

COVID-19 GENERAL PREVENTION ORDERS EXTENDED UNTIL FEBRUARY 8th
Current public health orders for indoor religious gatherings permit a limit of **25 PARTICIPANTS** or 25% capacity, whichever is **lower**, when proof of vaccination is not required.
Reservations need to be confirmed for all public liturgies.



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: *On designated afternoons 1:00 pm – 4:00 pm*
and at other times for pre-arranged appointments

SACRAMENT OF THE HOLY EUCHARIST

SUNDAY LITURGIES (MASSES)

Please contact the office ahead of time for reservations.
Current maximum capacity is 25 persons.

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, on Friday afternoons or by appointment

PARISH BULLETIN*

THIRD SUNDAY IN ORDINARY TIME – January 23, 2022

FOURTH SUNDAY IN ORDINARY TIME – January 30, 2022

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

Custodian: José Barrera

204-888-9340

Music Ministry: Donna Vendramelli

204-888-8200 d_vendramelli@mymts.net

Building and Maintenance Chair: Brad McKay

204-795-6788 br.mckay@outlook.com

Parish Pastoral Council Facilitator: Laurette Burch

204-885-6988 burchd@mymts.net

FAITH FORMATION:

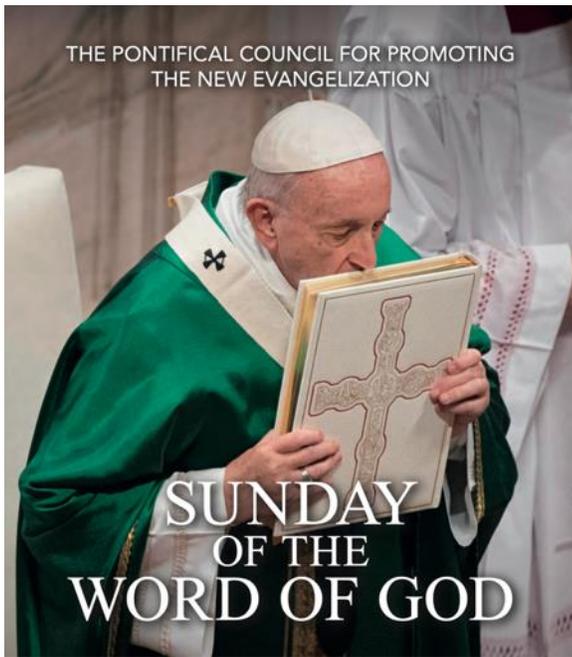
Contact our Pastoral Assistant (Sharon) for further information concerning catechism materials for lessons to take place in the home setting and/or at church during this time of COVID-19.

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.



Sunday of the Word of God

January 23, 2022

“Blessed are those who hear the word of God”

cf. Luke 11:28

The text chosen by Pope Francis for the *Sunday of the Word of God* is extremely meaningful for the life of the Christian community. The evangelist Luke includes these words of Jesus as the conclusion of a discourse which illustrates the unity between the messianic action of Jesus and his teaching. The chapter opens with the request made by a disciple to teach them to pray just as the Baptist had also done with his disciples. Jesus does not refuse and teaches the most beautiful prayer that Christians have always used to identify themselves in him as children of the one Father. *The Lord's Prayer* is not only the prayer of believers who profess to have, through Jesus, a filial relationship with God; it is also the synthesis of being reborn to a new life where doing the will of the Father is the source of salvation. In a word, it is

the synthesis of the entire Gospel. Jesus's words invite those who pray with these expressions to allow themselves to be involved in a 'we' that is indicative of a community: "Say this when you pray" (*Lk* 11:2), and they allow his disciples to experience a deep desire for prayer as an expression of their entire existence. Prayer, therefore, is not just for a moment, but encompasses the Lord's disciples' entire day. It requires the joy of encounter and perseverance. This is why the Lord continues to say, "Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you." (*Lk* 11:9). Nothing remains unheard with the Father when it is requested in the name of the Son.

