



[l-r: Wedding at Cana ✕ Epiphany of the Magi ✕ Baptism at the Jordan]

Parish Week

Sunday, 20 January 2019

Saturday, 19 Jan.

- 8.00 am Mass: † Alfred & Victoria Alagaratnam (Caroline)
 5.00 pm Mass: † Gabriel & Frances Andreas
 (Maria Subramaniam)

SUNDAY, 20 JAN. / 2 - C

■ *Homilist: Fr. Elias Chachati*

- 9.00 am Mass: † Asuncion Marin (family)
 10.30 am Mass: † Glenn Bates (Lorna & Bob Chega)
 12.00 pm Mass: † Chito Claudio (Adriano family)
 1.00 pm Knights of Columbus
 7.00 pm Mass: Pro Populo

Monday, 21 January / St. Agnes, virgin & martyr

- 8.00 am Mass: † Cristeta Garcia (Criselda)
 7.00 pm Mass: † Lalita D'Souza (Joseph, Marie & Barry)
 7.30 pm St. Maria Goretti School 1st Reconciliation &
 1st Communion Family Info Meeting

Tuesday, 22 Jan. / St. Vincent, deacon & martyr

- 9.00 am Mass: Int. Thanksgiving for Blessings received
 (Anita Dias)
 7.00 pm Mass: † Maxwell Stacey (Evelyn Walsh)
 7.30 pm St. Maria Goretti School 1st Reconciliation &
 1st Communion Family Info Meeting

Wednesday, 23 Jan.

■ *Pope Francis begins pastoral visit to Panama, and World Youth Day*

- 8.00 am Mass: Int. Julie Di Lorenzo (SVDP Conference, SMG)

Thursday, 24 Jan. / St. Francis de Sales, bishop & doctor

- 8.00 am Mass: † Roberto Zulueta (Rosalina)
 12.30 pm St. Maria Goretti School New Year Mass

Friday, 25 Jan. / Conversion of St. Paul, apostle

- 8.00 am Mass: † Sergio Solana (family)

Saturday, 26 Jan. / Ss. Timothy & Titus, bishops

- 8.00 am Mass: † Souls in Purgatory (Marilou)
 5.00 pm Mass: † Lalita D'Souza (Patrick DeCaires)

SUNDAY, 27 JAN. / 3 - C

■ *Homilist: Deacon Ramon Villardo*

■ *2nd Collection: Maintenance*

- 9.00 am Mass: Int. Dagma Abraham (Deidre & family)
 10.30 am Mass: Int. Thanksgiving (Marie Collins)
 11.30 am Catholic Women's League meeting
 12.00 pm Mass: † Alois Aschauer (Rosa)
 7.00 pm Mass: Pro Populo

Focus on the Word

2nd Sunday Ordinary Time, Year C

Isaiah 62.1-5; 1 Corinthians 12.4-11; John 2.1-12;

Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Amen.

Pray for the Deceased

Vic Roldan Dason Fernando
Crispina Gorre Fr. Jozef Furman

The **430** victims of the **December tsunami** in **Indonesia**



Prayers for All Who Suffer with Addictions

*If you don't live for something,
 you'll die for nothing.*



Prayer for the Addicted

Father of mercy, we bless You in the Name of Your Son, Jesus Christ, Who ministered to all who came to Him.

Give Your strength to (*names of person addicted*), Your children, enfold them in Your love and restore them to the freedom of God's children.

Lord, look with compassion on all those who have lost their health and freedom. Restore to them the assurance of Your mercy, strengthen them in the work of recovery, and help them to resist all temptation. To those who care for them, grant patience and a love that perseveres. Through Christ our Lord. Amen.

Prayer for Freedom from Addiction

Lord Jesus, You said, "I have come to set the captives free." We are captive and need Your healing touch. Free us, Lord, from our addictions, so that we will be:

- ✕ free from the cares and worries that stifle our happiness;
- ✕ free from sins that cling to us, and to which we cling;
- ✕ free from all compulsive behavior that prevents us from becoming what You, Lord, have planned for us.

