

SUNDAY, MARCH 14, 2021

4<sup>TH</sup> SUNDAY OF LENT

**ST. FRANCIS XAVIER PARISH**

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# Holy Week and Easter

Please note that due to the ongoing pandemic, we are only permitted to accommodate 30% of our church's seating capacity. All parishioners attending Masses and liturgies on Palm Sunday, Good Friday, Holy Saturday, and Easter Sunday must register ahead of time. The registration page is available on our website. You can also register by calling or emailing the parish office.

**The registration deadline for each celebration is at least 72 hours in advance to give our staff time to contact you if any updates are required.**

<b>Palm Sunday</b>	Saturday, March 27th: 5:30pm  Sunday, March 28th: 8:00am, 10:00am, 12:00 Noon, 4:00pm
<b>Chrism Mass</b>	Monday, March 29 <sup>th</sup>  Cathedral Basilica of Christ the King in Hamilton. Due to pandemic only priests can attend this year.
<b>Holy Thursday</b>	Thursday, April 1st:  Mass of the Lord's Supper: 7:00pm No Adoration of the Blessed Sacrament this year
<b>Good Friday</b>	Friday, April 2nd:  Liturgy of the Lord's Passion. 11:00am, 1:00pm, 3:00pm  Stations of the Cross: 7:00pm
<b>Holy Saturday</b>	Saturday, April 3rd:  Blessing of Easter Food: 12:00 Noon Note: please remember that there is <b>NO</b> 5:30pm Mass on this day.  Solemn Easter Vigil: 8:00pm
<b>Easter Sunday</b>	Sunday, April 4th:  7:00am, 9:00am, 11:00am, 1:00pm

# SUNDAY'S READINGS

## FIRST READING:

Their enemies burnt the house of God,  
tore down the walls of Jerusalem,  
set all its palaces afire,  
and destroyed all its precious objects. (2 Chr 36:19)

## PSALM:

Let my tongue be silenced, if I ever forget you! (Ps 137)

## SECOND READING:

For we are his handiwork, created in Christ Jesus  
for the good works  
that God has prepared in advance,  
that we should live in them. (Eph 2:10)

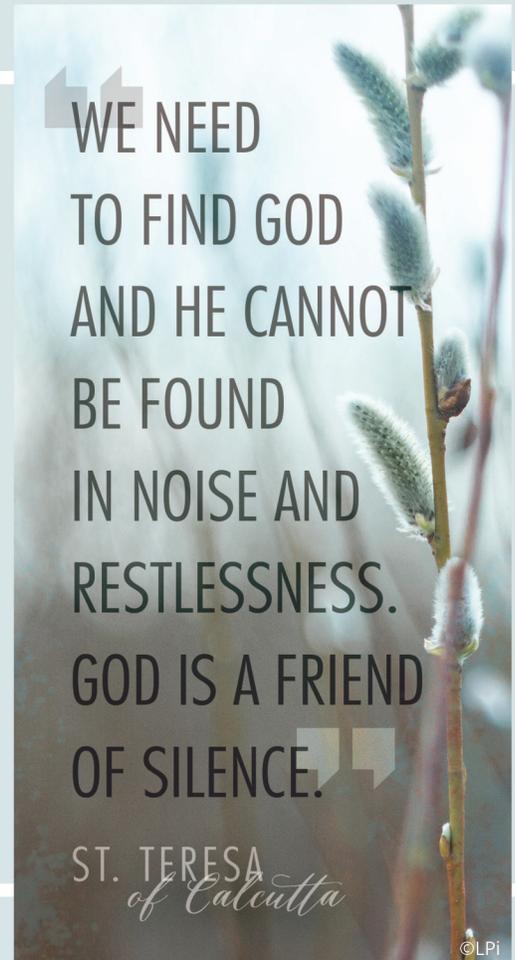
## GOSPEL:

For God so loved the world that he gave his only Son,  
so that everyone who believes in him might not perish  
but might have eternal life. (Jn 3:16)

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## OBSERVANCES FOR THE WEEK OF MARCH 14, 2021

Sunday: 4th Sunday of Lent; Daylight Saving Time begins  
Wednesday: St. Patrick, Bishop; St. Patrick's Day  
Thursday: St. Cyril of Jerusalem, Bishop and Doctor of the Church  
Friday: St. Joseph, Spouse of the Blessed Virgin Mary  
Next Sunday: 5th Sunday of Lent



## REFLECT

### FIRST READING

The author of 2 Chronicles reflects on how historically God's fidelity and mercy was often met with Israel's disobedience and arrogance. How does the Lenten journey provoke an examination of conscience for you and your faith life?

### SECOND READING

Paul speaks of our faith and our salvation as "the gift of God" to us. In what ways do you show appreciation for God's grace?

### GOSPEL READING

Jesus taught Nicodemus that God sent His only Son into the world to offer eternal life to believers. Who in your life needs to hear this message?

