

St. John XXIII Parish

150 Gateway Blvd., Don Mills, ON M3C 3E2

Website: <https://stjohn23do.archtoronto.org>

Email: stjohn23do@archtoronto.org

Office Hours: Monday-Friday 9AM to 3PM



PARISH BULLETIN | 13th Sunday in Ordinary Time | 28JUNE2026

“Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me”. Matthew 10:40

HAPPY CANADA DAY! 🇨🇦 July 1st

Message of Cardinal Leo for Canada Day ----page 6 & 7

Fr. ALLAN LAPAY

WELCOME to ST. JOHN XXIII Parish

Welcome New Parishioners!

Please introduce yourself and your family to me before or after the mass to welcome you to our parish community.

All parishioners are encouraged to register in our community and participate in the church activities. We are here to support each other and grow in our relationship with God and with our neighbors.

For Registration form, ask anyone of the Ushers or Call the office.

Your Pastor,

Fr. Allan



Saturday Vigil Mass – 5:15pm

Sunday Mass –9am, 12:15pm, 5:30pm

Weekdays:

Monday, Wednesday, Friday – 7pm

Tuesday, Thursday, Saturday – 9am

Baptism- every Saturday of the month.

Preparation class is required. Talk to **Fr. Allan** after any of the Sunday masses.

Confession every Saturday at 4pm or by appointment.

Confirmation - for Grade 7 & up registration for 2026 is in the months of September and October 2026

First Holy Communion – for Grade 2 & up registration for 2026 is on October and November 2026

Wedding – call the office for appointment

Anyone who wants to become

Catholic – call the office for appointment
Parish School-

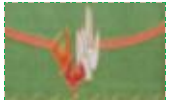
St. John XXIII Catholic School
175 Grenoble Dr. North York, ON M3C 3E7
Tel. 416-393-5348

Archdiocese of Toronto-

Tel. 416-934-0606 * www.archtoronto.org

St. Irenaeus June 28th

“Jesus Christ, in His infinite love, has become what we are, in order that He may make us entirely what He is.”



Forever I will sing of your steadfast love, O Lord.

FIRST READING (2Kings 4.8-12a, 1)

One day Elisha was passing through Shunem, where a wealthy woman lived, who urged him to have a meal. So whenever he passed that way, he would stop there for a meal. She said to her husband, “Look, I am sure that this man who regularly passes our way is a holy man of God. Let us make a small roof chamber with walls, and put there for him a bed, a table, a chair, and a lamp, so that he can stay there whenever he comes to us.”

One day when Elisha came there, he went up to the chamber and lay down there. He said to her servant Gehazi, “What then may be done for the woman? Gehazi, answered, “Well, she has no son, and her husband is old,” Elisha said, “Call her.” When the servant had called her, she stood at the door. Elisha said, “At this season, in due time, you shall embrace a son.”

Second Reading (Romans 6.3-4, 8-11)

Brothers and sisters: All of us who have been baptized into Christ Jesus were baptized into his death. Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God.

So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Gospel according to Matthew 10.37-42

Jesus said to his Apostles: “Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up their cross and follow me is not worthy of me. Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

“Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward: and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple – truly I tell you- that person will not lose their reward.”



COMPENDIUM OF THE CATECHISM OF THE CATHOLIC CHURCH

6. What does God reveal to man? 50-53, 68-69

God in his goodness and wisdom reveals himself. With deeds and words, he reveals himself and his plan of loving goodness which he decreed from all eternity in Christ. According to this plan, all people by the grace of the Holy Spirit are to share in the divine life as adopted "sons" in the only begotten Son of God.

7. What are the first stages of God's Revelation? 54-58; 70-71

From the very beginning, God manifested himself to our first parents, Adam and Eve, and invited them to intimate communion with himself. After their fall, he did not cease his revelation to them but promised salvation for all their descendants. After the flood, he made a covenant with Noah, a covenant between himself and all living beings.

8. What are the next stages of God's Revelation? 59-64, 72

God chose Abram, calling him out of his country, making him "the father of a multitude of nations" (Genesis 17:5), and promising to bless in him "all the nations of the earth" (Genesis 12:3). The people descended from Abraham would be the trustee of the divine promise made to the patriarchs. God formed Israel as his chosen people, freeing them from slavery in Egypt, establishing with them the covenant of Mount Sinai, and, through Moses, giving them his law. The prophets proclaimed a radical redemption of the people and a salvation which would include all nations in a new and everlasting covenant. From the people of Israel and from the house of King David, would be born the Messiah, Jesus.

