

30th Sunday in Ordinary Time, Year A

Exodus 22.21-27; 1 Thessalonians 1.5-10; Matthew 22.34-40
Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Amen.

Saturday, 28 Oct. Ss. Simon & Jude, apostles

8.00 am Mass: Int. Thanksgiving (Ophelia Gatchalian)
5.00 pm Mass: † Jean & John Dabrowski (Ray)
- RCIA Catechumenate Rite

SUNDAY, 29 OCT. / 30-A

- Homilist: Deacon Ramon Villardo
2nd Collection: Maintenance

9.00 am Mass: † Fernando & Beatriz Remedios (Jose)
10.30 am Mass: † Rayappu Bastiampillai (family)
11.30 am Catholic Women's League
12.00 pm Mass: † Mary Magdalene (Dominic & Anita)
7.00 pm Mass: Pro Populo

Monday 30 Oct. / St. John of Capistrano, priest

8.00 am Mass: † Randy Garcia (Vina)
7.00 pm Mass: Int. Isabelle Gracias (friends)

Tuesday, 31 Oct.

8.00 am Mass: † James Larkin (Alice)
7.00 pm Mass: Pro Populo

Wednesday, 1 Nov. / All Saints

- Use of Book of Remembrance begins at all Masses
8.00 am Mass: † Michele Pisciola (Irma)
7.00 pm Mass: † Deceased members of the Marquez family

Thursday, 2 Nov. / All Souls

8.00 am Mass: † Holy Souls (Rebello family)
7.00 pm Mass: † Elizabeth Balatbat (Clarita Rodrigues)

Friday, 3 Nov. / St. Martin de Porres, religious

8.00 am Mass: † All Souls in Purgatory (Shoba Ryan)
6.00 pm Holy Hour
7.00 pm Mass: † Caroline Bastiampillai (family)

Saturday, 4 Nov. / St. Charles Borromeo, bishop

- Renew Toronto (Catholic Conference for Young Adult Professionals, Canada Christian College, Whitby)
8.00 am Mass: † Aniano, Anna, Jose, Celso & Rogelio Recinto (Sanjuan family)
2.00 pm Mass at Christ the King Cemetery, Steeles Ave. E.
5.00 pm Mass: † Jose & Felicisima Turiano (family)
6.00 pm Police Community Presentation

SUNDAY, 5 NOV. / 31-A

- Homilist: Fr. Elias Chachati
9.00 am Mass: † Gabriel & Frances Andreas (Vincent Ambrose)
10.30 am Mass: † Consuelo Gotera (family)
12.00 pm Mass: † Danilo & Baltasar Turiano (Family)
7.00 pm Mass: Pro Populo

A Special Gift ALTAR FLOWERS

We thank the family of Trevor De Silva for the vase of beautiful red & white roses in front of the Altar, for his 1-Year Death Anniversary Mass on 15 February. May he enjoy eternal rest.

Pray for the Deceased

Antonia Pe Benito
The 80 low income renters and squatters who died in the fire in an apartment building in Johannesburg, South Africa in August



November Masses

During the month of November, the month of the Holy Souls, in addition to our regular weekday 8.00 am morning Mass, there will be an evening Mass: Monday to Friday at 7.00 pm.

Book of Remembrance

During November, the month of the Holy Souls, we will remember all the faithful departed of our families at our daily Masses. Parishioners may add the names of deceased family members in our November Book of Remembrance, in front of the pulpit.

Fall Time Change 5 November

"SPRING AHEAD, FALL BACK." Parishioners are reminded that next weekend is the Fall Time Change. Eastern Standard Time resumes (and Daylight Savings Time ends) at 2.00 am on Sunday, 5 November. Make sure to update your clocks and watches.



Maintenance Collection: 29 October

The 2nd collection on Sunday, 29 October, will be for the support of our major parish projects through the Maintenance Collection.

COMING UP

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- 6 Nov. Infant Baptism Parent Godparent Meeting (7:40 pm)
10 Nov. St. Albert School Remembrance Liturgy
11 Nov. THE PRODIGAL SON: A Spiritual Reflection, Sponsored by the Knights of Columbus (N. Classroom, 6.15 pm)
12 Nov. 2nd Collection: Shepherds' Trust; - Infant Baptism (1:30 pm)
13 Nov. St. Maria Goretti School Mass (9:00 am)
26 Nov. CWL Meeting (11:30 am)
29 Nov. Fr. Edwin: Ordination Anniversary (1980)
3 Dec. 1st Sunday of Advent

Website stmariagoretti.archtoronto.org

For more information on Parish activities, see pages 3 and following in the website bulletin.

