

HOLY CHILD PARISH

Box 369
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250-494-3110
holychildparish@shaw.ca
www.holychildchurch.com



February 13, 2022
6th Sunday in Ordinary Time

MASS SCHEDULE

TUESDAY TO FRIDAY – 9 am
SATURDAY – 6 pm
SUNDAY – 9 am & 10.30 am



Sunday 10.30 am Mass livestreamed at
<https://www.twitch.tv/holychildchurch>
Sunday 10.30 am Mass can be listened to on
91.9FM and communion will be available in the
parking lot.

Sacrament of Reconciliation: Fridays after 9 am
Mass or by appointment

Adoration: Every Friday, 9.30 am – 3.00 pm
(There is a sign-up sheet in the foyer for Adoration)

MASS INTENTION



FEBRUARY, 2022

**SUN 13 (9am) (R) DAVID NOWOSELSKI, CLAIRE &
ALBERT PERREAULT**
TUE 15 (R) RALPH GERWING
WED 16 (I) BILL MACINTYRE
THU 17 (R) MACINTYRES & CAMERONS
FRI 18 (R) BETTY WATSON
SAT 19 (R) EUGENE HOGUE

SUNDAY COLLECTIONS

For the last two weeks:
January 30 - \$1,205 & February 6 - \$1,945
Thank you for your support!

SYNODAL JOURNEY 2022

Please Come!

**Sunday, February 13, 2022 at 1
pm**

**Everyone is invited to gather
together for the Synodal Journey
in our parish.**

Please read about this Synodal path posted in the
bulletin especially the guide questions that would
help us discern our journey.

There are printed copies of invitational letter for
you to give whoever you want to invite together
with the Synodal information.

**THANK YOU FOR YOUR
PRESENCE!!**

REMINDER:

**FOR ALL THOSE
PARISHIONERS INVOLVED IN
DIFFERENT PARISH
MINISTRIES, PLEASE READ
THE LITURGICAL GUIDELINE
SENT TO YOU. IF YOU DID
NOT RECEIVE IT OR IF YOU
WANT A HARD COPY OF IT,
PLEASE CALL THE OFFICE.**

THANK YOU!

PRAYER LIST

LORD HEAR OUR PRAYERS FOR OUR BROTHERS AND SISTERS...

George & Margaret Szucs, Christine Delaurier, Vivian Dolezsar, Eugene Chorneyko, Rosa Santos, Kathryn Simpson, Toran Younge, Anne Arthur, Nick Deuling, Olivia Whitfield-Carson, Sandy Jaser, Malinowski Family, Carrie Malinowski, Jennifer Knoll, Reid & Anne Watson, Paul & Dianne Pasqualetto, Kian Hooshmand-Hall, Dawna Werbeski, Pat Thomas, Sheila Dafluyen, Betty & Jack Jolie, Chrissy Kozier, Richard Roess, Cecilia Roess, Jack Rowland, Jo-Ann Rowland, Jody Richter, Geraldine Koropchuk, Bill & Anna Appel, Dina Tremblay, Rachel Donegan, Jenny Pilkington, Sophie Graydon, Renee Tameling, Gail Brice, Patricia Horan, Nancy Brooks, Mirjana Komljenovic, Todd Brice, Mason Webb, Bob Butler, Manuela Ungureanu, Belinda D'Souza, Wills Hodgkinson, Denise McDonald (daughter of M. Harrington), Maggie Johnston, Aspen Alfred, Bishop Christopher Budd, Helen Schaeffer, Mary Riggs, Connie Weaver & family, Paul & Joyce Richter, Annette Lefebvre, Hector Cartier, Peter Deuling, Fr. Salomon, Bill Bolger, Thiele family, Eileen McAteer, Sheila & Jim Jahnke & family.



