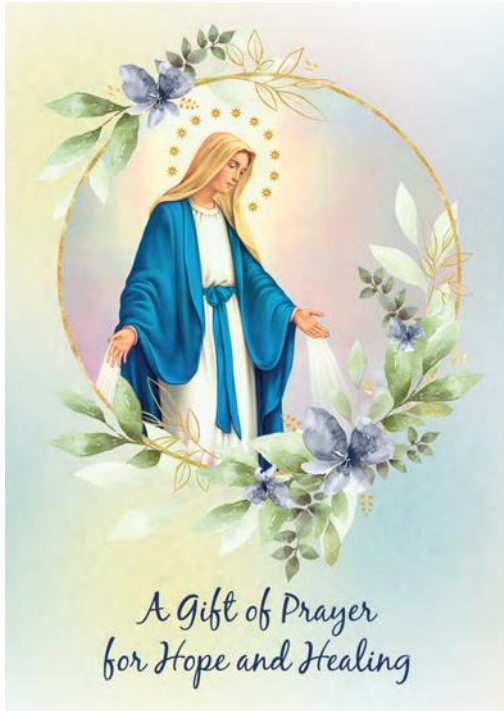


NEW PUBLIC HEALTH ORDERS TO TAKE EFFECT FEBRUARY 8th

New public health orders for indoor religious gatherings will permit us to increase attendance to **25% capacity** or a total of 250 people, whichever is lower, when proof of vaccination is not required.

(N.B.: Weddings, Funerals, and Baptisms will continue to be capped at 25 people.)

As far as possible, please contact the parish office ahead of time to register for 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)

*If possible, please contact the office ahead of time for reservations.
Beginning February 8th, permitted capacity is 25% of worship space.*

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

FIFTH SUNDAY IN ORDINARY TIME – February 6, 2022

SIXTH SUNDAY IN ORDINARY TIME – February 13, 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.

Message of the Holy Father for the 30th World Day of the Sick

February 11, 2022

***“Be merciful, even as your Father is merciful” (Lk 6:36)
Standing beside those who suffer on a path of charity***



Dear brothers and sisters,

Thirty years ago, Saint John Paul II instituted the World Day of the Sick to encourage the people of God, Catholic health institutions and civil society to be increasingly attentive to the sick and to those who care for them.^[1]

We are grateful to the Lord for the progress made over the years in the particular Churches worldwide. Many advances have been made, yet there is still a long way to go in ensuring that all the sick, also those living in places and situations of great poverty and marginalization, receive the health care they need, as well as the pastoral care that can help them experience their sickness in union with the crucified and risen Christ. May the Thirtieth World Day of the Sick – whose closing celebration, due to the pandemic, will not take place as planned in Arequipa, Peru, but in Saint Peter's Basilica in the Vatican – help us grow in closeness and service to the sick and to their families.

1. Merciful like the Father

The theme chosen for this Thirtieth World Day of the Sick, “Be merciful, even as your Father is merciful” (Lk6:36), makes us first turn our gaze towards God, who is “rich in mercy” (Eph2:4); he always watches over his children with a father's love, even when they turn away from him. Mercy is God's name par excellence; mercy, understood not as an occasional sentimental feeling but as an ever-present and active force, expresses God's very nature. It combines strength and tenderness. For this reason, we can say with wonder and gratitude that God's mercy embraces both fatherhood and motherhood (cf. Is49:15). God cares for us with the strength of a father and the tenderness of a mother; he unceasingly desires to give us new life in the Holy Spirit.

2. Jesus, the mercy of the Father

The supreme witness of the Father's merciful love for the sick is his only-begotten Son. How often do the Gospels relate Jesus' encounters with people suffering from various diseases! He “went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people” (Mt4:23). We do well to ask ourselves why Jesus showed such great concern for the sick, so much so that he made it paramount in the mission of the apostles, who were sent by the Master to proclaim the Gospel and to heal the sick (cf. Lk9:2).