Ministry Sunday: 29 October

St. Maria Goretti Parish will hold its Annual *Ministry Sunday* at all Masses on 28/29 October. All parish ministries will have representatives and information about their activity at the tables throughout the Church Vestibule.

God created each of us with unique gifts, talents, and experiences. Part of our journey towards holiness and towards God is discovering who we are, what gifts we have, and how we can share these gifts with our families & friends, our community, and our world. We invite you to take an opportunity to reflect on the person God created you to be and the gifts you may have to share.

If you are new to the parish, or if you have been a parishioner for some time and are discerning deeper involvement in our faith community, take the time to look over the ministry displays and speak to the representatives; and ask the Lord if you are being called to share your gifts in a new way.

ShareLife 2023

Our 2023 *ShareLife* Campaign is underway. *ShareLife* is LIVING THE GOSPEL by respecting and caring for life at all stages! Thank you for giving to *ShareLife*!

Mass at Christ the King Cemetery 2.00 pm, 4 November

Parishioners are invited to an All Souls Mass for the faithful departed who are buried at Christ the King Cemetery, 7770 Steeles Avenue East. It will be held at 2 pm on Saturday, 4 November.

Eternal rest grant to them, O Lord, and let perpetual light shine upon them. May their souls, and all the souls of the faithful departed, through the mercy of God, rest in peace. Amen.



RCIA Rite of Christian Initiation of Adults Bible Sponsors wanted

Do you cherish the **Bible**? Would you like to help spread the *Good News* to new Catholics? Here's a way for you to let others know how powerful the Bible is!

The *Rite of Christian Initiation of Adults* invites parishioners to serve as **Bible Sponsors** for the candidates currently in the process of joining the Church.

At the 5.00 pm Mass on 28 October 2023

the Inquirers will celebrate the Rite of Admission to the *Catechumenate*, a period of focused study of the faith. At that time, they will be presented with blessed **Bibles**. For a donation of \$25, parishioners may sponsor one Bible, which will be presented to a candidate. For more information on how you can help, call: **Fr. Edwin**, 416-261-0076.

Catholic Women's League

Upcoming events

30 Oct. General meeting, 11.30 am, N. Class.

25 Nov. ADVENT REFLECTION, 2 - 4 pm,
with **Fr. Dominic Borg**

8 & 12 Next major feasts in honour of our mother Mary:
Dec. The *Immaculate Conception, Our Lady of Guadalupe*



Knights of Columbus

Upcoming events

28 Nov. MEN'S CHOIR rehearsal, 1 pm

29 Oct. Draw for 50/50 Winner, after 12 pm Mass

11 Nov. 5.00 pm Mass: KOC Remembrance Day Ceremony

Laying of Wreath Memorial Candles

Reading of *In Flanders Fields*

6.15 pm: **Spiritual Reflection,**

THE PRODIGAL SON

A study in redemption, employing an artistic masterpiece by Rembrandt.

In the North Classroom.

19 Nov. General meeting, 1.30 pm, N. Classroom

2 Dec. FAMILY ADVENT HYMN NIGHT, 6.15 pm

17 Dec. General meeting, 1.30 pm, N. Classroom



Sunday Missals

The new Sunday Missals have arrived for the next liturgical year, beginning with the First Sunday of Advent on 3 December 2023. Pick up your copy at the table in the Vestibule for \$5.

Office of Formation for Discipleship

Monthly Formation Resources for Parish Ministry Leaders

Would you like to boost our parish's evangelization and discipleship efforts? The Archdiocese's *Office of Formation for Discipleship* issues a monthly e-newsletter for clergy, parish ministry staff and volunteers through its Flocknote network.

Every issue spotlights a particular theme and includes brief, thought-provoking insights, resources and formation opportunities for each of our individual ministry areas: Catechesis, Sacramental Preparation, Family Life, Parish Vitality & Stewardship, RCIA & Liturgical Formation and Ministries of Care.

