



### SUNDAY REFLECTION

If you love the justice of Jesus Christ more than you fear judgement then you will seek to do compassion. Compassion means that if I see my friend and my enemy in equal need, I shall help both equally. Justice demands that we seek and find the stranger, the broken, the prisoner and comfort them and offer them our help. Here lies the holy compassion of God that causes the devils much distress.

(Mechtild of Magdeburg)

**STEWARDSHIP:** In today's second reading, St. Paul tells the Corinthians (and us) that all of our gifts are from God and that they are given, not for ourselves alone, but for the common good. But the generosity of God knows no limits – the miracle at Cana reminds us that whenever we faithfully do as God asks, He can change our gifts of water into wine!

Pope Pius VI

“It is clear that marriage, even in the state of nature and certainly long before it was raised to the dignity of a sacrament, was divinely instituted in such a way that it should be a perpetual and indissoluble bond, which cannot therefore be dissolved by any civil law.”

**Neh. 8:2-4, 5-6, 8-10:** The Law of the Lord is brought before the people as the priest Ezra proclaims it to them. Ezra fulfills his role as teacher for as he reads from the book, he teaches, preaches, speaks of it to them in a way that 'gives sense'. This is a sacred word that calls people to life so that they may rejoice rather than be mournful or weeping. For in hearing God's word, the people are called to feast and rejoice for 'the joy of the Lord is your stronghold'.

**Ps. 18:8-10, 15:** God's law guides in the way of perfection and gladness for His Spirit-filled word brings life.

**1 Cor. 12:12-30:** The invitation given by Christ is for all people. Each part of the human body has its function to fulfill and if one part lacks or suffers, then all others not only feel that effect but suffer as well. In the same way, each person is called to live as a member of Christ's body – Jew, Greek, slave, free – for the gift of the Spirit comes to them all and they must live their call as a Spirit-filled child of God for the good of their brothers and sisters.

**Lk. 1:1-4; 4:14-21:** The beginning of the Good News of Jesus Christ through the eyes of St. Luke, evangelist and doctor, artist and bringer of light. This Gospel passage presents Christ as the One who is the fulfillment of God's Law, coming to free people from their burdens and set them free to walk in the ways of peace.

John Locke

"Wherever law ends, tyranny begins."

## **MARCH FOR LIFE**

### **God, our Spouse and Lord of Life**

"As a bridegroom rejoices in his bride, so shall your God rejoice in you." Today's first reading from Isaiah shows us how much God delights in human life. He rejoices in us as in a bride. He gives Himself to us as a bridegroom is called to do for his beloved. He protects and defends us, and leads us to the life that never ends. His commitment to humanity is the source of ours. Like Him, we are to give ourselves for the good of others, starting with the most vulnerable lives – children at the very beginning of their development in the womb.

This week, January 22nd, marks the sad anniversary of the Roe vs Wade Supreme Court decision that legalized the killing of those children by abortion throughout all nine months of pregnancy. This remains the single most destructive and barbaric public policy in our nation, and hundreds of thousands of Americans march in Washington, in San Francisco, and in many other cities at this time of year calling for a change. Moreover, this coincides with our nation's honoring of Dr. Martin Luther King, Jr., whose dream of equality for all under the law needs to be applied now to the children in the womb. This is a work around which Christians of all denominations should unite, and this week also marks the week of prayer for Christian Unity.

## **ORDINARY TIME**

### **What Ordinary Time Means in the Catholic Church**

Last week I made reference to the fact that following the Feast of the Baptism of the Lord the Church enters, we entered into a new phase of the Church year; Ordinary Time.

Each of the Seasons of the Church year; Advent, Christmas, Lent, Easter, Pentecost has particular aspects of Christ's life and ministry to emphasize. Ordinary time is no different.

Because the term *ordinary* in English most often means something that's not special or distinctive, many people think that Ordinary Time refers to parts of the calendar of the Catholic Church that are unimportant. Even though the season of Ordinary Time makes up most of the liturgical year in the Catholic Church, the fact that Ordinary Time refers to those periods that fall outside of the major liturgical seasons reinforces this impression. Yet Ordinary Time is far from unimportant or uninteresting.

