



SUNDAY, JANUARY 24, 2021

3RD SUNDAY IN ORDINARY TIME



St. Francis Xavier Parish

304 Highway 8, Stoney Creek, Ontario, L8G 1E6

Tel. 905-662-8593 Fax. 905-662-8029 Email. saintfx@cogeco.net

Facebook: St. Francis Xavier Stoney Creek

Weekly Schedule

Date	Celebration - Time	Diocese of Hamilton Prayer Calendar
<p>Monday, January 25:</p> <p>1st Reading: Acts 22.3-16 or 1st Reading: Acts 9.1-22 Gospel: Mark 16.15-18</p>	<p>Rosary – 8:30 AM (livestreamed)</p> <p>Mass – 9:00 AM (livestreamed)</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Rev. Lawrence Parent</p>
<p>Tuesday, January 26:</p> <p>1st Reading: 2 Timothy 1.1-8 or 1st Reading: Titus 1.1-5 Gospel: Luke 10.1-9</p>	<p>Rosary – 8:30 AM (livestreamed)</p> <p>Mass – 9:00 AM (livestreamed)</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Rev. Pawel Stankiewicz</p>
<p>Wednesday, January 27:</p> <p>1st Reading: Hebrews 10.11-18 Gospel: Mark 4.1-20</p>	<p>Rosary – 8:30 AM (livestreamed)</p> <p>Mass – 9:00 AM (livestreamed)</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Carmelites of Mary Immaculate (C.M.I.)</p>
<p>Thursday, January 28:</p> <p>1st Reading: Hebrews 10.19-25 Gospel: Mark 4.21-25</p>	<p>Rosary – 8:30 AM (livestreamed)</p> <p>Mass – 9:00 AM (livestreamed)</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Rev. Ronald Voisin</p>
<p>Friday, January 29:</p> <p>1st Reading: Hebrews 10.32-39 Gospel: Mark 4.26-34</p>	<p>Rosary – 8:30 AM (livestreamed)</p> <p>Mass – 9:00 AM (livestreamed)</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Rev. Meskel Abib Aibu, O.F.M.</p>
<p>Saturday, January 30:</p> <p>1st Reading: Hebrews 11.1-2, 8-19 Gospel: Mark 4.35-41</p>	<p>Rosary – 8:30 AM (livestreamed)</p> <p>Mass – 9:00 AM (livestreamed)</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Rev. Miro Grubisic, O.F.M.</p>
<p>Sunday, January 31:</p> <p>1st Reading: Deuteronomy 18.15-20 2nd Reading: 1 Corinthians 7.32-35 Gospel: Mark 1.21-28</p>	<p>Rosary – 9:30 AM (livestreamed)</p> <p>Mass – 10:00 AM (livestreamed)</p>	<p>Fourth Sunday in Ordinary Time</p>

SUNDAY'S READINGS

FIRST READING:

When God saw by their actions how they turned from their evil way,
he repented of the evil that he had threatened to do to them;
he did not carry it out. (Jon 3:10)

PSALM:

Teach me your ways, O Lord. (Ps 25)

SECOND READING:

For the world in its present form is passing away. (1 Cor 7:31)

GOSPEL:

The kingdom of God is at hand.
Repent, and believe in the gospel. (Mk 1:15)

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.
The English translation of Psalm Responses from Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

OBSERVANCES FOR THE WEEK OF JANUARY 24, 2021

Sunday: 3rd Sunday in Ordinary Time
Monday: The Conversion of St. Paul the Apostle
Tuesday: Sts. Timothy and Titus, Bishops
Wednesday: St. Angela Merici, Virgin
Thursday: St. Thomas Aquinas, Priest and Doctor of the Church
Saturday: Our Lady's Saturday
Next Sunday: 4th Sunday in Ordinary Time



THE CONVERSION OF ST. PAUL THE APOSTLE

©LPI

REFLECT

FIRST READING

Although initially reluctant to be one of God's prophets, Jonah was ultimately successful in getting the Ninevites to repent of their sins. When do you find yourself resisting God's will?

SECOND READING

In trying to awaken a sense of spiritual urgency, Paul taught the Corinthians that Christ's return was imminent and that, "time is running out." How can a sense of urgency aid one's spiritual life?

GOSPEL READING

In Mark's account of the call of the first disciples, Simon (Peter), Andrew, James, and John immediately answer Jesus' call to follow him. How would you describe your response to Jesus' call in your life?



NOTHING IS SO STRONG AS
GENTLENESS; NOTHING IS SO
GENTLE AS REAL STRENGTH.

-St. Francis de Sales

©LPI



Come and join us virtually on our journey in exploring the healing sacrament of Reconciliation.

FORGIVEN explores the grace and healing offered in Confession and shows how this sacrament of mercy reveals the depth and bounty of God's love. By looking at God's revelation of his mercy in Scripture and making a step-by-step examination of the Rite itself, **FORGIVEN** communicates God's invitation to each one of us to come experience his indescribable love in the Sacrament of Reconciliation.