You can view our most recent edition for the month of October at:

<https://ofd.flocknote.com/note/23061814>

We currently have over 2,700 subscribers. If you would like to join our list, sign up at:

bit.ly/OFDFlocknote-SignUp

When you join, subscribe to the group called *Monthly Updates*. If you are subscribed to our Flocknote network and have not been receiving our newsletters, check your spam folder. Make sure to add mail@flocknote.com to your safe sender list.



Italian Nun in Leadership Position in the Holy See

Sister Simona Brambilla replaces Archbishop José Rodríguez Carballo in the Dicastery for Consecrated Life

The new Number 2 at the Dicastery for Consecrated Life is Italian and a Doctor in Psychology

The Holy See made public Pope Francis' appointment of the new Number 2 of one of the Church's most important Dicasteries: that of the Institutes of Consecrated Life and Societies of Apostolic Life.

Sister Simona is the former Superior General of the Consolata Missionaries. She is Italian and replaces Archbishop Carballo, whom the Pope sent to Spain. She is the leader of the Office of Men religious, Nuns and Consecrated persons worldwide (1.5 million).

Sister Simona Brambilla was born in Monza, Italy, on 27 March 1965. After graduating as a professional nurse in 1986, she entered the Institute of the Consolata Missionary Sisters in 1988, where she made her first religious profession in 1991. In 1998 she obtained a degree in Psychology from the Institute of Psychology of the Pontifical Gregorian University.

In 1999 she went to Mozambique, where she dedicated herself to youth pastoral care at the Macua Xirima Studies Center of Maua.

From 2002 to 2006 she was a Professor at the Institute of Psychology of the Pontifical Gregorian University. From 2005 to 2011 she was General Counsellor of the Institute of the Consolata Missionary Sisters. She received a doctorate in Psychology in 2008 from the Pontifical Gregorian University. In 2011 she was elected Superior General of the Institute of Consolata Missionary Sisters, a position she held until May 2023.

Letter on Gender Ideology

On 29 September 2023, two Bishops, Archbishop Salvatore Cordileone of San Francisco and Bishop Michael Barber, SJ of Oakland, published a joint letter to Catholics on gender ideology. Below are some excerpts from the Letter, entitled "The Body-Soul Unity of the Human Person."

"God created mankind in His image; in the image of God He created them; male and female He created them." (Genesis 1:27)

Dear Brothers and Sisters in Christ,

The influence of gender ideology has become pervasive in contemporary society. As a result, many of the faithful and those who serve the Church have raised questions around the sensitive topics of gender, sexual identity, and the nature of the human person.

We seek with this pastoral letter to provide clarity and resources with regard to the teaching of the Catholic Church concerning the nature of the human person.

Pope Francis has called gender ideology "one of the most dangerous ideological colonizations." He means that there are powerful cultural influences emerging in various forms of media including publishing, social media, and other influential content, which exert tremendous influence on the culture. Gender ideology denies certain fundamental aspects of human existence, such as male-female sexual difference, the reciprocal complementarity of man and woman, and the essential unity of body and soul in the human person. It is thus opposed to reason, to science, and to a Christian view of the human person.

We affirm that the body is an integral and indispensable aspect of what it means to be a human being. The body and soul come into existence together, in an individual human being at the time of conception.

Many faithful Catholics demonstrate solidarity with those suffering from gender dysphoria, unjust discrimination, or other questions related to gender identity and sincerely desire to respond in love to their sisters and brothers. The Church is called to do as Jesus did, to accompany in a spirit of solidarity those marginalized and suffering while affirming the beauty and truth of God's creation.

To all the faithful, we invite you to familiarize yourselves with the Church's teaching in order to accompany those we serve in love and truth. Let us continue to lovingly propose to everyone the deepest truth about the human person as revealed by Jesus Christ, that "each of us is the result of a thought of God. Each of us is willed. Each of us is loved. Each of us is necessary."