### **Why Is Ordinary Time Called Ordinary?**

Ordinary Time is called "ordinary" not because it is common but simply because the weeks of Ordinary Time are numbered. The Latin word *ordinalis*, which refers to numbers in a series, stems from the Latin word *ordo*, from which we get the English word *order*. Thus, the numbered weeks of Ordinary Time, in fact, represent the ordered life of the Church—the period in which we live our lives neither in feasting (as in the Christmas and Easter seasons) or in more severe penance (as in Advent and Lent), but in watchfulness and expectation of the Second Coming of Christ.

It's appropriate, therefore, that the Gospel for the Second Sunday of Ordinary Time (which is actually the first Sunday celebrated in Ordinary Time) always features either John the Baptist's acknowledgment of Christ as the Lamb of God or Christ's first miracle—the transformation of water into wine at the wedding at Cana.

Thus for Catholics, Ordinary Time is the part of the year in which Christ, the Lamb of God, walks among us and transforms our lives. Obviously, there's nothing "ordinary" about that!

### **Why Is Green the Color of Ordinary Time?**

Likewise, the normal liturgical color for Ordinary Time—for those days when there is no special feast—is green. Green vestments and altar cloths have traditionally been associated with the time after Pentecost, the period in which the Church founded by the risen Christ and enlivened by the Holy Spirit began to grow and to spread the Gospel to all nations.

### **When Is Ordinary Time?**

Ordinary Time refers to all of those parts of the Catholic Church's liturgical year that aren't included in the major seasons of Advent, Christmas, Lent, and Easter. Ordinary Time thus encompasses two different periods in the Church's calendar, since the Christmas season immediately follows Advent, and the Easter season immediately follows Lent.

The Church year begins with Advent, followed immediately by the Christmas season. Ordinary Time begins on the Monday after the first Sunday after January 6, the traditional date of the Feast of the Epiphany and the end of the liturgical season of Christmas. This first period of Ordinary Time runs until Ash Wednesday (6 March this year) when the liturgical season of Lent begins. Both Lent and the Easter season fall outside of Ordinary Time, which resumes again on the Monday after Pentecost Sunday (9 June), the end of the Easter season. This second period of Ordinary Time runs until the First Sunday of Advent (1 Dec 2019) when the liturgical year begins again.

### **Why Is There No First Sunday in Ordinary Time?**

In most years, the Sunday after January 6 is the Feast of the Baptism of the Lord. In countries such as the United States, however, where the celebration of Epiphany is transferred to Sunday if that Sunday is January 7 or 8, Epiphany is celebrated instead. As feasts of our Lord, both the Baptism of the Lord and Epiphany displace a Sunday in Ordinary Time. Thus the first Sunday in

the period of Ordinary Time is the Sunday that falls after the first week of Ordinary Time, which makes it the Second Sunday of Ordinary Time.

### **Why Is There No Ordinary Time in the Traditional Calendar?**

Ordinary Time is a feature of the current (post-Vatican II) liturgical calendar. In the traditional Catholic calendar used before 1970 and still used in the celebration of the Traditional Latin Mass (Extraordinary Form), as well as in the calendars of the Eastern Catholic Churches, the Sundays of Ordinary Time are referred to as the Sundays After Epiphany and the Sundays After Pentecost.

### **How Many Sundays Are There in Ordinary Time?**

In any given year, there are either 33 or 34 Sundays in Ordinary Time. Because Easter is a moveable feast, and thus the Lent and Easter seasons "float" from year to year, the number of Sundays in each period of Ordinary Time vary from the other period as well as from year to year.

## **ICON AT THE DOOR      THE WEDDING at CANA**

In Chapter 2 of John's gospel is described the scene of Christ's first public miracle, the changing of water into wine at the wedding feast in Cana. (Jn. 2:1-11) Cana is a small hill town in Galilee, not too far from Nazareth. Jesus transforms ordinary water into wine of exceptional quality at the request of His mother Mary. "Jesus did this, the first of His signs in Cana of Galilee, and revealed His glory; and His disciples believed in Him."

