

**Recent changes to public health orders for indoor religious gatherings  
now permit up to 150 participants or 50% capacity, whichever is greater.**

*You may contact the parish office ahead of time to make reservations for liturgies  
or you may come and register at the door as capacity limits permit.*

## **Saint John XXIII Roman Catholic Church**

**3390 Portage Avenue**

**Winnipeg, Manitoba, Canada R3K 0Z3**

**Telephone: 204-832-7175 • Fax: 204-885-2447**

**Email: office@johnxxiii.ca • Website: www.johnxxiii.ca**

**Office Hours: *Office remains closed to the public  
except for pre-arranged appointments***

### **SACRAMENT OF THE HOLY EUCHARIST**

#### **SUNDAY LITURGIES (MASSES)**

***You may contact office ahead of time for reservations.  
50% capacity is maximum allowed at this time.***

#### **WEEKDAY LITURGIES**

***As announced in the schedule in this bulletin.***

#### **ASSISTANCE TO THE SICK AND SHUT-IN**

**For emergencies, you may contact the parish office**

#### **SACRAMENT OF RECONCILIATION (CONFESSIONS)**

**As circumstances permit, by appointment only**



## **INVITATION TO JOIN SEASON OF CREATION 2021**

The Season of Creation is the annual Christian celebration of prayer and action for our common home. Together, the ecumenical family around the world unites to pray and protect God's creation.

The season starts 1 September, the World Day of Prayer for the Care of Creation, and ends 4 October, the Feast of St. Francis of Assisi, the patron saint of ecology beloved by many Christian denominations.

### **2021 THEME**

This year we will be uniting around the theme, **"A HOME FOR ALL?  
RENEWING THE OIKOS OF GOD."**

Oikos is the Greek word for "home," or "household." By rooting our theme in the concept of oikos, we celebrate the integral web of relationships that sustain the well-being of the Earth.



## **PARISH BULLETIN**

**TWENTY-THIRD SUNDAY IN ORDINARY TIME – September 5, 2021**

**TWENTY-FOURTH SUNDAY IN ORDINARY TIME – September 12, 2021**

### **PARISH PASTORAL TEAM**

**Pastor: Reverend Fr. Robert Polz**

204-832-7335      rpolz.johnxxiii@gmail.com

**Pastoral Assistant: Sharon Camier**

204-832-7206      sharon@johnxxiii.ca

**Trustee: Loris Vendramelli**

204-888-8200      lvendro8@gmail.com

**Trustee: William Gould**

204-832-7175      william.d.gould@gmail.com

**Head Custodian: José Barrera**

204-888-9340

**Music Ministry: Donna Vendramelli**

204-888-8200      d\_vendramelli@mymts.net

**Building and Maintenance Chair: Claude Precourt**

204-898-1893      cfp3899@gmail.com

**Parish Pastoral Council Facilitator: Laurette Burch**

204-885-6988      burchd@mymts.net

### **FAITH FORMATION:**

Contact our Pastoral Assistant (Sharon) for further information concerning catechism materials for lessons to take place in the home setting during this time of COVID-19.

**SACRAMENTS OF INITIATION (BAPTISM, CONFIRMATION, EUCHARIST):** Contact our Pastoral Assistant for further information.

**SACRAMENT OF THE ANOINTING OF THE SICK:** Contact the Pastor (Fr. Robert).

**SACRAMENT OF MARRIAGE:** Arrangements for preparation and celebration should be made at least six months in advance.

**CELEBRATION OF CHRISTIAN FUNERALS:** Contact the parish office before finalizing arrangements with funeral directors.

## PARISH CATECHISM CLASSES 2021 – 2022



The beginning of the school year also marks the resumption of catechetical programs in most parishes. Once again we will be utilizing the *Pflaum Gospel Weeklies* liturgically-based faith formation program that provides weekly handouts with a short description of the Sunday Gospel plus suggested activities and discussion starters for each age level. As many will recall, this faith formation program has materials divided into the following age groups: SEEDS (Preschool), PROMISE (Kindergarten – Grade 1), GOOD NEWS (Grades 2-3), VENTURE (GRADES 4-6) and VISIONS (Grades 7-8).