Bring us, loving Savior, to the experience of abundant life which You promise to your faithful disciples. Amen.

COMING UP

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28 Jan.	Memorial Mass: † Christian Benjamin Padua (5:30 pm)
4 Feb.	► St. Albert School Mass (9:30 am); - Infant Baptism Parent/Godparent Meeting (7:40 pm)
6 Feb.	St. Maria Goretti School 1 st Reconciliation (8:45 am); - St. Albert School 1 st Reconciliation (7:00 pm)
10 Feb.	Infant Baptism (1:30 pm)
14 Feb.	St. Maria Goretti School Mas (8:45 am)
6 Mar.	Ash Wednesday

Website stmariagoretti.archtoronto.org

For the text of the letter of **Cardinal Thomas Collins** explaining the *Prayer to St. Michael*, see pages 3-4 in the website bulletin.

1st Reconciliation, 1st Communion Information Meetings

Parents with children ready to enroll as Candidates for

FIRST RECONCILIATION AND FIRST HOLY COMMUNION
are invited to attend one of the remaining Information Meetings:

FOR ST. MARIA GORETTI SCHOOL:
Monday or Tuesday - 21 or 22 January

Mass will be celebrated at 7.00 pm, and the *meeting* will follow immediately in the Church.

This invitation is extended to all families who have:

- ☐ Children in Grade 2 in our Catholic Schools;
- ☐ Children in private and public schools who have been enrolled in the Saturday Sacramental Preparation classes, which begin each year in September.

We also welcome:

- ☐ Families with children enrolled in Catholic schools in Grade 3 or above, and who have not yet received these Sacraments;
- ☐ Families with children in private and public schools who have just moved into our parish and would like information on enrolling the children in our Saturday classes *next* September, to prepare for these Sacraments in 2020, and would like information on enrolling the children in our Saturday classes *next* September, to prepare for these Sacraments in 2020.

Pope Francis

Upcoming Pastoral Visits:

Panama, 23-27 January
(WORLD YOUTH DAY)

Morocco, 30-31 March

Parishioners are asked to remember **Pope Francis** in their prayers as he prepares for his next Pastoral Visits: to Panama & Morocco.



Altar Servers 9 February – 2 March

NEW YEAR TRAINING SERIES

Would you like to be an Altar Server? The New Year Training Series for our new Altar Server Candidates will begin at 9.00 am on Saturday, 9 February. Applicants must be members of registered parish families, and have made their 1st Communion.

Christopher Leadership

10 February ✕ Find Your Voice!

The Christopher Leadership Course is designed to enhance your leadership and communication skills, and your confidence, which will positively affect every aspect of your life.

To register: 416-410-7776, email clctontorontoeast@gmail.com, or register online at <http://clctontorontoeast.com>. Classes begin on: 10 February at St. Theresa Shrine; Sundays, 6-9 pm.



The Lectionary

The *Lectionary* is the book that contains the collection of Scripture readings appointed for worship throughout the Liturgical Year, which begins on the *1st Sunday of Advent*, and concludes with the week following the Feast of *Christ the King* the following year.

The use of scheduled readings from the Scriptures developed in the early Church, and followed the pattern that existed in Judaism.

After the Second Vatican Council (1962–1965), the Holy See promulgated the document *Ordo Lectionum Missae* (Order of the Readings for Mass), which revised the structure of the Lectionary. It introduced an arrangement by which the readings on Sundays and on some principal feasts recur in a three-year cycle, with four passages from Scripture being used in each celebration, typically: from the Old Testament; a Psalm; from the New Testament; and a Gospel. On weekdays only three passages (including a Psalm) are used, in a two-year cycle.

The Sunday Lectionary, which is organized in a three-year cycle of readings, is based on the three *Synoptic Gospels*. These are the Gospels which use a common three-year calendar for the public ministry of Jesus Christ. The years are designated A, B, or C. The year of the cycle does not change on 1 January, but on the First Sunday of Advent (usually late November) which is the beginning of the Liturgical Year.