### **Theology and Symbolism**

In icons that illustrate a scripture story such as this one, the background is represented in a schematic, simplified fashion. This is done to avoid drawing the viewer's attention away from the important aspects of the event—the people, their actions, and their relationships. The table is crudely drawn, with the top apparently tilted toward us. The chair Jesus sits upon appears to have the rear legs longer than the front ones. Both are examples of "inverse perspective," a visual device used in iconography to draw you, the viewer into the scene. The towers in the background tell us that the scene took place in a city. The red cloth drape across the top is a symbol that the events took place indoors. No highlights or shadows are ever represented in icons to indicate that God's light surrounds all. The gold leaf background is another symbol of Divine light, gold being used because it reflects and enriches light in a manner so different from paint.

All the persons mentioned in the Gospel story are included or symbolically represented in the image. Seated around the table from our left to right are Jesus, Mary, the groom, the bride, a representative disciple of Jesus, and the chief steward. One servant pours water into the jars while another serves the wine. Jesus and Mary have their heads surrounded by halos indicating their sanctity. Christ's halo is always marked with a cross and the Greek letters omega, omicron, and nu spelling "HO ON." In English, this becomes "Who Am," the name used for God in Exodus 3:14. He wears a tunic of red, symbolic of His blood shed for us, and a cloak of dark blue, symbolic of the mystery of His divine life.

Mary's hands are raised toward Jesus in supplication as she intercedes with Him on behalf of the married couple. Church tradition has used this Gospel account to reinforce Mary's power as an intercessor, since she overcame her Son's reluctance to perform this miracle. The bride and groom are in the center focus of the scene, heads inclined toward each other indicating

their love. The disciple is represented with a very large and high forehead, symbolic of spiritual enlightenment. His hand is raised in a gesture of blessing, acknowledging the manifestation of the Messiah's power. The steward, obviously a connoisseur of fine wine, sits in rapt appreciation of his glass. The servants are drawn smaller than the guests, indicating their relative status.

The Wedding Feast at Cana is the first of seven miracles described in the portion of John's Gospel known to modern scripture scholars as "the Book of Signs." John's sequence of events, the revelation of Christ's glory taking place "on the third day" after the call to Philip and Nathanael, seems deliberately to recall the connection to Christ's Resurrection on the third day following His death. By changing the water set aside for Jewish rites of purification into the new wine of the Messianic age, Jesus here begins a pattern of transforming the institutions of Judaism into those of Christianity.

### **THE WEDDING at CANA**

Water into wine was a way to reveal the Father's love, according to Pope Francis at a general audience on June 8, 2016.

Jesus's first miracle of changing water into wine expresses His invitation to share in the joy of the new covenant and reminds people to do as He commands, Pope Francis has said.

The miracle also shows how He transformed the law of Moses – represented by water destined for ritual purification – into the joy of the Gospel, which is represented by wine, he said.

"A feast needs to have wine" as an integral part of shared celebration, the Pope said during his weekly general audience.

"Imagine ending a wedding reception drinking tea! It would be embarrassing," he said, as a way to emphasize why Mary was so worried when the wine was running out at the wedding in Cana.

"Water is needed for life, but wine expresses the abundance of a banquet and the joy of a feast," he said.

After a series of audience talks dedicated to selected parables in the Gospel, the Pope said the day's catechesis would look at the first of Jesus's miracles.

"The wedding at Cana is much more than a simple account of Jesus's first miracle," the Pope told those gathered in St Peter's Square.

The story sheds the first light on the "whole mystery of Christ" – who He really is and why He came – as well as helping open "the hearts of the disciples to the faith," he said.

The miracles, or what John the Evangelist calls "signs", were never meant to astonish people, but to "reveal the Father's love", the Pope said.

Jesus performing His first miracle at the wedding feast in Cana is greatly significant, the Pope said. "Jesus manifests Himself as the bridegroom of the people of God" and reveals the nature and depth of this relationship: "It is a new covenant of love."

"It's like the story of two people in love," He said. God and humanity seek each other out, they meet, they celebrate and they love each other.

"The Church is Jesus's family into which He pours His love. It is this love that the Church safeguards and wants to offer everyone." Living a Christian life is the response to God's love, he added.

Those Jesus calls to follow Him are united to Him as a community, as a family, Pope Francis

said, and they are all invited to a feast.

