

# Second Sunday in Ordinary Time,

January 15, **2012**



*Saint Andrew the Apostle, pray for us*

## Mass Schedule & Intentions from Jan. 14–22, 2012

Saturday	5:00PM	†	Rose Pisano by Maria Pace. Ann Gang by Margret Marko. Ferdinand, Antonio Corona by Tony & Maria Sdao.
Sunday	9:00AM	†	Ernesto & Anna Ricci by daughter-in-law Mary. Margret Hudak by Frank & Teresa Horvat Pat Bruzzese by friend Carmel. For all the people in our community. No Mass
Monday	11:00AM		No Mass
Tuesday	9:00AM	†	Anotonio Nuziato by Mr. & Mrs. Franco Sdao.
Wednesday	9:00AM	†	Zuzana Miscikova by George Pacasa.
Thursday	9:00AM	†	Annie Boichuk by Domenic & Angie D'Aurizio.
Friday	9:00AM	†	Domenico Ventresca by George & Elena Gallo.
Saturday	5:00PM	†	Talina, Nicola Marchio & deceased family members by Maria Nobile & family. Rukmani Selvaratnam by Anton Kindri & family. Teresa D'Innocenzo by sister Gilda Gugliemi.
Sunday	9:00AM	†	Frank DiCenso by Nicolina & family. Ippolito Mauro by wife Elnas & family. Helen Mezey by Margaret Marko. For the people of our Parish.
	11:00AM		



"They asked Him: Teacher, where are you staying. Jesus replied: "Come and see". They came and saw and remained with Him that day. One of them, Andrew, Simon Peter's brother, found him and told him : "We have found the Messiah". He brought Simon to Jesus, who looked at him and said: "You are Simon son of John. You are to be called Peter". Jn.1:35-42

### PARISH BEQUESTS

Keep your love for your parish alive. Kindly remember St. Andrew's in your will and when recommending expressions of sympathy.

**Last Sunday's Collection - \$1,708.93**  
**Bless you for your continued support.**

### 98th World day of Migrants and Refugees (Jan. 15)

This year's theme is, "**Migration and the New Evangelization**". Proclaiming Jesus Christ the one Saviour of the world "constitutes the essential mission of the Church. It is a task and mission which the vast and profound changes of present-day society make all the more urgent" (Evangelii Nuntiandi, 14). Indeed, today we feel the urgent need to give a fresh impetus and new approaches to the work of evangelization in a world in which the breaking down of frontiers and the new processes of globalization are bringing individuals and peoples even closer. This is both because of the development of the means of social communication and because of the frequency and ease with which individuals and groups can move about today. In this new situation we must reawaken in each one of us the enthusiasm and courage that motivated the first Christian communities to be undaunted heralds of the Gospel's newness, making St Paul's words resonate in our hearts: "For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!" (1 Cor 9:16)...

Lastly, I would like to mention the situation of numerous international students who are facing problems of integration, bureaucratic difficulties, hardship in the search for housing and welcoming structures... If these students meet authentic Gospel witnesses and examples of Christian life, it will encourage them to become agents of the new evangelization. (from the MESSAGE OF HIS HOLINESS POPE BENEDICT XVI)

### Upcoming Events:

- Jan. 29th: Meatball Sale—12PM** fundraiser for the Blanchard family.
- Jan.22: Inscription Ceremony** for First Communion: children—11AM-Mass.
- February 8:** 1st Reconciliation—6.30pm
- February 12: Inscription Ceremony** for Confirmation students - 11AM-Mass.
- March 22: Confirmation—7PM**
- First Communion** Celebration on April 22, Sunday 11AM-Mass

### Mass with the anointing of the sick

We will celebrate the Mass for the Anointing of the Sick on Saturday February 11, at 5pm and Sunday February 12, at 11am.

The ministry of Jesus to the sick is central to the life of the Church. February 11 (memorial of our Lady of Lourdes) highlights the healing ministry of the Church. It reminds us that service to the sick and suffering cannot be neglected. It recognizes the great efforts of doctors, nurses, health care institutions and pastoral care givers to restore health to those afflicted with illness and disease.

### Inscription Ceremony for 1st comm:

**students** will be held on next Sunday, with the 11AM Mass. We cordially welcome them and their dear ones.

### The Word creates a divine harmony in creation by Saint Athanasius.

*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him, and without him nothing was made.* In these words John the theologian teaches that nothing exists or remains in being except in and through the Word.

