

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 | 27th Sunday in Ordinary Time | 04 OCT 2026



Be like a Fruitful vineyard

“Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.”

Matthew 21.43

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

St. Therese of the Child Jesus

Oct. 1st

“Remember that nothing is small in the eyes of God. Do all that you do with love.”



The vineyard of the Lord is the house of Israel. *Psalm 80*

First Reading (Israel 5.1-7)

Let me sing for my beloved my love song concerning his vineyard:

“My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a vine vat in it; he expected it to yield grapes, but it yielded wild grapes.

“And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes?

“And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!”

Second Reading (Philippians 4.6-9)

Brothers and Sisters: Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, brothers and sisters, whatever is true whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and see in me, and the God of peace will be with you.

Gospel according to Matthew 21.33-43

Jesus said to the chief priests and the elders of the people: “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country.

“When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way.

“Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him.

“Now when the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.”

Jesus said to them, “Have you never read in the Scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’?

“Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.” †



COMPENDIUM OF THE CATECHISM OF THE CATHOLIC CHURCH

**I Believe in God the Father
*The Fall***

Cont....

**73. How should we understand the reality of sin?
385-389**

Sin is present in human history. This reality of sin can be understood clearly only in the light of divine revelation and above all in the light of Christ the Savior of all. Where sin abounded, he made grace to abound all the more.

74. What was the fall of the angels? 391-395, 414

This expression indicates that Satan and the other demons, about which Sacred Scripture and the Tradition of the Church speak, were angels, created good by God. They were, however, transformed into evil because with a free and irrevocable choice they rejected God and his Kingdom, thus giving rise to the existence of hell. They try to associate human beings with their revolt against God. However, God has wrought in Christ a sure victory over the Evil One.

75. What was the first human sin? 396-403, 415-417

When tempted by the devil, the first man and woman allowed trust in their Creator to die in their hearts. In their disobedience they wished to become "like God" but without God and not in accordance with God (*Genesis 3:5*). Thus, Adam and Eve immediately lost for themselves and for all their descendants the original grace of holiness and justice.

76. What is original sin? 404, 419

Original sin, in which all human beings are born, is the state of deprivation of original holiness and justice. It is a sin "contracted" by us not "committed"; it is a state of birth and not a personal act. Because of the original unity of all human beings, it is transmitted to the descendants of Adam "not by imitation, but by propagation". This transmission remains a mystery which we cannot fully understand.

**77. What other consequences derive from original sin?
405-409, 418**

In consequence of original sin human nature, without being totally corrupted, is wounded in its natural powers. It is subject to ignorance, to suffering, and to the dominion of death and is inclined toward sin. This inclination is called *concupiscence*.

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

MASS INTENTIONS

Oct 03, 5:15PM **Vigil Mass** + Efren Raymundo
Oct 04, **SUNDAY** 9:00 AM + The Parishioners
12:15 PM + Bonifacio & Marciana Moreto
5:30 PM Intentions of St. Anthony Group
Oct 05, Mon, 7:00PM + Leonidas Arvanitidis

Oct 06, Tues, 9:00AM Thanksgiving Bday Zachary Dangué
Healing of June Luks Family Tree
Oct 07, Wed, 7:00PM + Efil Adlie Fernandes

Oct 08, Thu, 9:00AM Thanksgiving B-day Jasper Ryder G.
Intentions of the Seniors Group
Oct 09, Fri, 7:00PM + Paulina Marquez
Thanksgiving of Imelda Macaraig
Oct 10, Sat, 9:00AM Thanksgiving of Lamorena Family

7-day Vigil Lamp– October 03-09, 2026

Sanctuary-For Good Health of Teresita Porte
Virgin Mary- Healing of Mary Ylagan

WORDS OF THE WEEK

"KINGDOM OF GOD"

Kingdom of God (in Matthew, generally, **KINGDOM OF HEAVEN**). - In this expression the innermost teaching of the Old Testament is summed up, but it should be noted that the word kingdom means ruling as well; thus, it signifies not so much the actual kingdom as the sway of the king- cf. the Chaldaic Hebrew: MLKVCH Dan., iv, 28-29. To read more click this link: [Kingdom of God | Catholic Answers Encyclopedia](#)
Church Father, Origen (1) wrote. "Those who pray for the coming of the Kingdom of God pray without any doubt for the Kingdom of God that they contain in themselves, and they pray that this kingdom might bear fruit and attain its fullness." [What is the Kingdom of God? | Catholic](#)

Pope's Prayer Intention–OCTOBER 2026– For Mental Health Ministry
For the establishment of mental-health ministries throughout the Church to overcome stigma and discrimination

Our Patron Saint...



"This is the rosary of Mary, considered in its various elements, which are linked together in vocal prayer and woven into it as in a delicate and rich embroidery, full of spiritual warmth & beauty." John XXIII

St. Therese of the Child Jesus Oct 1st

Marie-Francoise Therese martin was born in Normandy, France, in 1873, ninth and youngest child of Louis Martin and Azelie-Marie Guerin; only five daughters survived to adulthood. Their mother died when Therese was only five years old and the family moved to Lisieux, where she was raised by her father, her sisters and an aunt. Three of her sisters became Carmelite nuns and the fourth joined the Visitandines.