Jesus's teaching, however, is visible in his actions and witness. In this context, the evangelist recounts the story of an exorcism. A man, who had been rendered mute, before the power of Christ, regains his speech. The astonishment and enthusiasm of the crowd does not, however, succeed in curbing the insolence of some who do not challenge Jesus for his thaumaturgical activity, but for its origin: "It is through Beelzebul, the prince of devils, that he casts out devils" (*Lk* 11:15). This is the merciless and deceptive temptation of those who do not intend to welcome into their lives the source of salvation through love, but are determined to remain bound to the law and its works. Jesus's reaction is a further teaching on his divine origin, but at the same time, it is a pressing invitation to those who believe in him not to be overcome by the presence of evil and its servants of violence, because the Kingdom of God is clearly in our midst with its fruits.

All these events lead a woman present to exclaim with conviction, "Happy the womb that bore you and the breasts you sucked!" (*Lk* 11:27). Jesus doesn't miss the opportunity to reply. Although he lets his mother be praised, he directs the eyes of believers beyond her. With the proclamation of his beatitude (cf. *Lk* 11:28), he unites the hearing of God's word to its implementation. A double horizon opens up before us. On the one hand, Christian existence is characterised by listening to the Word of God. In it, we are offered a meaning so profound that it helps us to understand our presence amidst the world's vicissitudes. There will always be a serious struggle between those who adhere to the Word and those who oppose it. Not adhering to the Word may make Christians more socially acceptable, but will make them insignificant, because in the end they will remain 'mute' and subjugated. They will become like salt that loses its taste and will be trampled on and rejected even by those they have temporarily won over (cf. *Mt* 5:13). This is an illusion to be shunned with conviction so as not to make the Gospel of salvation ineffective. On the other hand, merely listening to the Word of God is not enough. Jesus adds a decisive verb that involves 'holding on to' this word by its observance. It is constitutive of the Christian proclamation to bear witness to the Word. Keeping the Word is equivalent to making it become like a seed that bears fruit with patient endurance (cf. *Lk* 8:15). Its effectiveness, however, does not depend so much on personal commitment as on the power that flows from that divine Word.

The Word of God, therefore, is transformed into the 'Will of God' and the 'Will of God' becomes his Word that works salvation. The Christian community, therefore, becomes the privileged place where one can listen to and live by this Word, because in the community, Christians are truly brothers and sisters who support one another by living in love. The *Sunday of the Word of God*, as we can see, once again allows Christians to reaffirm Jesus's steadfast invitation to listen to and cherish his Word in order to offer today's world a witness of hope that will enable it to go beyond the difficulties of the present moment.

+ Rino Fisichella



Week of Prayer for Christian Unity: January 18 – 25, 2022

As we pray for the unity of Christians this year, we do this with the theme and resources prepared by the Middle East Council of Churches. The texts are inspired by the visit of the Magi to the new-born King, as described in the Gospel according to Saint Matthew: ***"We saw the star in the East, and we came to worship him."*** The Christians of the Middle East offer this theme and resources for the Week of Prayer for Christian Unity conscious that the world shares many of the travails and difficulties that they experience, and yearns for a light to lead the way to the Saviour who can overcome darkness. The COVID-19 global pandemic, the ensuing economic crisis, and the failure of political, economic and social structures to protect the weakest and most vulnerable, have underlined the global need for a light to shine in the darkness. The star that shone in the east, the Middle East, two thousand years ago still calls us to the manger, to where Christ is born. It draws us to where the Spirit of God is alive and active, to the reality of our baptism, and to the transformation of our hearts.

Let us join together spiritually and look to the future with faith and hope. We pray that greater unity among Christians in the Middle East and around the world may contribute to a more dignified, just and peaceful life for all men and women in our time and in the times to come. **Whether privately, online virtually, in our local congregations, and/or in our domestic churches with family members, let us find appropriate ways to participate in this year's Week of Prayer for Christian Unity.**

8-DAY ONLINE WPCU BIBLE STUDY SERIES (by Zoom and livestream on YouTube) presented by The Prairie Centre for Ecumenism and The Regina Council of Churches. Tuesday, January 18th to Tuesday, January 25th. 12:15 pm – 1:00 pm CST daily *except* 3:00 pm CST on Sunday, January 23rd. The 2022 WPCU theme – *"We saw the star in the East, and we came to worship him" (Mt 2:2)* – is developed through a series of daily reflections. Each day will be led by a different denominational leader. Register for Zoom Bible studies: https://us02web.zoom.us/meeting/register/tZEKdeGhrzgtEtd2wehNGffCCV1v3D_2PfZ6 or watch the livestream on YouTube: <https://www.youtube.com/channel/UCm4iVOFs5McBeaxmeFB5t6g>. For further details, contact Cathryn Wood at admin@pcecumenism.ca.

