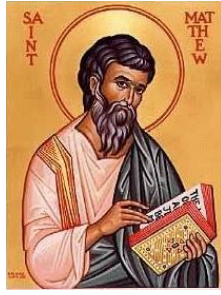


The Gospel of Matthew



The early Church held the Gospel of Matthew in great esteem: it was placed first among the Four Gospels, and it was the most quoted one. The words and commands of Jesus in this Gospel were considered to be His plan for us. Gospel spirituality, free of frills and rooted in the basic teachings of Jesus, would automatically flow from the Gospel of Mathew. Here are a few basic ideas to help understand Matthew's Gospel, along with some suggestions for using it in your daily life.

What is Matthew's Gospel about?

The *Oxford Annotated Bible* says, in the introduction of Matthew's Gospel, that it "is a manual of Christian teaching..." Matthew describes Jesus as the fulfillment of God's will. Matthew goes out of his way to show how Jesus fulfilled the Old Testament prophecies. He wants to establish Jesus' authority. The actions and words of Jesus are recorded from the stories people had been recalling about Jesus, and from some of the written testimony about Jesus. While the events in Jesus' life are arranged in general biographical order, Matthew groups the sayings of Jesus by subject matter.

What is the Gospel's unique feature?

This Gospel focuses on the *words* of Jesus in a similar way that Mark's Gospel focuses on *actions*. Matthew's Gospel is a collection of teaching on specific themes, which cover 28 Chapters.

Chapters 5 to 7 focus on the *Sermon on the Mount*. This includes the *Beatitudes* and Jesus' words about forgiveness and generosity. In these Chapters, Jesus tells us if we are offering of gift of the altar and we remember that we have a problem with a brother or sister, we should stop. After we reconcile with one another, then we can offer our gift. These Chapters give us detailed instruction for leading the Gospel.

In Chapter 10, Jesus gives instructions to missionaries. He tells them not to take gold or extra clothes. They are to rely upon God and preach the kingdom. We need to follow these instructions: to rely on God and to preach the kingdom by the love we show in our lives.

In Chapter 13, Matthew shows us *The Parables of the Kingdom*. Jesus tells us the parable of the farmer who went to sow seed and some fell on the footpath and it

was eaten by the birds. Some fell on thorns, and other seed fell on good soil. Jesus goes on to tell parables about the weeds and the good seed and how the kingdom is like: a mustard seed, yeast and a treasure in a field. Jesus promotes sincerity, God's love and other themes. The Gospel provides a picture of what Jesus talked about in His mission.

What does the Gospel try to show?

The effort is to show the majesty of Jesus. It starts out with Jesus' genealogy, beginning with Abraham. Then, the Gospel points out that Jesus had royal ancestry and connect him with King David. The *Infancy narratives* follow. Matthew takes great pains to show that Jesus is the One to whom the prophets of Israel referred. Early in the Gospel, Matthew pictures Jesus rejected by His people and accepted by the Gentiles. The *Passion and Resurrection* narratives also show the majesty of Jesus.

When was the Gospel of Matthew written?

Various dates are proposed; most of them fall between 60 and 80 A.D. If we follow the generally accepted tradition that Matthew relied upon the text of Mark's Gospel, we can fix the date after 64 and before 80 A.D.

How can we use this Gospel in our daily lives? Just as the Gospel of Mark shows us the actions of God, the Gospel of Matthew shows us the words of God.

Chapters 5 through 7 show us how Jesus would instruct us in the new lessons of daily living. We can meditate on the new commands, the *Beatitudes*. We can learn just how much Jesus wants us to love one another. We even have the practical examples of giving up our possessions and submitting ourselves to others. Each one of us can translate into our own lives and figures out what we need to improve to be able to live closer to the Gospel ideal.

In Chapter 6, we learn that the real motivation for everything we do is GOD, nothing else. Any attempt to get recognition and acclaim from our good actions is inappropriate. We will be disappointed if this is our goal. In verse 9, we learn the beauty and simplicity of prayer from Jesus Himself. In verse 22, we see the importance of filling our minds with beautiful and holy thoughts. Meditating on Matthew's Gospel will show all of us how Jesus wants us to live.

We can see why the early Church placed this Gospel in such a prominent position and considered it with high regard. The early Christians considered it as God's plan for us. It is the outline of the mission of Jesus for us. We may not be able to live it perfectly; but with God's grace, we can strive toward the goal that lies ahead, and trust that Jesus will walk with us.

