

January 17, 2016 The Second Sunday in Ordinary Time

Saturday, January 16

5 p.m. +**John A. Haines**
By The Shipley Family

Sunday, January 17

8:00 a.m. **Birthday Blessings for Rita Kane**
By Susan Reynolds

10:30 a.m. +**Vincie Vallo**
By Victoria and Bob Dicheck & Family

Monday, January 18

8:45 a.m. +**Marion Walsh**
By Bill and Mary Supple

Tuesday, January 19

8:45 a.m. +**Jeanne McCormick**
By Nancy Penner

Wednesday, January 20 Sts. Fabian & Sebastian

8:45 a.m. +**John Partington**
By Regina Locasto

Thursday, January 21 Saint Agnes

8:45 a.m. +**Francis Kane**
By Susan Reynolds

Friday, January 22 NO MASS

Saturday, January 23

5 p.m. +**George & Louise Wyker & Catherine Gacek**
By Clara and Clem Wyker

Sunday, January 24

8:00 a.m. **Parishioners of St. Theodore Church**

10:30 a.m. +**Edward and Anna Durnin**
By Mary Rupell

January 18: World of Prayer for Christian Unity Begins

The Church Unity Octave was first observed in January, 1908. Celebrated in the chapel of a small Atonement Franciscan Convent of the Protestant Episcopal Church, on a remote hillside fifty miles from New York City, this new prayer movement caught the imagination of others beyond the Franciscan Friars and Sisters of the Atonement to become an energetic movement that gradually blossomed into a worldwide observance involving many nations and millions of people. Two American Episcopalians, Father Paul James Wattson and Sister Lurana White, co-founders of the Franciscan Friars and Sisters of the Atonement, were totally committed to the reunion of the Anglican Communion with the Roman Catholic Church. As such, they started a prayer movement that explicitly prayed for the return of non-Catholic Christians to the Holy See. Needless to say, such an observance would attract few of our separated brothers and sisters except for a small number of Anglo-Catholics and Roman Catholics themselves. This idea of a period of prayer for Christian unity originated in a conversation of Fr. Wattson with an English

clergyman, Rev. Spencer Jones. In 1907 Jones suggested that a day be set aside for prayer for Christian unity. Fr. Paul Wattson agreed with the concept but offered the idea of an octave of prayer between the Feast of St. Peter's Chair on January 18 and the Feast of the Conversion of St. Paul on January 25.

When Fr. Paul and Sr. Lurana became Roman Catholics, Pope Pius X gave his blessing to the Church Unity Octave and in 1916, Pope Benedict XV extended its observance to the universal church. This recognition by papal authority gave the Octave its impetus throughout the Roman Catholic Church. Until his death in 1940 Fr. Wattson promoted the Church Unity Octave, later known as the Chair of Unity Octave to emphasize its Petrine focus, through his magazine, *The Lamp*.

In 1993 the Pontifical Council for Promoting Christian Unity issued the *Directory for the Application of Principles and Norms of Ecumenism* and explicitly encouraged participation in the Week of Prayer for Christian Unity. So today the Week of Prayer for Christian Unity belongs to all Christians who are sincerely interested in the fulfillment of Christ's prayer "that all may be one." When he discusses prayer in common in his *A Handbook of Spiritual Ecumenism*, Cardinal Walter Kasper specifically mentions that "the celebration of the annual Week of Prayer for Christian Unity world-wide is an initiative of singular importance to be encouraged and further developed."

Prayer for Christian Unity

God, spring of the Living water, help us to understand that the more we join together the pieces of our ropes, the more deeply our buckets reach into your divine waters! Awaken us to the truth that the gifts of the other, are an expression of your unfathomable mystery. And make us sit at the well together to drink from your water which gathers us in unity and peace. We ask this in the name of your son Jesus Christ, who asked the Samaritan woman to give him water for his thirst. Amen.