LIVESTREAM SERVICE from Saint Gregory's Armenian Apostolic Church, Outremont, QC will be held on **Sunday, January 23rd at 3:00 pm EST (2:00 pm CST)**. En direct sur le Facebook de l'Église arménienne et du Centre canadien d'œcuménisme | Livestream on the Facebook of the Armenian Church and the Canadian Centre for Ecumenism: <https://www.facebook.com/stgregorymontreal/>
<https://www.facebook.com/Centre-canadien-dOecuménismeCanadian-Centre-for-Ecumenism-164298790249210/>

LIVESTREAM SERVICE from Holy Trinity Armenian Apostolic Orthodox Church, Scarborough, ON will be held on **Sunday, January 23rd at 4:00 pm EST (3:00 pm CST)**. Livestream on Facebook: <https://www.facebook.com/TorontoArmenianChurch/>
Preacher: The Rev. Archpriest Fr. Zareh Zargarian. Organized by the Greater Toronto Area Council of Churches. For more information, contact Ani Sarvarian at Holy Trinity Armenian Church. Contact details: www.torontoarmenianchurch.com

OTHER WEEK OF PRAYER RESOURCES AND EVENT LISTINGS are available online at www.weekofprayer.ca

CCRS OF MANITOBA - 7-WEEK LIFE IN THE SPIRIT SEMINAR – ONLINE: We are pleased to announce that we will be running a 7-week Life in the Spirit Seminar on Sundays from January 23 to March 06, 2022. You can visit our website - www.catholicrenewalservices.com - to find more details/information or fill out the sign-up form here: <https://forms.gle/zzyD1QZzigXiNtVh7>.

CCRS OF MANITOBA - 40-Day Fasting Sign Up for Lent 2022: We will be leading a 40-day Bread and Water personal fasting for Lent 2022 – Starting on Ash Wednesday, March 02, 2022, and ending on Easter Sunday, April 15, 2022. You can find more details and how to sign up here: <https://forms.gle/JdtVehzx7JM5fAGu7>

"Like cold water to a thirsty soul, so is good news from a far country." — Proverbs 25:25