Parish Week ❖ Sunday, 14 August 2022

Sat., 13 Aug. / Ss. Pontian, pope & Hippolytus, priest, martyrs

8.00 am Mass: † Domingo Garcia (Emilio Go & family)

5.00 pm Mass: † Gabriel & Francis Andreas
(Antonia Ambrose)

SUNDAY, 14 AUG. / 20-C

■ *Homilist: Fr. Edwin Galea*

■ *2nd Collection: Canadian Missions*

9.00 am Mass: † Cyril Bastiampillai (family)

10.30 am Mass: † Ernesto, Lydia & Justino Rodas (family)

12.00 pm Mass: † Unborn Babies: Alleluia & Glory D'Cunha
(family)

7.00 pm Mass: Pro Populo

Monday 15 Aug. / Assumption of the Blessed Virgin Mary

8.00 am Mass: † Michele & Teresa Cifaldi (Irma Pisciola)

7.00 pm Mass: Int. Thanksgiving Birthday (Rhodora Thomas)

Tuesday, 16 Aug. / St. Stephen of Hungary

8.00 am Mass: † Hictor & Sheila Merin (Gina Arroya)

Wednesday, 17 Aug.

8.00 am Mass: Int. Christopher Ryan 3rd Birthday
(Shoba Ryan)

7.00 pm ► Annual Catholic Cemetery Masses

Thursday, 18 Aug.

8.00 am Mass: Int. God's Blessings on the
Kapadia & D'Souza families (Mukesh Kapadia)

Friday, 19 Aug. / St. John Eudes, priest

8.00 am Mass: Int. Birthday Thanksgiving (Gina Arroya)

Saturday, 20 Aug. / St. Bernard, abbot & doctor

8.00 am Mass: † Bernardo Villaron (family)

5.00 pm Mass: † Dominic & Maria Fernandes (Joseph)

SUNDAY, 21 AUG. / 21-C

■ *Homilist: Fr. Elias Chachati*

■ *August R&R Report*

9.00 am Mass: † Eleanor Alex Aexandris (friends & family)

10.30 am Mass: † Sosena Mengesha (Giovanna)

12.00 pm Mass: † Carmelita & Teodoro Mulla (Willie)

7.00 pm Mass: Pro Populo

Rosary Sunday 11 September

This year, the annual *Rosary Sunday* celebration at the Martyrs' Shrine in Midland will return as an in-person event on Sunday, 11 September. The CWL has chartered a coach, which is now filled with registered passengers. A *waiting list* has been started in the event that some seats become available. For more details, call: **Lillian**, 416-267-6802, or **Virginia**, 416-509-8459.

Mass Intentions Requests for 2023

The Mass Intention book for 2023 is now open. The Parish Office will accept requests for intentions after any Sunday Mass and during weekday office hours.

Focus on the Word

20th Sunday in Ordinary Time, Year C
Jeremiah 38.4-10; Hebrews 12.1-4; Luke 12.49-53

O God, who have prepared for those who love you good things which no eye can see, fill our hearts, we pray, with the warmth of your love, so that, loving you in all things and above all things, we may attain your promises, which surpass every human desire.

Catholic Cemetery Masses

7.00 pm, 17 August

As per the Vestibule posters, the CATHOLIC CEMETERY MASSES this year will be at 7.00 pm on Wednesday, 17 August.

The Catholic Cemeteries most used by our parishioners are:

☐ *Christ the King* (near Steeles & Markham)

Celebrant: **His Excellency, Bishop Robert Kasun**

☐ *Holy Cross* (near Steeles & Yonge)

Celebrant: **His Eminence, Cardinal Thomas Collins**

May the souls of the faithful departed rest in peace. Amen.

2nd Collection: 14 August, Canadian Missions

On 14 August, the 2nd collection is for the *Canadian Missions Shared Collection*.

CATHOLIC MISSIONS IN CANADA (CMIC) was established in 1908, to provide support to Catholic missionaries - priests, sisters, brothers & lay people - who dedicate their lives to proclaim the Gospel throughout the poorest regions in Canada.

CMIC and some selected DIOCESES IN NORTHERN CANADA, help sustain and extend the Catholic faith to hard-to-reach mission areas in Canada. See the website bulletin for more details.