Provided we find adequate volunteers and are able to follow required COVID-19 protocols, **we plan to hold some in person group catechetical sessions in the parish hall** sporadically throughout the school year on designated dates. **Our first GROUP CATECHETICAL SESSION in the parish hall is tentatively being planned for SUNDAY, OCTOBER 3, 2021 at 10:15 a.m. immediately following 9:00 a.m. Mass.** Most regular weekly catechetical lessons will be sent home and completed in the home setting. As our Archdiocesan Synod reminded us, the *domestic church* (i.e. the family/home) is the place where faith is lived and passed on to the next generation.

**Those who would like their children to take part in our program are asked to submit a completed REGISTRATION FORM for each child as soon as possible so we can prepare adequate materials for regular catechetical lessons to be done mostly in the home setting.** (*Preparation for the sacraments of Reconciliation, Confirmation and First Eucharist will involve a mixture of sessions at church and at home. Details to be announced later this fall.*)

Registrations forms are available from the parish office. The designated registration fee helps defray some of the costs of running our catechetical program. Given continued required protocols due to COVID-19 and increased costs for materials, we continue to request a registration fee for each child participating in our catechetical program. Nevertheless, requested fees should in no way be considered a reason to refrain from enrolling children for whose parents the fee would impose an undue hardship. **We are in need of volunteers to assist in providing occasional sessions at the church. If you are willing to help in any way, please advise Sharon Camier (our Pastoral Assistant) as soon as possible. Thank you.**



### Season of Creation 2021 Prayer

Creator of All, we are grateful that from your communion of love you created our planet to be a home for all. By your Holy Wisdom you made the Earth to bring forth a diversity of living beings that filled the soil, water and air. Each part of creation praises you in their being, and cares for one another from our place in the web of life.

With the Psalmist, we sing your praise that in your house “even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young.” We remember that you call human beings to keep your garden in ways that honor the dignity of each creature and conserve their place in the abundance of life on Earth.

But we know that our will to power pushes the planet beyond her limits. Our consumption is out of harmony and rhythm with Earth’s capacity to heal herself. Habitats are left barren or lost. Species are lost and systems fail. Where reefs and burrows, mountaintops and ocean depths once teemed with life and relationships, wet and dry deserts lie empty, as if uncreated. Human families are displaced by insecurity and conflict, migrating in search of peace. Animals flee fires, deforestation and famine, wandering in search of a new place to find a home to lay their young and live.

In this Season of Creation, we pray that the breath of your creative Word would move our hearts, as in the waters of our birth and baptism. Give us faith to follow Christ to our just place in the beloved community. Enlighten us with the grace to respond to your covenant and call to care for our common home. In our tilling and keeping, gladden our hearts to know that we participate with your Holy Spirit to renew the face of your Earth, and safeguard a home for all.

In the name of the One who came to proclaim good news to all creation, Jesus Christ. Amen.

**Discover more about the Season of Creation at [www.seasonofcreation.org](http://www.seasonofcreation.org)**

# SCHEDULE FOR SEPTEMBER 5 -19, 2021

*As circumstances suggest, the schedule published here may be subject to change.*

