

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 | 25th Sunday in Ordinary Time | 20 SEP 2026



Jesus said to them:

**“Am I not allowed to do what I choose
with what belongs to me? Or are you
envious because I am generous”?**

Matthew 20.15-16

**Homily of His Eminence Frank Cardinal Leo
on Stewardship Sunday** *see on page 6 & 7*

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
August and September 2026

First Holy Communion – for Grade 2 &

up registration for 2026 is the months of
August and September 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

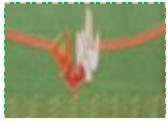
Archdiocese of Toronto-

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

Blessed Emilie Tavernier-Gamelin

Sep 24th

**“I must start a new way of life. I
have to find greater generosity
inside myself to be able to be the
way Providence is with me.”**



The Lord is near to all who call on him. *Psalms 145*

First Reading (Isaiah 55.6-9)

Seek the Lord while he may be found. Call upon him while he is near; let the wicked person forsake their way, and the unrighteous person their thoughts; let that person return to the Lord that he may have mercy on them, and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Second Reading (Philippians 1.20-24, 27)

Brothers and Sisters: Christ will be exalted now as always in my body, whether by life or by death. For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Live your life in a manner worthy of the Gospel of Christ.

Gospel according to Matthew 20.1-16

Jesus spoke this parable to his disciples: “The kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went.

When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’

“When evening came, the owner of the vineyard said to his manager, ‘Call the labourers and give them their pay, beginning with the last and then going to the first.’ When those hired about five o’clock came, each of them received the usual daily wage.

“Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to your and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’

“So the last will be first, and the first will be last.”



COMPENDIUM OF THE CATECHISM OF THE CATHOLIC CHURCH

I Believe in God the Father

The Symbols of Faith

Cont...

64. What kind of bond exists between created things?
342-354

There exist an interdependence and a hierarchy among creatures as willed by God. At the same time, there is also a unity and solidarity among creatures since all have the same Creator, are loved by him and are ordered to his glory. Respecting the laws inscribed in creation and the relations which derive from the nature of things is, therefore, a principle of wisdom and a foundation for morality.

65. What is the relationship between the work of creation and the work of redemption? 345-349

The work of creation culminates in the still greater work of redemption, which in fact gives rise to a new creation in which everything will recover its true meaning and fulfillment.

MAN

66. In what sense do we understand man and woman as created "in the image of God"? 355-357

The human person is created in the image of God in the sense that he or she is capable of knowing and of loving their Creator in freedom. Human beings are the only creatures on earth that God has willed for their own sake and has called to share, through knowledge and love, in his own divine life. All human beings, in as much as they are created in the image of God, have the dignity of a person. A person is not something but someone, capable of self-knowledge and of freely giving himself and entering into communion with God and with other persons.

67. For what purpose did God create man and woman?
358-359, 380-381

God has created everything for them; but he has created them to know, serve and love God, to offer all of creation in this world in thanksgiving back to him and to be raised up to life with him in heaven. Only in the mystery of the incarnate Word does the mystery of the human person come into true light. Man and woman are predestined to reproduce the image of the Son of God made Man, who is the perfect “image of the invisible God” (*Colossians 1:15*).

To read more click this link [Compendium of the Catechism of the Catholic Church](#)

MASS INTENTIONS

Sep 19, 5:15PM **Vigil Mass** + Efren Raymundo

Sep 20, **SUNDAY** 9:00 AM + Juan Galang Jr.

Thanksgiving Dumaul Family

12:15 PM + Germelita Ponferrada

5:30 PM + The Parishioners

Sep 21, Mon, 7:00PM + Rolando Isidro

Sep 22, Tues, 9:00AM + Jensine Valera

+ Hermenegilda Culig

Sep 23, Wed, 7:00PM +Thanksgiving - Jalocon Family

Sep 24, Thu, 9:00AM + Alta Gracia Villanueva

Sep 25, Fri, 7:00PM + Jose Laurel

Sep 26, Sat, 9:00AM + Belle Dujua 40th day of passing
+ Eufemia Sumabat

00

7-day Vigil Lamp – September 19-25, 2026

Sanctuary--- + Conchita Ayala

Virgin Mary- + Isaias Porte

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WORD OF THE WEEK

“HEAVEN”

Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.

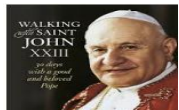
This perfect life with the Most Holy Trinity- this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed – is called “heaven.” CCC1024

II. Heaven

Pope's Prayer Intention-SEPTEMBER 2026- For the care of water

Let us pray for a just and sustainable management of water, a vital resource, so that everyone may have equal access to it.

