



INTERNATIONAL CATHOLIC COMMUNITY

SACRED HEART OF JESUS CHURCH

January 16-17, 2016 151 Hong Feng Road, Pudong, Shanghai 201206, China 浦东金桥红枫路 151 号靠近碧云路

CHURCH CLERGY Priests: Rev. Joseph Zeng, Pastor of Chinese Community
Rev. Francis Fang, Pastor of International Community
Mobile: 138-1750-3946 E-mail: bkfang@yahoo.com

MASS SCHEDULE Sunday Masses: 8:00 am (Chinese); 10:30 am (English)
Saturday Masses: 7:00 am (Chinese); 5:00 pm (English)
Weekday Mass: 7:00 am (Chinese); Monday to Friday

CONFESSIONS Saturday and Sunday 20 minutes before the English Masses

RECEIVING COMMUNION Only baptized Catholics who have received *First Holy Communion* may receive Holy Communion.
Adults and children who have not received first communion cannot receive Holy Communion.

RITE of CHRISTIAN INITIATION for ADULT(RCIA) A process for those who are curious about the Catholic Faith and who wants to become Catholic. Appropriate for (ages 7+) who are not yet baptized, for those who have been baptized in another faith and would like to become Catholic, and for Catholic who have not completed all of sacraments of initiation (Confirmation, 1st Eucharist) Contact I-chien at icliou@yahoo.com

ROSARY PRAYER GROUP Sundays after Mass & Mondays at 10:30am in Room 104 (except for public & school holiday.)

PARKING For everyone's safety, please park your car for free at the Marriott Pudong East basement garage on Xin Jin Qiao Lu across from the Church for Mass attendees. Please refrain from parking in the Church courtyard, except for the elderly & handicapped.

SAVE THE DATES!

LENTEEN RETREAT ON "VIBRANT SPIRITUALITY"



- a "live-in" retreat by Fr. Simon Pereira, C.Ss.R from Singapore

Date: March 4-6
(Friday evening till Sunday)

Venue:
Guang Qi Spiritual Centre in Jinze

"VIBRANT SPIRITUALITY" YOUTH RALLY

DATE: March 11-13, 2016 in Puxi



For more information, email Anne at anneteh2@outlook.com.

BULLETIN HELP NEEDED

We are looking for someone to help create the parish bulletin. Our current bulletin editor will be repatriating after Chinese New Year and would like to start training a new volunteer. No experience is necessary. Knowledge of Word is helpful. If you would like more information, please email Albus at albertpioq07@hotmail.com

YOUTH MINISTRY

SHV YOUTH GROUP



It's the start of a new year - be a part of something that connects you to YOUR FAITH and meeting FRIENDS - come to **YOUTH GROUP FRIDAY NIGHTS**.

Youth Group meets twice a month on Friday nights for food, fun, & faith. All are welcomed. Come with a friend or come by yourself. You will be greeted quickly by the teen and adult leaders! Please try out the Friday night gatherings. They are a great night to just be yourself and share the faith while munching on pizza and snacks. If you have any questions, please send me an email. Lisa D'Souza, Coordinator of Youth Ministry (shjyouthgroup@gmail.com)

Upcoming Friday Night Gatherings
from 6:30pm-8:30pm
Come for dinner, Meet in Social Room
(#101)

Jan. 22 & Feb. 26th

Catholic Teens' YOUTH RALLY
Hold the date! Weekend of March 11-13
Details to follow...
Contact Lisa D'Souza with questions.