Pope Francis on *Ingratitude*

Allocution at the
Recitation of the Angelus
on 8 October 2023

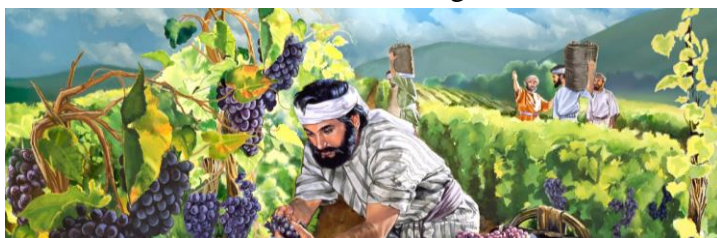


At noon on Sunday, October 8th, Pope Francis prayed the Angelus from the window of the pontifical apartment with around 25,000 people gathered in St. Peter's Square. Before the Marian prayer, the Pope delivered the address below. At the end of the Angelus, the Pope called for peace in the situation in the Holy Land.

Today, the Gospel presents us with a dramatic parable that has a sad ending (see Matthew 21:33-43). A landowner planted a vineyard and took good care of it. Then he entrusted it to some tenants before going away. When vintage time drew near, he sent his servants to collect his harvest. But the tenants maltreated and killed them. So, the owner sent his son, and those tenants even killed him. How come? What went wrong? There is a message of Jesus to us in this parable.

The landowner did everything well, with love. He himself toiled to plant the vineyard; he surrounded it with a fence to protect it; dug a winepress, and built a watchtower (cf. v. 33). Then he entrusted his vineyard to some tenants, leasing his prized possession to them, thus treating them on an equal plane, so that his vineyard might be well cultivated and might bear fruit. Given these circumstances, the harvest should have come to a happy end, in a festive atmosphere, with a fair division of the produce to everyone's satisfaction.

Instead, ungrateful and greedy thoughts formed in the minds of the tenants. You see, at the root of conflicts there is always some ungratefulness and greedy sentiments to quickly take possession of things. "We do not need to give anything to the owner. The product of our work belongs to us alone. We need not give an account to anyone!" This is the discourse these labourers make. And this is not true: they should be grateful for what they received and for how they had been treated. Instead, ingratitude gave rise to greed and a gradual sense of rebellion grew within them, which led them to see the situation in a distorted way, to feel that the owner was in their debt rather than that they were in debt to the owner who had given them work.



When they saw the son, they end up saying, "This is the heir. Come, let us kill him and have his inheritance!" (v. 38). And from being tenants, they become assassins. It is a whole process. And many times, this process takes place in the hearts of people, even in our hearts.

With this parable, Jesus reminds us what happens when a person deceives him/herself into thinking that he or she does things on their own, and they forget to be grateful, they forget the real basis of life: that good comes from the grace of God, that good comes from his free gift. When someone forgets this gratitude to God, he or she ends up no longer facing their own situation and their own limits with the joy of feeling loved and saved, but with the sad illusion of needing neither love nor salvation. That person stops letting him/herself be loved and finds him/herself a prisoner of their own greed, a prisoner to the need to have more than others, of the desire to stand out over others.

This process is ugly, and many times it happens to us. Let us think seriously about this. This in turn gives rise to dissatisfactions, recriminations, misunderstandings and so many feelings of envy; and, driven by resentment, the person can fall headlong into a spiral of violence. Yes, dear brothers and sisters, ungratefulness generates violence, it takes peace away, and makes us feel and yell when we speak, without peace, while a simple "thank you" can bring back peace!

So, let us ask ourselves: Am I aware that life and the faith are gifts I have received. Am I aware that I myself am a gift? Do I believe that everything comes from the grace of the Lord? Do I understand that, without merit, I am the beneficiary of these things, that I am loved and saved gratuitously?

And above all, in response to grace, do I know how to say "thank you"? Do I know how to say "thanks"? The three phrases that are the secret of human coexistence: thanks, please, I'm sorry. Do I know how to say these three things? Thanks, please, I'm sorry, excuse me. Do I know how to pronounce these three phrases? It is a small word, "thanks" – "please" is a small word, two small words to ask for forgiveness, "I'm sorry" – is what God and our brothers and sisters expect every day. Let us ask ourselves if these small words, "thanks", "please", "pardon me, I'm sorry", are present in our lives. Do I know to thank, to say "thanks"? Do I know how to excuse myself, to ask for forgiveness? Do I know how not to be invasive – "please"? Thank you, I'm sorry, please.