COMING UP

7020o22

27 Aug.

Wedding: Grisani & Fernandes

28 Aug.

2nd Collection: *Maintenance*;
- Knights of Columbus: *Installation of Officers* (2.00 pm)

2 Sept.

Wedding: Dollolasa & Corloncito (1:00 pm)

5 Sept.

Infant Baptism Parent/Godparent Meeting (7:40 pm)

11 Sept. Annual ROSARY SUNDAY pilgrimage (Martyrs' Shrine, Midland);
- Infant Baptism (1:30 pm)

17 Sept.

Wedding: Bulac & Marzo (1:00 pm)

18 Sept.

2nd Collection: *Needs of the Church in Canada*

24 Sept.

Wedding: John & Gayle (2:00 pm)

25 Sept.

2nd Collection: *Maintenance*;
- Wedding Anniversary: Rosaria & Renato Niro (1:15 pm)

29 Sept.

Wedding: Mulla & Mendoza (10:30 am)

1 Oct.

Feast of St. Thérèse of Lisieux

2 Oct.

2nd Collection: *Healing & Reconciliation*

Website stmariagoretti.archtoronto.org

For more information on Parish activities, check pages 3 and following in the website bulletin.

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CMIC and some selected DIOCESES IN NORTHERN CANADA, help sustain and extend the Catholic faith to isolated and hard-to-reach mission areas in Canada. They will benefit from your generosity. In these areas, a Mission Church or Parish can be the only community place for the faithful. Your support is a blessing for those who take up the challenge of keeping the Catholic faith alive and strong in the remotest parts of our country. Thank for your support of this important work!

Catholic Missions in Canada

Founded in 1908, CATHOLIC MISSIONS IN CANADA, then known as “The Catholic Church Extension Society of Canada,” has come to the aid of isolated missions across the country where a lack of resources makes it impossible to maintain a Catholic presence without outside financial help.

In 1905, the official status of the Catholic Church in Canada and the United States was changed from being a “mission” church, and thus receiving funding for its operation, to being an “independent” church having to finance its own operation. This change presented great difficulties in many areas.

On September 23, 1908, Monsignor E. Alfred Burke from the Diocese of Charlottetown, Prince Edward Island, founded “The Catholic Church Extension Society of Canada,” to raise funds to help “cultivate the missionary spirit in the clergy and the people,” and “to preserve the Faith of Jesus Christ among Catholic immigrants” then resettling in the Canadian West.

Papal approval and pontifical status were granted to The Catholic Church Extension Society of Canada by Pope Pius X on June 9, 1910, for “the protection and diffusion and the preservation of the Catholic Faith in the territories of the Dominion of Canada.”

In the early days, the Society undertook to bring the Church to thousands of Catholics settling in Western Canada. It began using funds collected in the East to build small chapels across the prairies and in the mountain areas. Later, it encouraged priests in the Atlantic provinces to go West and serve in the remote and priestless parishes. As the need for missionaries grew, the Society began supporting the education of seminarians.

To better reflect its mission, the Society’s name was changed to CATHOLIC MISSIONS IN CANADA in 1999.



ShareLife 2022

Living the Gospel



Our Service Agencies

Community / Family Services

Catholic Community Services of York Region, Catholic Cross-cultural Services, Catholic Family Services of Durham, Catholic Family Services Peel-Dufferin, Catholic Family Services of Simcoe County, Catholic Family Services of Toronto, *FertilityCare* Toronto, Natural Family Planning Association

People with Special Needs

Mary Centre, *Our Place* Community of Hope, Saint Elizabeth Health Care, St. Bernadette's Family, Resources Centre, St. Michael's Homes / Matt Talbot Houses, *Silent Voice* Canada (*ministry to the deaf*)

Children and Youth

Catholic Children's Aid Society of Toronto, Catholic Settlement House Day Nursery, *Covenant House*, Sancta Maria House

Young Parents: Rosalie Hall, Rose of Durham, Rose of Sharon, *Vita* Centre

Seniors

Les Centres d'Accueil Heritage, Loyola Arrupe Centre, Providence Healthcare, Society of Sharing

Affiliated Organizations

Camp Ozanam (*Society of St. Vincent de Paul*), Good Shepherd Ministries, Birthright International

Stewardship

PUTTING CHRIST AT THE CENTRE

Putting Christ at the Centre means looking at the life of Jesus, and living just as he teaches us.

All persons follow in their own way, based on their talents and situations, and we respond with faith.

We have an *urgent* call. It is a call to live as a *disciple* and as a *steward*.

Jesus' call is urgent. He does not tell people to follow him at some time in the future, but here and now, at this moment, in these circumstances.

There can be no delay.

A steward is a servant entrusted for a time with the goods of the Master. The steward uses but does not own these goods, and must eventually give an account to the Master for the way in which they have been cared for and made fruitful.