# Weekly Schedule

Date	Celebration - Time	Diocese of Hamilton Prayer Calendar
<p><b>Monday,</b> March 15:</p> <p>1st Reading: Isaiah 65.17-21 Gospel: John 4.43-54</p>	<p>Rosary – 7:30 AM</p> <p><b>Mass</b> – 8:00 AM</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Rev. Msgr. Ivan Vuksic</p>
<p><b>Tuesday,</b> March 16:</p> <p>1st Reading: Ezekiel 47.1-9, 12 Gospel: John 5.1-16</p>	<p>Rosary – 7:30 AM</p> <p><b>Mass</b> – 8:00 AM</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Rev. Jerek Scherber, L.C.</p>
<p><b>Wednesday,</b> March 17:</p> <p>1st Reading: Isaiah 49.8-15 Gospel: John 5.16-30 OM: St. Patrick</p>	<p>Rosary – 7:30 AM</p> <p><b>Mass</b> – 8:00 AM</p> <p><b>Class Mass</b> with SFX School – 11:00 AM</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Lay Parish Ministers</p>
<p><b>Thursday,</b> March 18:</p> <p>1st Reading: Exodus 32.7-14 Gospel: John 5.18, 31-47++ OM: St. Cyril of Jerusalem</p>	<p>Rosary – 7:30 AM</p> <p><b>Mass</b> – 8:00 AM</p> <p>Chaplet – 3:00 PM (livestreamed)</p>	<p>Rev. Louis DeVaugelas, L.C.</p>
<p><b>Friday,</b> March 19:</p> <p>1st Reading: 2 Samuel 7.4-5a, 12-14a, 16 2nd Reading: Romans 4.13, 16-18, 22 Gospel: Matthew 1.16, 18-21, 24a SAINT JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY</p>	<p>Rosary – 7:30 AM</p> <p><b>Mass</b> – 8:00 AM</p> <p><b>Adoration of the Blessed Sacrament</b> – 8:30 AM – 9:30 AM</p> <p>Chaplet – 3:00 PM (livestreamed)</p> <p><b>Stations of the Cross</b> – 7:00 PM</p>	<p>Rev. Pierre Caouette, L.C.</p>
<p><b>Saturday,</b> March 20:</p> <p>1st Reading: Jeremiah 11.18-20 Gospel: John 7.40-53</p>	<p>Rosary – 8:00 AM</p> <p><b>Mass</b> – 8:30 AM</p> <p>Chaplet – 3:00 PM (livestreamed)</p> <p><b>Sacrament of Reconciliation</b> – 4:00 PM – 5:00 PM (or by appointment, please call the parish office)</p> <p><b>Mass</b> – 5:30 PM</p>	<p>Rev. Issac Tharayil, C.M.I.</p>
<p><b>Sunday,</b> March 21:</p> <p>1st Reading: Jeremiah 31.31-34++ 2nd Reading: Hebrews 5.7-9 Gospel: John 12.20-33 Collection: Development and Peace</p>	<p>Rosary – 8:30 AM (livestreamed)</p> <p><b>Mass</b> – 9:00 AM (livestreamed)</p> <p><b>Mass</b> – 11:00 AM</p> <p><b>Mass</b> – 4:00 PM</p>	<p>Fifth Sunday of Lent</p>



Dear Friends,

We have arrived at the midpoint of our Lenten Season with the celebration of the Fourth Sunday of Lent, which is commonly known as Laetare Sunday. The name comes from the entrance antiphon reflecting on Isaiah 66:10-11: "Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning; exalt and be satisfied at her consoling breast."

"Today we hear one of the most well-known and best-loved verses in the whole of John's gospel, a verse that proclaims "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." These words are spoken in the context of the night visit of Nicodemus to Jesus. Nicodemus, a Pharisee and Jewish leader and teacher, avoids the daylight that might reveal him as associating with a man who is unpopular with the religious institution, and so arouse suspicion of Nicodemus's own motives and stance. To be unafraid or unashamed of professing our friendship with Jesus by the way we live every day always brings hard demands. The German theologian Eugen Drewermann gives us a memorable image of ourselves when, in the words of the gospel, we have "preferred darkness to light," to that light which is the only Son of God.: "It can happen that we become like bats, like night-flying creatures who are so accustomed to the dark that our whole biorhythm is attuned to these shadowy periods, as if our eyes would be hurt and our whole lives would be turned inside out if we were dragged out of our caves and the hidden and fearful forms of our existence were exposed to the quiet regions of light and the brightness of day" (*Dying We Live: Meditations for Lent and Easter*).

...We all have our own caves that we need to name. Lent is designed to drag us out of their darkness into

the Easter light of Christ through prayer, fasting, and the "almsgiving" of the gift of ourselves as well as the offer of material assistance to our sisters and brothers in many kinds of need.

To help the night visitor, Nicodemus, to come into the light of understanding something of his mystery and mission, Jesus uses a good catechetical approach: he talks the language of his listener. He reminds this "teacher of Israel" (John 3:10), who is very much in the dark, of a story from their own Hebrew Scriptures (Num 21:4-9). In the wilderness, the people grumble against God and are struck with a plague of serpents whose bite could cause death. The people come to Moses, admit their sinfulness, and ask him to intercede for them with God. When he does so, God tells Moses to forge a bronze serpent, fix it and raise it up before those who are stricken. If they gaze on it, they will be saved. This seems a great paradox: healing and life from gazing on a creature of death! But they obey and are healed.

In our humanity, we are all bitten by death; yet, Jesus tells Nicodemus, the God who is love wants to give us life that never ends. And so the flesh of the Son of Man will be brutally, senselessly twisted around the wood of the cross, forged by the fire of his passion and death, and raised up for our salvation. In John's gospel, "raising" or "lifting up" always has the double sense of crucifixion and exaltation, death and resurrection, for the two movements are inseparable. To gaze with the eyes of faith on this mystery and commit ourselves to it will mean eternal life. Jesus does not come to judge, but just as turning on a light exposes what is hidden in darkness, so it is when the light of Christ shines upon us to expose both good and evil. The cross that will be raised up and venerated on Good Friday will give way at the Easter Vigil to the raised Easter candle, marked with the cross of fragrant "nails" of incense, from which we catch fire and rekindle our baptismal commitment to the saving and universal love of Jesus Christ." (Living Liturgy 2021)

Congratulations to the students from St. Martin of Tours School who received the Sacrament of Confirmation last night (Thursday) by the laying on of hands by Fr. Claude and myself (social distancing rules were observed). Please keep all our students who have received their Confirmation in your prayers, as well as those who are preparing to receive it later this month.

The schedule for Holy Week and Easter has been published in the online bulletin on our website, as well as on our Facebook page last weekend and on the doors of the church. In preparation for Holy Week and Easter we have activated an online booking system for all parishioners who intend to be present at the Masses and Liturgies during these holy days in the Church's year. Please book your spots at those celebrations to help us determine the necessary number of musicians, lectors and if needed Ministers of the Eucharist as soon as possible. As I mentioned last Sunday, if some Masses and Liturgies have poor registration numbers then they will be removed from the schedule and all who had signed up for them will be notified by an email or a phone call so that they can book spots at one of the other available times if they wish. For parishioners who do not have access to the internet or email, please call the parish office to register.