PRAYER FOR HEALING

Father, thank you for loving us and calling us out of darkness. There are those of us in need of your healing virtue today, by His Stripes we were healed. Father, we bind up all sickness and disease, and loose your healing virtue unto your children. For those going into surgery, we loose guidance to the hands of the surgeons. Touch all the sick and shut ins today and restore health to their bodies. In Jesus' precious name,

Amen!

DAILY MASS READINGS (February 13-19)

SIXTH SUNDAY IN ORDINARY TIME

First Reading: [Jeremiah 17](#): 5-8

Second Reading: [First Corinthians 15](#): 12, 16-20

Gospel: [Luke 6](#): 17, 20-26

MONDAY – ST. CYRIL AND ST. METHIDIUS (M)

First Reading: [James 1](#): 1-11

Gospel: [Mark 8](#): 11-13

TUESDAY

First Reading: [James 1](#): 12-18

Gospel: [Mark 8](#): 14-21

WEDNESDAY

First Reading: [James 1](#): 19-27

Gospel: [Mark 8](#): 22-26

THURSDAY

First Reading: [James 2](#): 1-9

Gospel: [Mark 8](#): 27-33

FRIDAY

First Reading: [James 2](#): 14-24, 26

Gospel: [Mark 8](#): 34 – 9: 1

SATURDAY

First Reading: [James 3](#): 1-10

Gospel: [Mark 9](#): 2-13

REMINDER: HEALTH ORDERS FOR WORSHIP SERVICES

The Office of the Bishop has drawn our attention to the following:

1. Masks are mandatory for worship services. It is important for masks to be worn properly to be effective. They must cover one's nose and mouth. If a person cannot wear a mask for 1 hour, it might be better to attend Mass virtually or in their vehicle through FM broadcast.
2. Our capacity limit for worship services has been reduced to 50% of seated capacity.

All previous preventative measures remain in place re: hand sanitizing, social distancing, etc.

GRIEF TO GRACE:

Grief to Grace Retreat (Healing the wounds of abuse) May 25-29, 2022.

For more information visit our website griegtograce.org or call Pam @ 250-255-7223.

Rachel's Corner

"I was not the one to acknowledge my five children on this retreat... It was the other way around! THEY acknowledged ME! I have been recognized, forgiven, and loved by my five children. I have 8 children! Five of them with Our Lord!"

- Testimonial

It can bring you so much peace to know more about where your children are.

Come on a Rachel's Vineyard Retreat™ with us and allow that reality to become an important step in your healing.

info@rachelsvineyardkelowna.com

www.rachelsvineyardkelowna.com

f Rachel's Vineyard Kelowna
250-762-2273

REGISTRATION IN OUR PARISH



If you are new to our parish or have not yet registered, registration forms can be found on the welcome board in the foyer. Please complete the form and place it in the collection basket or return it to the Parish Office.

Do you need to update your contact information?

New phone number, e-mail or postal address?

Please contact the Parish Office.

Update

PARISH CONTACT LIST

PASTOR: Fr. Ruben B. Buela

Rectory Tel: 250-494-2266

PARISH OFFICE:

Tel: 250-494-3110

Email: holychildparish@shaw.ca

Office Hours: Tuesday to Friday, 9.30 am to 1.00 pm

Parish Secretary: Claire Nowen

PARISH CONTACT LIST

Position	Name	Telephone
Council Chair	Bernadine J.	250-494-7972
Finance Council Chair	Scott A.	250-809-8722
Sacristans	Roy M.	1-778-740-0508
Music Ministry	Imelda K.	250-494-5921
Eucharistic Ministers	Bernadine J.	250-494-7972
Lectors/Commentators	Neil M.	250-494-8418
Catechism	Shirley M.	250-494-8418
Safe Environment Rep.		
Youth Coordinator		
Development & Peace	John M.	250-494-9590
Sick/Homebound Services	Terri W.	250-809-1734
Greeters	Anne-Marie R.	250-494-9220
Holy Cross School Office		250-492-4480
Knights of Columbus	Roy E.	250-494-8808
Catholic Women's League	Sandra S.	778-516-0211
Ministerial Singers	Terri W.	250-809-1734

JOB POSTINGS from the Diocese of Kamloops

Finance Officer/Business Manager

Superintendent of Schools

Please click the link below to find out more.