Therese entered the Carmel of Lisieux when she was 15 Her motto was a phrase from the great Carmelite mystic, John of the Cross: "Love is repaid by love alone." Therese held special devotions to the heart of Jesus and to the spiritual Motherhood of Mary. Tuberculosis limited Therese's activities. She pioneered the ideal of the 'little way': fidelity in the small things, trust and complete self-surrendered to God.

Therese had a gift for writing, and the prioress, her sister Pauline, directed her to write first about her childhood, then about her life in the convent. These were combined into The Story of a Soul, a modern spiritual autobiography.

Known popularly as The Little Flower, Therese died on September 30, 1897. Though Therese's life spanned only 24 years, her faith and simplicity were remarkable. She was canonized in 1925 and made Doctor of the Church in 1997. She is a patron of missions. *(Living with Christ Oct 2026 ed.)*

IN THE NEWS !!!



A rosary in the Vatican for 'peace for all the children in the world'

To read more, click this link >>> [A rosary in the Vatican for 'peace for all the children in the world' - Vatican News](#)



CARDINAL LEO'S LETTER TO THE FAITHFUL ON NATIONAL DAY FOR TRUTH & RECONCILIATION AND INDIGENOUS RECONCILIATION FUND

TWO MEN ORDAINED TO THE TRANSITIONAL DIACONATE
Wednesday, September 30, 2026



ARCHDIOCESE HONOURS SAINT MICHAEL AWARD RECIPIENTS

Wednesday, September 30, 2026

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

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

MARK YOUR CALENDAR

OCT 11th at the 12:00 nn 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!!!

- ✠ **First meeting of FHC Candidates & Parents on October 17th at 11am;**
- ✠ **Registration for Confirmation will end on October 23rd;**
- ✠ **Novena in preparation for the feast day of St. John XXIII on October 11th is on going. Join us, it is recited 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

362. Is there any difference between the sacrifice of the cross and the Sacrifice of the Mass? *Continuation.....*

(b) On the cross Christ suffered and died; in the Mass He can no longer suffer or die. On the cross He paid the price of our redemption; in the Mass He applies to us the merits of His Sacrifice on the cross.

(c) There are various kinds of Masses: first, a Solemn Mass, which is celebrated by a priest who is immediately assisted by a deacon and a sub-deacon; second, a High Mass, in which the celebrating priest sings certain parts of the Mass; third, a Low Mass, in which the priest reads all the parts of the Mass; fourth, a Pontifical Mass, which is celebrated by a bishop and by certain other prelates.

Any of these kinds of Masses can be a Requiem Mass, which is one offered for the dead. In a Requiem Mass the celebrating priest wears black vestments and reads or chants special prayers for the dead.

(d) Some prayers make up the "Ordinary" of the Mass and are practically always the same; others make up the "Proper" of the Mass and differ according to the seasons and the feasts of the ecclesiastical calendar.

(e) Ordinarily Mass must be offered on an altar stone consecrated by a bishop or by his delegate.

(f) The priest wears the following vestments during Mass:

An alb, a long white linen garment covering the body; an amice, a white linen cloth placed over the shoulders and about the neck (as needed);

A cincture, a cord tied about the waist (as needed); the stole, a long narrow band of cloth worn over the shoulders; and

The chasuble, an outer garment covering the greater part of the body.

These vestments have an ancient origin, and most of them resemble the garments worn by the apostles.

To be continued.....

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

Pope Francis

St. Peter's Square

Friday, 21 March 2014

Dear Brothers and Sisters,

In today's Gospel passage (cf. Mt 21:33-43) Jesus, foreseeing his passion and death, tells the parable of the murderous vintners, to admonish the chief priests and elders of the people who are about to take the wrong path. Indeed, they have bad intentions towards him and are seeking a way to eliminate him.

The allegorical story describes a landowner who, after having taken great care of his vineyard (cf. v. 33), had to depart and leave it in the hands of farmers. Then, at harvest time, he sends some servants to collect the fruit; but the tenants welcome the servants with a beating, and some even kill them. The householder sends other servants, more numerous, but they receive the same treatment (cf. vv. 34-36). The peak is reached when the landowner decides to send his son: the vine growers have no respect for him; on the contrary, they think that by eliminating him they can take over the vineyard, and so they kill him too (cf. vv. 37-39).

The image of the vineyard is clear: it represents the people whom the Lord has chosen and formed with such care; the servants sent by the landowner are the prophets, sent by God, while the son represents Jesus. And just as the prophets were rejected, so too Christ was rejected and killed.

At the end of the story, Jesus asks the leaders of the people: "When the owner of the vineyard comes, what will he do to those tenants?" (v. 40). And, caught up in the logic of the narrative, they deliver their own sentence: the householder, they say, will severely punish those wicked people and "let out the vineyard to other tenants who will give him the fruits in their seasons" (v. 41).

With this very harsh parable, Jesus confronts his interlocutors with their responsibility, and he does so with extreme clarity. [Click this link to read more- Angelus, 4 October 2020](#)