The **FORGIVEN** program study will be held via Zoom on Tuesday evenings from 7:00pm – 8:30pm for five weeks during the season of Lent on the following dates and explore the following session topics:

Week 1.	February 23 rd	Where are You?
Week 2.	March 02 nd	An Encounter with Mercy
Week 3.	March 09 th	Embraced in Mercy
Week 4.	March 16 th	Biblical Foundations
Week 5.	March 23 rd	Answering Common Questions About Confession

To register for the **FORGIVEN** program study, contact Marianne by phone at 905-870-6554 or by email at mariannegrguric@cogeco.ca

A workbook is available for this session at a cost of \$15.00 (tax incl.) – workbooks will be available on a first come first serve basis.

Consider making this your personal commitment during Lent - to deepen your understanding of the mercy and love of our Lord and Savior Jesus Christ.

GIVE UNTIL IT HURTS

One of the characteristics of Everyday Stewardship is to be committed — to persevere daily in a way of life acknowledging that everything belongs to God.

I know, I know. Easier said than done.

Just ask Zebedee. It's quite an image we get from the Gospel, after all. "So they left their father Zebedee in the boat along with the hired men and followed him."

There was Zebedee, about his business, mending nets with his two sons, who were undoubtedly his best workers — they had to have been more dedicated than the hired men, who worked for wages rather than for family. And in an instant off they go, following this strange man.

I don't know about you, but if my kids left me on a hot summer day to finish the lawn by

myself, I wouldn't be too happy.

But Zebedee must have been someone quite special. Perhaps he realized that his sons didn't belong to him — not really. They belonged to God, and from the beginning of time, it had been appointed that they would be among the first disciples of Christ. He passed, he called, they followed, and Zebedee obliged. He simply went back to mending his nets, I imagine.

Zebedee already understood what St. Teresa of Calcutta would say millennia later: "Give until it hurts."

"You're wasting my time." "I've done so much for her; she owes me this." How often do we think things, and even people and relationships, belong to us? The truth is none of them do. We must be ready, as Zebedee was, to surrender them to God when He comes walking past.

—Tracy Earl Welliver, MTS

DO CATHOLICS ALWAYS NEED TO RECEIVE COMMUNION IN WAFER FORM, OR CAN IT BE DIFFERENT KINDS OF BREAD?

In the Roman Rite of the Catholic Church, the most common form for the eucharistic bread is the small white communion "wafer" that is a ubiquitous part of the Catholic Mass. The instructions of the Church have been very specific regarding the make-up of the bread used in the Mass: "The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made ... it follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament" (see *Redemptionis Sacramentum* by the Congregation for Divine Worship and the Discipline of the Sacraments, no. 48).

The Church's tradition of using a wheat-based bread is based on the bread that Jesus would have used at the Last Supper and is considered to be an essential part of the "matter" of the Sacrament of the Eucharist.

As we consider the question of whether a "wafer" — which is properly called a "host" — should be used, we also must keep in mind that in the Eastern Rites of the Catholic Church, leavened (i.e. "raised") bread is more often used. And so, while the thin, white "wafer" is most commonly used in the Roman Rite of the Church, the full expression of the Catholic tradition does allow for a more substantial form of bread to be used, but the tradition of using a simple wheat bread with no other additions or additives is considered essential.



Dear Friends,

Last Sunday, we heard Jesus inviting his first disciples to “come and see”. This Sunday, which is the Third Sunday in Ordinary Time, in the Gospel according to St. Mark we hear His call to “come follow me.”

“In the wilderness Jesus has withstood Satan’s temptation, and, strengthened in spirit by this personal combat, he comes into Galilee, the “springtime” place of first preaching, first ministry, first calling of disciples. Yet there has also been a winter: the arrest and imprisonment of John the Baptist, which add urgency to Jesus’s first spoken words in Mark’s gospel. The time of God’s reigning presence is at hand, and this Good News of God demands a response. “Repent, and believe in the gospel” may have been repeated as an early Christian baptismal call to the catechumens (the elect) as they descended into the Easter waters to rise up as God’s new creation. At infant baptism our parents and our faith community made this response for us; the challenge is for us to say our own continuing adult “Yes” to this call and grow in our discipleship.

Urged on by his sense of mission, Jesus passes along the lakeside, the Sea of Galilee. He “saw” Peter and Andrew, with a seeing that penetrates to their deepest selves and their future potential as his disciples whom, with all their successes and failures, he will make fishers of people to draw others into the kingdom. All that Simon and Andrew will become will be because of Jesus and, with contagious gospel urgency, “they abandoned their nets” - the source of their income - and follow him. A little further on another two brothers, James and John, sons of Zebedee, are called while they are involved in their fishermen’s task of mending nets. Once again the call and response is immediate and the dispossession is radical when they follow Jesus. It is significant that the first disciples whom Jesus calls are people who must leave what is indicative of their success in a brotherly and family venture: boats, nets, hired servants, parent. They follow Jesus, not hoping for a better lifestyle, but urged by his words to an unconditional obedience to him. From the beginning of his ministry, Jesus gathers a community around himself in a relationship of “brotherliness” that the call of two sets of brothers may also suggest.