Our Patron Saint...



"The interests of the family, therefore, must be taken very specially consideration in social and economic affairs."

John XXIII

Blessed Emilie Tavernier-Gamelin Sep24th

Emilie Tavernier was born in Montreal in 1800. By the age of 28, she had endured the death of her husband and three children, drawing her closer to Our Lady of Sorrows. Emilie devoted her life to the poor, sick, orphaned and imprisoned, setting up Houses of Providence for their care. With the blessing of Bishop Bourget, she founded the Sisters of Providence in 1843 and become their Superior in 1844. Her last words as she lay dying in 1851 were "humility, simplicity, charity, but above all charity." Emilie Taverneir-Gamelin was beatified in 2001.

(Living with Christ Sep 2026 ed.)

IN THE NEWS !!!



Pope encourages Leo XIV Study Center to help build a civilization of love

To read more, click this link >>> [Pope encourages Leo XIV Study Center to help build a civilization of love - Vatican News](#)



ARCHDIOCESE TO SUPPORT HUMANITARIAN RELIEF IN NEPAL AND COLOMBIA

Tuesday, September 01, 2026



CARDINAL LEO'S MESSAGE ON THE SOLEMNITY OF SAINT MICHAEL THE ARCHANGEL

Tuesday, September 15, 2026



2026 SAINT MICHAEL AWARD RECIPIENTS ANNOUNCED

Monday, September 14, 2026

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

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



OCT 11th at the 12:00nn MASS

- **Launching of the Year-long preparation for the 50th Foundation Anniversary of St. John XXIII Parish**
- **Installation of the New Pastor – Fr. Allan to be officiated by Bishop Kasun**

Announcements!!!

- ✙ Registration for the First Holy Communion and Confirmation is on going. Registration forms are available at the parish office;
- ✙ Novena for the feast of St. Michael is on going. It is prayed 5mins before the Mass;
- ✙ If you are a parishioner and have not register or new to the parish, we encourage you to register. The registration form is available in the foyer. Submit it to the Office or give to Fr. Allan next time you come to church.



≈ Did you know??? ≈

The ORDER OF MASS *(continuation)*

Q&A on the MASS

361. What are the purposes for which the Mass is offered? The principal priest in every Mass is Jesus Christ, who offers to His heavenly Father, through the ministry of His ordained priest, His body and blood which were sacrificed on the cross.

- (a) The Mass is the same sacrifice as the sacrifice of the cross. It is now in the New Law, the sacrifice that is acceptable to God.

360. Why is the Mass the same sacrifice as the sacrifice of the cross?

The Mass is the same sacrifice as the sacrifice of the cross because in the Mass the victim is the same, and the principal priest is the same, Jesus Christ.

- a) Christ, though invisible, is the principal minister, offering Himself in the Mass. The priest is the visible and secondary minister, offering Christ in the Mass.
- (b) The most important part of the Mass is the Consecration. In the Consecration bread and wine are changed into the body and blood of Christ who then is really present on the altar. Through the priest He offers Himself to God in commemoration of His death on the cross.
- (c) The other most important parts of the Mass are the Offertory and the Communion. In the Offertory the priest offers to God the bread and wine that will be changed into the body and blood of Christ. In the Communion the priest and the people receive the body and blood of Our Lord under the appearances of bread and wine.

To be continued.....

To read more click the link below: [Q&A on the Mass | EWTN](#)

Pope Benedict XVI

Papal Summer Residence, Castel Gandolfo

Sunday, 21 September 2008

Dear Brothers and Sisters,

You may remember that when I addressed the crowd in St Peter's Square on the day of my election it came naturally to me to introduce myself as a labourer in the vineyard of the Lord. Well, in today's Gospel (cf. Mt 20: 1-16), Jesus recounted the very same parable of the owner of the vineyard who at different hours of the day hires labourers to work in it. And in the evening, he gives them all the same wages, one denarius, provoking protests from those who began work early. That denarius clearly represents eternal life, a gift that God reserves for all. Indeed, those who are considered the "last", if they accept, become the "first", whereas the "first" can risk becoming the "last". The first message of this parable is inherent in the very fact that the landowner does not tolerate, as it were, unemployment: he wants everyone to be employed in his vineyard. Actually, being called is already the first reward: to be able to work in the Lord's vineyard, to put oneself at his service, to collaborate in his work, is in itself a priceless recompense that repays every effort. Yet only those who love the Lord and his Kingdom understand this: those who instead work only for the pay will never realize the value of this inestimable treasure.