Our Diocese has provided us with guidelines for the celebrations during Holy Week and Easter. I would like to inform you that according to those guidelines, the blessing and distribution of palms on Palm Sunday has been omitted this year due to the ongoing pandemic, as well as Adoration of the Blessed Sacrament after the Mass on Holy Thursday. The Adoration of the cross during the Liturgy of Good Friday will be only by the presiding priest. Also the singing of the Litany of the Saints during the Easter Vigil will be omitted, and the renewal of baptismal promises that takes place at the Easter Vigil and Easter Masses will happen without the sprinkling rite.

As we approach the celebration of Easter, I would like to invite our parishioners to participate in providing the "Easter Flowers". You can like to make a donation for them in the Sunday collection basket or online through our website in memory of your family members or friends who have passed away. For the past few years now, we have dedicated all Masses on Easter Sunday in memory of those who have gone before us in faith, praying for the repose of their souls.

Our Lenten Retreat for Youth and Families continues this Sunday evening from 7-8pm on Zoom, and all are welcome to attend! This week's theme is Almsgiving. If you would like to participate and are not on the contact list, please email Wes at [wmoga@hamiltondiocese.com](mailto:wmoga@hamiltondiocese.com) to receive the Zoom invite.

In your prayers please remember the souls of our parishioners who passed away this week: Fred Mastroianni and Francesco Basolini, as well as their families grieving their loss. Eternal rest, grant unto them O Lord, and let perpetual light shine upon them. May they rest in peace.

For your convenience I wish to provide you with the schedule for Holy Week and Easter in this email:

### **Palm Sunday**

Saturday, March 27th: 5:30pm

Sunday, March 28th: 8:00am, 10:00am, 12:00 Noon, 4:00pm

### **Holy Thursday (April 1st)**

Mass of the Lord's Supper: 7:00pm

### **Good Friday (April 2nd)**

Liturgy of the Lord's Passion: 11:00am, 1:00pm, 3:00pm

Stations of the Cross: 7:00pm

### **Holy Saturday (April 3rd)**

Blessing of Easter Food: 12:00 Noon

Note: please remember that there is NO 5:30pm Mass on this day.

Solemn Easter Vigil: 8:00pm

### **Easter Sunday (April 4th)**

7:00am, 9:00am, 11:00am, 1:00pm

Please note that due to the ongoing pandemic, we are only permitted to accommodate 30% of our church's seating capacity. All parishioners attending Masses and liturgies on Palm Sunday, Good Friday, Holy Saturday, and Easter Sunday must register ahead of time. The registration page is on our website. You can also register by calling or emailing the parish office. Please register as soon as possible.

And finally, this Sunday we sleep one hour less as Daylight Savings Time begins on March 14 at 2am. Please do not forget to set your clocks ahead one hour! Those who are homebound or unable to attend Masses in person at this time are invited to join us for the live-streamed celebration of Sunday Mass at 9:00 AM. Before the Mass you can also join in for the recitation of the Rosary at 8:30 am.

God bless.

Fr. Mariusz

## AWAKE, O SLEEPER!

This morning came a little earlier than I would have liked — Daylight Saving Time always does. Sometimes that morning sunlight seems more intrusive than illuminating. You're still half-lost in sleep, and that sun is demanding of you a lot more than you're ready to give.

I've said it, and I'm sure you've said it, too. "Just five more minutes." You hit the "snooze" button on your iPhone once (maybe twice? Show of hands?) and turn away from the window.

So many kings of the Old Testament were steadfast in their sleepy ways, rejecting the light their God tried to share with them. Likewise, John tells us that, though Light — Christ — was sent into the world, the world preferred darkness.

Sometimes it seems, when reading through Scripture, that all throughout salvation history, God has been trying to pull back the curtains, to rouse us from our defiant slumber. And we resist Him. Time and time again, we resist Him.

Light brings a certain responsibility with it. It seems to compel productivity. Furthermore, there's no hiding in the light. Any photographer worth his salt knows how to manipulate it, highlighting the good and casting some merciful shade on the bad.

As we enter into the fourth week of Lent, we're getting so close to the main event. Can we handle the light that will come on Easter morning, bursting into the tomb as the stone is rolled away? Can we keep ourselves from hitting the "snooze" button on our souls, and sit up to face the dawn of a new day?

—Tracy Earl Welliver, MTS

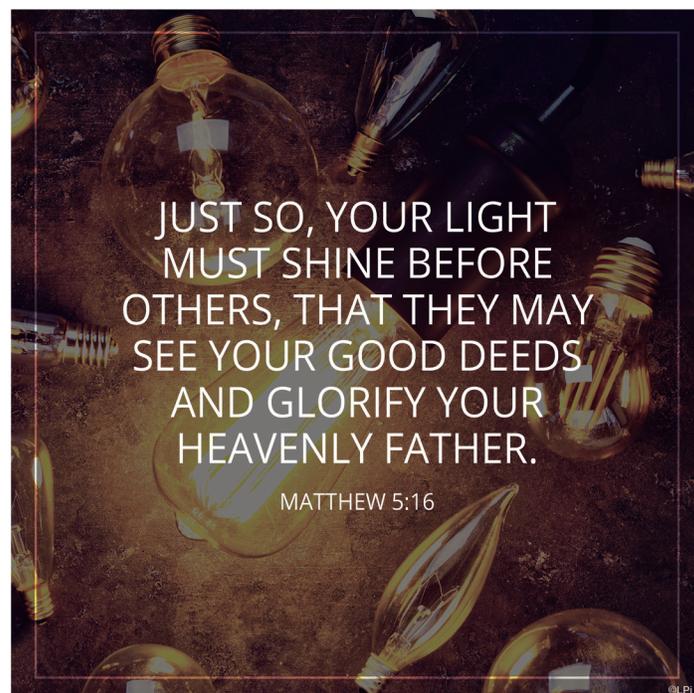
## WHY DO PRIESTS WEAR A ROMAN COLLAR?

The practice of priests wearing the Roman collar developed in the mid-nineteenth century as an alternative to wearing the cassock which in some places was seen as impractical or which was even outlawed by anti-Catholic legislation. Since its introduction, it has taken different forms, and if you visit different countries today, you will see variation in what priests wear.

