

# January 15, 2017 The Second Sunday in Ordinary Time

## MASS INTENTIONS

### Saturday, January 14

5:00 p.m. Parishioners of St. Theodore Church

### Sunday, January 15

8:00 a.m. +Ludwik Tomiczek

By Stanley and Dorothy Wantrobski

10:30 a.m. In Thanksgiving of Jesus, Mary & Joseph

By Angela Gross

### Monday, January 16

8:45 a.m. In Thanksgiving of Saint Padre Pio

By Angela Gross

### Tuesday, January 17 Saint Anthony

8:45 a.m. +Joseph Magyar

By Bernadette and Andy Ryan

### Wednesday, January 18

8:45 a.m. +Marion Walsh

By Bill and Mary Supple

### Thursday, January 19 NO MASS

### Friday, January 20 Sts. Fabian and Sebastian

8:45 a.m. Parishioners of St. Theodore Church

### Saturday, January 21

5:00 p.m. +George and Louise Wyker and

Catherine Gacek

By The Wyker Family

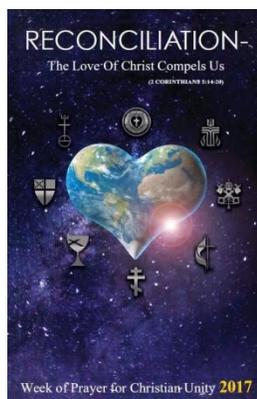
### Sunday, January 22

8:00 a.m. +Francis Kane

By Susan Reynolds

10:30 a.m. +Kate Kessler

By Brian and Gerry Moss



Each year, the Franciscan Friars of the Atonement organize and help promote the annual Week of Prayer for Christian Unity. Together, Christian communities around the world use the Week of Prayer for Christian Unity to share ideas for ecumenical education and celebration. From January 18-25 in 1908, Servant of God Fr. Paul Wattson, SA, and Mother Lurana White, SA, co-founders of the Society of the Atonement at Graymoor, celebrated the first Church Unity Octave. This eight-day period of prayers and seminars focused on the cause of Christian unity. In the late 1960s, the Octave was joined with other prayer movements to form what is now observed worldwide as the Week of Prayer for Christian Unity. Rev. Thomas Orians, SA, Associate Director of the Graymoor Ecumenical & Interreligious Institute (GEII) said, “The year 2017 is the occasion of the

500th anniversary year of the beginnings of the Reformation. The theme “**Reconciliation – The Love of Christ Compels Us**” (2 Corinthians 5:14-20) has been selected in consideration of this anniversary. The materials for the 2017 Week of Prayer for Christian Unity has two accents: reflection upon the main concerns of the churches marked by Martin Luther’s Reformation and recognition of the pain caused by the subsequent deep divisions that afflicted the unity of the Church. In selecting this theme, it is viewed as an opportunity to take steps toward reconciliation.”

“The theme for the Week of Prayer for Christian Unity 2017 finds its scriptural context in 2 Corinthians. 5:14,” said Rev. Orians. “This year’s theme finds its origins in Pope Francis’ 2013 Apostolic Exhortation *Evangelii Gaudium* (The Joy of the Gospel); in Paragraph 9, Pope Francis used the quote: “The Love of Christ Compels Us.”

For 2017, it should be noted that this biblical text emphasizes that reconciliation is a gift from God, intended for the entire creation. “God was reconciling the world (kosmos) to God’s self in Christ, not counting people’s sins against them. And He has committed to us the message of reconciliation” (v.19). As a result of God’s action, those who have been reconciled in Christ are called in turn to proclaim this reconciliation in word and deed: “The love of Christ compels us.”

The traditional period in the northern hemisphere for the Week of Prayer for Christian Unity is January 18-25. Those dates were proposed in 1908 by Servant of God Fr. Paul Wattson, SA, Founder of the Society of the Atonement, to cover the original days of the feasts of the Chair of St. Peter (January 18) and the Conversion of St. Paul (January 25), and therefore have a symbolic significance. In 1966, the Faith and Order Commission of the World Council of Churches and the Vatican Secretariat (now Council) for Promoting Christian Unity began collaborating as a common international text for worldwide usage. Since 1968, these international texts, which are based on themes proposed by ecumenical groups around the world, have been developed, adapted and published for use in the United States by GEII.