The miracle, he said, also requires the servants to do exactly as Jesus tells them.

In fact, the Pope said, the last words the Gospel writers attribute to Mary are “Do whatever He tells you,” leaving her command as a kind of legacy she hands down to all of humanity for all time.

At the feast, he said, Jesus stipulates a whole new covenant for “the servants of the Lord,” that is, for the Church, and a new mission: “Do whatever He tells you.”

“Serving the Lord means listening to and putting into practice His word,” the Pope said; it is the guide for a Christian life.

“In Cana, Jesus’s disciples become His family and the faith of the Church is born. All of us are invited to that wedding feast so that the new wine will no longer run short.”

Before beginning his catechesis, the Pope honored a group of couples in St Peter’s Square who were celebrating 50 years of marriage. “Now that is the good wine” for families, he said.

He thanked the couples for their “beautiful witness”, which, he said, was something newlyweds and young people today “must learn”.

### **CANA AND MARY’S ROLE**

The marriage feast at Cana marks the formal introduction of Jesus’ public ministry. His mother plays an important role here, as it is her request that initiates the miracle of the transformation of water to wine.

The wine ran out at the wedding feast, which elicits a dialogue between Mary and Jesus. This conversation is rich with mystery, and each phrase evokes amazement the more deeply the phrases are considered.

Identified again as “the Mother of Jesus,” she simply states that “they have no wine” (Jn 2:3).

Note her sensitivity to the situation and its impact on others. It would be a great source of embarrassment for the hosts to be unable to provide wine at a wedding feast, and the mother of Jesus is concerned about them. Notice, too, that she does not tell Jesus to get wine for her or take her home before the feast gets boring. Rather, she focuses attention on the hosts’ need to provide refreshment for the guests. At the same time, this statement of need implies a request, and Jesus will respond to her in those terms.

Her approach to Jesus introduces the notion of her role as Mediatrix (the feminine form of “mediator”). *Mediator* and *mediatrix* are Latin words derived from the word “medium,” which means “middle.” For that reason, a mediator or mediatrix is a person who stands “in the middle.” Three references in Scripture ascribe the role of Mediator to Jesus Christ (See 1 Tm 2:5-6, Hb 9:15, Hb 12:34).

However, Vatican II speaks of the Blessed Virgin Mary as a “comediatrix” in *Lumen Gentium* (n. 62):

By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into the happiness of their true home. Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix.

Having noted this, it is extremely important to remember that Mary’s titles are to be understood in the context of her Son, Jesus Christ, the one Mediator between God and

humanity. This neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator.

*Lumen Gentium* (n. 62) goes on to explain the way we can understand Mary's role in relationship to Jesus Christ, just as all other Christians also have some share in Christ's role as the Savior and in God's goodness that is shared by His creatures: For no creature could ever be counted as equal with the Incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.

Finally, the goal of Mary's subordinate role as Mediatrix is to help Christians come closer to Jesus Christ: "The Church does not hesitate to profess this subordinate role of Mary. It knows it through unfailing experience of it and commends it to the hearts of the faithful, so that encouraged by this maternal help they may the more intimately adhere to the Mediator and Redeemer" (*Lumen Gentium*, n. 62).

In John's Gospel, Mary approaches Jesus as the one between the human need for wine and her Son's ability to act upon the need.

(Fr. Mitch Pacwa, S.J.)

## **FEAST OF THE CONVERSION OF ST. PAUL      25 JAN**

St. Paul the Apostle was the greatest of the early Christian missionaries. He first appears in the Acts of the Apostles under the name of Saul. Saul was raised in the Jewish faith as a Pharisee trained in the strict observance of God's Law. He believed the Law should be obeyed by himself and all Jews. Saul was upset by the early Christian Church, believing that the early Christians had broken away from their Jewish traditions. He actively persecuted the Church in Jerusalem. As the first Christian martyr Stephen was being stoned to death, Saul watched the cloaks of the persecutors (Acts 7:58).