The Code of Canon Law simply observes that priests wear "suitable ecclesiastical garb" according to the judgments of the national bishops conferences and local custom (no. 284). The US Bishops have instructed that outside of liturgical functions, a "black suit and Roman collar are the usual formal attire for priests. The use of the cassock is at the discretion of the cleric." Priests who are members of religious communities are to follow the rules of their institute regarding the habit or other approved clothing.

In the end, whether a priest wears the Roman collar, a religious habit, or, as is the case in many

European countries, a suit and tie (to distinguish them from Protestant clergy who wear a collar) the goal of their clerical clothing is to serve as a sign of their commitment to guide and to serve, and to also allow them to be truly public figures because they are ordained for the service of all.



# Diocesan Announcements

## Mass of Chrism

His Excellency, Bishop Crosby, will celebrate the **Mass of Chrism on Monday, March 29th, 2021** in the Cathedral Basilica of Christ the King, Hamilton. This year, due to COVID capacity limitations and social distancing requirements, attendance at the Chrism Mass will be limited to Priests only. Each year at the Mass of Chrism, the Bishop blesses the Oil of the Sick, and the Oil of Catechumens, and consecrates Sacred Chrism. The blessed and consecrated Oils are taken to the Parishes of the Diocese to be used in the celebration of the Sacraments for the coming year. The Priests serving in the Diocese, together with the Bishop, renew the promises of their Ordination in which they committed themselves to serve this local Church in imitation of Christ the Priest, Prophet and Shepherd. Let us pray for all who minister to God's holy people in our Diocese – our Bishops, Priests, Deacons, lay leaders, and all God's holy people.

## The Reel Justice Film Festival

is back for another year! A partnership between the Bishop Farrell Library & Archives and Development and Peace, the *Reel Justice Film Festival* shines a spotlight on issues of social, political, and economic injustice. Films are screened once a month and provide an opportunity for community discussion about ways we can all support actions for change. Details and the full schedule can be found at: [reeljusticefilmfestival.wordpress.com](http://reeljusticefilmfestival.wordpress.com). This year the festival is going virtual! All of the films will be available online. **Special family friendly screening March 25th 6:30pm – 8:00pm - To the Arctic**, narrated by Oscar winner Meryl Streep. The film takes audiences into the lives of a mother polar bear and her twin seven-month-old cubs, as they navigate the changing Arctic wilderness they call home. RSVP online or by email at [library@hamiltondiocese.com](mailto:library@hamiltondiocese.com). Join the discussion!

## Pornography: The Threat, Impact and Catholic Remedy

Pornography is one of the most important issues to understand in our world today. With the ease of its availability on the internet, it affects people of all ages and backgrounds, whether male or female. Pornography today is violent and degrading and often involves young people who have been sex-trafficked. **Join us on Zoom (by internet or phone) March 25th from 7-8:30pm** and hear more about the threat and impact of pornography on children and adults, how we can educate ourselves and our children to counter its negative influence and how

our Catholic faith provides hope to those impacted. Presented by Mrs. Teresa Hartnett and Deacon Joseph Di Loreto. Registration is required but the session is free of charge. Register at <https://hamiltondiocese.com/offices/family-ministry/pornography-help>.

## Parenting Tip of the Month Tip 128

The amount of time spent together as a family during COVID might be considered by some to be too much, but it may also be filling a real need. Past research has shown that children consistently identify a desire to spend more time with their parents and family. Time for them means direct, active engagement. The long-term benefits to family relationships are proven: children grow up healthier in mind, body and spirit. Enjoying quality time with their family's means children are more likely to turn to their family for love and support, keeping them healthy. So play with your kids, watch a movie together and discuss its message(s), pray together, be active together, cook together and/or clean together; the possibilities are endless. So remember, time with family is powerful when it is interactive, shared by all and fun!

## Marriage Tip of the Month 108

At the heart of every relationship there needs to be a foundation of love and respect. When couples respect each other, including their differences, they continually build each other up and enjoy time together. When we respect the other in relationship, we can accept their desire to influence us with their understanding of what is true, good and beautiful. When we are open to our spouse's view of things, we not only grow, but we grow together. When we grow together, we cannot help but grow in love.

## Diving Deeper into Fratelli Tutti

*Fratelli Tutti* is an Encyclical letter written by Pope Francis to "all people of good will." Let's dive a little deeper into its meaning and content over a five session series during Lent. Join us on Zoom for one or all of these 90-minute sessions: **Mondays, March 15, 22 and 29** (afternoon session 1:30-3:00pm or evening session 7:00-8:30pm) Registration is required. **No charge to participate.**

## Anniversary Mass 2021 Registration

The Anniversary Mass scheduled for June of 2021 has been **cancelled** due to COVID-19 restrictions. We invite you to register your 25, 40, 50, 60 and 60 plus years of marriage on the Diocesan website at [www.hamiltondiocese.com](http://www.hamiltondiocese.com), simply click on the Anniversary Mass icon on the home page. We will send you the certificate you would have received from Bishop Crosby at the Mass. If you have questions contact: [familyministry@hamiltondiocese.com](mailto:familyministry@hamiltondiocese.com).

# LIVE THE LITURGY

INSPIRATION FOR THE WEEK

God's messengers always seem to get mocked. They speak a truth that some folks do not want to hear. While on the one hand we admire them, we also are quite happy keeping them at a distance. After all, they are not referring to me but someone else, aren't they? We often wrongly conclude that because we may be more avant-garde, contemporary, politically sensitive, and untraditional, we are somehow more in the light than others. People tend to prefer darkness more than light, even the most spiritually sensitive among us. The light always carries with it the richness of God's mercy and compassion which see beyond ideologies and concepts to relationships that cultivate life, earthly and eternal. Every hand of compassion and mercy extended to a human being must always point back to God. The call always involves ordering our lives in accord with our truth and essence of being. As God never forgets us, we must never forget God. Now is the time to take stock of our infidelity and return to the light, even though it is difficult to look at.



## PLEASE CONSIDER ONLINE GIVING

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



## 4<sup>TH</sup> SUNDAY OF LENT





## DIOCESE OF HAMILTON

March 5, 2021

Dear Brothers and Sisters in Christ in the Hamilton Diocese,

As Catholics, we are called to protect the most vulnerable members of our society and to see the inherent value in every human life. As Pope Francis writes in his Encyclical, *Fratelli Tutti*, “*When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good.* (22)” Today I am calling you to action for the sake of every healthcare worker and those they serve in the province of Ontario.

