where they weaved baskets to earn a living and while they weaved they prayed and meditated on Scripture. They fasted often and practiced other ascetic disciplines (some of the monks did so in extreme and odd ways that have been given undo attention). Regularly they met individually with their Abba for spiritual direction and as a community for worship.

The ultimate test of the value of silence and solitude is if they empower us to love others – if we've truly been with the God of love.

And his love has purified us and put us at peace then we'll love others. So we need to realize that silence isn't something only for when we're alone; it's also about learning to control our tongue in our relationships.

"The fruit of solitude," explains Richard Foster, "is increased sensitivity and compassion for others."

The crowd saw Jesus and his men going away. But some people walked round and were there before Jesus and his disciples arrived. They earnestly sought the company of men of God. More than ever today men crave to be in the company of men of God, to experience the holiness of God. Today we are entrusted with this mission – to impart the experience of the holiness of God to our contemporaries. For that we require to do two things. First of all find time to be with God, secondly find time to be with men. Hence, the rhythm of Christian life is the alternative meeting with God in the secret place and serving men in the market place.

The Fruit of Suffering Is Peace

Reasons for Hope – Pope John Paul II

On the threshold of the third millennium, peace is, unfortunately, still distant.... The identification of the causes and the search for solutions quite often appear laborious. Even among Christians bloody fratricidal struggles are sometimes seen to take place. But those who set about listening to the gospel in an open spirit cannot grow weary of recalling for themselves and other the necessity of forgiveness and reconciliation. They are called to the altar of daily, ardent prayer, together with the sick all over the world, to present the offering of suffering which Christ has accepted as a means to redeem mankind and save it.

The source of peace is the cross of Christ, in which we are all saved.... Peace is the fruit of justice and love, whose summit is the generous offering of one's own suffering, spurred – if necessary – to the point of giving one's life in union with Christ....

To use suffering to advantage and offer it for the salvation of the world are, indeed, themselves an action and mission of peace. From the courageous witness of the weak, the sick and the suffering, the loftiest contribution to peace can flow forth. Suffering, in fact, stimulates deeper spiritual communion, fostering the recovery of a better quality of life, on the one hand, and promoting a convinced commitment to peace among men, on the other.