SCHEDULE FOR JANUARY 23 – FEBRUARY 6, 2022

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

Sunday, January 23	THIRD SUNDAY IN ORDINARY TIME – “SUNDAY OF THE WORD OF GOD”	
4:00 pm Saturday	MASS (livestreamed)	– capacity limit 25 persons
	– “Pro populo” / Intentions of parishioners	
9:00 am	MASS – “Pro populo” / Intentions of parishioners	– capacity limit 25 persons
11:45 am	MASS – Matthew John Bostwick+, req. by Bev & Steve Hewitt – capacity limit 25 persons	
Monday, January 24	MEMORIAL: SAINT FRANCIS DE SALES, Bishop, Doctor	
	Mass (offered in private) – <i>Intentions of Villa family, requested by Blaquera family</i>	
Tuesday, January 25	FEAST: CONVERSION OF SAINT PAUL, Apostle	
12:00 pm	Praying of the “Angelus”	
12:10 pm	MASS – Shirley Allarie+, requested by Mona Harper	
1:00 pm – 4:00 pm	Office Hours – call or ring door buzzer for assistance	
Wednesday, January 26	MEMORIAL: SAINT TIMOTHY AND SAINT TITUS, Bishops	
6:45 pm	OUR MOTHER OF PERPETUAL HELP DEVOTIONS	
7:00 pm	MASS – In thanksgiving, requested by Laurette Burch	
Thursday, January 27	FERIAL	
	Mass (offered in private) – <i>Intentions of Balidio family, requested by Blaquera family</i>	
5:00 pm	<i>Fr. Robert is scheduled to attend a virtual event to mark International Holocaust Remembrance Day</i>	
Friday, January 28	MEMORIAL: SAINT THOMAS AQUINAS, Priest, Doctor	
12:00 pm	Praying of the “Angelus”	
12:10 pm	MASS – Emily Bostwick+, requested by Bev and Steve Hewitt	
1:00 pm – 4:00 pm	Office Hours – call or ring door buzzer for assistance	
3:00 pm	Recitation of the Chaplet of Divine Mercy – ring door buzzer for access	
Saturday, January 29	FERIAL	
4:00 pm	MASS (livestreamed)	
	– “Pro populo” / Intentions of parishioners – capacity limit 25 persons	
Sunday, January 30	FOURTH SUNDAY IN ORDINARY TIME	
9:00 am	MASS – René Beaudry+, requested by Mona Harper – capacity limit 25 persons	
11:45 am	MASS – “Pro populo” / Intentions of parishioners – capacity limit 25 persons	
2:00 pm – 4:00 pm	Parish Pastoral Council Meeting (Listening Session) – by invitation	
Monday, January 31	MEMORIAL: SAINT JOHN BOSCO, Priest	
	Mass (offered in private) – <i>In thanksgiving, requested by Agcaoili, Balisi, Gannon families</i>	
4:30 pm	<i>Fr. Robert is scheduled to participate in a St. Paul’s High School Board of Directors meeting</i>	
Tuesday, February 1	FERIAL	
12:00 pm	Praying of the “Angelus”	
12:10 pm	MASS – Kim Funk+, requested by Beth Barton	
1:00 pm – 4:00 pm	Office Hours – call or ring door buzzer for assistance	
Wednesday, February 2	FEAST: PRESENTATION OF THE LORD – “WORLD DAY FOR CONSECRATED LIFE”	
6:45 pm	OUR MOTHER OF PERPETUAL HELP DEVOTIONS	
7:00 pm	MASS – Intentions of Nina Turner, req. by a parishioner – capacity limit 25 persons	
	Candles may be blessed at the beginning of Mass today	
Thursday, February 3	FERIAL	
	Mass (offered in private) – <i>Intentions of Celo family, requested by Blaquera family</i>	
Friday, February 4	FERIAL	
12:00 pm	Praying of the “Angelus”	

12:10 pm	MASS – David Critchley+, requested by Cathleen and Alan Critchley	
1:00 pm – 3:45 pm	Adoration Time (<i>monstrance on altar in main worship space</i>)	– ring door buzzer for access
1:00 pm – 4:00 pm	Office Hours – call or ring door buzzer for assistance	
3:00 pm	Recitation of the Chaplet of Divine Mercy	– ring door buzzer for access
3:45 pm	BENEDICTION OF THE BLESSED SACRAMENT	

Saturday, February 5	MEMORIAL: SAINT AGATHA, Virgin, Martyr	
4:00 pm	MASS (livestreamed) – “Pro populo” / Intentions of parishioners	– capacity limit 25 persons
Sunday, February 6	FIFTH SUNDAY IN ORDINARY TIME	
9:00 am	MASS – “Pro populo” / Intentions of parishioners	– capacity limit 25 persons
11:45 am	MASS – Betty Fox+ (7 th Anniversary), requested by Laurette and Doug Burch	– capacity limit 25 persons

Copies of the following are available for purchase at the parish office for a very reasonable cost as noted:

Living with Christ SUNDAY MISSAL 2021 – 2022	\$6.95 per copy
Living with Christ Missalette – monthly edition	\$4.00 per copy
NRSV Bible – Catholic Edition, hardcover	\$20.00 per Bible

TABERNACLE LAMP OFFERING

January 23 – 29, 2022 Glenna Teresa MacDonald+ and James Kerr MacDonald+,
requested by Beth Barton

January 30 – February 5, 2022 That the Holy Spirit may guide the Catholic Church as we walk together
during this time of preparation for the Synod of Bishops on Synodality