The Federal Government is on the verge of expanding assisted dying in Canada. Passing Bill C-7 will mean expanding access to euthanasia and assisted suicide to the disabled, those with mental illness and those who have an advanced directive. Many Canadians are alarmed at the implications of Bill C-7 and have contacted their Federal Member of Parliament to express their concerns.

We need to be equally concerned about a related issue and that is conscience rights for healthcare workers. Many healthcare professionals have moral convictions that do not allow them to participate in assisted dying. They are being pushed out of their professions by provincial health regulators that insist healthcare providers must participate in MAID. No one should be forced to go against their conscience, even, for example, by making an effective referral, in ending the lives of patients.

Ontario needs legislation to protect doctors, nurses, pharmacists and others. Because MAID involves taking the life of a patient, participation should be voluntary. In Ontario, you can support both healthcare providers and vulnerable patients by contacting the Ontario government, especially your local MPP, and ask that legislation be introduced to protect the conscience rights of healthcare workers. If enough of us speak, the government will listen.

I invite you to take action by calling, e-mailing, or mailing a letter to the Ontario government through your own MPP. Consider a visit to the following site, [www.canadiansforconscience.ca/ontario](http://www.canadiansforconscience.ca/ontario), where you can learn more about this critically important issue and through their site send an email directly to the Ontario government. Conscience rights must be protected in legislation for the sake of all.

You can also find links to this site and further information on the Diocesan web site at [www.hamiltondiocese.com](http://www.hamiltondiocese.com).

The Catholic response to human suffering is proper healthcare, prayer and accompaniment. Let us pray for all healthcare providers and for those who are sick, vulnerable and alone. Let us together protect the most vulnerable by protecting all healthcare providers' right to practise their work using their own moral conscience as their guide.

Sincerely in Christ and Mary Immaculate,

*+ Douglas Crosby*, OMI

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

/cd

## GOSPEL MEDITATION

### ENCOURAGE DEEPER UNDERSTANDING OF SCRIPTURE

Is there something to Lent that goes beyond our own spiritual house cleaning and spiritual refinement? Yes, there is! It has to do with listening and learning so that we can take up the task of the Gospel with greater clarity and fortitude. While the spiritual refocusing of Lent is necessary, the fruit of this Lenten conversion has much more to do with learning how we can be a better Church than it does about our eternal salvation. Salvation is a gift that flows out of God's unconditional Mercy and cannot be merited. The spiritual maturity we can experience as a result of our Lenten disciplines serves to reduce the anxiety and apprehension we may experience as messengers of good, but very challenging, and unsettling, news.

St. Oscar Romero said that, "a church that doesn't provoke any crises, a gospel that doesn't unsettle, a word of God that doesn't get under anyone's skin, a word of God that doesn't touch the real sin of the society in which it is being proclaimed, what gospel is that?" When we listen to those descriptive and provocative words, do they resonate with anything in our experience? As messengers of the Gospel, we are called to bring an unsettling message to the world. If our main concern is protecting our self-interests, then we are missing something huge!



Many really struggle with being rejected, dismissed, or perceived as someone who is speaking out of turn. There is a counter cultural message that must be preached that clearly sides with the poor, marginalized, victimized, oppressed, neglected, disregarded, and lost souls throughout the world. There is a widespread misery among the peoples that is all too often allowed to fester with no one coming forward to offer a change or resolution.

The Church can speak to the needed structural changes that will allow people to earn just wages, feed their families and share abundantly and equally in the gifts of God's good earth. Such a vision is not some

optimistic fairy tale, but the vision of the Creator himself. Lent reminds us, as St. Oscar Romero also states, that, "we are workers, not master builder, ministers, not messiahs. We are prophets of a future not our own." We are not called to labor simply for the benefit of the here and now but of the "what is to come." Our myopic vision can be replaced by a more far reaching Lenten vision that is much greater and deeper in scope. As long as we are carrying the right blueprints with us and our thoughts extend beyond ourselves, then even the little things we do and the simplest prayer we utter go a long way. They give witness to our preference for the light of Christ and not the darkness of error and sin.

*"For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God." - Jn 3:20-21*

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

*"Heaven is filled with converted sinners of all kinds, and there is room for more."*

St. Joseph Cafasso

# Weekly Online Lenten Retreat for Youth and Families

**Sunday Evenings in Lent from 7:00-8:00pm on Zoom**

Each meeting has a different theme and will include a video, reflection time, conversation, an activity resource, and a prayer ritual (different each time) related to the theme.

Content will be geared to students in Grades 3 and up.

Feel free to attend as many or as few meetings as you would like.

**Weekly Themes:**

Feb 21: Making Your Lent Meaningful

Feb 28: Prayer

Mar 7: Fasting

Mar 14: Almsgiving

Mar 21: Repentance

Mar 28: Holy Week

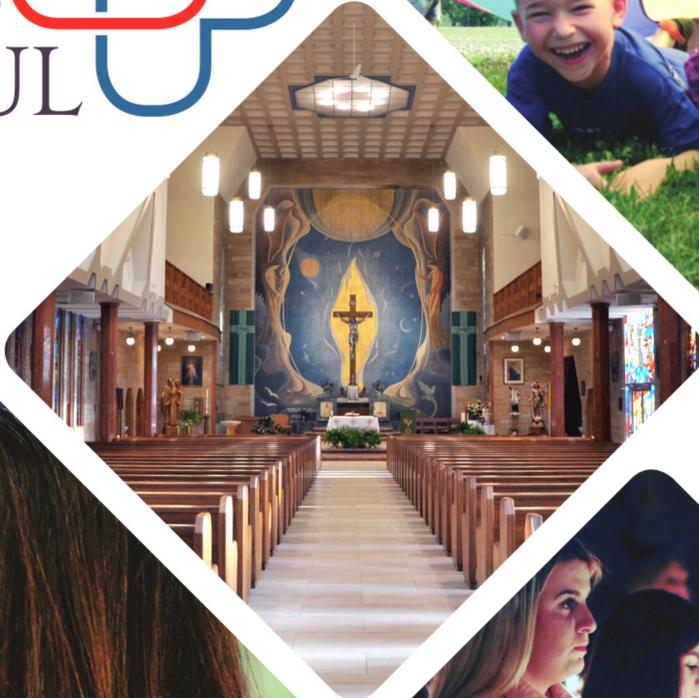
Please email Wes at [wmoga@hamiltondiocese.com](mailto:wmoga@hamiltondiocese.com) if you would like to be added to the contact list to receive the weekly Zoom invite!