One twentieth-century philosopher suggests a reason for this: “Pain isolates in an absolute way, and absolute isolation gives rise to the need to appeal to the other, to call out to the other”.^[2] When individuals experience frailty and suffering in their own flesh as a result of illness, their hearts become heavy, fear spreads, uncertainties multiply, and questions about the meaning of what is happening in their lives become all the more urgent. How can we forget, in this regard, all those patients who, during this time of pandemic spent the last part of their earthly life in solitude, in an intensive care unit, assisted by generous healthcare workers, yet far from their loved ones and the most important people in their lives? This helps us to see how important is the presence at our side of witnesses to God's charity, who, following the example of Jesus, the very mercy of the Father, pour the balm of consolation and the wine of hope on the wounds of the sick.^[3]

3. To touch the suffering flesh of Christ

Jesus' invitation to be merciful like the Father has particular significance for healthcare workers. I think of all those physicians, nurses, laboratory technicians, the support staff and the caretakers of the sick, as well as the numerous volunteers who donate their precious time to assist those who suffer. Dear healthcare workers, your service alongside the sick, carried out with love and competence, transcends the bounds of your profession and becomes a mission. Your hands, which touch the suffering flesh of Christ, can be a sign of the merciful hands of the Father. Be mindful of the great dignity of your profession, as well as the responsibility that it entails.

Let us thank the Lord for the progress that medical science has made, especially in recent times; new technologies have made it possible to prepare therapies that are of great benefit to the sick; research continues to make a valuable contribution to eliminating old and new pathologies; rehabilitation medicine has greatly expanded its expertise and skills. None of this, however, must make us forget the uniqueness of each patient, his or her dignity and frailties.^[4] Patients are always more important than

their diseases, and for this reason, no therapeutic approach can prescind from listening to the patient, his or her history, anxieties and fears. Even when healing is not possible, care can always be given. It is always possible to console, it is always possible to make people sense a closeness that is more interested in the person than in his or her pathology. For this reason, I would hope that the training provided to health workers might enable them to develop a capacity for listening and relating to others.

4. Centres of care as “houses of mercy”

The World Day of the Sick is also a good occasion to focus our attention on centres of care. Down the centuries, showing mercy to the sick led the Christian community to open innumerable “inns of the good Samaritan”, where love and care can be given to people with various kinds of sickness, especially those whose health needs are not being met due to poverty or social exclusion or to the difficulties associated with treating certain pathologies. In these situations, it is children, the elderly and those who are most frail who most often pay the price. Merciful like the Father, countless missionaries have combined the preaching of the Gospel with the construction of hospitals, dispensaries and care homes. These are precious means whereby Christian charity has taken visible shape and the love of Christ, witnessed by that of his disciples, has become more credible. I think especially of people in the poorest areas of our planet, where it is sometimes necessary to travel long distances to find treatment centres that, albeit with limited resources, offer what is available. We still have a long way to go; in some countries, access to adequate care remains a luxury. We see this, for example, in the scarcity of available vaccines against Covid-19 in poor countries; but even more in the lack of treatment for illnesses that require much simpler medicines.

In this context, I wish to reaffirm the importance of Catholic healthcare institutions: they are a precious treasure to be protected and preserved; their presence has distinguished the history of the Church, showing her closeness to the sick and the poor, and to situations overlooked by others.^[5] How many founders of religious families have listened to the cry of their brothers and sisters who lack access to care or are poorly cared for, and have given their utmost in their service! Today too, even in the most developed countries, their presence is a blessing, since in addition to caring for the body with all necessary expertise, they can always offer the gift of charity, which focuses on the sick themselves and their families. At a time in which the culture of waste is widespread and life is not always acknowledged as worthy of being welcomed and lived, these structures, like “houses of mercy”, can be exemplary in protecting and caring for all life, even the most fragile, from its beginning until its natural end.

5. Pastoral mercy: presence and proximity

In the past thirty years, pastoral health care has also seen its indispensable service increasingly recognized. If the worst discrimination suffered by the poor – including the sick, who are poor in health – is the lack of spiritual attention, we cannot fail to offer them God’s closeness, his blessing and his word, as well as the celebration of the sacraments and the opportunity for a journey of growth and maturation in faith.^[6] In this regard, I would like to remind everyone that closeness to the sick and their pastoral care is not only the task of certain specifically designated ministers; visiting the sick is an invitation that Christ addresses to all his disciples. How many sick and elderly people are living at home and waiting for a visit! The ministry of consolation is a task for every baptized person, mindful of the word of Jesus: “I was sick and you visited me” (Mt25:36).