Paul then traveled to Damascus to further persecute early Christians. On the road to Damascus Saul had an encounter with the Risen Jesus Christ (Acts 9:1–19, Gal. 1: 13–14). Jesus asked, "Saul, Saul, why are you persecuting Me?" Paul replied, "Who are you, sir?" Jesus responded, "I am Jesus whom you are persecuting" (Acts 9: 4 – 5). Jesus then sent Saul into Damascus to wait for further instructions. Saul was shaken and blinded by the experience. When a Christian named Ananias came and baptized Saul, his blindness went away. As a result of this encounter Saul became a follower of Christ. He was now convinced that fellowship with the risen Jesus Christ, not the observance of the Law, was all that was needed to receive God's promise of salvation. (Gal. 1:11–12; 3:1–5)

Saul, whose name now became Paul, went to Jerusalem to consult with Peter (Gal. 1: 18). After his first missionary journeys, Paul was called by Jesus to proclaim the Gospel to the Gentiles. He spent the rest of his life journeying on his missions, establishing local churches, and writing to them when he heard of their accomplishments and failures. Paul's letters are the earliest records of the life and history of the early Church. As inspired by the Holy Spirit Paul's letters are part of the Canon of the New Testament. As a record of the happenings in the early Church they are in invaluable record of the expansion of the Christianity.

### **St. Paul's Writings**

All together, there are 13 epistles that bear Paul's name as the author. However, scholars do not believe that he wrote them all. Paul himself was the author of first and second Thessalonians, Galatians, Philippians, first and second Corinthians, Romans, and Philemon. The epistles to the Ephesians, Colossians, Titus, and first and second Timothy bear Paul's name, but it is believed that they were written after his death. The writers of these letters were disciples of Paul who wanted to continue his teaching. Whoever the authors of these epistles were, these writings have been accepted into the New Testament as inspired by the Holy Spirit.

### **Centrality of Jesus Christ**

The most profound and moving day in Paul's life was when he met the risen Jesus Christ. Paul was well respected by the Jewish community and his peers. But he gave it all up for Christ. "More than that, I even consider everything as a loss because of the supreme good of knowing Jesus Christ my Lord." (Phil. 3:8) Jesus Christ, Paul realized, was sent by the Father to bring salvation for all. Paul taught that we are united with Christ in faith and Baptism; "We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life." (Rom. 6:4)

On the personal level, individual Christians recognize that when they are united with and justified by Christ, they receive the grace needed to overcome sin and to live moral lives. (Gal. 5:16–26)

### **Justification**

Paul teaches that the justice of God was saving justice at its best. God is faithful, fulfilling the promises made in the Old Testament covenant. Through the sin of Adam and Eve the human family was alienated from God. Through Christ the human family is called back into relationship with God. This process of reuniting the human family with God is called justification. (Ro. 3:21–31) It is impossible for us to justify ourselves; we are only justified by being united in faith with Jesus Christ and by accepting the gift of grace won by Christ. (Ro. 5:1–2) We can only be made right with God and set free from a life of immoral living by accepting the gift of God's reconciling grace.

### **Life in the Spirit**

Paul teaches that the love of God is being poured into our hearts through the Holy Spirit. (Ro. 5:5) The Holy Spirit is the source of all love. The Holy Spirit creates a bond between us and God like children bound to a father. (Ro. 8:14–16) The Holy Spirit not only establishes our relationship with the Father. Even though we are weak, the Holy Spirit helps us to live faithfully within that relationship. (Ro. 8:26–27) It is through the Holy Spirit that we can live in love with all people. (1 Cor. 13:3–7)

### **The Moral Life**

What does it mean to live a Christian moral life? Paul thought deeply about this question. He was raised as a faithful Jew. As we have seen Paul, was raised to believe that following the strict moral code of the Jewish faith was the way to salvation. Paul believed "... the law is holy, and the commandment is holy and righteous and good." (Ro. 7:12.) What Paul realized, however, that because we are weakened by the sin of Adam and Eve, it was impossible to us to reconnect in our relationship with God through our efforts alone (Ro. 7:14).

After his experience with Jesus Christ, Paul realized that he was not alone on the road to salvation. Jesus Christ has already accomplished salvation for us. In faith and Baptism,

Christians receive the grace of the Holy Spirit, who is our constant guide. The Holy Spirit helps us to live in relationship with God and others.