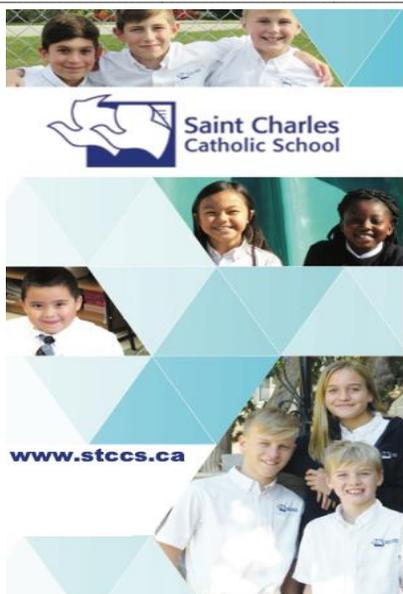


If you wish to have the Tabernacle Lamp in the Blessed Sacrament Chapel of Saint John XXIII Church burn in memory of a loved one, to honour a special occasion, or for a particular intention, you may make arrangements through the Parish Office. Call or email for assistance. The offering to cover one week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



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, Alan and Cathleen Critchley, René Defries, Ray Fleury, John and 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, Yvonne Mason, Frances Mijker, Susan Murphy, Zonia Patson, Shirley Payment, Owen Robertson, Carol Ann Robinson, Ernesto (Ernie) Samiana, Janice Skene, Jerome Strachan, Nina Turner, Joe and Maria Wallack, and Helen Yankoski.



GR. K-8 GENERAL VIRTUAL

OPEN HOUSE

TUESDAY FEB. 1, 2022
6:30 PM

EXPLORE THIS DYNAMIC GEM ON THE WEST SIDE OF WINNIPEG

Educating children of today's world: a journey with Christ in excellence, love and transcendence.

KINDERGARTEN – GRADE 8

Please visit our school website stccs.ca to view our Open House video. Please contact the school to receive your **link for our information session on February 1st** to answer any questions you may have about our school. **WE LOOK FORWARD TO MEETING YOU!**

www.stccs.ca

sec@stccs.ca

204-837-1520

331 ST. CHARLES STREET, WINNIPEG, MB

Third Sunday in Ordinary Time January 23, 2022

Nehemiah 8:2-4a, 5-6, 8-10

Recognition of their failures causes the people to weep, but their leaders call them to rejoice.

Psalm 19:7, 8, 9, 14

The word of God brings Spirit and life with their wisdom, clarity, and justice.

1 Corinthians 12:12-30

God places each part of the body with deliberation for its usefulness.

Luke 1:1-4; 4:14-21

Jesus begins his ministry in Luke's Gospel by announcing the fulfillment of God's word.



REFLECTION

People of the Word

In today's first reading from the book of Nehemiah, a crowd of Judeans has gathered to hear Ezra, a priest, read to them from the book of the law. This was not just any gathering, and this was not just any day. These Judeans had recently returned to their homeland, a land long ago promised to them by God. They had returned to Jerusalem, their beloved city. They had returned as survivors of a national trauma—survivors of exile to a foreign land, survivors of a social disbanding, survivors of a threat to their very identity as a people.

As Ezra read God's law, the people "listened attentively" (Neh. 8:3). They could see the actual scroll as Ezra held it up high from his landing on a wooden platform. And in response, the people themselves stood up. They raised their hands in the air. They shouted "Amen!" And then they bowed down low before the Lord. Their faces touched the ground as they listened to the sacred Word. They wept.

This scene described in Nehemiah witnesses to the power of God's Word to speak to, to unite, and to rally us as a people—a people who have experienced our own exile and loss. We are not these ancient people of God; we have not suffered what they suffered. But we've had our own experiences. Two years of pandemic have taken their toll on us. Our communities, our parishes, our families, and, in some cases, even our bodies have been traumatized—disruption, separation, loss, and worry. As a people and as individuals, we will never be the same.

Indeed, the crowd that gathered before Ezra may even be hard for us to imagine, given our current circumstances. We wonder how close to one another they were standing; we imagine them bumping into each other and calling out to Ezra with lusty shouts; we see them standing in jam-packed spaces for hours on end as the law was read. That robust picture of human community seems so far away from us now, and yet we look forward to the day when gathering is once again who we are and what we do.