<https://www.rcdk.org/employment-opportunities>

WAYS IN WHICH YOU CAN SUPPORT THE WORK OF OUR PARISH:

1. **Sunday Envelopes:** A set of offering envelopes can be assigned to you & pickup arranged.
2. **SAG/Pre-Authorized Giving/ Direct Deposit:** This method of supporting the church is convenient & practical. The form is available on the welcome board in the foyer.
3. **E-transfer Donations:** Alternately donations can be made by e-transfer. Log in to your bank account and e-transfer your donation to: etransfer.HCPS@nelsondiocese.org Please indicate in the message box of the e-transfer to which fund the donation is intended. For example: Sunday Offering, Special Church Care, etc.
4. **Mail:** Please mail your donation to the parish address at the top of the bulletin.

God bless your generous hearts!





Dear Parishioners,

Greetings and Peace!

Pope Francis invites the entire Church to reflect on a theme that is decisive for its life and mission: “It is precisely this path of Synodality which God expects of the Church of the third millennium.” This journey, which follows in the wake of the Church’s “renewal” proposed by the Second Vatican Council, is both a gift and a task: by journeying together and reflecting together on the journey that has been made, the Church will be able to learn through Her experience which processes can help Her to live communion, to achieve participation, to open Herself to mission.

In view of this, may I invite you to please read and discern what this Synodality is all about. Sometime this February, we will gather together to listen and to share with one another about this synodal journey. You may want to begin forming small groups (perhaps four to six people) to meet and share on the Synod theme and supporting questions. Group responses will be collated with other deanery and diocesan parishes, and then the Canadian Conference of Catholic Bishops will all gather in preparation for the General Synod Assembly late next year (2023) in October. We will discuss the details of the Synodal process during our gathering.

“Enlightened by the Word of God and united in prayer, we will be able to discern the processes to seek God’s will and pursue the pathways to which God calls us – towards deeper communion, fuller participation, and greater openness to fulfilling our mission in the world (Vademecum).”

Thank you so much. May God bless us all in this common journey. Looking forward to meeting together, listening with one another, and sharing with one another.

Sincerely in Christ,

FR. RUBEN BUELA
Pastor

SYNODAL JOURNEY IN THE LOCAL CHURCH FOR A SYNODAL CHURCH: COMMUNION, PARTICIPATION AND MISSION



Prayer for the Synod: Adsumus Sancte Spiritus

We stand before You, Holy Spirit,
as we gather together in Your name.
With You alone to guide us,
make Yourself at home in our hearts;
Teach us the way we must go
and how we are to pursue it.
We are weak and sinful;
do not let us promote disorder.
Do not let ignorance lead us down the wrong path
nor partiality influence our actions.
Let us find in You our unity
so that we may journey together to eternal life
and not stray from the way of truth
and what is right.
All this we ask of You,
who are at work in every place and time,
in the communion of the Father and the Son,
forever and ever.
Amen.

INTRODUCTION:

The Church continues to look for ways on how to be effective in her mission in the world in this present age. For this reason, a Synod was thought to be a way in responding to the call of the present age. By convening the Synod, Pope Francis invites the entire Church to reflect on a theme that is decisive for its life and mission (Vademicum 1.2). Enlightened by the Word of God and united in prayer, we will be able to discern the processes to seek God's will and pursue the pathways to which God call us - towards deeper communion, fuller participation, and greater openness to fulfilling our mission in the world (V 1.2).

In the past, the Church Synods dealt with different themes like New Evangelization, Family, Youth, and the Amazon. Now, the theme for this Synod is Synodality itself.