This Lent, our Youth Ministry community will be hosting a weekly online retreat for students and families!

Please see the poster above for all the details.

Hoping you'll be able to join in on this journey of faith and fellowship through the beautiful season of Lent!

ONE  
HEART,  
ONE SOUL



Saint Francis Xavier  
Parish

# 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.



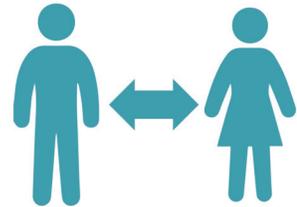
### WASH YOUR HANDS

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.



# Development & Peace Share Lent Campaign 2021

This year's campaign is highlighting the mission and values of Development and Peace and calls us to share love in this Lenten period. We are invited to engage in the campaign through the prayers, activities, and resources provided on the calendar on the following pages and to make a donation on Solidarity Sunday (March 21) to support the work that D&P is doing for our brothers and sisters in the Global South if we are able.

**To view the campaign video, please click on the picture below:**



# Week 4

Youth involvement

## March 8

It's **International Women's Day**. Write to a young woman who inspires you!

## March 9

Write a solidarity chain letter to reach those who may not be able to donate online.

## March 10

Use our campaign banner as your Facebook cover picture to promote the *Share Lent* campaign!

## March 11

The national online THINKfast starts today at 3pm EST! Sign up here for this 25 hour interactive fasting and learning experience.

## March 12

Read the reflection on last Sunday's Gospel reading!

## March 13

How eco-friendly is your home or school? Find out through our special scavenger hunt!

## March 14

Emily Lukasik, our animator for Central Ontario, explains why she is involved with Development and Peace.



Emily Lukasik

# Week 5

Membership and fundraising

## March 15

It's the **10<sup>th</sup> anniversary of the Syrian conflict**. Learn more about the work of our partner, Jesuit Relief Service, in the region.

## March 16

Take a moment to pray for our community of members across the country.

## March 17

Simone Fournier sits on Development and Peace's National Council since 2019. Learn what motivated her to join.



Simone Fournier

## March 18

Visit the online calendar to discover an interesting fact about Development and Peace!

## March 19

Start a climate conversation with fellow people of faith. Get ideas and tips on the *For the Love of Creation website*.

## March 20

Remind everyone — friends, family, colleagues, parishioners — that they can donate to Development and Peace in several ways!

## March 21

**Solidarity Sunday**  
Catch the live stream of our online Fifth Sunday national mass on our website or on YouTube.

# Week 6

Advocacy work

## March 22

It's **World Water Day**. Visit the online calendar to discover an interesting fact about water and Development and Peace!

## March 23

Ask your MP to ensure that Canada commits to a green and just recovery!

## March 24

Read the reflection on this week's theme of advocacy.

## March 25

To prepare for Holy Week, read the Way of the Cross on our resources page.

## March 26

Read about Alexandra Cadar's involvement with her Development and Peace youth group.



Alexandra Cadar

## March 27

Take a moment to pray for the Caritas Internationalis family and our partner organizations around the world.

## March 28

**Palm Sunday**  
Introduce Development and Peace to someone who's never heard of us!

### Online activity

Join us on Zoom for a *Meet our members activity: A climate conversation — minimizing waste and promoting sustainability*

# Week 7

Holy Week

## March 29

Take time to meditate on our campaign prayer this Holy Week.

## March 30

Why does Canadian solidarity matter in Brazil? Discover Sr. Jean Bellini's answer.



Sr. Jean Bellini

## March 31

Who said it: Oprah or Pope Francis? Take this fun quiz in the online calendar!

## April 1

### Holy Thursday

Let the Lenten washing of the feet be a reminder to heed the call to serve with humility.

## April 2

### Good Friday

Join us on Zoom for our national online Way of the Cross evening activity!

## April 3

### Holy Saturday

Your fundraising year: what worked, what didn't? Discuss and brainstorm to do even better next year!

## April 4

### Easter Sunday

**Happy Easter!** Close the Lenten season with a final moment of prayer from the online calendar.

# Kids Corner

READ THE  
GOSPEL &  
COLOR



When the Hebrews sinned in the desert, snakes came to bite them. Moses lifted up a metal snake in the desert. If God's people looked at the metal snake, their painful snake bites would be healed. Instead of dying from their snake bites, they would live. Our sins are a lot like those snake bites. Sins turn us away from God, hurt us, and hurt other people. When Jesus was lifted up on the cross, he washed our sins away. Jesus gave us healing and forgiveness. We don't need to die from our sins. We can believe in Jesus, follow God with our whole hearts, and live forever.

## PRAYER

God, thank you for sending Jesus to wash away my sins.

## MISSION FOR THE WEEK

Help your parents wash dishes. As you take dirty dishes and wash them clean, talk about how Jesus washed our sins away on the cross.

# Congregation for the Doctrine of Faith

## Note on the morality of using some anti-Covid-19 vaccines

The question of the use of vaccines, in general, is often at the center of controversy in the forum of public opinion. In recent months, this Congregation has received several requests for guidance regarding the use of vaccines against the SARS-CoV-2 virus that causes Covid-19, which, in the course of research and production, employed cell lines drawn from tissue obtained from two abortions that occurred in the last century. At the same time, diverse and sometimes conflicting pronouncements in the mass media by bishops, Catholic associations, and experts have raised questions about the morality of the use of these vaccines.

There is already an important pronouncement of the Pontifical Academy for Life on this issue, entitled "Moral reflections on vaccines prepared from cells derived from aborted human fetuses" (5 June 2005). Further, this Congregation expressed itself on the matter with the Instruction *Dignitas Personae* (September 8, 2008, cf. nn. 34 and 35). In 2017, the Pontifical Academy for Life returned to the topic with a Note. These documents already offer some general directive criteria.