In some ways, calling fishermen to His work seems like an odd choice and yet the skills needed for catching fish (patience, perseverance, hard work, ability to weather storms) would likely come in handy when fishing for people. Within the gospel, Jesus chooses ordinary people with everyday occupations to be his closest collaborators. Though they were not the obvious choices for founding his church, in following Jesus the disciples gained the knowledge, wisdom, and understanding to carry forth Jesus’s mission after his death and resurrection. Today, Jesus continues to call ordinary, everyday people to be “fishers of men.” How will we respond?” (Living Liturgy 2021)

This week our Bishop Crosby published a pastoral letter entitled “For the Common Good”. It had been shared on our Facebook page and will also be available for you to read in our parish bulletin tomorrow. The Bishop reflects on the difficult situation that we find ourselves in right now and encourages us to maintain our spiritual life amid the ongoing lockdown as we are prevented from attending Mass in person and receiving the Body of Christ.

Please note that the parish office remains closed at the present time until February 10, or until further notice. We are monitoring emails and phone calls, replying to them whenever possible to address the most urgent needs.

In your prayers, please remember the souls of our parishioners who passed away this week and their mourning families: Luigi Maciariello and Bruno Perusin. Eternal rest, grant unto them O Lord, and let perpetual light shine upon them. May they rest in peace.

I will be sending an email tomorrow (Saturday) regarding the upcoming First Reconciliations and First Communions to the parents and guardians of this year’s Grade 2 students, as well as to those of this year’s Grade 3s who did not participate in these Sacraments this past fall. Please stay tuned!

You are invited to join in with the celebration of the Lord’s Day Mass at 10:00am this Sunday, with the Rosary prayed at 9:30am. Also, children are invited to join in with Children’s Liturgy on our YouTube channel, available starting at 8:00am every Sunday.

God bless,
Fr. Mariusz

LIVE THE LITURGY

INSPIRATION FOR THE WEEK

“Repent, and believe in the gospel.” Some type of honest and sincere repentance is necessary for any type of authentic growth and maturity. We have to come to the realization, unless we are happy wallowing in immaturity and superficiality, that the way we have been doing things is not the best or the healthiest. There isn’t a human being alive who hasn’t acted foolishly or erratically at the cost of almost losing a treasured relationship. “Why did I act that way?” is a question we often ponder after some reflection and enlightenment. Faith works the same way. Stumbling through life and bumping up against meaninglessness, a person can begin to see that something significant is missing. They see that there is merit to a relationship with God and an embrace of faith. Before these can take root, sincere sorrow for past wrong doing, missed opportunities, errors in judgment, and short sightedness is necessary. Repentance is necessary. Then having realized that we were walking in darkness, we can rejoice that by God’s grace we now see the light.



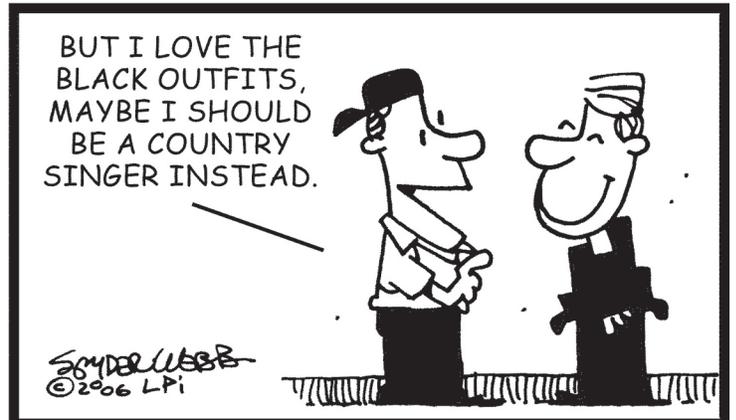
©LPI

PLEASE CONSIDER ONLINE GIVING

Our parish is grateful for your continued support at this time. Thank you!



3RD SUNDAY IN ORDINARY TIME



REMOVING THE WORD “ONE” FROM THE ENDING OF THE COLLECT

Catechesis and explanation

Following a request from the Congregation for Divine Worship and the Discipline of the Sacraments which was sent to the Bishops' Conferences of all English-speaking countries, the Canadian Conference of Catholic Bishops agreed to adjust the English-language wording to the conclusion of the *Collect* (the opening prayer) in the *Roman Missal* as approved for use in Canada. **As of Ash Wednesday, 17 February 2021**, the word “one” is to be omitted from the conclusion of the Collect, and likewise of similar prayers in the liturgy (for example, the Blessing of Water at the Easter Vigil). Instead of ending “*one God, for ever and ever*”, the Collect will now end “**God, for ever and ever**”.