## PRAYERS

### **The Anima Christi of St. Elizabeth Ann Seton**

Soul of Jesus, Sanctify me. Blood of Jesus, Wash me. Passion of Jesus, Comfort me.  
Wounds of Jesus, Hide me. Heart of Jesus, Receive me. Spirit of Jesus, Enliven me.  
Goodness of Jesus, Pardon me. Beauty of Jesus, Draw me.  
Humility of Jesus, Humble me. Peace of Jesus, Pacify me. Love of Jesus, Inflame me.  
Kingdom of Jesus, Come to me. Grace of Jesus, Replenish me. Mercy of Jesus, Pity me.  
Sanctity of Jesus, Sanctify me. Purity of Jesus, Purify me. Cross of Jesus, Support me.  
Nails of Jesus, Hold me. Mouth of Jesus, Bless me in life, in death, in time and eternity.  
Mouth of Jesus, Defend me in the hour of death. Mouth of Jesus, Call me to come to Thee.  
Mouth of Jesus, Receive me with Thy saints in glory evermore.  
Let Us Pray Unite me to Thyself, O adorable Victim.  
Life-giving heavenly Bread, feed me, sanctify me, reign in me, transform me to Thyself, live in me; let me live in Thee; let me adore Thee in Thy life-giving Sacrament as my God, listen to Thee as to my Master, obey Thee as my King, imitate Thee as my Model, follow Thee as my Shepherd, love Thee as my Father, seek Thee as my Physician who wilt heal all the maladies of my soul.  
Be indeed my Way, Truth and Life; sustain me, O heavenly Manna, through the desert of this world, till I shall behold Thee unveiled in Thy glory. Amen

### **Pro-Life Prayer of St. Pope John Paul II**

O Mary, bright dawn of the new world.  
Mother of the living, to you do we entrust the cause of life:  
look down, O Mother, upon the vast numbers  
of babies not allowed to be born,  
of the poor whose lives are made difficult,  
of men and women who are victims of brutal violence,  
of the elderly and the sick killed by indifference or out of misguided mercy.  
Grant that all who believe in your Son may proclaim the Gospel of Life  
with honesty and love to the people of our time.  
Obtain for them the grace to accept that Gospel as a gift ever new,  
the joy of celebrating it with gratitude throughout their lives  
and the courage to bear witness to it resolutely, in order to build,  
together with all people of good will, the civilization of truth and love,  
to the praise and glory of God, the creator and lover of life.

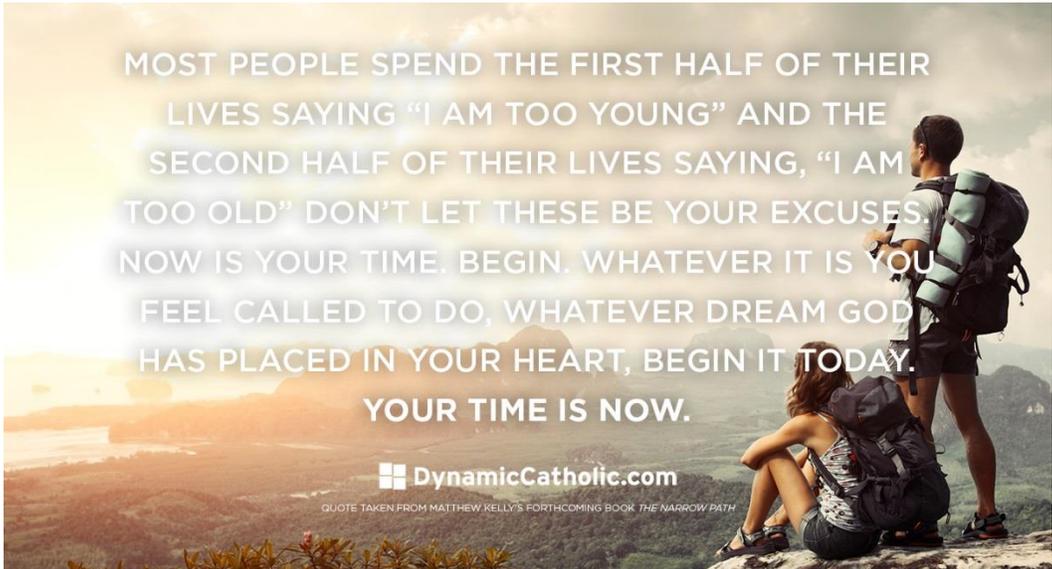
### **Prayer to End Abortion**

Lord God, I thank you today for the gift of my life,  
And for the lives of all my brothers and sisters.  
I know there is nothing that destroys more life than abortion,