9. What is the full and definitive stage of God's Revelation? 65-66;73

The full and definitive stage of God's revelation is accomplished in his Word made flesh, Jesus Christ, the mediator and fullness of Revelation. He, being the only-begotten Son of God made man, is the perfect and definitive Word of the Father. In the sending of the Son and the gift of the Spirit, Revelation is now fully complete, although the faith of the Church must gradually grasp its full significance over the course of centuries.

"In giving us his Son, his only and definitive Word, God spoke everything to us at once in this sole Word, and he has no more to say." (Saint John of the Cross)

https://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html

MASS INTENTIONS

Jun 27, 5:15 PM **Vigil Mass** + Virgilio de Villa
Jun 28- **SUNDAY** 9:00 AM + Herberto & Simeona M.
+ Pelayo Alzate
12:15 PM + Dennis Edquiban
Healing of Lotis Nasayao
5:30 PM + The Parishioners
Jun 29, Mon, 7:00PM Thanksgiving of Amor Agustin
Thanksgiving of Camille Garcia
Jun 30, Tues, 9:00AM + For all the Souls in Purgatory
+Lino & Dominga Miguel
Jul 01, Wed, 10:00AM Canada Day
+ Cerilo Alicpala
Thanksgiving of Julius Pasiderio
Jul 02, Thu, 9:00AM + Lydia Lumarlan; + Manuel Sun
Jul 03, Fri, 7:00PM + Lulu Picache; + Procesa Larona
Jul 04, Sat,9:00AM + Elena & Gregorio Cabungcal
+ Maria Ciabal

7-day Vigil Lamp – June 27-Jul 03, 2026

Sanctuary--- +Servando & Mateo Cabrera
Virgin Mary- Thanksgiving of Pete Lazaga

WORD OF THE WEEK

"WELCOME"

Webster defines it as:

- to greet hospitably and with courtesy or cordiality;
- to accept with pleasure occurrence or presence of

The concept of "welcome" in the Bible is deeply rooted in the principles of hospitality, love, and acceptance. It reflects the heart of God towards humanity and the expected conduct of believers towards one another and strangers. The act of welcoming is not merely a social courtesy but a spiritual duty that embodies the love and grace of God. *Topical Bible: Welcome*

Pope's Prayer Intention-JUNE 2026- For the values of sports

Let us pray that sports be an instrument of peace, encounter, and dialogue among cultures and nations, and that they promote values such as respect, solidarity, and personal growth.

Our Patron Saint...



"The family, founded upon marriage freely contracted, one and indissoluble, must be regarded as the natural, primary cell of human society." St. John XXIII

St. Irenaeus June 28th

Irenaeus was born in Asia Minor, probably between 130 and 135. He went Lyons as a missionary priest sometime before 177. By 199 he was bishop of Lyons. Through his writings, we know he was a disciple of St. Polycarp, who was himself a disciple of St. John the Evangelist; thus Irenaeus was in the direct line of the disciples. His writings refuting heresies helped lay the foundations of Christian theology and give us a window on the early Church. Perhaps his most important contribution was his assertion that creation is not sinful by nature, but rather distorted by sin.

(Living with Christ, June 2026 ed.)

PARISH DEVOTIONS

Mother of Perpetual Help Devotion

-every Saturday before the 9am Mass

Recitation of the Holy Rosary

-before the Mass

Adoration of the Blessed Sacrament

-Every 1st Friday at 6:00pm communal

Parish Ministries & Programs

- Eucharistic Extraordinary Ministers
- Lectors—Proclaimers of God’s words
- Altar Servers & Sacristans
- Ushers
- Catholic Women’s League
- Intercessory Prayer Group
- Legion of Mary
- Icon of Our Lady
- Society of St. Vincent de Paul
- Seniors Breakfast Club

If you are interested to join, please email us at stjohn23do@archtoronto.org and we will direct you to the person leading these groups.

What unites us, is much greater than what divides us." St. John XXIII

IN THE NEWS !!!



Pope Leo opens Consistory, asks Cardinals for frankness, loyalty

To read more, click this link >>> [Pope Leo opens Consistory, asks Cardinals for frankness, loyalty - Vatican News](#)



CARDINAL LEO'S MESSAGE FOR CANADA DAY
Wednesday, June 24, 2026



CARDINAL LEO CALLS ON YOUNG PRIESTS TO CONFORM THEIR HEARTS TO THE SACRED HEART OF JESUS
Friday, June 12, 2026



A WARM WELCOME TO VISITORS FOR THE WORLD CUP
Thursday, June 11, 2026

<https://www.archtoronto.org/en/outreach/news/>

click the link above to read the full text of the news



Announcements!!!