Until now, the word “one” has been used in the conclusion to the Collect in both the earlier and the current English-language translations of the Roman Missal. However, in consultation with the International Commission on English in the Liturgy, the Bishops of English-speaking countries are in the process of deciding when and how each country will implement this change. The reason for it is to avoid possible misunderstandings about the identity of the Son within the Blessed Trinity, or even the misconception that Our Lord Jesus Christ is “one God” among others.

With this change, the English will now also be consistent with the Latin text, as well as conform with translations into other European languages including French. The new wording, which amends the English-language translations of n. 54 of the *General Instruction of the Roman Missal*, will be incorporated into all future editions of liturgical books approved for use in Canada.

As a practical note, there should be no need to strike out or attempt to erase the word “one” in each instance it occurs in the current editions of the liturgical books such as the Roman Missal. The celebrant at liturgical celebrations will simply omit the word where needed.

Canadian Conference of Catholic Bishops

December 2020

GOSPEL MEDITATION

ENCOURAGE DEEPER UNDERSTANDING OF SCRIPTURE

It was a normal day by all accounts, but John just wasn't feeling himself. He was a little lightheaded and out of sorts and certainly not himself. Later in the afternoon, he experienced chest a sharp pain in his chest and arm. Quick thinking and action brought John to the Emergency Department with a diagnosis of a significant heart attack. Surviving this ordeal, he found himself face to face with his cardiologist having an honest conversation about things that needed to change. "I came close to death," John found himself thinking. Then came the remorse. He was a young man with a loving wife and children who were very close to facing life without him. John found himself with intense sorrow for living an unchecked and self-indulgent life that almost brought him to his demise. He wanted to change.

We all have our wake-up calls. We have experiences and encounters that call us to really think twice about choices we have made and directions we have taken. Often, we find ourselves looking at those we have hurt square in the eye and wallowing in our foolishness. We regrettably realize that we have



allowed our ego needs to lure us into making some cruel mistakes. We impulsively say things and flippantly do things that reveal our unredeemed and unhealed self. It is a self we stumble over and try to tame but can't quite seem to master and control. Help!

We spin our wheels naively thinking that we will somehow, perhaps through persistence, get ourselves unstuck. But, we don't. We just get out of the car, feeling very helpless, and ignorantly look at the mess we got ourselves into. Did we ever think to ask someone for help? Or, taken the advice of One who is wiser and avoid this route altogether? "Come after

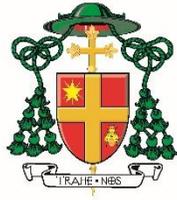
me," are words that Jesus says to all of us. In order to heed his invitation, we have to leave our ego-self behind and follow. When we really see and understand the freedom, peace, justice, and love he offers, we find ourselves with such sorrow in our hearts for how foolish and silly we have been. All of the misguided choices and sinful actions come full view and we see how risky our random impassioned behaviors really have been. Repentance is beautiful. When done with a sincere and contrite heart, it directs us to the glory that can be ours, ignites us with the challenge of living a life in service of others and reminds us that all is well.

He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him. - Mk 1:19-20

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

"To one who has faith, no explanation is necessary. To one without faith, no explanation is possible."

St. Thomas Aquinas



BISHOP OF HAMILTON

FOR THE COMMON GOOD

On the Pandemic Sacrifices

My dear friends,

The decision to close our churches and suspend public celebrations of the Mass has been a painful one for our clergy, religious, and all the lay faithful in the Diocese. While the sadness of our inability to gather to celebrate the Eucharist is profound, some of the responses to this closure – in addition to falling short of the demands of charity – betray a fundamental lack of understanding not only of why this great sacrifice is being made, but also whose example we follow in so doing.

We know that Holy Communion is the reception of the Body and Blood of Christ, the source and summit of the Christian life. His death is the ultimate sacrifice of love for us – to which we are joined when we participate in the Mass and receive Communion. When we eat His Body and drink His Blood, we say that “*we become what we eat*”, the Body of Christ.

During these pandemic days we are uniting ourselves closely to Christ by making serious sacrifice for the health and well-being of others. This is not a matter of weakness. In fact, during these days of sacrifice, we live selflessly, as we profess – much as Jesus Christ urges us to live – for the common good. By definition, sacrifice is never easy – and during these days and weeks and months of sacrifice we come closer to Him – we are more like Him – because our sacrifice emulates His! Our children are learning a very important lesson during these difficult days: sometimes we have to give up our freedoms, privileges and pleasures in order care for others – so they might live!