ST FRANCIS XAVIER CHURCH

185 Dongjiadu Road

English Masses:

Sat 5pm; Sun 11:00am

ST IGNATIUS CATHEDRAL

158 Puxi Road, Xujiahui

English Mass: Sun 12 noon

ST PETER'S CHURCH

270 S Chongqing Road, Puxi

English: Sat 5:00pm; Sun 11:00am

Korean: Sun 5:00pm

<http://SPICES.internationalparish.org>

DAILY READINGS

Sunday, January 17, 2016

1st Read: Isaiah 62:1-5

Psalm: Psalms 96:1-2,2-3,7-8,9-10

2nd Read: 1 Corinthians 12:4-11

Gospel: John 2:1-11

Monday, January 18, 2016

1st Read: 1 Samuel 15:16-23

Psalm: Psalms 50:8-9,16-17,21,23

Gospel: Mark 2:18-22

Tuesday, January 19, 2016

1st Read: 1 Samuel 16:1-13

Psalm: Psalms 89:20,21-22,27-28

Gospel: Mark 2:23-28

Wednesday, January 20, 2016

1st Read: 1 Samuel 17:32-33,37,40-51

Psalm: Psalms 144:1,2,9-10

Gospel: Mark 3:1-6

Thursday, January 21, 2016

1st Read: 1 Samuel 18:6-9;19:1-7

Psalm: Psalms 56:2-3,9-10,11,12-13

Gospel: Mark 3:7-12

Friday, January 22, 2016

1st Read: 1 Samuel 24:3-21

Psalm: Psalms 57:2,3-4,6,11

Gospel: Mark 3:13-19

Saturday, January 23, 2016

1st Read: 2 Samuel 1:1-4,11-12,19,23-27

Psalm: Psalms 80:2-3,5-7

Gospel: Mark 3:20-21

**GOSPEL OF MATTHEW:
THE KING AND HIS KINGDOM**



Begin the New Year with this exciting bible study presented by Jeff Cavins which brings the Gospel of Matthew to life and draws you closer to Christ. It will help you to live out a more happy and peaceful life in the Beatitude and understand more fully God's will for us today.

**Come join us,
Weekday**

Every Thursday from 10:00am - 12:30pm at the Social Room

OR Weekend

Every Saturday from 2:30pm - 4:45pm at Room 204 (1st Floor)

To register email Pauline at paulinelimb@gmail.com.

ACTS: THE SPREAD OF THE KINGDOM



If you ever wondered what Acts is really about, how the Early Church relates to our church today or about your role in the Kingdom of God, then join us for Acts: The Spread of the Kingdom. The inspiring study of Acts will enrich your faith, as you share the joys and struggles of living the life of Christ and be empowered by the Holy Spirit.

Come join us, Weekday

Every Wednesday, from 10:00am - 12:30pm at the Social Room

OR Weekend

Saturday, from 9:00am - 11:00am at the Social Room

Email Anne at anneteh2@outlook.com to register.

MARRIAGE MOMENT

Surprise your spouse! Often the mundane, routine of our lives can get the best of us. Something special to awaken your marital love is to surprise your spouse. Take it upon yourself to treat January as a "Valentine's day" month. Why not leave a love note hidden in a drawer or briefcase? Choosing to sit next to each other on the couch during a movie. Setting a special dinner date for just the two of you. Or grabbing a quick walk in the compound after dinner. These are some of the "not so difficult" ways to bring about greater love and affection between spouses. In this lull of the year, use it as an opportunity to SHOW and SPEAK your love to your spouse. They are worth it and so are you!

ORDINARY TIME IN THE CATHOLIC LITURGICAL YEAR

While the word "ordinary" in popular usage is used to describe things that are nondescript or dull, ordinary rather means customary, regular, and orderly. Ordinary Time may also be called Ordinal Time, which means numbered time. Ordinal comes from the Latin "ordinalis," which is a word meaning "showing order, denoting an order of succession." Hence, Ordinary Time is the standard, orderly, counted time outside of the other liturgical seasons. There is nothing "dull" about Ordinary Time!

What is Ordinary Time?

Ordinary time is the longest liturgical season in the Catholic Church, encompassing either 33 or 34 weeks each year. Because other liturgical seasons begin or end with movable feasts, the length of Ordinary time can vary slightly; however, 33 weeks is the more common length. The weeks are numbered, e.g., the first Sunday of Ordinary Time, the second Sunday of Ordinary Time, and so on.