Dear brothers and sisters, to the intercession of Mary, Health of the Infirm, I entrust all the sick and their families. United with Christ, who bears the pain of the world, may they find meaning, consolation and trust. I pray for healthcare workers everywhere, that, rich in mercy, they may offer patients, together with suitable care, their fraternal closeness.

To all I cordially impart my Apostolic Blessing.

Rome, Saint John Lateran, 10 December 2021, Memorial of Our Lady of Loreto.

FRANCIS

^[1] Cf. SAINT JOHN PAUL II, Letter to Cardinal Fiorenzo Angelini, President of the Pontifical Council for the Pastoral Care of Healthcare Workers, for the Establishment of the World Day of the Sick (May 13, 1992).

^[2] E. Lévinas, «Une éthique de la souffrance», in *Souffrances. Corps et âme, épreuves partagées*, edited by J.-M. von Kaenel, Autrement, Paris 1994, pp. 133-135.

^[3] Cf. Roman Missal, Common Preface VIII, Jesus the Good Samaritan.

^[4] Cf. Address to the National Federation of the Orders of Physicians and Dental Surgeons, 20 September 2019.

^[5] Cf. Angelus from Gemelli Hospital, Rome, 11 July 2021.

^[6] Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 200.



COUNTDOWN FOR LENT...

Ash Wednesday this year is on March 2, 2022

Please bring last year's palms to church this month so these may be collected and burned in preparation for Ash Wednesday.

At Saint John XXIII Church Ash Wednesday Mass will be celebrated at 7:00 p.m.

SCHEDULE FOR FEBRUARY 6 – 20, 2022

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

If possible, please contact the parish office ahead of time to register for public liturgies.

Sunday, February 6		FIFTH SUNDAY IN ORDINARY TIME
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 – Betty Fox+ (7 th Anniversary), requested by Laurette and Doug Burch	– capacity limit 25 persons
Monday, February 7		FERIAL
	Mass (offered in private) – Tabitha Musonda (health), requested by Irene Korowski	
Tuesday, February 8		FERIAL
12:00 pm	Praying of the “Angelus”	
12:10 pm	MASS – Monica Bird (health), requested by her parents Wally and Janet Williams	
1:00 pm – 4:00 pm	Office Hours – call or ring door buzzer for assistance	
Wednesday, February 9		FERIAL
6:45 pm	OUR MOTHER OF PERPETUAL HELP DEVOTIONS	
7:00 pm	MASS – William McKay+, requested by Maria Wallack	
Thursday, February 10		MEMORIAL: SAINT SCHOLASTICA, Virgin
	Mass (offered in private) – Maximiano Santos+, requested by Blaquera family	
1:15 pm	Central Winnipeg Deanery meeting via ZOOM	
Friday, February 11		OPTIONAL MEMORIAL: OUR LADY OF LOURDES – WORLD DAY OF THE SICK
12:00 pm	Praying of the “Angelus”	
12:10 pm	MASS – Special intention, requested by a parishioner	
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, February 12		FERIAL
4:00 pm	MASS (livestreamed)	
	– “Pro populo” / Intentions of parishioners	– capacity limit 25%
Sunday, February 13		SIXTH SUNDAY IN ORDINARY TIME
9:00 am	MASS – “Pro populo” / Intentions of parishioners	– capacity limit 25%
11:45 am	MASS – Bernard Paul Resch+, req. by Sharon and John Camier	– capacity limit 25%
Monday, February 14		MEMORIAL: SAINT CYRIL, Monk, and SAINT METHIDIUS, Bishop
	Mass (offered in private) – Deceased family and friends, requested by Tannena Korolyk	
Tuesday, February 15		FERIAL
	Mass (offered in private) – Stella Korowski (health), requested by Irene Korowski	
11:00 am	Fr. Robert is scheduled to attend an online seminar – an Ecumenical Panel on Synodality	
1:00 pm – 4:00 pm	Office Hours – call or ring door buzzer for assistance	
5:30 pm	Fr. Robert is scheduled to participate in a Manitoba Multifaith Council board meeting	