<b>Sunday, September 5</b>	<b>TWENTY-THIRD SUNDAY IN ORDINARY TIME</b>
4:00 pm Saturday	MASS (livestreamed) – “Pro populo” / Intentions of parishioners
9:00 am	MASS – Vernon and Sybil Lewis+, Margaret and Jerome Strachan
11:45 am	MASS – “Pro populo” / Intentions of parishioners
<b>Monday, September 6</b>	<b>FERIAL – LABOUR DAY HOLIDAY</b>
	Mass (offered in private) – Delia Blaquera+, requested by the Blaquera family
<b>Tuesday, September 7</b>	<b>FERIAL</b>
	Mass (offered in private) – Carl Starodub+, requested by Mary Starodub
<b>Wednesday, September 8</b>	<b>FEAST: THE NATIVITY OF THE BLESSED VIRGIN MARY</b>
6:45 pm	<b>OUR MOTHER OF PERPETUAL HELP DEVOTIONS</b>
7:00 pm	MASS – In thanksgiving for parish staff, requested by Tannena Korolyk
<b>Thursday, September 9</b>	<b>FERIAL</b>
1:15 pm	Mass (offered in private) – Nathen Falk+, requested by Wiesa Grzegorzczuk Fr. Robert and Sharon are scheduled to participate in a Central Deanery meeting via Zoom
<b>Friday, September 10</b>	<b>FERIAL</b>
12:00 pm	Praying of the “Angelus”
12:10 pm	MASS – Bernardo Soriano Sr.+, requested by Alfred and Marietta Gendive
3:00 pm	Recitation of the Chaplet of Divine Mercy – ring door buzzer for access
<b>Saturday, September 11</b>	<b>FERIAL</b>
4:00 pm	MASS (livestreamed) – Special intention
<b>Sunday, September 12</b>	<b>TWENTY-FOURTH SUNDAY IN ORDINARY TIME</b>
9:00 am	MASS – “Pro populo” / Intentions of parishioners
11:45 am	MASS – Corazon Sigue+, requested by Joy Sigue
<b>Monday, September 13</b>	<b>MEMORIAL: SAINT JOHN CHRYSOSTOM, Bishop, Doctor</b>
4:30 pm	Mass (offered in private) – Bob Corrigan+ (10 <sup>th</sup> Anniversary), requested by Jan Corrigan Fr. Robert is scheduled to attend a St. Paul’s High School Board of Directors Meeting
<b>Tuesday, September 14</b>	<b>FEAST: THE EXALTATION OF THE HOLY CROSS</b>
12:00 pm	Praying of the “Angelus”
12:10 pm	MASS – Annette Hamelin+, requested by Mona Harper
<b>Wednesday, September 15</b>	<b>MEMORIAL: OUR LADY OF SORROWS</b>
6:45 pm	<b>OUR MOTHER OF PERPETUAL HELP DEVOTIONS</b>
7:00 pm	MASS – Evelyn Goldy Clementson+, requested by Wiesa Grzegorzczuk
<b>Thursday, September 16</b>	<b>MEMORIAL: SAINT CORNELIUS, Pope, and SAINT CYPRIAN, Bishop, Martyrs</b>
	Mass (offered in private) – Cecilia B. Asbucan+, requested by Joy Sigue
<b>Friday, September 17</b>	<b>FERIAL (OPTIONAL MEMORIAL: SAINT ROBERT BELLARMINE, Bishop, Doctor)</b>
12:00 pm	Praying of the “Angelus”
12:10 pm	MASS – Carol Louise Miles+, requested by José Barrera
1:30 pm	<b>FUNERAL LITURGY for Raymond Fitzpatrick +</b> Rite of Committal to follow at Assumption Cemetery (Mausoleum)
3:00 pm	Recitation of the Chaplet of Divine Mercy – ring door buzzer for access
<b>Saturday, September 18</b>	<b>FERIAL</b>
4:00 pm	MASS (livestreamed) – “Pro populo” / Intentions of parishioners

Sunday, September 19

9:00 am

11:45 am

1:30 pm

TWENTY-FIFTH SUNDAY IN ORDINARY TIME

MASS – “Pro populo” / Intentions of parishioners

MASS – Roberta Pervera+, requested by Joy Sigue

CELEBRATION OF BAPTISM – Anita Rae Bruneau

**Indoor faith-based gatherings, including Mass, are permitted for up to 50% OF A CHURCH’S CAPACITY or 150 participants, whichever is greater.**

*(Weddings, Funerals and Baptisms held indoors are allowed up to a maximum of 50 participants or 50% capacity, whichever is greater.)*

***You may contact the parish office ahead of time to make reservations for liturgies or you may come and register at the door as capacity limits permit.***

**Physical distancing of at least two metres continues as a requirement for all faith gatherings and, as of August 28<sup>th</sup>, the USE OF FACEMASKS IS REQUIRED for all indoor public settings.**

PLEASE CONTINUE TO FOLLOW THE RULES OF GOOD HYGIENE INCLUDING HAND WASHING/SANITIZING AND COUGH ETIQUETTE.