Ordinary time is technically one liturgical season, though it is divided into two periods. Prior to the Second Vatican Council, when the term "Ordinary Time" was formally established, the two time periods were merely referred to as "the Season after Epiphany" and "the Season after Pentecost."

The liturgical color of Ordinary Time is green; however, other appropriate colors are worn on particular feast days.

Season after Epiphany or Ordinary Time after the Baptism

The period of Ordinary Time used to be referred to as the Season after Epiphany. That title and the sometimes-used titles "Season after the Baptism" or "Ordinary Time after the Baptism" are still useful in identifying the time period.

This period of Ordinary Time lasts until the day before Ash Wednesday, which is Shrove Tuesday. This portion of Ordinary Time focuses on the

childhood of Jesus and then on the public ministry of Christ.

How the Season of Ordinary Time is laid out across the liturgical year

The liturgical year begins with the First Sunday of Advent - about four weeks before Christmas. The Christmas season follows Advent. Ordinary Time counts the weeks between the end of the Christmas season and Ash Wednesday, which begins the season of Lent.

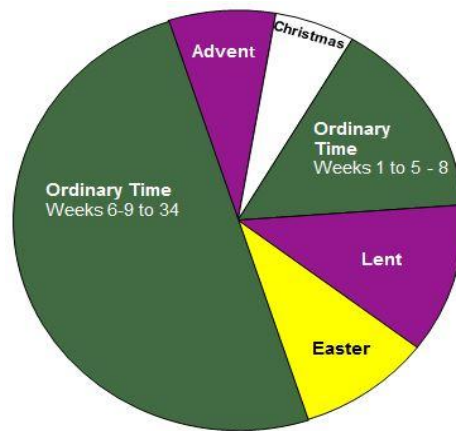
The date for Easter is moveable because it is related to the celebration of Passover on the Jewish calendar, which is connected to the vernal equinox - actually on the first full moon after it. (The vernal, or Spring, equinox, is the date when the length of days and nights are the same. This is when spring begins, as the daylight, which was shorter all winter, now begins to grow longer.) The Council of Niceas (in 325) decided that Easter would be celebrated on the first Sunday after the full moon, which follows the vernal equinox. This means that Easter will be celebrated from about the third week of March to about the third week of April.

So, Ordinary Time counts the time between the end of the Christmas season and whenever Lent begins. Usually there are between four to nine weeks of Ordinary Time before Lent begins.

The last Sunday of the Christmas Season is the feast of the Baptism of the Lord - the

Sunday following January 6th. Therefore, the next day becomes, "Monday of the First Week of Ordinary Time. The following Sunday is the Second Sunday of Ordinary Time.

When Ash Wednesday appears, Ordinary Time ends until after the Easter Season. Ordinary Time begins to be counted again, from where the season left off, beginning with the week after Pentecost. There are a total of thirty-three or thirty-four weeks of Ordinary Time which are laid out. (If necessary, sometimes one of the weeks is skipped so that the final weeks are able to be fit in.)





The Year of Mercy logo

“MERCIFUL LIKE THE FATHER” (LUKE 6: 36)

The almond shape

An important figure in ancient iconography, it represents the union of two circles, that is the two natures of Christ: divine and human.



The motto

The motto of the Year of Mercy is taken from the Gospel of Luke: “Be merciful like the Father”

The colors

Red: blood, life and divinity
White: the light of Christ.
Blue: represents man.
Golden: Adam (and each one of us) is in a process of becoming like God through Jesus Christ.



The gaze

Jesus and the man share one eye. This means that God communicates himself in such a way that man is able to see as He sees.



The concentric ovals

They suggest the movement of Christ who carries humanity out of the night of sin and death.



The Good Shepherd

Jesus is the Good Shepherd who carries Adam (and all of us) on His shoulders.

“GOD’S MERCY IS LIKE THAT: A GREAT LIGHT OF LOVE AND TENDERNESS” (POPE FRANCIS)



THE YEAR OF MERCY LOGO EXPLAINED

As the Year of Mercy is now underway, It's a good moment to reflect on the official logo. While our own artistic sensibilities may vary, it's always important to ask: *God, how might You be speaking to me through this? Is there something here that I am not seeing or understanding?*

The Year of Mercy logo, was designed by the artist Fr. Marko Rupnik. The logo might aid you in going deeper into the meaning of God's mercy in your life and accompany others in doing the same.