And yet even now, however and wherever we live, work, and worship, we gather around the Word. And the Word gathers us—to listen attentively like this crowd of Judeans; to weep together as people of the Word; to stand up when the book is raised; to raise our hands in the air; to bow down low to the ground; to say, "Amen, amen! We will do it, we will *be* it!"

In the end, upon seeing the tears of the people, Ezra insisted it was time to celebrate. *Eat and drink*, he told them. *Share what you have*. "For today is holy to our Lord," said Ezra. "Do not be saddened this day, for rejoicing in the Lord must be your strength" (Neh. 8:10).

— Amy Ekeh

Amy Ekeh is the director of Little Rock Scripture Study at Liturgical Press.

Published January 17, 2022, U.S. Catholic <www.uscatholic.org>

Reprinted with permission by *U.S. Catholic*. *U.S. Catholic* is published by the Claretian Missionaries. Call 1-800-328-6515 for subscription information.

***"Know that joy is rarer, more difficult, and more beautiful than sadness.
Once you make this all-important discovery, you must embrace joy as a moral obligation."
— André Gide***

Fourth Sunday in Ordinary Time January 30, 2022

Jeremiah 1:4-5, 17-19

A prophet may be too young for many things,
but not for the work to which God calls him.

Psalms 71:1-2, 3, 5-6, 15+17

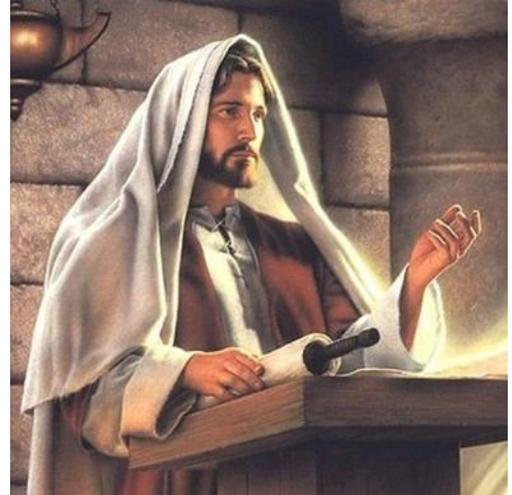
God is to be trusted from the womb
until the final moment of rescue from death.

1 Corinthians 12:31 – 13:13

Paul speaks of the magnificent beauty and challenge of love.

Luke 4:21-30

The word of the Lord is too challenging
for the closed-minded people of Nazareth.



EXPLORING THE WORD

Tough talk

Nobody ever said being the truth-teller would be easy. Just ask Moses, Jeremiah, Isaiah, or Jonah, all famously reluctant to take the proclamation of God's word to the people. It's a hard job and the task of genuine leadership. But sad to say, most people in leadership roles don't want any part of telling the truth. It's not how you win elections, maintain your support base, and curry favors. If you're in it for the sake of personal power, in fact, you want to stay as clear of the truth as possible.

World leaders in many generations have actually paid people to lie to them, in one form or another. These are the various consultants, court prophets, and spin-doctors by any other name, who find a way to make bad news sound better than it is. Their job is to massage words until they come out soft and pliable and palatable. The more such word merchants say, the less we hear and understand about what's really going on. Because powerful people are swayed by their desire for control, and their advisors are so frequently no more than professional flatterers, outsiders are needed to bring truth back to the very system that expels it. That's where true prophets come from, and the only way to remain authentic to the prophetic call is to remain on the margins.

A prophet to the nations

Twenty-year-old Jeremiah probably had a dream of what his life would be about, and likely none of it involved being cast into a muddy cistern, despised and isolated, as the capital city fell down around him. That's what happens to those who are granted the dubious vocation to speak the truth to their times. Jeremiah must have known on some level that talking to God was just plain dangerous. God's ways, after all, are not ours. If we want to live our lives without input from God, best to avoid such perilous conversations.

As a result, Jeremiah becomes a pillar of iron, a wall of brass—all that, while still remaining easily dispatched flesh and blood and bones. Divine promises are made: God's prophet won't be crushed, won't be prevailed against, will be delivered, the Lord assures him. But God doesn't mention the anguish of being hated, accused, rejected, and alone, not to mention imprisoned, kidnapped, and eventually murdered by his own countrymen in a foreign land. Maybe this isn't being crushed and prevailed against, cosmically speaking, but it isn't exactly what the average person means by deliverance, either.