Since the first vaccines against Covid-19 are already available for distribution and administration in various countries, this Congregation desires to offer some indications for clarification of this matter. We do not intend to judge the safety and efficacy of these vaccines, although ethically relevant and necessary, as this evaluation is the responsibility of biomedical researchers and drug agencies. Here, our objective is only to consider the moral aspects of the use of the vaccines against Covid-19 that have been developed from cell lines

derived from tissues obtained from two fetuses that were not spontaneously aborted.

1. As the Instruction *Dignitas Personae* states, in cases where cells from aborted fetuses are employed to create cell lines for use in scientific research, "there exist differing degrees of responsibility"<sup>[1]</sup> of cooperation in evil. For example, "in organizations where cell lines of illicit origin are being utilized, the responsibility of those who make the decision to use them is not the same as that of those who have no voice in such a decision".<sup>[2]</sup>

2. In this sense, when ethically irreproachable Covid-19 vaccines are not available (e.g. in countries where vaccines without ethical problems are not made available to physicians and patients, or where their distribution is more difficult due to special storage and transport conditions, or when various types of vaccines are distributed in the same country but health authorities do not allow citizens to choose the vaccine with which to be inoculated) ***it is morally acceptable to receive Covid-19 vaccines that have used cell lines from aborted fetuses in their research and production process.***

3. The fundamental reason for considering the use of these vaccines morally licit is that the kind of cooperation in evil (*passive material cooperation*) in the procured abortion from which these cell lines originate is, on the part of those making use of the resulting vaccines, *remote*. The moral duty to avoid such passive material cooperation is not obligatory if there is a grave danger, such as the otherwise uncontainable spread of a serious pathological agent<sup>[3]</sup>--in this case, the pandemic spread of the SARS-CoV-2 virus that causes Covid-19. It must therefore be considered that, in such a case, ***all vaccinations recognized as clinically safe and effective can be used in good conscience with the certain knowledge that the use of such vaccines does not constitute formal cooperation with the abortion from which the cells used in production of the vaccines derive.***

It should be emphasized, however, that the morally licit use of these types of vaccines, in the particular conditions that make it so, does not in itself constitute a legitimation, even indirect, of the practice of abortion, and necessarily assumes the opposition to this practice by those who make use of these vaccines.

4. In fact, the licit use of such vaccines does not and should not in any way imply that there is a moral endorsement of the use of cell lines proceeding from aborted fetuses.<sup>[4]</sup> **Both pharmaceutical companies and governmental health agencies are therefore encouraged to produce, approve, distribute and offer ethically acceptable vaccines that do not create problems of conscience for either health care providers or the people to be vaccinated.**

5. At the same time, practical reason makes evident that vaccination is not, as a rule, a moral obligation and that, therefore, it must be voluntary. In any case, from the ethical point of view, *the morality of vaccination depends not only on the duty to protect one's own health, but also on the duty to pursue the common good.* In the absence of other means to stop or even prevent the epidemic, the common good may recommend vaccination, especially to protect the weakest and most exposed. Those who, however, for reasons of conscience, refuse vaccines produced with cell lines from aborted fetuses, must do their utmost to avoid, by other prophylactic means and appropriate behavior, becoming vehicles for the transmission of the infectious agent. In particular, they must avoid any risk to the health of those who cannot be vaccinated for medical or other reasons, and who are the most vulnerable.

6. Finally, there is also a moral imperative for the pharmaceutical industry, governments and international organizations *to ensure that vaccines, which are effective and safe from a medical point of view, as well as ethically acceptable, are also accessible to the poorest countries in a manner that is not costly for*

*them.* The lack of access to vaccines, otherwise, would become another sign of discrimination and injustice that condemns poor countries to continue living in health, economic and social poverty.<sup>[5]</sup>

*The Sovereign Pontiff Francis, at the Audience granted to the undersigned Prefect of the Congregation for the Doctrine of the Faith, on 17 December 2020, examined the present Note and ordered its publication.*

Rome, from the Offices of the Congregation for the Doctrine of the Faith, on 21 December 2020, Liturgical Memorial of Saint Peter Canisius.

Luis F. Card. Ladaria, S.I.  
*Prefect*

+ S.E. Mons. Giacomo Morandi  
*Titular Archbishop of Cerveteri  
Secretary*

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[1] Congregation for the Doctrine of the Faith, Instruction *Dignitas Personae* (8<sup>th</sup> December 2008), n. 35; *AAS* (100), 884.

[2] *Ibid*, 885.

[3] Cfr. Pontifical Academy for Life, "Moral reflections on vaccines prepared from cells derived from aborted human foetuses", 5<sup>th</sup> June 2005.

[4] Congregation for the Doctrine of the Faith, Instruct. *Dignitas Personae*, n. 35: "When the illicit action is endorsed by the laws which regulate healthcare and scientific research, it is necessary to distance oneself from the evil aspects of that system in order not to give the impression of a certain toleration or tacit acceptance of actions which are gravely unjust. Any appearance of acceptance would in fact contribute to the growing indifference to, if not the approval of, such actions in certain medical and political circles".

[5] Cfr. Francis, *Address to the members of the "Banco Farmaceutico" foundation*, 19 September 2020.



## CCCBC Note on Ethical Concerns Related to Currently Approved COVID-19 Vaccines

The decision to receive any COVID-19 vaccine is one of individual conscience in consultation with one's physician or healthcare provider. Choosing to be vaccinated, particularly amid the current pandemic, can be an act of charity which recognizes the need to care for others.

The CCCBC echoes the call of the Holy See,<sup>1</sup> by reiterating its appeal to governments to “ensure that COVID-19 vaccines that become available do not create an ethical dilemma for Canadians,”<sup>2</sup> thus encouraging greater vaccine uptake among the general population and strengthening the common good of our Canadian society.

The recent approvals by Health Canada of the AstraZeneca and Johnson & Johnson vaccines against COVID-19<sup>3</sup> have given rise to questions among Catholics about the moral permissibility of receiving vaccines whose development, production, and/or testing has involved the use of abortion-derived cell lines. These questions are important for they concern the sacredness of human life and its inherent dignity.