Wednesday, February 16	FERIAL
6:45 pm	OUR MOTHER OF PERPETUAL HELP DEVOTIONS
7:00 pm	MASS – Monica Bird (health), requested by her parents Wally and Janet Williams
Thursday, February 17	FERIAL
	Mass (offered in private) – <i>Intentions of George and Olga Bonnefoy, req. by Zonia Patson</i>
Friday, February 18	FERIAL
12:00 pm	Praying of the “Angelus”
12:10 pm	MASS – Joyce Tervoort+, requested by Bonnefoy family
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, February 19	FERIAL
4:00 pm	MASS (livestreamed) – “Pro populo” / Intentions of parishioners – capacity limit 25%
Sunday, February 20	SEVENTH SUNDAY IN ORDINARY TIME
9:00 am	MASS – Yvonne Careen+, req. by St. James Knights of Columbus – capacity limit 25%
11:45 am	MASS – “Pro populo” / Intentions of parishioners – capacity limit 25%

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

February 6 – 12, 2022

Through the intercession of Our Lady of Lourdes,
for the intentions of all who are sick or suffering in any way

February 13 – 19, 2022

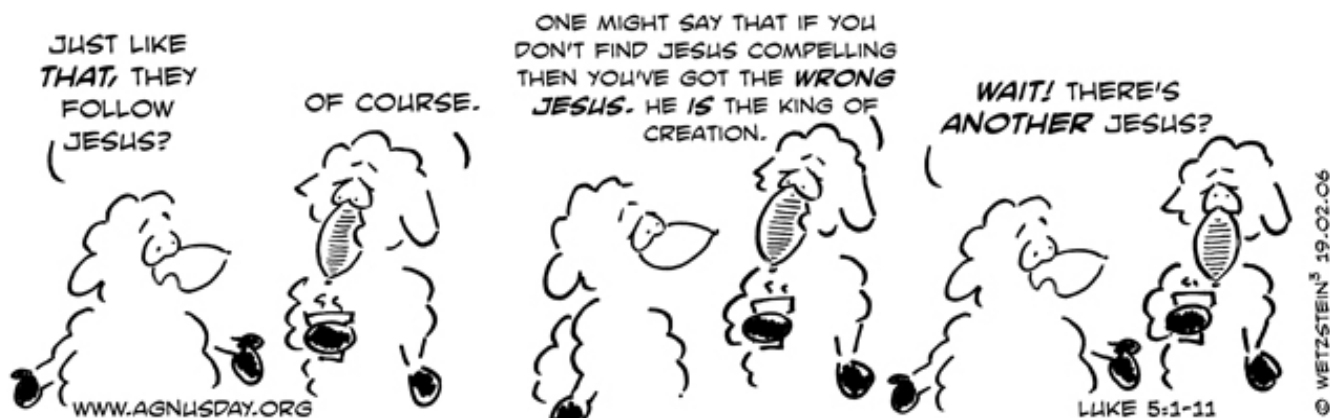
Vi and Ben Resch+, requested by Sharon and John Camier

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 the loved ones of our community in need of healing and comfort:

Darrell Aucoin, Dora Auger, Gladys Barton, Annette and Maynard Bates, Monica Bird, 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.



Fifth Sunday in Ordinary Time February 6, 2022

Isaiah 6:1-2a, 3-8

The prophet doubts that God could make use of a sinner, but an angel readies him for service.

Psalms 138:1-2a, 2b-3, 4-5, 7c-8

With all the angels we sing God's praises.

1 Corinthians 15:1-11

Paul outlines an early Christian creed given to him and worth passing on.

Luke 5:1-11

Simon Peter sees that Jesus can do what is impossible, and he proclaims his unworthiness.



EXPLORING THE WORD

You rang?

When I try to conjure up an image of God's faithful servant, I'm afraid the character that comes most readily to mind is Lurch, the butler from the television show *The Addams Family*. I remember his signature line: No matter who touched the gong, Lurch would immediately appear out of nowhere and inquire in his deep bass tones: "You rang?" What's even more significant was Lurch's response to each request from his employer: an emphatic disapproval, as he shook his head gloomily and went off to perform the task.

This caricature of service is in great evidence in the Bible. The prophets frequently "disapproved" of the word of God they were given to deliver. In fact, they disapproved of God's selection of them as messengers altogether! They knew from history that the role of the prophet was difficult to perform, and that the ministry of the word would not make them popular. Consider the job description: bringing criticism and condemnation to the ruling authorities of both palace and temple, as well as to the populace in general. All we have to do is think of those voices raised against government and church today. Dissent is by definition a negative business. Nobody wants to hear from the professional party pooper, particularly not those who gain the most from the system as it stands.