Year A is based on the Gospel of **Matthew**

Year B is based on the Gospel of **Mark**

Year C is based on the Gospel of **Luke**

The Gospel of John, which was written much later than the Synoptic Gospels, and which follows a different pattern, focusing on the Eucharist, does not have its own dedicated year. Instead, it is read throughout Easter, and is used for other liturgical seasons including Advent, Christmas, and periodically in Lent. It is also used extensively during Year B, since the Gospel of Mark is comparatively short. In the middle of the Ordinary Time sequence that year, the 6th chapter of John's Gospel is read.

In Canada, the Bible translation from which the Scripture texts are taken is the NRSV – the *New Revised Standard Version*.

Stewardship: 2018 Receipts, 2019 Envelopes

The Charitable *Tax Receipts* for all recorded donations during 2018 are in the Vestibule. They may be picked up after Mass.

Many thanks to all our faithful parishioners for your generous support of our wonderful parish through your weekly stewardship! This is an act of honour to God, our Creator.

Parishioners are invited to pick up their *2019 Sunday Offertory Envelopes* in the Office Lobby after Mass. They are for registered parishioners only; if you are new to the parish and have not yet registered, *welcome to our neighbourhood!* Go to the Office window, introduce yourself, and complete a *registration form*.

Ensure that you have your own box: *the number on the label and on the envelopes* must be identical. If you notice any discrepancy, advise the parish office right away. If you use someone else's envelopes, your donation would be credited to the other person.

Please write the amount of your *donation* in the spaces provided on the front of your envelopes. (If you miss doing this, our financial advisors must stop to do so, and this *really* slows down the recording process.)

St. Michael

Patron Saint of the Archdiocese of Toronto

St. Michael is the patron Saint of our Archdiocese, and of several of its central institutions. After the death of Michael Power, our heroic first bishop, St. Michael Cathedral was dedicated on the feast of St. Michael, 29 September 1848. It is fitting, that, as a community of faith, we celebrate our heavenly patron, St. Michael the Archangel, and that we ask for his intercession.

We hear about St. Michael in the Bible, especially in the Book of Daniel and in the Book of Revelation, which remind us that the personal struggles that each of us confronts during our brief passage through this earthly life, and the challenges that the Church itself confronts, are all set within the majestic perspective of the triumph of good over evil that is made clear in Revelation 12, and that is reflected as well in Ephesians 6. God calls on each of us to engage courageously in a battle against evil that transcends our individual life story, and to help us to do that we seek the intercession of St. Michael.

For many years the traditional Prayer to St. Michael was prayed at the end of weekday Mass. Pope John Paul II referred to it: “May prayer strengthen us for the spiritual battle of which the Letter to the Ephesians spoke: “Be strong in the Lord and in the strength of His might.” The Book of Revelation refers to the same battle, recalling before our eyes the image of St. Michael the Archangel. Pope Leo XIII certainly had this picture in mind when, at the end of the last century, he introduced throughout the Church a special prayer to St. Michael: “St. Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil....” Although this prayer is no longer recited at the end of Mass, I ask everyone not to forget it and to recite it to obtain help in the battle against the forces of darkness and against the spirit of this world.” (*Regina Caeli* Address, 24 April, 1994) Pope Francis has also recommended this prayer.

The Prayer to St. Michael is deeply rooted in the Word of God and in the living faith tradition of the Church. Each of us can so easily become caught up in the illusions of our rich and individualistic society, but the Prayer to St. Michael reminds us of the stark seriousness of the daily battle against evil in all its forms. It is a bluntly realistic prayer in its recognition of the harsh fact of evil, something from which we can all tend to avert our gaze. More than that, however, it is a joyfully confident statement of serene trust in the power of God. That is the source of our joyful hope: the divine energy that derives the evangelization of this world.

Like all prayers addressed to Our Lady or to any of the other saints, this prayer addressed to St. Michael really leads us to Christ, our merciful Redeemer, whom we and all the saints worship as Our Lord. It also encourages us in our individual struggles when we realize that all of the saints in the whole Communion of Saints love and support us. We are not alone.