Synodality denotes the particular style that qualifies the life and mission of the Church, expressing her nature as the People of God journeying together and gathering in assembly, summoned by the Lord Jesus in the power of the Holy Spirit to proclaim the Gospel. Synodality ought to express in the Church's ordinary way of living and working (V 1.2).

AIM OF THIS SYNOD:

The objective of this Synod is to provide an opportunity for the entire people of God to discern together how to move forward on the path towards being a more synodal Church in the long-term.

Further, the purpose of this Synod is not to produce more documents but to inspire people to dream about the Church we are called to be. to make people's hopes flourish, to stimulate trust, to bind up wounds, to weave new and deeper relationships, to learn from one another, to build bridges. to enlighten minds, warm hearts, and restore strength to our hands for our common mission (V1.3).

THE THEME:

FOR A SYNODAL CHURCH; COMMUNION, PARTICIPATION, AND MISSION

COMMUNION: Gathering of God's people as diverse peoples of one faith, through the covenant that God offers to his people. The communion we share finds its deepest roots in the love and unity of the Trinity. Christ reconciles us to the Father and unites us with each other in the Holy Spirit. Together, we are inspired by listening to the Word of God, through the living tradition of the Church, and grounded in the *sensus fidei* that we share.

PARTICIPATION: A call for the involvement of all who belong to the People of God - laity, consecrated and ordained - to engage in the exercise of deep and respectful listening to one another. This listening creates space for us to hear the Holy Spirit together and guides our aspirations for the Church of the Third Millennium. All the faithful are qualified and are called to serve one another through the gifts they have received from the Holy Spirit. The whole community is called to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will.

MISSION: The Church exists to evangelize. Our mission is to witness to the love of God in the midst of the whole human family. This synodal process has a deeply missionary dimension to it. It is intended to enable the Church to better witness to the Gospel especially with those who live on the spiritual, social, economic, political, geographical, and existential peripheries of our world. In this way, Synodality is a path by which the Church can more fruitfully fulfill her mission of evangelization in the world as a leaven at the service of the coming of God's kingdom.

WHO CAN PARTICIPATE:

The objective of this diocesan phase is to consult the People of God so that the Synodal Process is carried out through listening to all the baptized. By convoking this Synod, Pope Francis is inviting all the baptized to participate in this Synodal Process that begins at the diocesan level. Dioceses are called to keep in mind that the main subjects of this synodal experience are all the baptized. Special care should be taken to involve those persons who may risk being excluded: women, the handicapped, refugees, migrants, the elderly, people who live in poverty, Catholics who rarely or never practice their faith, etc. Creative means should also be found in order to involve children and youth. At the same time, in order to participate fully in the act of discerning, it is important for the baptized to hear the voices of other people in their local context, including people who have left the practice of the faith, people of other faith traditions, people of no religious belief, etc.

SYNODAL PROCES: LISTENING, DISCERNMENT, AND PARTICIPATION

The Synodal Process is first and foremost a spiritual process. It is not a mechanical data-gathering exercise or a series of meetings and debates. Synodal listening is oriented towards discernment. Synodal listening is oriented towards discernment. It requires us to learn and exercise the art of personal and communal discernment. We listen to each other, to our faith tradition, and to the signs of the times in order to discern what God is saying to all of us. Discernment is a grace from God, but it requires our human involvement in simple ways: praying, reflecting, paying attention to one's inner disposition, listening and talking to one another in an authentic, meaningful, and welcoming way. Discernment involves reflection and engages both the heart and head in making decisions in our concrete lives to seek and find the will of God. If listening is the method of the Synodal Process, and discerning is the aim, then participation is the path. Fostering participation leads us out of ourselves to involve others who hold different views than we do. Listening to those who have the same views as we do bear no fruit. Dialogue involves coming together across diverse opinions.