**Stay home when sick.** Follow current public health guidance on travel and self-isolation.

Vulnerable people, such as seniors, are encouraged to exercise additional caution.

At this time, our parish office remains closed to the public except for pre-arranged appointments.

We continue to do our best to answer emails and respond to telephone voice mail messages in a timely fashion.

**For further information, including links to LIVESTREAM LITURGIES, please go to the Archdiocesan website at [www.archwinnipeg.ca](http://www.archwinnipeg.ca) or our parish website at [www.johnxxiii.ca](http://www.johnxxiii.ca)**

## Twenty-third Sunday in Ordinary Time September 5, 2021

### Isaiah 35:4-7

God restores all that has been lost  
and makes the barren situation fertile.

### Psalms 146:6c-7, 8-9a, 9b-10

God is on the side of the hungry and oppressed,  
and champions the just and the needy.

### James 2:1-5

Worldly folk favor the rich over the poor,  
but God gives the Kingdom to the lowly.

### Mark 7:31-37

Jesus restores both hearing and speech,  
which astonishes the crowds.



## EXPLORING THE WORD

### Savior needed

What does it mean to say, “Jesus saves”? Christianity is often reduced to this two-word sound bite, so we ought to consider what we intend by this statement. Ask a random handful of believers, and my fear is that the interpretation will be rendered: Jesus saves us *from hell*. Technically, there is nothing wrong with that summary. Now let’s define hell as something longer and deeper than the end-time fires of perdition, and we’ll be onto something.

It might not be a bad idea to begin a discussion of soteriology with the question: Do we need to be saved, and from what? Salvation, a musty, churchy word that makes eyes glaze over at the mere mention, is one of the most fundamental concepts in the Bible. In Hebrew, it means, “to make wide or sufficient.” Salvation presumes that this sufficiency is something that comes from the outside; that an obstructed way won’t become wide enough without an intervention.

We can’t save ourselves, in other words, so we have to look for rescue from another source. And when it comes to obstructions, death is a big one. So are the countless other human limitations that constrict us around the clock: strength,

health, knowledge, vision, resources, imagination, control, and time, just to name a few of the more obvious ones. If we can't throw ourselves a lifeline because we are the ones who are drowning, then who can save, and who wants to help?

### ***Biblical life preservers***

Happily, God is in the saving business. Or maybe it's more accurate to say God gets into the saving business shortly after humanity gets into the sinning business. God is depicted as making clothes to cover Adam and Eve the hour they discover shame. Cain is protected with a mark after he commits the first murder so no one will target him for the second one. God warns Noah ahead of time about the approaching rainy season, and the beat of salvation goes on in story after story to its pinnacle, when Moses leads the enslaved nation out of Egypt. After the Exodus event, the God of Israel is known for all time as the "God who saves." If you tend to fall into danger as readily as the Israelites do, this is precisely the kind of God you need.

God's saving power is trumpeted in the psalms and proclaimed by prophets and beseeched by priests and sought by kings from one side of the Babylonian exile to the other. When things go sour, as they frequently do, the nation puts its longing into the arrival of the next messiah, the anointed one who will serve—typically as a king or prophet—to restore the damaged relationship with their saving God and make that rescue viable again. The work of such a messiah is spelled out in prophetic texts such as our passage from Isaiah today: The blind will see, deaf ears will hear, the lame will walk, the mute will sing, and water will come to dry lands. The bottom line of messiah work is to restore what's lost, bring life to what is barren. Would-be messiahs know the job description. But only real messiahs can fulfill it.

### ***A strange source of salvation***

The second-century Greek physician Galen preferred the term *phlegma* to spit. And he believed, as many ancients did, that saliva had healing properties for skin ailments like psoriasis and that it could also kill certain venomous creatures. The Roman naturalist Pliny, a near contemporary of Jesus, treated conjunctivitis with the "fasting spit" acquired in early morning. Even the emperor Vespasian who built the Coliseum was reputed to restore a man's sight with his royal saliva.