Some of the terms found in the traditional prayer to St. Michael might be a bit unfamiliar, and so I offer the following reflections on the biblical and spiritual background to the prayer:

St. Michael the Archangel, defend us in battle.

One of our great Christian spiritual classics, the “Spiritual Combat” of L. Scupoli, reminds us of the struggle that we frail children of God experience in our quest for holiness. As G.K. Chesterton once observed, life is a journey, and a puzzle, but also a battle. Individually, and as a community of faith, we are called to make known the light and the love of Christ in a world where the darkness of violence and injustice too often reign. We are to imitate Christ in daily life, to love with the love of God on earth – to be like God. The very name “MICHAEL” means “*who is like God*.” We call out to St. Michael the Archangel, to help us to be like God in our daily love of neighbor, and to defend us in this day of battle against all that is not of God.

Be our protection against the wickedness and snares of the Devil.

We should not make “the devil made me do it” an excuse for our sins; Satan tempts, but does not compel. God has granted free will to each of us, and constantly guides and sustains us in the

exercise of our free will not only directly, but also indirectly through His saints, like St. Michael. But we are vulnerable to the snares of temptation. Each of us should reflect on Genesis 3 of the tempting of Adam and Eve. That biblical passage reveals a common pattern of human folly and pride. It is a mirror in which, if we are honest, we can see ourselves. An inflated ego can mislead anyone, and we can easily fall to the snares of temptation.

Christian tradition identifies three basic sources of temptation: the world, the flesh and the devil. The world, the environment in which we live, which is scarcely conducive to a life of virtue, can ensnare us in temptation. Temptations can also come from within, from the flesh, and it is helpful to examine our consciences daily using the categories of the seven deadly sins, which are really facets of the temptations of the flesh: pride, anger, envy, greed, laziness, lust and gluttony. And, finally, we can be tempted by the devil, the fallen angel of temptation. See Matthew 4:1-11 for the description of the temptation of Jesus in the desert. To recognize the Satanic dimensions of evil is part of our faith and anyone who has even for a moment observed or experienced the resilient reality of evil in this world will not ignore it. We should not over-emphasize or dramatize this fact of reality, or unhealthily dwell upon it, but ignore it at our peril.

We can so easily be naïve, and fail to recognize the cosmic context of the earthly struggle against evil. St. Paul corrects that when he writes “Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.” (Ephesians 6:11-12) Along with the world and the flesh, which we can know more easily, the devil is a powerful source of temptation to evil, and those who have beheld or have experienced the sheer diabolic wickedness of some of the evil in this world will not fail to acknowledge that. So we work diligently to eradicate evil, and hold accountable those who engage in it, and most importantly we offer the alternative of sacrificial love, in the imitation of Christ. But we also engage in fasting, and in prayer, and especially the Prayer of St. Michael.

May God rebuke him, we humbly pray,

In all our struggles we totally depend on the action of God. In Revelation 12, which is the main scriptural source for the Prayer of St. Michael, the vision of God’s protection of the Church encourages the disciples of the Lord in the midst of their struggles on earth. We also call to mind the words of Jesus in Matthew 4:10 “Begone, Satan! For it is written, ‘You shall worship the Lord, your God, and him only shall you serve.’”

And do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of soul. Amen.

All is done by the power of God, and we simply ask that St. Michael be our protector, acting always by the power of God, keeping in mind the words found in the First Letter of Peter, which along with Revelations 12 is a scriptural foundation for the Prayer to St. Michael: “Humble yourselves under the mighty hand of God, that in due time he may exalt you. Cast all your anxieties on him, for he cares about you. Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith.....” (1 Peter 5:6-9) Joyfully, confidently, and serenely trusting in God, we nonetheless always need to be vigilant in battling against every form of evil, and we ask St. Michael to come to our aid in that battle.

[Letter of
Cardinal
Thomas
Christopher
Collins,
Archbishop
of Toronto.]

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