Over the past 22 years, I have been blessed to have served three Dioceses as Bishop: the Diocese of Labrador City-Schefferville, St. George’s Diocese, (the boundaries of which were extended prior to being renamed the Diocese of Corner Brook and Labrador,) and the Diocese of Hamilton. In the first two Dioceses there were remote communities of Catholic faithful who rarely had the opportunity to celebrate Mass, because there were few Priests. The people longed for Holy Communion and gathered and rejoiced when a Priest visited and celebrated Mass with them so they were able to receive the Body of the Lord. This experience of a long wait between Masses will continue for them into an unknown future.

The fact that they cannot receive Holy Communion, however, does not stop them from praying and nurturing a relationship of love with the Lord: the Rosary is still a staple for prayer, reading the Sacred Scriptures prescribed for the day or for the coming Sunday, sharing reflections and praying with neighbours, saying familiar prayers with family and friends. The faithful in these communities will continue to make this sacrifice for months and years to come. In contrast, in Southern Ontario, where we are privileged to have many parishes and priests to serve them, our pandemic sacrifice will last for a few more months, or for as long as it takes to curb the high numbers of citizens – our brothers and sisters – who contract the dreaded virus.

Since the Ontario Government declared a lockdown in the Province of Ontario effective December 26, 2020, the decision was made, once again, to close our Parish churches in the Diocese of Hamilton. While the current government and public health regulations permit gatherings of no more than ten people for worship (including funerals and scheduled weddings), we are asked to limit all gatherings outside of our homes in order to limit the spread of COVID in the community. In compliance with government and public health directives and out of an abundance of charity, gatherings for Masses in our churches, with the exception of funerals and weddings (up to ten people), even in small numbers are suspended for the period of the lockdown.

The decision to close our churches has not been taken lightly and in no way should it be understood as undermining the central place which the celebration of the Eucharist and the other Sacraments hold for us as Catholics. Our need to gather to give thanks to God remains “*our duty and our salvation*”; our need for true nourishment, which the Eucharist alone provides, continues. Now, however, we unite ourselves spiritually with our priests who are celebrating Mass daily and we rely on the infinite fruits of the Mass to sustain us.

We continue to pray for one another, for those who are suffering in any way during this pandemic and for those who have died. Let us pray with confidence in God’s mercy, that the promise of an effective vaccine will be realized and we will soon be able to return to gather again in our churches to give God thanks, to worship with the sacred assembly, and to be nourished with the Body and Blood of the Lord.

Sincerely in Christ and Mary Immaculate,

+Douglas Crosby, OMI

(Most Rev.) Douglas Crosby, OMI
Bishop of Hamilton

January 18, 2021

/cd

3 EASY STEPS

TO KEEPING YOURSELF & OTHERS HEALTHY!

We are cautioned to be especially careful during the Coronavirus outbreak. Here are some simple ways to keep sickness away.



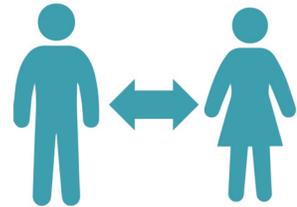
WASH YOUR HANDS

Wash your hands for at least 20 seconds using soap and water. If you can't wash your hands, use hand sanitizer frequently.



DON'T TOUCH YOUR FACE

Especially around the eyes, nose and mouth. If you must sneeze, use a tissue or your arm.



KEEP YOUR DISTANCE

Practice social distancing during this epidemic and stay away from large groups. Instead, call, email or check up on family and friends using social media.

SUNDAY OF THE WORD OF GOD



THE SUNDAY OF THE WORD OF GOD

The Sunday of the Word of God, [instituted by Pope Francis and to be held every year on the third Sunday of Ordinary Time](#),^[1] reminds us, pastors and faithful alike, of the importance and value of Sacred Scripture for the Christian life, as well as the relationship between the word of God and the liturgy: "As Christians, we are one people, making our pilgrim way through history, sustained by the Lord, present in our midst, who speaks to us and nourishes us. A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the Risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with Sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, inflicted as we are by so many forms of blindness". ^[2]

This Sunday, therefore, presents an ideal opportunity to reread some of the Church's documents^[3] and especially the Praenotanda of the Ordo Lectionum Missae, which present a synthesis of the theological, ritual and pastoral principles surrounding the word of God proclaimed at Mass, but which is also valid in every other liturgical celebration (Sacraments, Sacramentals, Liturgy of the Hours).