📅 This Friday is first Friday. You are invited to praise and glorify the Lord our God in the Eucharistic Adoration at 6:00 pm followed by the celebration of the MASS;

📅 If you are new in the parish, we encourage you to register as a parishioner. You can get the form in the foyer filled it up and submit to the office.



≈ Did you know??? ≈

The Catholic Bible is a sacred collection of 73 books inspired by God, central to faith, prayer, and understanding of salvation.

The Bible

The Bible is a canonical collection of texts sacred in Judaism and Christianity.

The Catholic Bible is composed of 46 books of the Old Testament and the 27 books of the New Testament.

The Bible is widely considered to be the best-selling book of all time, has estimated annual sales of 100 million copies, and has been a major influence on literature and history, especially in the West where it was the first mass-printed book.

What is the New Revised Standard Version Bible?

The New Revised Standard Version (NRSV) of the Christian Bible is an English translation released in 1989. It is the approved translation for use in Canada by the Canadian Conference of Catholic Bishops.

The New Revised Standard Version was translated by the Division of Christian Education (now Bible Translation and Utilization) of the National Council of Churches. The group included scholars representing Orthodox, Catholic and Protestant Christian groups as well as Jewish representation in the group responsible for the Hebrew Scriptures or Old Testament. The mandate given the committee was summarized in a dictum: "As literal as possible, as free as necessary."

[Archdiocese of Toronto - Beliefs & Teaching - Home](#)

Pope Leo: Welcome the Lord who knocks to our door

In his Angelus message on Sunday in Castel Gandolfo, Pope Leo invites us to welcome the Lord who knocks at our door asking permission to enter. He underscores the importance of listening to and welcoming others, while also allowing ourselves to be welcomed.

Recalling the Old and New Testament readings of today's liturgy on the theme of hospitality as shown by Abraham and his wife Sarah, and then later by the friends of Jesus, Martha and Mary, the Pope reflected on the interplay of giving and receiving hospitality.

Humility in offering and receiving hospitality

Kindness, attentiveness and openness are part of what hospitality is about, but so too and especially is humility, the Pope noted. He recalled how the Gospel reading recounts how Martha is overwhelmed with serving, being the good and generous person she was, but she risked missing out on the joy of the encounter being with the Lord and hearing his words.

Openness to something greater than ourselves

Attentiveness has importance, as "our lives can only flourish if we learn to be open to something greater than ourselves" that brings "happiness and fulfillment", the Pope explained. And Mary, Martha's sister, recognized the importance of that encounter in not only welcoming, but listening to the Lord.

Slowing down and listening

In conclusion, the Pope encouraged us to follow Mary's example by slowing down and listening so that we do not "fail to choose the better part." And we can always improve on our learning the art of hospitality, he suggested, and this "includes both welcoming others and allowing ourselves to be welcomed", since "we have much to receive, not only to give." It's about recognizing how every genuine encounter is freely offered, "whether it is an encounter with God, with others or with nature." [Pope Leo: Welcome the Lord who knocks at our door - Vatican](#)





Message of His Eminence Cardinal Frank Leo

Metropolitan Archbishop of Toronto

Canada Day – July 1, 2026

My Dear Brothers and Sisters,

May Jesus and Mary be in your hearts.

In the coming days we will celebrate Canada Day, a time when we rightly commemorate what Canada is: a land of peace, opportunity, and security. Gratitude matters, and it is important to recognize our blessings and give thanks. Yet this year, I would invite the faithful of the Archdiocese of Toronto to consider a deeper, more searching question undergirding our celebrations: “*Who are we becoming?*” (cf. Dt 30:19), not only as individuals, but as a nation.

Many of the tensions we experience today—our debates, divisions, polarization and uncertainties—point to something more profound than politics or policy. At their root lies a question of identity. Not merely political or cultural identity, but something more fundamental: what does it mean to be human? (Cf. CCC 355-357). What is freedom, and how is it rightly lived? What is worth protecting, even at a cost? When a shared understanding of the human person and the dignity this calls forth, the pursuit of truth and our responsibilities in building a just society begins to fade or become blurred, we do not simply disagree, we begin to drift. Freedom is consequently reduced to one’s private choices regardless of others, truth becomes something we construct rather than receive (*Veritatis Splendor*, 34–35), and the bonds that hold us together grow thin.