Lurch the butler disapproved of his orders because he could foresee the mayhem that would result from faithfully carrying them out. So, too, could the prophets imagine the social crisis that the word of God brought to palace, temple, and marketplace. But Lurch always did what he was asked to do, and so did the faithful prophets. Ultimately, it's the servant's job to serve and not to question why.

The washing of the lips

One of the built-in problems with being called to prophesy is that God only sent prophets when the generation was in bad shape. Presumably, prophets would be standing in the breadlines during times of peace. But when exactly have we had times like those? So the news was never good, and the prophet would never be called upon to say, "Keep up the good work, and have a nice day." Isaiah knew what he was getting into during the year King Uzziah died and the heavenly vision came to him.

"The call narrative" is, of course, a literary convention. It serves to underscore for doubters that the prophet in question has valid authority to say and do what he does. No matter how unpopular, destabilizing, or irreverent his message might seem, the prophet's call narrative reminds people what the source of his prophecy really is. So these stories tend to follow certain recognizable patterns: the cosmic contact (vision or audition), the protest of unworthiness, the confirmation of God's choice, and some sort of promise or preparation for the task to come.

In Isaiah's case, it's the ritual "lip-washing." Like the washing of the feet many Christians practice, the idea is *pars pro toto*—the part stands in for the whole. If your feet are washed, the whole person is cleansed, as Jesus once argued with Peter. Same goes for the purification of the lips, evidently. Isaiah may well be "doomed" for setting his eyes on the divine throne, but the angel's swift purification ritual "un-dooms" him. This gives Isaiah the confidence, when the question is finally put to him, to jump into service: "Here I am! Send me!"

Peter's call story

The classic call narrative is on display when Jesus is preaching at the shore of the lake. It's apparent from Luke's story that Peter, here known as Simon, has not been part of the crowd listening to Jesus. He's been fishing; it's a workday, or rather,

it's been a work night for this unfortunate seafood supplier. He's now cleaning his nets, glumly, at the end of a fruitless night's labor. Simon demonstrates from the start that he's a conscientious and hard worker, even if his labor comes to nothing.

When Jesus co-opts Simon's boat for a teaching dais, Simon doesn't object. But when Jesus then proposes another fishing expedition, the tired laborer protests, Lurch-style, letting his disapproval be known even as he fulfills the command. He calls Jesus Master, which tips us off to the idea that he's already a servant of the Lord, even if he doesn't know it himself yet. Needless to say, with Jesus in the boat, the new fishing expedition is anything but fruitless. The abundance is typical New Testament, reminding us of Cana, the loaves and fishes, the Eucharist itself. There's no question of "enough" when Jesus is involved. Simon's response is to reject himself as a candidate for further service. He's given Jesus use of the boat, but he can't, under the circumstances, surrender the fisherman himself. Jesus, as it happens, has his eye on an abundant catch today: not Simon alone but his partners James and John as well. He "purifies" them by dispelling their fear, at least for the moment. It's enough to make three fishermen go to shore and leave "everything" to follow Jesus.

APPLYING THE WORD

This grace is not ineffective

Paul's got a call story that fits the paradigm well, but he tells it today in a shorthand version: "As one born abnormally, Christ appeared to me." These stories remind us that we are likewise called by Christ, and in our Baptism have answered that call. We may be reluctant servants, but even so, we can be faithful ones. It's the triumph of the will over the emotions, as Lurch would be the first to assure 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
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Sixth Sunday in Ordinary Time February 13, 2022

Jeremiah 17:5-8

Curses and blessings are set before the People of God.