1. Through the proclaimed biblical readings in the liturgy, God speaks to his people and Christ himself proclaims his Gospel;^[4] Christ is the centre and fullness of all Scripture, both the Old and New Testaments.^[5] Listening to the Gospel, the high point of the Liturgy of the Word,^[6] is characterised by a special veneration,^[7] expressed not only by gestures and acclamations, but by the Book of the Gospels itself.^[8] One of the ritual possibilities suitable for this Sunday could be the entrance procession with the Book of the Gospels^[9] or simply placing the Book of the Gospels on the altar.^[10]

2. The arrangement of the biblical readings laid down by the Church in the Lectionary opens the way to understanding the entirety of God's word.^[11] It is therefore necessary to respect the readings indicated, without replacing or removing them, and using only versions of the Bible approved for liturgical use.^[12] The proclamation of the texts of the Lectionary constitutes a bond of unity between all the faithful who hear them. An understanding of the structure and purpose of the Liturgy of the Word helps the assembly to receive God's saving word.^[13]

3. The singing of the Responsorial Psalm, which is the response of the Church at prayer, is recommended;^[14] the psalmist's function in every community, therefore, should be enhanced.^[15]

4. In the homily, beginning with the biblical readings, the mysteries of faith and the norms of the Christian life are explained throughout the liturgical year.^[16] "Pastors are primarily responsible for explaining Sacred Scripture and helping everyone to understand it. Since it is the people's book, those called to be ministers of the word must feel an urgent need to make it accessible to their community".^[17] Bishops, priests and deacons must develop a commitment to carry out this ministry with special dedication, making use of the means proposed by the Church.^[18]

5. Particular importance is attached to silence which, by favouring meditation, allows the word of God to be received inwardly by the listener.[19]

6. The Church has always paid particular attention to those who proclaim the word of God in the assembly: priests, deacons and readers. This ministry requires specific interior and exterior preparation, familiarity with the text to be proclaimed and the necessary practice in the way of proclaiming it clearly, avoiding all improvisation.[20] It is possible to preface the readings with appropriate and short introductions.[21]

7. Because of the importance of the word of God, the Church invites us to pay special attention to the ambo from which it is proclaimed.[22] It is not a functional piece of furniture, but a place that is in keeping with the dignity of the word of God, in correspondence with the altar: in fact, we speak of the table of God's word and the table of the Body of Christ, referring both to the ambo and especially to the altar.[23] The ambo is reserved for the readings, the singing of the Responsorial Psalm and the Easter Proclamation (Exsultet); the homily and the intentions of the universal prayer can be delivered from it, while it is less appropriate to use it for commentaries, announcements or for directing singing.[24]

8. The books containing the readings from Sacred Scripture stir up in those who hear a veneration for the mystery of God speaking to his people.[25] For this reason, we ask that care be taken to ensure that these books are of a high quality and used properly. It is never appropriate to resort to leaflets, photocopies and other pastoral aids as a substitute for liturgical books.[26]

9. In the run up to or in the days following the Sunday of the Word of God it is fitting to promote formation meetings in order to highlight the importance of Sacred Scripture in liturgical celebrations; it can be an opportunity to learn more about how the Church at prayer reads the Sacred Scriptures with continuous, semi-continuous and typological readings and to explain the criteria for the liturgical distribution of the various biblical books in the course of the year and its seasons, as well as what the structure is of the Sunday and weekday cycles of the readings for Mass.[27]

10. The Sunday of the Word of God is also a fitting occasion to deepen the link between Sacred Scripture and the Liturgy of the Hours, the praying of the Psalms and Canticles of the Office, as well as the biblical readings. This can be done by promoting the community celebration of Lauds and Vespers.[28]

Among the many Saints, all of whom witness to the Gospel of Jesus Christ, Saint Jerome can be proposed as an example because of the great love he had for the word of God. As Pope Francis has recalled, he was a "tireless [...] scholar, translator and exegete. [He had a] profound knowledge of the Scriptures, [and] zeal for making their teaching known. [...] In his attentive listening to the Scriptures, Jerome came to know himself and to find the face of God and of his brothers and sisters. He was also confirmed in his attraction to community life".[29]

The purpose of this Note is to help reawaken, in the light of the Sunday of the Word of God, an awareness of the importance of Sacred Scripture for our lives as believers, beginning with its resonance in the liturgy which places us in living and permanent dialogue with God. "God's word, listened to and celebrated, above all in the Eucharist,

nourishes and inwardly strengthens Christians, enabling them to offer an authentic witness to the Gospel in daily life".[30]

From the Congregation for Divine Worship and the Discipline of the Sacraments, 17 December 2020.

Robert Card. Sarah

Prefect

✠ Arthur Roche

Archbishop Secretary

[1] Cf. Francis, Apostolic Letter *Motu proprio Aperuit illis*, 30 November 2019.

[2] Francis, *Aperuit illis*, n. 8; Vatican Council II, Constitution *Dei Verbum*, n. 25: "Therefore, all the clergy must hold fast to the Sacred Scriptures through diligent sacred reading and careful study, especially the priests of Christ and others, such as deacons and catechists who are legitimately active in the ministry of the word. This is to be done so that none of them will become 'an empty preacher of the word of God outwardly, who is not a listener to it inwardly' since they must share the abundant wealth of the divine word with the faithful committed to them, especially in the sacred liturgy. The sacred synod also earnestly and especially urges all the Christian faithful, especially Religious, to learn by frequent reading of the divine Scriptures the 'excellent knowledge of Jesus Christ' (Phil. 3:8). 'For ignorance of the Scriptures is ignorance of Christ'".