These are not new questions. They reach back to the earliest centuries of Christian reflection. St. Augustine of Hippo expressed this enduring insight: “You have made us for yourself, O Lord, and our heart is restless until it rests in you” (*Confessions*, I, 1). The restlessness we experience—social, political, moral— is not incidental (cf. CCC 27-30). It reflects a deeper longing inscribed within the human heart, one that cannot be satisfied, lived fully and with enduring purpose and meaning by merely better policies or sharper ideologies alone. A society may function for a time without clear answers to its most fundamental questions but eventually cracks begin to appear and a break down becomes inevitable (cf. *Evangelii Gaudium*, 52–55).

We honour the human person, not as a modern invention or political slogan, but as a precious gift rooted in and stemming from our loving God who creates and sustains us (Gen 1:26-27; cf. *Laudato Si*, 65). Our identity is not something we invent; it is something we receive (cf. *Redemptor Hominis*, 10). Yet this gift is not static. The Christian vision holds together both gift and growth: we are given an identity by God as his creation, and we are called to grow into it. Through the exercise of our freedom, through the choices we make, we either move closer to the truth of who we are or further from it (cf. CCC 1700). In this sense, the question “*Who are we becoming?*” acknowledges both our origin and our direction—we are always becoming more or less fully ourselves.



This sublime concept is captured powerfully by St. Irenaeus of Lyons, who wrote, “the glory of God is man [fully] alive” (*Gloria enim Dei vivens homo. Against Heresies*, IV, 20, 7). To be fully alive is not simply to exist, but to live in truth, in communion with God, a virtuous lifestyle and in accordance with the purpose for which we were created (Jn 10:10). Freedom, then, is not the power to redefine, reinvent or recreate ourselves, but the capacity to become who we truly are (cf. *Libertas Praestantissimum*, 7–8). Each choice we make either draws us closer to that fullness or leads us away from it (CCC 1731-1733). And it is precisely this dynamic—this movement from gift to fulfillment—that shapes not only us, but, over time, the character of our communities and the identity of our nation (cf. St. Augustine, *City of God*, XIV, 28).

Freedom is never neutral, every choice we make sets a direction—not only for our own lives, but for the world we are helping to build (cf. *Veritatis Splendor*, 96). A nation is not constructed by laws and institutions alone, but by the countless decisions of its people, decisions that either draw us toward the good, the true, and the beautiful, or away from them (cf. *Immortale Dei*, 40). In this way, the question “*Who are we becoming?*” is inseparable from the question of what kind of country we are forming together (cf. *Fratelli Tutti*, 182).

The Church does not see this as an isolated task, we are not called to become ourselves alone, but together (1Cor 12:12-27; cf. CCC 1878). In recent years we have increasingly described this shared journey using the language of synodality: a people walking together, listening, discerning, and seeking a common direction under God (cf. *Evangelii Gaudium*, 28-33). Some see this as a novel idea, others as a return to apostolic times. One thing is certain, such a vision reminds us that freedom finds its fullest meaning not in separation, but in communion (cf. *Caritas in Veritate*, 4-5). As our choices shape our lives, so too they shape our life together—calling us, gradually, to reflect more fully the communion for which we were created, and which finds its ultimate fulfillment in the Kingdom of God (Eph 4:15-16).

When this vision is lost, freedom itself begins to change. It ceases to be the capacity to choose what is good and true, and becomes instead a matter of preference, untethered from any deeper reality (cf. *Centesimus Annus*, 4). Severed from truth, freedom does not expand—it collapses (CCC, 1733; cf. Jn 8:34). This has consequences not only for individuals, but for society as a whole. The kind of country we become depends on the kind of people we are becoming, and on the values we choose to live by (*Sollicitudo Rei Socialis*, 36–38). Laws and policies matter greatly, but they cannot create what they presuppose (cf. *Evangelium Vitae*, 70).

I would invite everyone to celebrate Canada Day with gratitude and reverence for the gifts that God has bestowed upon us. I would also ask that you pray for our beautiful land, its people, and its institutions (1Tim 2:1-2). May we never cease to reflect, to ask difficult questions, and to recover something essential about who we are (cf. *Caritas in Veritate*, 76-77). “We are God’s handiwork, created in Christ Jesus for good works” (Eph 2:10; cf. CCC 1803-1804). The future of our country will not be determined only in public debates or political decisions but will be shaped—quietly and steadily—in the hearts of its people (cf. *Fratelli Tutti*, 94-98).

St. Joseph, Patron Saint of Canada, pray for us. Happy Canada Day to all.