The Franciscan Friars of the Atonement, a Catholic order of brothers and priests, was founded in 1898 by Servant of God Father Paul of Graymoor in Garrison, New York. Since that time, the Friars have worked for reconciliation and healing through “at-one-ment” — the unity of men and women with God and with one another — so that the prayer of Jesus “that they

all may be one” might be fulfilled. Through their mission and ministries they serve people of every race, religion, and walk of life. Their social ministries help the poor, the needy, and the homeless; people living with HIV; frail and elderly in hospitals and hospices; those in prison; and people seeking recovery from alcoholism and chemical addictions. They are part of the international movement to heal divisions within Christianity and among all faiths through their ecumenical outreach and research Graymoor Ecumenical & Interreligious Institute (GEII), in New York City, Centro Pro Unione in Rome and serving as diocesan ecumenical officers. Since 1945, the friars have been guardians and administrators for Sant’Onofrio al Gianicolo, Rome, official church of the papal order of The Equestrian Order of the Holy Sepulchre of Jerusalem. Through their prayers and pastoral ministries, they bring spiritual renewal, unity, harmony, and reconciliation throughout the world and carry the Gospel message to three continents. For more information about the friars, visit [atonementfriars.org](http://atonementfriars.org)

The Franciscan Friars of the Atonement are a Roman Catholic religious order of brothers and priests founded in 1898 by Father Paul Wattson. Their worldwide ministries include Christian unity; interfaith dialogue among Christians, Jews, Muslims, and Buddhists; serving the homeless and those suffering from alcoholism, drug addictions, and HIV/AIDS; preaching the gospel in parishes around the world, and offering respite and hope to those in need of spiritual renewal. **Week of Prayer: 1/18-1/25**

### Church Schedule

Jan. 16: Parish and Rel. Ed. Offices closed  
Jan. 17: Bible Study resumes: 6:30 pm

### Religious Education Schedule

Jan. 16: No Rel. Ed. Classes: MLK holiday  
Jan. 28, 6 pm: Youth Group Game Night

### Day of Penance

On **January 23**, there is a commemoration unlike any other in the liturgical year. In the United States of America, this anniversary of the Supreme Court decision Roe vs Wade is a day of penance for sins against the human person. Violet vestments are worn, and the prayers for peace and justice are used.

### March For Life, Washington DC Friday, January 27, 2017

Pro-Life advocates from around the country will gather in Washington DC to seek change for the right to human life on the anniversary of the Supreme Court’s decision on Roe v. Wade.

### *Special Collection January 21 & 22*

The second collection next weekend is for the Foundation for Catholic Education, a diocesan fund that provides tuition assistance grants for students with financial need in the Catholic elementary and high schools of the Diocese of Metuchen. Without financial assistance, these students might not receive the gift of a Catholic education. Please be as generous as your means allow.

### **The Meaning of Ordinary Time**

Apart from those seasons having their own distinctive character, thirty-three or thirty-four weeks remain in the yearly cycle that do not celebrate a specific aspect of the mystery of Christ. Rather, especially on the Sundays, they are devoted to the mystery of Christ in all its aspects. This period is known as Ordinary time.

Sunday is the center of the Christian life. The fathers of the Second Vatican Council affirmed this. “The Lord’s Day”, they wrote in the *Constitution on the Sacred Liturgy*, “is the first holy day...and should be proposed to the devotion of the faithful and taught to them in such a way that it may become in fact a day of joy and freedom from work”. (CSL, 106)

In 1998, Pope John Paul II published *Dies Domini (DD)*, an apostolic letter on keeping the Lord’s Day holy. He described Sunday not only the Lord’s Day, but as Christ’s day, the day of the new creation, and the gift of the Holy Spirit; the Church’s day, the day when the Christian community gathers; and the people’s day, a day of joy, rest, and love. Contemporary Christians can find it challenging to keep the Lord’s Day holy.. There are so many demands on our time. More and more people work on Sunday. And the mainstream concept of the “weekend” does not always leave room for Sunday worship. But we should keep in mind that it was not easy for the first Christians to gather on Sunday either, and not just because of the possibility of persecution. Sunday was the first day of the week, after all, and a working day at least until the fourth century. In spite of everything, they found ways to gather together, to break the bread. As Pope John Paul II wrote, “even in our own difficult times, the identity of this day must be protected and above all must be lived in all its depth...the Christian Sunday remains...an indispensable element of our Christian identity” (DD, 30).



Have you ever been in the company of church-going non-Catholics and felt at a disadvantage during a bible discussion? Many of us have because non-Catholics know the Bible! Well now you have a chance to raise your knowledge of the Bible: Bible Study classes resume at St. Theodore Church—Tuesday, January 17 at 6:30 p.m. Join us. We’ll save you a seat!