[3] Vatican Council II, Constitution *Dei Verbum*; Benedict XVI, Apostolic Exhortation *Verbum Domini*.

[4] Cf. *Sacrosanctum Concilium*, nn. 7, 33; *Institutio generalis Missalis Romani (IGMR)*, n. 29; *Ordo lectionum Missae (OLM)*, n. 12.

[5] Cf. *OLM*, n. 5.

[6] Cf. *IGMR*, n. 60; *OLM*, n. 13.

[7] Cf. *OLM*, n. 17; *Caeremoniale Episcoporum*, n. 74.

[8] Cf. *OLM*, nn. 36, 113.

[9] Cf. *IGMR*, nn. 120, 133.

[10] Cf. *IGMR*, n. 117.

[11] Cf. *IGMR*, n. 57; *OLM*, n. 60.

[12] Cf. *OLM*, nn. 12, 14, 37, 111.

[13] Cf. *OLM*, n. 45.

[14] Cf. *IGMR*, n. 61; *OLM*, n. 19-20.

[15] Cf. *OLM*, n. 56.

[16] Cf. *OLM*, n. 24; Congregation for Divine Worship and the Discipline of the Sacraments, *Homiletic Directory*, n. 16.

[17] Francis, *Aperuit illis*, n. 5; *Homiletic Directory*, n. 26.

[18] Cf. Francis, Apostolic Exhortation *Evangelii gaudium*, nn. 135-144; *Homiletic Directory*.

[19] Cf. *IGMR*, n. 56; *OLM*, n. 28.

[20] Cf. *OLM*, nn. 14, 49.

[21] Cf. *OLM*, nn. 15, 42.

[22] Cf. *IGMR*, n. 309; *OLM*, n. 16.

[23] Cf. *OLM*, n. 32.

[24] Cf. *OLM*, n. 33.

[25] Cf. *OLM*, n. 35; *Caeremoniale Episcoporum*, n. 115.

[26] Cf. *OLM*, n. 37.

[27] Cf. *OLM*, nn. 58-110; *Homiletic Directory*, nn. 37-156.

[28] *Institutio generalis de Liturgia Horarum*, n. 140: "Following ancient tradition, Sacred Scripture is read publicly in the liturgy not only in the celebration of the Eucharist but also in the Divine Office. The liturgical reading of scripture is of the greatest importance for all Christians because it is offered by the Church herself and not by the decision or whim of a single individual. Within the cycle of a year the mystery of Christ is unfolded by his Bride [...]. In liturgical celebrations prayer always accompanies the reading of Sacred Scripture".

[29] Cf. Francis, Apostolic Letter *Scripturae sacrae affectus*, on the Sixteenth-hundredth Anniversary of the Death of Saint Jerome, 30 September 2020.

[30] Cf. Francis, Apostolic Exhortation *Evangelii gaudium*, n. 174.

Kids Corner

READ THE
GOSPEL &
COLOR



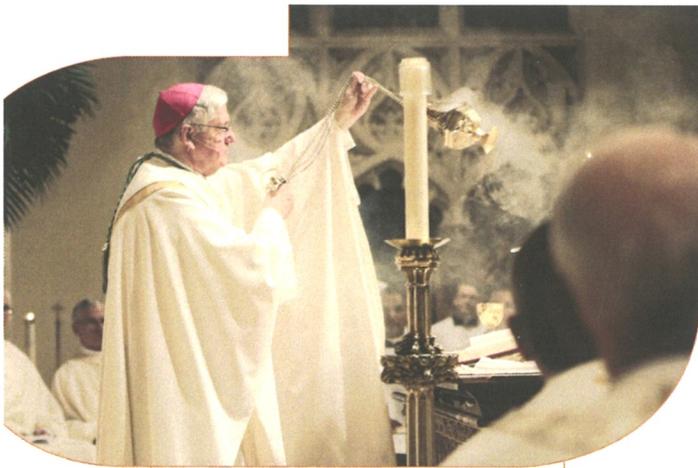
There's a colorful envelope addressed to you on the kitchen table. You see it's from your friend. You open it and find a party invitation inside. You parents say you can go! When Jesus invited Peter, Andrew, James and John to come along with him, they were just as excited to go. Jesus was the Savior and a good friend. They couldn't wait!

PRAYER

Jesus, I thank you for inviting me to spend time with you.