ATTITUDES FOR PARTICIPATING IN THE SYNODAL PROCESS:

- Being synodal requires time for sharing: We are invited to speak with authentic courage and honesty (parrhesia) in order to integrate freedom, truth, and charity. Everyone can grow in understanding through dialogue.
- Humility in listening must correspond to courage in speaking: Everyone has the right to be heard, just as everyone has the right to speak. It is not about engaging in a debate to convince others. Rather, it is welcoming what others say as a way by which the Holy Spirit can speak for the good of all (1 Corinthians 12:7).
- Dialogue leads us to newness: We must be willing to change our opinions based on what we have heard from others.
- Openness to conversion and change: We can often be resistant to what the Holy Spirit is trying to inspire us to undertake. We are called to abandon attitudes of complacency and comfort that lead us to make decisions purely on the basis of how things have been done in the past.
- Synods are an ecclesial exercise in discernment: Discernment is based on the conviction that God is at work in the world and we are called to listen to what the Spirit suggests to us.
- We are signs of a Church that listens and journeys: By listening, the Church follows the example of God himself, who listens to the cry of his people. The Synodal Process provides us with the opportunity to open ourselves to listen in an authentic way, without resorting to ready-made answers or pre-formulated judgments.
- Leave behind prejudices and stereotypes: We can be weighed down by our weaknesses and sinfulness. The first step towards listening is freeing our minds and hearts from prejudices and stereotypes that lead us on the wrong path, towards ignorance and division.
- Overcome the scourge of clericalism: The Church is the Body of Christ filled with different charisms in which each member has a unique role to play. We are all interdependent on one another and we all share an equal dignity amidst the holy People of God. In the image of Christ, true power is service. Everyone listens to one other out of love, in a spirit of communion and our common mission.
- Cure the virus of self-sufficiency: We are all in the same boat. Together we form the Body of Christ. Setting aside the mirage of self-sufficiency, we are able to learn from each other, journey together, and be at the service

of one another. We can build bridges beyond the walls that sometimes threaten to separate us – age, gender, wealth, ability, education, etc.

- Overcoming ideologies: We must avoid the risk of giving greater importance to ideas than to the reality of the life of faith that people live in a concrete way.
- Give rise to hope: Doing what is right and true does not seek to attract attention or make headlines, but rather aims at being faithful to God and serving His People. We are called to be beacons of hope, not prophets of doom.
- Synods are a time to dream and “spend time with the future”: We are encouraged to create a local process that inspires people, with no one excluded to create a vision of the future filled with the joy of the Gospel.

SUPPORTING QUESTIONS:

This Synod poses the following fundamental question: A synodal Church, in announcing the Gospel, “journeys together.” How is this “journeying together” happening today in your local Church? What steps does the Spirit invite us to take in order to grow in our “journeying together”? (PD, 26)

To help people explore this fundamental question more fully, the following themes highlight significant aspects of “lived synodality” (PD, 30).

In responding to these questions, it is helpful to remember that “journeying together” occurs in two deeply interconnected ways. First, we journey together with one another as the People of God. Next, we journey together as the People of God with the entire human family. These two perspectives enrich one another and are helpful for our common discernment towards deeper communion and more fruitful mission.

In responding to this question, we are invited to:

- Recall our experiences: What experiences of our local Church does this question call to mind?
- Re-read these experiences in greater depth: What joys did they bring? What difficulties and obstacles have they encountered? What wounds did they reveal? What insights have they elicited?
- Gather the fruits to share: Where in these experiences does the voice of the Holy Spirit resound? What is the Spirit asking of us? What are the points to be confirmed, the prospects for change, the steps to be taken? Where do we register a consensus? What paths are opening up for our local Church?

The questions accompanying each of the following ten themes can be used as a starting point or helpful guideline. Your conversation and dialogue do not need to be limited to the following questions:

1. COMPANIONS ON THE JOURNEY

In the Church and in society we are side by side on the same road. In our local Church, who are those who “walk together”? Who are those who seem further apart? How are we called to grow as companions? What groups or individuals are left on the margins?