Think of a musician tuning his lyre. By his skill he adjusts high notes to low and intermediate notes to the rest, and produces a series of harmonies. So too the wisdom of God holds the world like a lyre and joins things in the air to those on earth, and things in heaven to those in the air, and brings each part into harmony with the whole. By his decree and will he regulates them all to produce the beauty and harmony of a single, well-ordered universe. While remaining unchanged with his Father, he moves all creation by his unchanging nature, according to the Father's will. To everything he gives existence and life in accordance with its nature, and so creates a wonderful and truly divine harmony.

To illustrate this profound mystery, let us take the example of a choir of many singers. A choir is composed of a variety of men, women and children, of both old and young. Under the direction of one conductor, each sings in the way that is natural for him: men with men's voices, boys with boys' voices, old people with old voices, young people with young voices. Yet all of them produce a single harmony. Or consider the example of our soul. It moves our senses according to their several functions so that in the presence of a single object they all act simultaneously: the eye sees, the ear hears, the hand touches, the nose smells, the tongue tastes, and often the other parts of the body act as well as, for example, the feet may walk.

Although this is only a poor comparison, it gives some idea of how the whole universe is governed. The Word of God has but to give a gesture of command and everything falls into place; each creature performs its own proper function, and all together constitute one single harmonious order.

### Week of Prayer for Christian Unity: "We will all be changed"

The Week of Prayer for Christian Unity is celebrated around the world on January 18-25, 2012, which are also the dates recommended by the Canadian Conference of Catholic Bishops. This universal week of prayer encourages Christians of all denominations to meet, to participate in various liturgical and other community activities, and to pray together that all may be one, as Christ desires.

### The Reception of Holy Communion at Mass (from <http://old.usccb.org/romanmissal/resources-bulletins>)

The Church understands the Communion Procession, in fact every procession in liturgy, as a sign of the pilgrim Church, the body of those who believe in Christ, on their way to the Heavenly Jerusalem. All our lives we who believe in Christ are moving in time toward that moment when we will be taken by death from this world and enter into the joy of the Lord in the eternal Kingdom He has prepared for us.

The liturgical assembly of the baptized that comes together for the celebration of the Eucharist is a witness to, a manifestation of, the pilgrim Church. When we move in procession, particularly the procession to receive the body and blood of Christ in Communion, we are a sign, a symbol of that pilgrim Church 'on the way.' For some, however, the experience of the Communion Procession is far more prosaic, analogous perhaps to standing on line in the supermarket or at the motor vehicle bureau. A perception such as this is a dreadfully inaccurate and impoverished understanding of what is a significant religious action.

The Communion Procession is an action of the Body of Christ. At Christ's invitation, extended by the priest acting in Christ's person: *Blessed are those called to the supper of the Lamb*, the members of the community move forward to share in the sacred meal, to receive the body and blood of Christ which is the sign and the source of their unity. In fact, each time we move forward together to receive the body and blood of the Lord, we join the countless ranks of all the baptized who have gone before us, our loved ones, the canonized and non-canonized saints down through the ages, who at their time in history formed a part of this mighty stream of believers.

This action by Christ's body, the Church assembled for the Eucharist, is manifested and supported by the Communion Hymn, a hymn in praise of Christ sung by the united voices of those who believe in him and share his life. The *General Instruction of the Roman Missal* takes this hymn very seriously, mandating that it should begin at the Communion of the priest and extend until the last person has received Communion.

For some, however, the singing of this hymn is perceived as an intrusion on their own prayer, their private thanksgiving after Communion. In fact, however, this hymn is prayer, the corporate thanksgiving prayer of the members of Christ's Body, united with one another. Over and over again the prayers of the liturgy and the norms of the *General Instruction* emphasize this fundamental concept of the unity of the baptized, stressing that when we come together to participate in the Eucharistic celebration we come, not as individuals, but as united members of Christ's body. In each of the Eucharistic Prayers, though the petition is worded in slightly different ways, God is asked to send his Holy Spirit to make us one body, one spirit in Christ; the *General Instruction* admonishes the faithful that *they should become one body, whether by hearing the word of God, or joining in prayers and singing ...* (GIRM, no. 96) it describes one of the purposes of the opening song of the Mass as to *...intensify the unity of those who have been gathered and says of the Communion Chant that its function is to express outwardly the communicants' union in spirit by means of the unity of their voices, ... and to highlight the communitarian nature of the procession to receive Communion.*

To be continued...