MISSION FOR THE WEEK

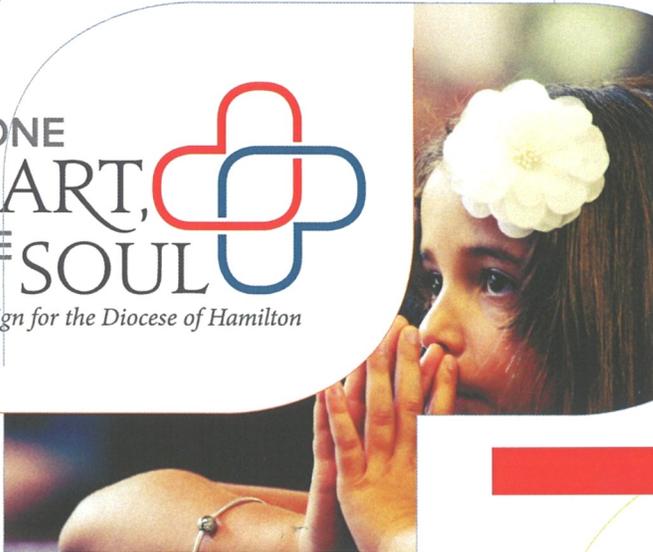
Jesus wants you to come to his home in heaven. Make a party invitation from Jesus to you. Use this invitation as a bookmark in your Bible.



St. Francis Xavier Parish

ONE
HEART,
ONE SOUL

A Campaign for the Diocese of Hamilton



You can find our beautiful campaign video and parish-specific campaign information at St. Francis Xavier One Heart One Soul Campaign a webpage designed especially for the parish **here**.

CAMPAIGN PRAYER

ALL: Almighty and eternal God,
you alone are the source of every good gift.
We thank you for the blessings you pour out on us,
signs of your infinite goodness, given freely out of love.

Continue to form each of us into faithful stewards
of your abundant blessings.

Help us to cultivate our gifts with care and love,
to share them generously with those in need,
and to return them with increase to you,
our heavenly Father.

LEADER: As you renew all things in Christ,
grant to our parishes and Diocese
a fresh outpouring of your Holy Spirit.
May this community of faith
be of one heart and soul
as we work together in your name.
We ask this through Christ our Lord.

ALL: Amen.

LEADER: Our Lady of the Annunciation,

ALL: Pray for us!

MASS INTENTIONS FOR JANUARY 25 TO JANUARY 31, 2021

DATE	MASS INTENTION	REQUESTED BY
Monday , January 25:	In Thanksgiving to the Sacred Heart of Jesus & the Immaculate Heart of Mary Jan Hymon	Ewa Nimcz Barbara Sieruga
Tuesday , January 26:	Anna Kacperski Jan Hymon	Anna Szymkiewicz Barbara Sieruga
Wednesday , January 27:	MULTI-INTENTIONAL Tony Florio Adam Wyzkiewicz Special Intentions For the souls of the departed in need of prayers Special Intentions Bruno Perusin Luigi Maciariello Serafina Bracco	Claude & Carol Luscombe Elzbieta and Adam Grobelny Halina Kwasniewska Wojtek Grzech Grazyna Chomicka
Thursday , January 28:	Vincenzina D'Onofrio Mario Granata	Mario & Rosanna Piro Adele Granata
Friday , January 29:	Pat Di Berardo Pietro Cantone & Family	Ellie Di Berardo Mina Cantone
Saturday , January 30:	Francesco & Frank Italiano Krzysztof and Jakub	A. Santarelli Grazyna Chomicka
Sunday , January 31: 10:00 am Mass	MULTI-INTENTIONAL Rachele Battista Stefano Fortunato Vladyslav Indyk Giuglio Biagetti Baldassare Lupo Nicole Noce Greg Gouthreau Serafina Bracco Luigi & Maria Presutti Stefan Kacperski Gee, Lange, Chomicki, Michalik and Kwasniewski Families For the People of the Parish (Missa Pro Populo)	Battista Family Anonymous Marek Kulak Marisa Biagetti Frank & Frances Florio Antonia DelMonaco & Family Sharon Gouthreau Tony & Anna Testa Renato Antonelli Anna Szymkiewicz Grazyna Chomicka

Drop in Program

Grief Support

Men's Support Circle

"Each person's grief is as unique as their fingerprint. But what everyone has in common is that no matter how they grieve, they share a need for their grief to be witnessed. That doesn't mean needing someone to try to lessen it or reframe it for them. The need is for someone to be fully present to the magnitude of their loss without trying to point out the silver lining." – David Kessler

Come as you are and join our trained peer volunteers and other men to connect and share about your loved one as well as your unique grief experience.

- Drop-in format – join us for one or any of our monthly meetings!
- The support group has been designed to be offered in person safely or virtually dependent on COVID-19 & Public Health Guidelines.
- New topic each session. Led by trained volunteers.

Our Men's Support Circle is held from 6:30–8:00 p.m. on the following dates:

- October 8
- November 12
- December 10
- January 14
- February 11
- March 11
- April 8



Safe Space

What's said in- group
stays in group

Call 905-387-2448 ext.2206 or support @kemphospice.org to Register

*Caring
Together*
more during uncertain times



KEMPHOSPICE.ORG