Psalms 1:1-2, 3, 4-6

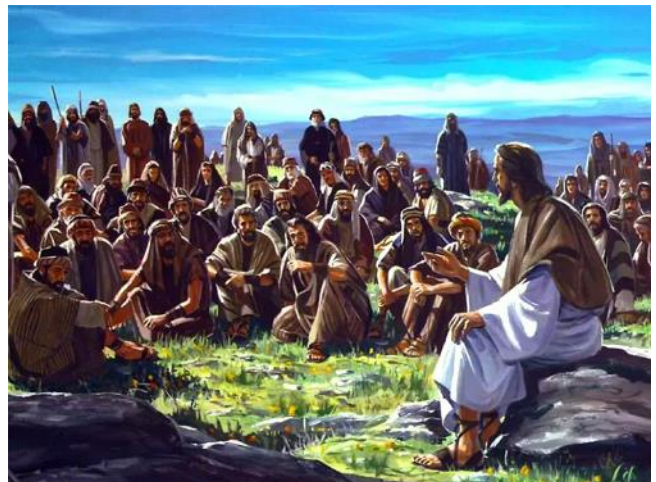
The way of the just prospers,
while the way of the wicked vanishes.

1 Corinthians 15:12, 16-20

The resurrection of the dead
naturally follows from faith in the Risen Christ.

Luke 6:17, 20-26

We choose between the blessings
and the woes that attend the reign of God.



GLANCING THOUGHTS

The End of the Story

In the Second Reading, Paul says that if Christ is not raised, your faith is in vain. This is a hard saying. Faith is meant to make a person fruitful, like a tree planted by running water, as the Psalm says. Why would a person not be fruitful if he thought there was no resurrection?

Well, the fruits of a life are the fruits of the indwelling Holy Spirit. Here are the first four: love, joy, peace, and patience. If God is indwelling within you, then he is present in love to you; and love, joy, and peace come from the presence of your Lord. It is easier to wait in patience through the afflictions of this life if God is with you, too. And here we should notice that you can lose the fruits of the Spirit and become a fruitless person whose faith is in vain in different ways.

The First Reading says that you will be like a dried up plant if you put your trust in the things of this world. You can lose your job or your health or your spouse, for example. And then, if you trusted in the things of this world, you would become bitter because your career or your life or your relationships would have failed to be what you trusted they would be. You wouldn't be fruitful in love, joy, and peace in that condition.

But you can go wrong another way too. In the Gospel Reading, Jesus says that those who are hungry and weeping and hated are blessed. If you think there is no resurrection, you will think that being in so miserable a condition is the best you will ever

have. And then you will certainly lack love, joy, peace, and patience. Then you will be both bitter and self-congratulatory in the mistaken view that you are spiritually advanced because you are taking the denying of yourself as a good in itself.

So for your faith to be fruitful, you do need to believe that there is a life after this one, where there is no more hunger, weeping, or hatred. If you grasp that, after the crucifixion of this life, there is the life of the resurrection when God himself will wipe all tears away, then and only then will you be fruitful in love, joy, peace, and patience. — Eleonore Stump

Eleonore Stump is Professor of Philosophy, Saint Louis University
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YOU ARE INVITED TO A LISTENING SESSION

In association with the Synod of Bishops on Synodality called by Pope Francis, and as a follow-up to the Archdiocese of Winnipeg's first Synod which ended Pentecost 2018, we are pleased to invite you to a parish **LISTENING SESSION to be held on Sunday, February 27, 2022 from 2:00 to 4:00 p.m. in Saint John XXIII Church.** During the session, our facilitators will present a series of questions that ask us to consider how God is calling us to better support and accompany one another in the journey of faith. Information gathered during the Listening Session will not only guide our Parish Pastoral Council in discerning a Parish Pastoral Plan, but also will form part of a larger document to be discussed in Rome at the Synod of Bishops on Synodality in October 2023. This is an historic event. Every baptized Christian is being asked to help discern how the Holy Spirit is calling the Church to live out its mission in this third millennium. For further information and to register for the Listening Session, please contact Laurette Burch, Janine Gaudry, and/or Sharon Camier through the parish office.

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. As health orders are revised to permit larger gatherings, we soon will announce a schedule for sacramental preparation.

“The responsible person seeks to make his or her whole life a response to the question and call of God.” — Dietrich Bonhoeffer

“Today we still cast the net. And Christ fills it. And Christ calls to conversion those who are found ... among the waves and tempests of the world.” — Saint Cyril of Alexandria

“The one who trusts in themselves is lost. The one who trusts in God can do all things.” — Saint Alphonsus Liguori

“Difficult times are the most providential and the most evangelical, and ... it is necessary to live in the contemplation and serenity of the cross.” — Cardinal Eduardo Pironio

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 soon.