2. LISTENING

Listening is the first step, but it requires an open mind and heart, without prejudice. How is God speaking to us through voices we sometimes ignore? How are the laity listened to, especially women and young people? What facilitates or inhibits our listening? How well do we listen to those on the peripheries? How is the contribution of consecrated men and women integrated? What are some limitations in our ability to listen, especially to those who have different views than our own? What space is there for the voice of minorities, especially people who experience poverty, marginalization, or social exclusion?

3. SPEAKING OUT

All are invited to speak with courage and parrhesia, that is, in freedom, truth, and charity. What enables or hinders speaking up courageously, candidly, and responsibly in our local Church and in society? When and how do we manage to say what is important to us? How does the relationship with the local media work (not only Catholic media)? Who speaks on behalf of the Christian community, and how are they chosen?

4. CELEBRATION

“Walking together” is only possible if it is based on communal listening to the Word and the celebration of the Eucharist. How do prayer and liturgical celebrations actually inspire and guide our common life and mission in our community? How do they inspire the most important decisions? How do we promote the active participation of all the faithful in the liturgy? What space is given to participating in the ministries of lector and acolyte?

5. SHARING RESPONSIBILITY FOR OUR COMMON MISSION

Synodality is at the service of the mission of the Church, in which all members are called to participate. Since we are all missionary disciples, how is every baptised person called to participate in the mission of the Church? What hinders the baptised from being active in mission? What areas of mission are we neglecting? How does the community support its members who serve society in various ways (social and political involvement, scientific research, education, promoting social justice, protecting human rights, caring for the environment, etc.)? How does the Church help these members to live out their service to society in a missionary way? How is discernment about missionary choices made and by whom?

6. DIALOGUE IN CHURCH AND SOCIETY

Dialogue requires perseverance and patience, but it also enables mutual understanding. To what extent do diverse peoples in our community come together for dialogue? What are the places and means of dialogue within our local Church? How do we promote collaboration with neighbouring dioceses, religious communities in the area, lay associations and movements, etc.? How are divergences of vision, or conflicts and difficulties addressed? What particular issues in the Church and society do we need to pay more attention to? What experiences of dialogue and collaboration do we have with believers of other religions and with those who have no religious affiliation? How does the Church dialogue with and learn from other sectors of society: the spheres of politics, economics, culture, civil society, and people who live in poverty?

7. ECUMENISM

The dialogue between Christians of different confessions, united by one baptism, has a special place in the synodal journey. What relationships does our Church community have with members of other Christian traditions and denominations? What do we share and how do we journey together? What fruits have we drawn from walking together? What are the difficulties? How can we take the next step in walking forward with each other?

8. AUTHORITY AND PARTICIPATION

A synodal church is a participatory and co-responsible Church. How does our Church community identify the goals to be pursued, the way to reach them, and the steps to be taken? How is authority or governance exercised within our local Church? How are teamwork and co-responsibility put into practice? How are evaluations conducted and by whom? How are lay ministries and the responsibility of lay people promoted? Have we had fruitful experiences of synodality on a local level? How do synodal bodies function at the level of the local Church (Pastoral Councils in parishes and dioceses, Presbyteral Council, etc.)? How can we foster a more synodal approach in our participation and leadership?

9. DISCERNING AND DECIDING

In a synodal style we make decisions through discernment of what the Holy Spirit is saying through our whole community. What methods and processes do we use in decision-making? How can they be improved? How do we promote participation in decision-making within hierarchical structures? Do our decision-making methods help us to listen to the whole People of God? What is the relationship between consultation and decision-making, and how do we put these into practice? What tools and procedures do we use to promote transparency and accountability? How can we grow in communal spiritual discernment?

10. FORMING OURSELVES IN SYNODALITY

Synodality entails receptivity to change, formation, and on-going learning. How does our church community form people to be more capable of “walking together,” listening to one another, participating in mission, and engaging in dialogue? What formation is offered to foster discernment and the exercise of authority in a synodal way?