Each of us spends a brief time in this life, preparing for our eternal life with God. While we are here, we receive everything from God, even life itself, and are asked to make good use of what God has entrusted to us. We are invited by God to be good *stewards* of His gifts. It is no wonder that the idea of stewardship plays such a central role in the life of faith. The Bible often refers to the *spirit of stewardship*, using various terms to describe it.

In fact, the ideas of *servant*, *disciple*, and *apostle* – so central in the Scriptures – all include the idea of stewardship. We are servants of the Lord, who will be called to account when he returns. The disciple must be faithful to the teachings received from the Master. The apostles are sent out from Jesus, and must faithfully represent him as stewards of his mission and message.

The prospect of the return of the Master should fill Christians with joy: we wait in joyful hope for the coming of our Saviour Jesus Christ.





The Papal Visit
An Historic Journey
Pope Francis in Iqaluit,
Nunavut, 29 July 2022.



Who are the 7 Women Saints named in the Eucharistic Prayer at Mass?

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all your Saints: admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord. Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

ROMAN CANON, EUCHARISTIC PRAYER I



Women Saints in the Roman Canon

The final seven names listed in the Roman Canon (the “*First Eucharistic Prayer*” or “*Eucharistic Prayer I*”) are women Saints of the Church. Saints Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, and Anastasia are all Saints of the Roman Empire in the early Church. Of course, the Blessed Virgin Mary is also mentioned by name in the Roman Canon. But, who are these other women Saints?

Ss. Felicity and Perpetua

St. Felicity was the pregnant servant girl of St. Perpetua. They were both thrown to the lions in the Roman province of Carthage in Africa in the very early third century. A high-born noblewoman, Perpetua cared for her young infant while in prison. She was 22 years old at the time.

St. Felicity gave birth just days before her martyrdom. Despite the torrent of suffering at the end of their young lives, these women exuded the care of a mother’s heart. St. Perpetua and her servant St. Felicity were martyred by beheading for refusing to denounce Christ.

St. Agatha

St. Agatha was a third-century Sicilian woman who was accused of being Christian and imprisoned. As a young girl, she chose Jesus as her spouse. During the persecution of Roman Emperor Decius (AD 249–251), Agatha fled from Sicily and took refuge in Malta. She spent her days in a rock-hewn crypt at Rabat, praying and teaching Christianity to children. Then she returned to Sicily, where she was arrested and brought before Quintianus, praetor of Catania, who condemned her to imprisonment and torture. As a martyr, St. Agatha finally gave up her spirit in prayer.

St. Lucy

St. Lucy, like St. Agatha, was a Sicilian noblewoman who was tortured and blinded. She is depicted holding a paten with two eyeballs in it. She was also pulled by oxen, covered in pitch, resin, and hot oil, and finally died by having her throat cut. She died along with many other Christian martyrs under the persecution of the Roman Emperor Diocletian.

St. Agnes

St. Agnes was a 12-year-old girl whose name means “Lamb” in Latin. St. Jerome wrote of her: “Agnes is praised in the literature and speech of all people, and in the Churches, she who overcame both her age and the tyrant, and consecrated by her martyrdom to chastity.” St. Agnes was the daughter of a wealthy Roman in the fourth century. On her feast, the Pope blesses a pair of lambs. Then the wool is taken on Holy Thursday to create the *pallium* that a new metropolitan Archbishop would wear on his shoulders. This symbolizes his authority in Christ, his call to be pure of heart, and his bond of unity to the Bishop of Rome.

St. Cecilia

St. Cecilia, Patron Saint of musicians, married a pagan man named Valerian. Seeing her love of the Lord, her husband and his brother converted to Christianity. The pagan prefect of the city learned this and ordered that she be killed in her own home. She was stabbed in the neck; according to legend, she lived three more days building others up in the faith and asking that her home be converted into a Church. Her husband and his brother also met the death of martyrs.

St. Anastasia

Anastasia, which in Greek means “resurrection,” or “to rise again,” was the daughter of St. Fausta of Sirmium, in Pannonia (modern-day Serbia). She was martyred on 25 December 304 A.D. along with 270 others. Her relics lie in the Cathedral of St. Anastasia in Zadar, Croatia. She was known to be a miraculous healer and an exorcist.

✠ These great women are from the highest and lowest strata of society, from different locations, and from different cultural contexts. This beautifully shows us the universal call to holiness. Not all of us will die a martyr’s death, but all are called to be *witnesses to Christ* with their lives.

Holy Women, Saints of God, pray for us!





Lorenzo Berardinetti