Yet I rejoice that you have conquered death  
 by the Resurrection of Your Son.  
 I am ready to do my part in ending abortion.  
 Today I commit myself  
 Never to be silent,  
 Never to be passive,  
 Never to be forgetful of the unborn.  
 I commit myself to be active in the pro-life movement,  
 And never to stop defending life  
 Until all my brothers and sisters are protected,  
 And our nation once again becomes  
 A nation with liberty and justice  
 Not just for some, but for all,  
 Through Christ our Lord. Amen!

## UP-COMING SCHEDULE

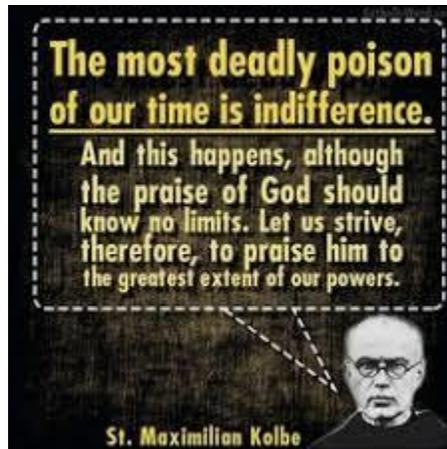
Saturday 19 Jan	Mass 8:30 a.m. First Reconciliation Prayer Service 10:00 a.m. Confessions 1:30 – 4:30 p.m. Vigil Mass for 2 <sup>nd</sup> Sunday Ordinary time 5:00 p.m. Cursillo team retreat Adoration
Sunday 20 Jan	Masses 7:00 a.m., 8:30 a.m. 11:30 a.m. 5:00 p.m. Youth Benediction /Adoration Confessions
Monday 21 Jan	Day Off Mass 8:30 a.m. Brig 7:40 p.m.
Tuesday 22 Jan	Mass 8:30 a.m. Mass Willow Creek 10:00 a.m. Parish Council
Wednesday 23 Jan	Mass 6:30 a.m. 8:30 a.m. Confessions 7:00 a.m. – 8:30 a.m. PCRS Mass 10:00 a.m. Indian Creek Correctional Facility 5:30 – 9:00 p.m.
Thursday 24 Jan	Mass 8:30 a.m. Confessions 5:00 p.m. Mass 6:30 p.m. RCIA
Friday 25 Jan	Mass 8:30 a.m. KoC Adoration/Benediction for Life 6:30 p.m. Mass 7:30 p.m.
Saturday 26 Jan	Mass 8:30 a.m. Confessions 1:30 – 4:30 p.m. Vigil Mass 3 <sup>rd</sup> Sunday Ordinary time 5:00 p.m.
Sunday 27 Jan	3 <sup>rd</sup> Sunday Ordinary Time Masses 7:00 a.m., 8:30 a.m., 11:30 a.m. 5:00 p.m. Brig 7:00 p.m.



MOST PEOPLE SPEND THE FIRST HALF OF THEIR LIVES SAYING "I AM TOO YOUNG" AND THE SECOND HALF OF THEIR LIVES SAYING, "I AM TOO OLD" DON'T LET THESE BE YOUR EXCUSES. NOW IS YOUR TIME. BEGIN. WHATEVER IT IS YOU FEEL CALLED TO DO, WHATEVER DREAM GOD HAS PLACED IN YOUR HEART, BEGIN IT TODAY.  
**YOUR TIME IS NOW.**

 [DynamicCatholic.com](http://DynamicCatholic.com)

QUOTE TAKEN FROM MATTHEW KELLY'S FORTHCOMING BOOK *THE NARROW PATH*



**The most deadly poison  
of our time is indifference.**

And this happens, although  
the praise of God should  
know no limits. Let us strive,  
therefore, to praise him to  
the greatest extent of our powers.

**St. Maximilian Kolbe**