It is St Matthew who recounts this parable, an apostle and an evangelist, whose liturgical feast day we are celebrating on this very day. I like to emphasize that Matthew lived this experience in the first person (cf. Mt 9: 9). Indeed, before Jesus called him, he worked as a tax collector and was therefore seen as a public sinner, excluded from "the Lord's vineyard". But everything changed when Jesus passed by his table, looked at him and said to him: "Follow me". Matthew rose and followed him. [Click this link to read more- Angelus, 21 September 2008, Castel Gandolfo](#)



**Homily of His Eminence Frank Cardinal Leo
Metropolitan Archbishop of Toronto
Stewardship Sunday - 20 September 2026**

My Dear Brothers and Sisters in the Lord,

Praised be Jesus Christ.

Today is Stewardship Sunday which is observed annually across the Archdiocese of Toronto on the third Sunday of September. The parable which our blessed Lord taught, at first glance doesn't appear to be about stewardship at all. It seems to be about a vineyard, odd hiring practices, and unfair wages. But if we listen closely, we discover it is really about how we live and experience what has been entrusted to us.

Notice how the parable unfolds. The landowner goes out again and again: early morning, mid-morning, noon, afternoon, even the eleventh hour. God does not call us once; there are a series of invitations throughout life. Stewardship, then, is listening to these grace-filled invitations and being faithful to the hour we are in.

The trouble begins when the early workers stop living in their present moment. They measure their whole day against someone else's final hour. Comparison pulls them away from their own call and blinds them to the situation of others; namely the late workers. Those who waited in the marketplace until the final hour were not on vacation; they were unwanted, passed over. Anyone who has been unemployed knows the pain of being overlooked and the fear of not having what it takes, not having the basic necessities of life. Imagine their joy and relief when they received the "usual daily wage". The "wage" given is not their pay for an hour's labour—it is mercy and a restoration of dignity and underscores God's generosity and providential care for us.

One great danger of the spiritual life, and indeed our entire walk of faith, is not only that *we fail to welcome and receive what we have been given*—our attention shifts to someone or something else. We can labour in the vineyard for years and still drift into resentment, routine, or quiet calculation. We may be faithful outwardly yet wonder: "Why is my life harder? Why do others have more with less effort?" When those questions take root, stewardship collapses—not because we stop working, but because we stop trusting. Our focus shifts from God's presence and grace to ourselves and the limitations of our heart.

Back to the story, the landowner answers plainly: "Did you not agree with me for the usual daily wage?" In other words: Was what I gave you not enough? Stewardship is not maximizing output or returns; it is about remaining faithful to what God gives now and finding ways to share even more. The early workers received a full day's wage in the vineyard, but by looking elsewhere they turned a gift into a curse.

When we see our work, families, friendships, and daily responsibilities not as places of divine encounters where grace unfolds, but as burdensome obligations to painstakingly endure, we lose sight of God's presence, love and action – not to mention of one another. Fellow labourers become competitors, burdens, or strangers, and we begin imagining that grace is elsewhere—in another hour, another calling, another life.

His Eminence Frank Cardinal Leo, Metropolitan Archbishop of Toronto | 1155 Yonge Street, Toronto, Ontario M4T 1W2



Grace, God's love, presence and action in and around us is located in the present call, in the here and now. This is deeply freeing. Stewardship is not constructing a perfect life of service; it is fidelity to the hour we are living—being present to the One who is ever loving, present and active in my life and surroundings.

When we are present to God, intentionally and loving, generosity follows abundantly. The vineyard is not abstract; it is here—in our parish, our homes, and the quiet responsibilities that fill our days. God places us beside one another with different gifts and burdens. Part of stewardship is receiving our own call and also recognizing, honouring, and making room for the call of another.

Being present to graces offered asks, "What is being asked of me right now?" rather than "How much should I give?". We are moved not by comparison, but compassion; not by obligation, but love. The Master goes out repeatedly to call workers, marking the day with divine initiative. Each hour—early or late—spent in the vineyard is time with him, and no moment is spiritually insignificant as Gerard Manley Hopkins wrote: "The world is charged with the grandeur of God."

To remain. To abide. To accept the hour given without comparison. To trust the Lord who calls us, even when we don't understand. This is the Gospel's quiet invitation today: return to the present moment and receive the concrete reality of your life again—not as something to measure, but as something entrusted. In the end, the wage is not the point. The gift is that we are invited to live, work, rejoice, give thanks, and love in the presence of the Lord and Master— in the end, he himself is the true gift.