May Mary, whose soul glorifies the Lord, help us make gratitude the light that dawns daily in our hearts.

Pope Francis at the Opening Mass of the Synod: “We are not here to carry out a Parliamentary Meeting or a Plan of Reformation.”

At 9 am on October 4, Pope Francis presided over the Holy Mass, with the new Cardinals and the College of Cardinals, in the atrium of the Vatican Basilica. During the Eucharistic Celebration the opening took place of the 16th Ordinary General Assembly of the Synod of Bishops on the theme: “For A Synodal Church: Communion, Participation, Mission.”

The Pope’s homily:

The Gospel we have just heard is preceded by the account of a difficult moment in Jesus’ mission, which we might call one of “pastoral desolation.” John the Baptist doubts that Jesus is really the Messiah; so many cities He passed through, despite the wonders He performed, were not converted; people accuse Him of being a glutton and a drunkard, whereas they had just complained about the Baptist because he was too austere (cf. Matthew 11:2-24). Yet we see that Jesus does not let Himself be overcome by sadness, but instead lifts His eyes to Heaven and blesses the Father for He has revealed the mysteries of the Kingdom of God to the simple: “I thank you, Father, Lord of Heaven and earth, that you have hidden these things from the wise and understanding and revealed them to infants” (Matthew 11:25). In the moment of desolation, then, Jesus has a gaze capable of seeing beyond: He praises the wisdom of the Father and is able to discern the good that grows unseen, the seed of the Word welcomed by the simple, the light of the Kingdom of God that shows the way even in the night.

Dear brother Cardinals, brother Bishops, sisters and brothers, we are at the opening of the General Assembly of the Synod. Here we do not need a purely natural vision, made up of human strategies, political calculations or ideological battles. If the Synod allows this to happen, the “other one” will open the door to it. This we do not need. We are not here to carry out a parliamentary meeting or a plan of reformation. The Synod, dear brothers and sisters, is not a parliament. The Holy Spirit is the protagonist. We are not here to form a parliament but to walk together with the gaze of Jesus, who blesses the Father and welcomes those who are weary and oppressed. So let us start from the gaze of Jesus, which is a blessing and welcoming gaze.

Let us look at the first aspect: a gaze that blesses.



Though having experienced rejection and having seen around Him so much hardness of heart, Christ does not let Himself be imprisoned by disappointment, He does not cease to praise; His heart, founded on the primacy of the Father, remains serene even in the storm.

This gaze of the Lord that blesses also invites us to be a Church that, with a glad heart, contemplates God’s action and discerns the present. And which, amid the sometimes-agitated waves of our time, does not lose heart, does not seek ideological loopholes, does not barricade itself behind preconceived notions, does not give in to convenient solutions, does not let the world dictate its agenda. This is the spiritual wisdom of the Church, summarized with serenity by Saint John XXIII: “It is necessary first of all that the Church should never depart from the sacred patrimony of truth received from the Fathers. But at the same time, she must ever look to the present, to the new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic apostolate” (*Address for the Solemn Opening of the Second Vatican Ecumenical Council, 11 October 1962*).

Jesus’ gaze that blesses invites us to be a Church that does not face today’s challenges and problems with a divisive and contentious spirit but, on the contrary, turns its eyes to God who is communion and, with awe and humility, blesses and adores Him, recognizing Him as its only Lord. We belong to Him and – let us remember – we exist only to bring Him to the world. As the Apostle Paul told us, we have no other “glory except the cross of our Lord Jesus Christ” (Galatians 6:14). This is enough for us; He is enough for us. We do not want earthly glory; we do not want to make ourselves attractive in the eyes of the world, but to reach out to it with the consolation of the Gospel, to bear witness to God’s infinite love, in a better way and to everyone. Indeed, as Benedict XVI said, precisely when speaking to a synod assembly, “the question for us is this: God has spoken, He has truly broken the great silence, He has shown Himself, but how can we communicate this reality to the people of today, so that it becomes salvation?” (Meditation, First General Congregation of the XIII Ordinary General Assembly

of the Synod of Bishops, October 8, 2012). This is the fundamental question. And this is the primary task of the Synod: to refocus our gaze on God, to be a Church that looks mercifully at humanity. A Church that is united and fraternal – or at least seeks to be united and fraternal –, that listens and dialogues; a Church that blesses and encourages, that helps those who seek the Lord, that lovingly stirs up the indifferent, that opens paths in order to draw people into the beauty of faith. A Church that has God at its centre and, therefore, is not divided internally and is never harsh externally. A Church that takes a risk in following Jesus. This is how Jesus wants the Church, His Bride, to be.