Yet the rabbis forbid this practice because of the magical rituals and presumptions that accompanied it—not to mention their usual suspicion of bodily fluids. So we can chalk up more law-breaking on the part of Jesus when we consider the three episodes (two in Mark, one in John) when he uses spit in conjunction with a healing.

On the most basic level, Jesus is just doing messiah work when he heals folks of blindness or muteness by these means. He's restoring what was lost and more: adding what had not been given to begin with. This could be one explanation of why Jesus used the saliva method on only three occasions, because two of them explicitly involve a congenital condition, not an illness or injury that requires restoration of a lost ability.

It's presumed that the man's tongue was bound to the floor of his mouth from birth, but that he lost his hearing sometime after birth—because he spoke plainly once his tongue was loosed. So Jesus puts his fingers into the man's ears for a simple restoration healing, and spits (possibly on his own finger) to touch the man's tongue for the more profound work of transformation. The "exceeding astonishment" of the crowd attests to the idea that they thought Jesus did the frankly impossible. Perhaps Jesus didn't want the healing discussed because he used rabbinically forbidden tactics in achieving it.

## **APPLYING THE WORD**

### ***Saving signs***

No current debate is being waged in the medical world or the sacramental one about the use of saliva for healing ends. Although the Tridentine baptismal rite included an Ephphatha ritual (the priest touches the eyes, ears, and tongue of the child to evoke a spiritual opening), it is rarely used now (it's still an optional rite, at the end of the ritual, and if you baptize during Mass this weekend, you could take advantage of it). Oil has outdistanced spit as the sign of healing for ritual use, not least because it's a prettier action.

But the signs of our salvation, however humble the materials in play—spit, oil, water, bread and wine, the human touch—still point to the richness of the connection between the physical reality and the spiritual one. God still throws us a life preserver because we still need saving from the thousand little daily deaths and the big one never far from where we are. Jesus, who does "all things well," is that life preserver, which is why his name has become shorthand for Savior.

— Alice Camille

Alice Camille is a religious educator, scripture commentator, and author of many books including **This Transforming Word** and other titles found at [alicecamille.com](http://alicecamille.com)  
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***"We are all healers who can reach out and offer health, and we are all patients in constant need of help."***

— Henri Nouwen





## Twenty-fourth Sunday in Ordinary Time September 12, 2021

### Isaiah 50:5-9

The Servant of the Lord counts on God  
and receives the world's abuse.

### Psalms 116:1-2, 3-4, 5-6, 8-9

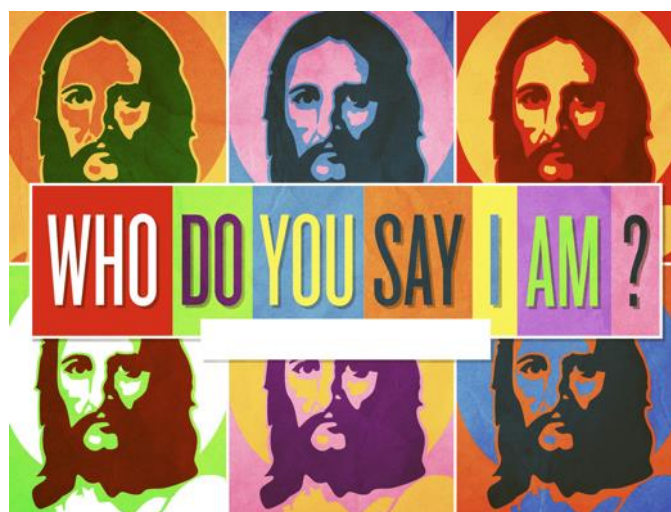
Death drew near,  
but God's mercy rescued the faithful one.

### James 2:14-18

The line between faith and works  
is an illusion quickly crossed.

### Mark 8:27-35

Peter doesn't like the sound of the  
Servant's way through suffering and rejection.



## THE INNER WORD

### The ways of love

Who wants to suffer? If anyone raises a hand, back away and call an attending physician. Suffering is not a desirable condition, and those who possess mental health not only don't seek it, but actively avoid it. When faced with an episode of certain pain—say, a trip to the dentist or a visit with a difficult relative—we might well evaluate if this event is absolutely necessary or if there might be another way to achieve the result, be it dental health or family harmony.