Jeremiah's words, given him by the Lord, would prevail ultimately, of course. His message of warning, judgment, consolation, and hope will continue to be heard as long as the Bible remains in print and preachers declare it before their assemblies. The People of God continue to listen to Jeremiah through the centuries, questioning themselves and their times in light of his prophecies. They wonder if they dare hope for the new day he believed was coming. But in order to get to the good news, Jeremiah warned his original audience, you have to be able to stomach the bad news. That's something few generations are willing to do.

Naming the demons

This week, as we continue our examination of Jesus' first hour in the spotlight in Nazareth, we recall some advice from the bishops' document *Fulfilled in Your Hearing*: "The preacher represents this community by voicing its concerns, by naming its demons, and thus enabling it to gain some understanding and control of the evil which afflicts it." Naming the demons implies telling the truth about the culture that has us in its grip. We are constantly seduced by values that are idolatrous, that draw us away from our allegiance to the God of love, justice, and peace. When the person charged to deliver the proclamation of

God's word names these demons in our midst frankly, describing the ways in which we are personally challenged by them, he or she can expect that word to be dismissed by those already surrendered to these named forces. If the definition of a good homily is a popular one, then telling the truth makes for a very bad homily indeed.

Did Jesus, then, deliver a lousy sermon the day the folks of Nazareth drove him out of the synagogue? Surely he knew that the majority of his fellow citizens would not like the comparisons he was making between earlier times and their own. Jesus had an easier route available, naturally: He could have delivered his "fulfilled in your hearing" homily by focusing on all the good things God promised to do for the poor, the captive, the sick, and the oppressed. He could have spoken a message of consolation to those present. People are always happy when you tell them everything will be all right; God's in charge and there's nothing to worry about.

That, of course, is true, but it's only half of the message. And a half-truth is among the most dangerous forms of lying. The other half of the "God's in charge" message is that God gives us the freedom to create the world we want to live in. God won't violate that freedom, not even to save us from the consequences of our own foolishness. The jubilee Jesus announces in the prophecy of Isaiah is true. So is our responsibility to accept that "good news for the poor" isn't good news for us unless we are 1. poor or 2. friends of the poor.

APPLYING THE WORD

Hurled down headlong

Most preachers don't want to face an angry mob in the back of the church after Mass, or field the phone calls on Monday morning, much less the email from the bishop requesting an explanation of what's going on over there. That's all a far cry from martyrdom, but still a real downer for a preacher committed to serving the assembly. The ultimate news is gospel, of course: good news by definition. But Nazareth, possessed by its demons, wasn't willing to take the bad news with the good. As *Fulfilled in Your Hearing* also notes, "[The preacher] represents the Lord by offering the community another word, a word of healing and pardon, of acceptance and love." We can't be healed or pardoned if we refuse to admit what ails us.

— 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
Reprinted with permission from PrepareTheWord.com

"When the Son of Man went into the place where he belonged, his own people did not receive him. The 'patriotism' of this elected people should have consisted in faith in God and in his word, and therefore also in his new word, but the incarnate Word did not encounter faith."

— Karl Rahner

FAITH FORMATION FOR YOUNG PEOPLE CATECHISM CLASSES 2021 – 2022



Families are asked to contact Sharon Camier to MAKE ARRANGEMENTS TO PICK UP the next installment of catechism materials which are ready for their children. Those whose children are not yet registered to take part in our catechism program are invited to contact our pastoral assistant, Sharon Camier, for more information. Proximate preparation for the sacraments of Reconciliation, Confirmation and First Eucharist will involve a mixture of sessions at church and at home. Once health orders are revised to permit larger gatherings, we will announce further details concerning sacramental preparation.

Saint John XXIII Parish Stewardship of Treasure

PARISH OFFERINGS: You may place your offering envelopes in the OFFERING BOX which is located on the table in the narthex near the main aisle. Or 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 and click on the DONATE NOW tab at the top of the *Links* column on the home page.

In the not too distant future, we hope to provide e-transfer as another option for donations. Details to be announced.