The Love of Life

Love is not merely a feeling, but is rather the desire for the best possible good for those whom we love. Through our natural intelligence and through Divine Revelation we become aware of the value of this most basic of all gifts which is life. Mere reason leads us to comprehend that it is better to be alive than never have had been in existence. The knowledge of the value of life that comes through revelation leads us to understand better this gift and

to appreciate it: as a result, we worship and love more and more the Giver of this gift. This love is what moves us to protect the life of the unborn or any who might be unjustly treated. We are also led to protect women that might feel tempted or forced to commit abortion, as we know the devastating consequences that abortion will have in their lives. Last but not least we have to love, even if most of them seem to be utterly unlovable, the many perpetrators of abortion: medical personnel, and pro-abortion activists and politicians. We have to do everything that we can to convince them of their errors so that they repent and change their ways, both for their own benefit and for the benefit of society. All human beings are created in the image and likeness of God. Using a traditional scholastic term, we can state that He is the exemplary cause of every human being; in other words, He is the model on which all human beings are created. He looked upon himself and wished that other beings would share in His own happiness. So if we reflect upon ourselves, we can begin to understand our participation in the greatness of our Creator. This participation on His greatness leads us to comprehend that He has brought us out of nothing with a purpose, because knowing His intelligence and His loving nature it is clear that all His actions are always guided by a magnificent purpose. The first intention for which He has created us is that we should enjoy for an eternity His loving company in Heaven. All human persons are called to this eternal and loving company, no one is excluded, save those who, through their own actions, exclude themselves. This manner of creation brings us to understand the unique essential dignity of every human being. A dignity that is not lost for any deprivation of the many external perfections that we might expect to find in a human person. A person might be born with a disability, or may suffer disability through injury or disease, but these deprivations do not affect his basic dignity. A Christian also has the hope that one day when the doors of Paradise will be opened for those children, all their human imperfections will be healed and they will enjoy forever the beatific vision that we all long for.

We are also created to be collaborators in the salvation of the World. The Lord normally does not intervene directly in the world; He does it through our free collaboration in his plans of salvation. He gives to us the saving truths through Holy Scripture, our natural reason and the mediation of the Church and we have to manifest them in our daily lives. If we love those truths we should be impelled to share them with all whom the Lord places in front of us. So when we speak with love and conviction of those

truths we cannot be accused of carrying out an exaggerated rhetoric when we defend human life from its biological beginning until natural death. Nobody in his right mind can call it "vitriolic rhetoric" when we denounce that millions upon millions of unborn babies have been killed in the womb in the U.S. and in the rest of the world. It is literally a question of life and death, for the victim, for the mother of the baby and for the perpetrator of abortion, assisted suicide or euthanasia. The victim will have his earthly life terminated; the mother will suffer greatly for her actions, and the perpetrator and the mother will live under the shadow of the unhappiness of having rejected the loving truths of their Creator and certainly they will place their eternal salvation in jeopardy.

Our main solidarity has to be always with the victim of the crime, because if the conscience of the nation is not moved by this growing injustice, we know that a growing number will be victimized in the future. Our solidarity is also with the mothers of those babies because often they have been misled or forced into committing this terrible action. Last but not least, we wish and pray that all abortionists will understand the terrible consequences of their actions and be converted. Excerpted from *Spirit & Life*, Monsignor Ignacio Barreiro-Carámbula, Interim President, Human Life International



Please pray for: Stephen, Elizabeth Ondroczy, Rosaria Incantalupo, Anthony Vitale, Bridget M., Savannah Paine, Bobby Gross, Michael Dante, Keira H., Maryann Vaughan, Charlie Guerriere, Sr., Robert Dicheck, Peter, Zachary, Logan Peter Saksa, Anna Saksa, Lauren Lane, Jay Mildrum, Diane, Philip Kinney, Mary D., Eleanor D., Reilly B., Kerry Kraft, Art Zeiss

Contribution Statement

If you would like to have a statement of your 2015 contributions, please submit a self-addressed, stamped envelope—make sure your request is to the attention of Mary Rupell. Statements will be ready by the end of January.



1/18: No Religious Education
 1/18: Parish & Rel Ed.
 Offices closed.
 1/19: Mass at Warren Haven
 1/22: Day of Prayer in USA
 for *Legal Protection of Unborn Children*