So in this touchy moment between Jesus and Peter, our sympathies lie with the disciple who does not want to see his teacher and friend harmed. Consider the context: Peter just professed Jesus as the Messiah and had high hopes for doing so. The Anointed of God historically held a position of leadership in the community that was sometimes priestly, other times kingly, but always powerful. In his ministry Jesus was demonstrating an authority greater than priests and kings of Israel had enjoyed.

So why not raise one's expectations even further? And why should a leader destined for greatness set his sights on horrible goalposts like suffering, rejection, and death—whether or not resurrection from the dead be the long-term destination point? That was demoralizing talk for a would-be Messiah to be offering so publicly. No wonder Peter protested. Was there, in fact, another way to achieve the desired result? Theologians have argued about this. Was crucifixion a necessary eventuality or a by-product of human hard-heartedness?

Rather than imagine Jesus was following the script prophets composed under the influence of divine dictation, we might look to the nature of love to see how it operates in the world. Love is patient and kind, yes, but it's also long-suffering, or as the apostle says: It bears all things and endures all things. That love also believes and hopes for all things is what makes endurance possible. But there seems to be no way to skirt the near occasion of suffering for those faithful to love's obligations.

That is why there are no parents whose family life is scot-free of trouble. Nor are there beautiful bodies out there that never break down, never know pain. Nobody loves their job so much that it doesn't cost them sacrifices large and small. No one is spared the betrayals of friendship, or gives their heart to another person without experiencing the anguish of losing the

beloved to death over time. The way of love is not simply the way of pain; these are not precisely identified routes. But the path of love will inevitably involve suffering. Jesus needed only to know love, and not the future, to know that.

— Alice Camille

Alice Camille is a religious educator, scripture commentator, and author of many books including **This Transforming Word** and other titles found at [alicecamille.com](http://alicecamille.com)  
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**Please pray for those of our community in need of healing and comfort:**

Darrell Aucoin, Dora Auger, Gladys Barton, Annette and Maynard Bates, Catherine Blaquera, Freda Broughton, Bill Camier, Harold Cook, René Defries, Ray Fleury, John Foucart, Marina Foucart, René Gobeil, Helen Hallack, Darryn Hellofs, Bev and Steve Hewitt, Rosario Jequinto, Tracy Kingsland, Amanda Klaasen, Angela Krassie, Brett Lawrence, Violet Lebedeff, Marie Mangin, Norman Mangin, Tim Mangin, Trudy Martin, Yvonne Mason, Frances Mijker, Susan Murphy, Zonia Patson, Shirley Payment, Owen Robertson, Ernesto (Ernie) Samiana, Janice Skene, Jerome Strachan, Joe Wallack and Helen Yankoski.

**TABERNACLE LAMP OFFERING**

September 5 – 11, 2021  
September 12 – 18, 2021

Marna K. Main+, requested by Beth Barton  
Deceased female relatives+, requested by Beth Barton



*If you wish to have the Tabernacle Lamp in the Blessed Sacrament Chapel of Saint John XXIII Church burn in memory of a loved one, to honour a special occasion, or for a particular intention, you may make arrangements through the Parish Office. Call or email for assistance. The offering to cover one week (from Sunday through Saturday) is \$25.00.*

**"Protect your families ... Be sanctuaries of respect for life."**  
— Pope Francis  
Philippines, 2015

**COUPLES FOR CHRIST**  
Families in the Holy Spirit Renewing the Face of the Earth

Invites you to a spiritual journey through...

**Virtual Christian Life Program (CLP)**

*\*open to all couples*

**TO REGISTER, please call or text anyone of the following:**

Bro Arnie /Sis Wendy Ang  
431-588 5430

Bro Roger /Sis Elona Paragas  
204-880 0543

OR Scan the QR Code

**"MY GRACE IS SUFFICIENT for you, for my strength is made perfect in weakness."**  
2 Corinthians 12:9

on September 11, 2021  
(Saturday) at 6PM to 8PM  
via Zoom

**"I address a strong appeal that the dignity and safety of the workers always be protected."**

— Pope Francis

**"There must be a reason why some people can afford to live well.**

**But I tell you, this provokes avarice, and there comes the sin.**

**Richness is given by God, and it is our duty to divide it with those less favoured."**

— Saint Mother Teresa

## STEWARDSHIP REFLECTION

for September 5, 2021

Twenty-third Sunday in Ordinary Time

IS 35:4-7A; PS 146:6-7, 8-9, 9-10; JAS 2:1-5; MK 7:31-37

Today's readings offer us a message of hope — God is with us and wants to heal us. May this message come ablaze in our hearts so that we might live with unwavering faith.