After reflecting on the gaze that blesses, let us now look at the welcoming gaze of Christ. While those who think themselves wise fail to recognize the work of God, Jesus rejoices in the Father because He reveals Himself to the little ones, the simple, the poor in spirit. Once there was a problem in a parish and it was being spoken about by the people. This is what they were telling me. A very elderly lady, a lady of the people who was practically illiterate, intervened, as if she was a theologian, and with great meekness and spiritual wisdom offered her insight. I remember with joy that moment as a revelation from the Lord. It came to mind to ask her: “Tell me, madam, where did you study theology, with Royo Marín, who was a great theologian?” The wise among us have this type of faith. Throughout His life, Jesus takes on this welcoming gaze toward the weakest, the suffering and the discarded. To them in particular, He addresses the words we heard: “Come to me, all who labour and are heavy laden, and I will give you rest” (Matthew 11:28).

This welcoming gaze of Jesus also invites us to be a welcoming Church, not one with closed doors. In such a complex time as ours, new cultural and pastoral challenges emerge that call for a warm and kindly inner attitude so that we can encounter each other without fear. In synodal dialogue, in this beautiful “journey in the Holy Spirit” that we are making together as the People of God, we can grow in unity and friendship with the Lord in order to look at today’s challenges with His gaze; to become, using a fine expression of Saint Paul VI, a Church that “makes itself a conversation” (Encyclical Letter *Ecclesiam Suam*, 65). A Church “with a gentle yoke” (cf. Matthew 11:30), which does not impose burdens and which repeats to everyone: “Come, you who are weary and oppressed, come, you who have lost your way or feel far away, come, you who have closed the doors to hope: the Church is here for you!” The doors of the Church are open to everyone, everyone, everyone!

Brothers and sisters, holy People of God, in the face of the difficulties and challenges that lie ahead, the blessing and welcoming gaze of Jesus prevents us from falling into some dangerous temptations: of being a rigid Church – a customs post –, which arms itself against the world and looks backward; of being a lukewarm Church, which surrenders to the fashions of the world; of being a tired Church, turned in on itself. In the Book of Revelation, the Lord says, “I stand at the door and knock so that it may be opened”; but often, brothers and sisters, He stands at the door knocking but from within the Church so that we may allow Him to go out with the Church to proclaim His Gospel.

Let us walk together: humble and joyful. Let us walk in the footsteps of St. Francis of Assisi, the saint of poverty and peace, who bore in his body the stigmata of Jesus and, in order to clothe himself with Him, stripped himself of everything. How difficult it is for all of us to carry out this interior and exterior self-emptying.

The same is true for institutions. Saint Bonaventure relates that while he was praying, the Crucified One said to him, “Go and repair my church” (*Legenda Maior*, II, 1). The Synod serves to remind us of this: our Mother the Church is always in need of purification, of being “repaired,” for we are a people made up of forgiven sinners.

We always need to return to the source that is Jesus and put ourselves back on the path of the Spirit to reach everyone with His Gospel. Francis of Assisi, in a time of great struggles and divisions, between temporal and religious powers, between the institutional Church and heretical currents, between Christians and other believers, did not criticize or lash out at anyone. He took up only the weapons of the Gospel: humility and unity, prayer and charity. Let us do the same: humility, unity, prayer and charity!

And if God’s holy people with their shepherds from all over the world have expectations, hopes and even some fears about the Synod we are beginning, let us continue to remember that it is not a political gathering, but a convocation in the Spirit; not a polarized parliament, but a place of grace and communion. The Holy Spirit often shatters our expectations to create something new that surpasses our predictions and negativity. Perhaps I can say that the more fruitful moments of the Synod are those connected to prayer, an atmosphere of prayer, through which the Lord works in us. Let us open ourselves to Him and call upon Him, the Holy Spirit. Let us allow Him to be the protagonist of the Synod! And let us walk with Him, in trust and with joy.

Africa, 1884