The Moderna and Pfizer vaccines already approved in Canada do not use abortion-derived cell lines in their development and production of the vaccine, however in some of their final testing processes, they have used unethically-derived cell lines. These two vaccines currently available in Canada can be morally acceptable for Catholics to receive since the connection to abortion is extremely remote.

In contrast to these vaccines, the AstraZeneca and Johnson & Johnson vaccines utilized abortion-derived cell lines in their development, production, and confirmatory testing.<sup>4</sup> The Congregation for the Doctrine of the Faith makes the distinction between the

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<sup>1</sup> Congregation for the Doctrine of the Faith, [\*Note on the morality of using some anti-Covid-19 vaccines\*](#) (21 December 2020), n. 4 “Both pharmaceutical companies and governmental health agencies are therefore encouraged to produce, approve, distribute and offer ethically acceptable vaccines that do not create problems of conscience for either health care providers or the people to be vaccinated.”

<sup>2</sup> [Letter signed by the CCCBC President to Prime Minister Justin Trudeau regarding ethical COVID-19 vaccines \(21 May 2020\).](#)

<sup>3</sup> <https://www.canada.ca/en/health-canada/news/2021/02/health-canada-authorizes-astrazeneca-and-verity-pharmaceuticals-inc-serum-institute-of-india-covid-19-vaccines.html> / <https://www.canada.ca/en/health-canada/news/2021/03/health-canada-authorizes-janssen-covid-19-vaccine.html>

<sup>4</sup> <https://lozierinstitute.org/update-covid-19-vaccine-candidates-and-abortion-derived-cell-lines/>

The same would be true of any other adenovirus vector vaccines which may be approved by Health Canada in the future.

differing moral obligations for those who develop such vaccines and those who receive them. They have reassured Catholics that “when ethically irreproachable Covid-19 vaccines are not available . . . *it is morally acceptable to receive Covid-19 vaccines that have used cell lines from aborted fetuses in their research and production process.*”<sup>5</sup>

Therefore, when provided with a choice between receiving different vaccines, the vaccine with the least connection to abortion-derived cell lines should always be preferred and chosen when possible. This means that given the currently approved vaccine options in Canada, *if/when presented with the choice*, one should choose to receive either the Moderna or Pfizer vaccine over the AstraZeneca or Johnson & Johnson vaccine. When no choice of vaccine is available, the AstraZeneca or Johnson & Johnson vaccine (or any other COVID-19 vaccine that may be approved) “can be used in good conscience with the certain knowledge that the use of such vaccines does not constitute formal cooperation with abortion.”<sup>6</sup>

Consequently, if it is possible in a given area or local region to choose a vaccine, Pfizer and Moderna would be recommended at this stage. However, when a choice is not provided or it is quite difficult to have recourse to these said vaccines, given the health urgency at hand and other considerations, nothing morally prevents anyone from receiving in good conscience the AstraZeneca or Johnson & Johnson vaccines or others that may eventually be approved which will have been developed, tested and produced in a similar fashion.

9 March 2021

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<sup>5</sup> Congregation for the Doctrine of the Faith, [Note on the morality of using some anti-Covid-19 vaccines](#) (21 December 2020), n. 2.

<sup>6</sup> Congregation for the Doctrine of the Faith, [Note on the morality of using some anti-Covid-19 vaccines](#) (21 December 2020), n. 3.

# MASS INTENTIONS FOR MARCH 15 TO MARCH 21, 2021

DATE	MASS INTENTION	REQUESTED BY
<b>Monday</b> , March 15:	Antonio LoPresti Herta Brandhorst	J. & C. Ingraudo & Family Marc Carmel
<b>Tuesday</b> , March 16:	John Kolich Manuel & Maria DeMedeiros	Kay Holjevac Maria Chora
<b>Wednesday</b> , March 17:	<b>MULTI-INTENTIONAL</b>  Shirley Downey Souls in Purgatory Special Intentions For the health and well being of Wojciech Grzech Special Intentions Fred Mastroianni	Marc Carmel Maria Chora Halina Kwasniewska Anonymous  Grazyna Chomicka The Mastroianni Family
<b>Thursday</b> , March 18:	Giuseppina Volpacchio Antonio, Giovanna & Catarina LoPresti	The Family Frances & Vince LoPresti
<b>Friday</b> , March 19:	Stephen Bak In Thanksgiving to St. Joseph	Joe & Trudy Lemmen Anonymous
<b>Saturday</b> , March 20: <b>8:30 am</b>	Tony Florio Silvia Malvestuto	Calogera Cannizzaro Frank & Frances Florio
<b>Saturday</b> , March 20:  <b>5:30 p.m.</b>	<b>MULTI-INTENTIONAL</b>  Vladyslav Indyk Rodolfo Pelizzari Fabio & Donna Pettorossi Nunzio Varrasso Clemente & Redenta Massignani Giovanni Valeri Silvia Malvestuto Emma Guidice Pat Mercuri Giuseppe, Natalina Rotondo & Family Mario, Fausto, Ascenza Marcochia Ascenza Maria Sforza Shirley Downey Guy Caruso Giovanni, Teresina & Giuseppina Caruso Umberto Spadafora Lorenzo Castelli Francesco Paradisi Fred Mastroianni	Marek Kulak Anita Pelizzari Pettorossi & Laskowski Families Caterina D'Ortenzio Annamaria Reginato Rita Ventresca Catholic Women's League of SFX Anna Szymkiewicz Domenico & Angela Villella Anna Marcochia Anna Marcochia The Franchi Family The Conti Family Carmela Spadafora Carmela Spadafora Carmela Spadafora Maria Castelli Luigia Paradisi The Mastroianni Family
<b>Sunday</b> , March 21: <b>9:00 am Mass</b>	Biagio DiGiovanni Joseph DelMonaco	Joe & Clida DiGiovanni Claudette, Adrianna & Erica
<b>11:00 am Mass</b>	Salvatore Alí Special intentions of the Pasadyn Family	Clara Greco Janina Pasadyn
<b>4:00 pm Mass</b>	For the People of the Parish (Missa Pro Populo)	