The Gospel presents us with the story of the profound physical healing of a deaf man with a speech impediment. People brought him to Jesus and begged for his healing. Jesus took the man off by himself, touched his ears and his tongue, then proclaimed, "Be opened!" Immediately he was healed. This story in our Gospel overwhelms us with comfort and peace because we have a compassionate God who sees our physical needs. Yet if we reflect further on this reading, we see that God uses this moment of physical healing as an opportunity to restore something much deeper—our souls.

Often, we are blind and deaf to God in our lives. As a result, we miss countless opportunities to see God working in our day-to-day moments—through our loved ones, our community, or even a stranger. We miss the quiet voice of Jesus in our hearts telling us to choose Him instead of sin, respond in love instead of anger, or care for someone else in a moment instead of ourselves. These are how we need to be spiritually healed. And the scriptures remind us that God is with us and wants to heal us. This week let us seek God to heal our souls and transform our hearts. Let us pray that our eyes and our ears might "be open" to His workings, words, and promptings in our lives.

— Catholic Stewardship Consultants



## COLLECTION FOR THE HOLY LAND

A Mass on Sunday, September 12<sup>th</sup>, we will hear proclaimed, "The Lord God has opened my ear," to hear God's graciousness. May faith in our gracious God be expressed by our solidarity with and our care for the needs of the people and the Church in the Holy Land. Despite the pandemic's upsetting the usual Good Friday collection for the Holy Land, many have already used their parish envelopes or donated in other ways. **We wish to thank you for your generous support and express our gratitude to others who will support the Holy Land on Sunday, September 12<sup>th</sup>.** If making your donation on September 12<sup>th</sup>, please use the Good Friday yellow envelope dated "APR 2, 2021" which was included in your regular Sunday offering envelopes box.

## HAITI NEEDS OUR HELP

Development and Peace, the social justice organization of the Catholic Church in Canada needs your help in response to the recent earthquake in Haiti. Development and Peace — Caritas Canada's partners, the *Institut de Technologie et d'Animation (ITECA)* and *Caritas Haiti* have sprung into action. In three stricken departments, Caritas Haiti is participating in various coordination activities under Haiti's national risk management plan, which has been activated to help the population. ITECA has sent relief trucks and assessment teams to the affected regions. Today, our partners once again need your support to intensify their relief efforts and to develop such durable long-term recovery solutions. Link: [Haiti needs our support | Development and Peace \(devp.org\)](https://www.devp.org).



### Saint John XXIII Parish STEWARDSHIP OF TREASURE

***Your assistance is very much appreciated – every gift, great or small, helps!***

**PARISH OFFERINGS:** You may mail your contribution to the parish via CANADA POST. Or you may leave a message with the parish office to make arrangements with one of our parish staff to drop off your offertory donations at a safe drop off location. For donations to the parish, please make cheques payable to "St. John XXIII Parish".

**PAD OPTION:** Alternatively, we encourage you to consider being an "intentional giver" by registering for PRE-AUTHORIZED DEBIT. Please leave a message at the parish office and someone will contact you and assist you.

**ONLINE OPTION:** If you wish to donate to the parish ONLINE, a link to CanadaHelps.org can be found on our website. Go to [www.johnxxiii.ca](http://www.johnxxiii.ca) and click on the DONATE NOW tab at the top of the *Links* column on the home page. **Alternatively, you may donate to St. John XXIII Parish via the Archdiocese of Winnipeg Mobile APP on your mobile device. Go to the Apple APP Store or Google Play Store to download the Archdiocese of Winnipeg Mobile APP.**