

Sunday Bulletin

St. John Vianney Church

OUR MISSION

As followers of Jesus Christ, and as full members of the Roman Catholic Church, we, the Parish Community of St. John Vianney, joyfully proclaim our Saviour risen. Through prayer and sacramental celebration of life in Jesus, we join as co-creators in his mission of justice and peace, through the power of the Holy Spirit for the glory of God.

OUR PARISH TEAM

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OFFICE HOURS

Monday - Friday 9:00am - 4:00pm

Closed from 12:00pm - 1:00pm for lunch

13 Baldwin Lane, Barrie, ON, L4N 2W1



CELEBRATION OF THE EUCHARIST

Tuesday - Friday @ 9:30am

Saturday @ 5:00pm

Sunday @ 9:30am & 11:30am



CELEBRATION OF RECONCILIATION

Saturday @ 4:00pm - 4:45pm

Sunday @ 10:45am - 11:15am



CONTACT US

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***Emergency due to death or serious illness, press 9.

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Born, Shaped and Filled with the Holy Spirit

A family driving a large camper pulled up in front of the Church just as the pastor started toward home. Desiring to be friendly, the pastor introduced himself and expressed his admiration for the camper. The man of the family told him rather proudly: "This camper sleeps eight people." Then he asked: "What is the capacity of your Church, Pastor?" The beleaguered pastor replied rather glumly, "Oh, it sleeps about Two Hundred." It is embarrassing sometimes how little the modern-day Churches resemble the Church that first Pentecost: the sound of a wind-storm, tongues of fire, disciples speaking in different languages, thousands being added to the Church and lots of excitement – excitement everywhere!

All three readings highlight different aspects of the Church: how it all began; how the Holy Spirit works here and now; and what demands are placed upon us. Historically, the Church begins in the collective outburst of pentecostalist enthusiasm recalled in the Acts of the Apostles, with the disciples overwhelmed by what sounded like a gale force wind, releasing them into strange tongues, so ecstatically that the bystanders assumed they were drunk. They weren't, it was all happening too early in the day, as Simon Peter notes, perhaps with a touch of humor.

It bewildered the crowd: "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language, telling in our own tongues the mighty works of God?" — The descent of the Holy Spirit, and thus the creation of the Church, occurred in this eruption of mutually unintelligible languages, in which nevertheless the mighty works of God were praised and proclaimed accessibly to all and sundry.

The presence of the Holy Spirit in the Church was, however, not so intoxicatingly wild and totally out of control, as this scene might suggest. Rather, as in our second reading, dating early in church history, we find St Paul describing — or perhaps only prescribing — a considerable degree of order and stability: every disciple has his or her own gift, ministry, way of working: "To each is given the manifestation of the Spirit for the common good". The community, pervaded by the Holy Spirit, already displays a certain shape, common aims and shared responsibilities. Moreover, Paul wants us to understand, no individual can proclaim "Jesus is Lord" except by the Holy Spirit. To see Jesus as Lord we have to see him with the eyes of faith, we have to be inspired by the Holy Spirit. That is how the Holy Spirit creates the Church and individuals as Christians.

And then what? What does it mean to say Jesus is Lord? "Receive the Holy Spirit", the risen Lord tells the disciples, in the scene described by St John: "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." In the Catholic tradition that solemn promise has often been limited to a ministry in the Church with the authority to absolve repentant sinners or otherwise. That may seem awesome enough. It looks more likely, however, that the disciples on whom this mandate was first imposed, with the gift of the Holy Spirit, stand for all Christians in every generation, sent as Christ was sent into the world by the Father, on a mission then that is charged with the fearful responsibility of exposing and resisting evil in the world, as well as with the power to heal.

Pentecost, then, is the day when we commemorate the spectacular eruption in which the Church came to birth; secondly, it is the day when we remember the countless ways in which the Holy Spirit shapes the Church and ourselves as individuals, and finally it is the day when once again we are reminded that, having received the Holy Spirit, we are required and enabled, in whatever circumstances we find ourselves, to take a stand for good and against evil.

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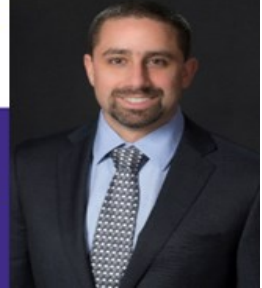
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