Fr. Rupnik's explanation of the closeness of Adam's face to Jesus's quite interesting. When Christ expired on the cross, man grabbed this breath and we began to breathe once more. Thus, as Adam received the breath of life at the moment of creation, in our baptism, we now receive the new breath of life, that of the Spirit of Christ, with which we can begin to live a new life in Christ.

God gazes upon man in such a way that allows man to understand him; God communicates himself in such a way that man is then able to see. Only in the gaze of the Father can we truly understand and come to terms with who we are, with our identity: sons and daughters of God the Father!

Questions for Personal Reflection:

What does God want to say in my life this Jubilee Year? How can I open myself up more to his mercy?

Do I see with the same gaze of Christ? What keeps me from looking upon others and myself with the mercy of Christ?

Sources used for this post: Video interview with Fr. Rupnik (in Italian), Reflections from Friar Musings., The Mandorla in Icons, Within a Mandorla, The official description of the logo.

Thought of the Day

Do what you can, and pray for what you cannot, and so God will grant you the ability to do it.

ST. AUGUSTINE

GOSPEL READING**First Reading***Isaiah 62:1-5*

God delights in Israel and will rejoice as a bridegroom rejoices over his bride.

Responsorial Psalm*Psalm 96:1-2,2-3,7-8,9-10*

A song in praise of God's marvelous deeds

Second Reading*1 Corinthians 12:4-11*

All spiritual gifts originate from the same Spirit.

Gospel Reading*John 2:1-11*

Jesus performs his first sign at a wedding feast in Cana.

This Sunday we begin the liturgical season of Ordinary Time. For many Sundays in this lectionary cycle (Cycle C), our readings will be taken from the Gospel of Luke. Occasionally, however, we will read from John's Gospel. This is true of today's Gospel reading, which describes the beginning of Jesus' ministry and his first miracle.

To situate today's reading within the context of John's Gospel, we note that John's report of this event follows Jesus' call of his first disciples. John tells us that Jesus and his disciples were invited to this wedding at Cana, as was Jesus' mother, Mary. There is no parallel report of this miracle at Cana in the Synoptic Gospels.

In the Church's liturgical history, the wedding feast of Cana is closely associated with the baptism of the Lord and the adoration of the infant Jesus by the Wise Men. In this context, the sign Jesus performs at the wedding feast is celebrated as an epiphany or a manifestation of Jesus' divinity.

Yet awareness of Jesus' impending passion and death is ever present in John's Gospel. Even in this report of Jesus' first sign, the language used anticipates Jesus' passion. When Jesus says to his mother that his hour has not yet come, he protests against her wishes in language that John will use again when reporting Jesus' Last Supper with his disciples. When introducing the story of Jesus washing his disciples' feet, John writes that Jesus knew that his hour had come. In John's Gospel, Jesus is very much in command and aware of all that is to happen to him.

Here, as elsewhere in John's Gospel, Mary is not mentioned by name, but is referred to instead as the mother of Jesus. Mary is influential in Jesus' first sign. She will also be present at his Crucifixion, a witness to the final manifestation of his divinity.

John's Gospel describes seven signs that indicate Jesus' identity to his disciples. John never speaks of these signs as miracles because their importance is not in the deed that Jesus performs but in what these deeds indicate about Jesus' identity. Here, as when John describes the other signs, the disciples are said to begin to believe, but no mention is made as to whether the other wedding guests are even aware of what has happened.

Marriage and wedding feasts are metaphors used in Scripture to describe God's salvation and the Kingdom of God. Here at the beginning of Jesus' public ministry, John's Gospel seeks to establish that



Jesus is going to re-interpret and fulfill Yahweh's promise to Israel. Jesus establishes the New Covenant. A hint about what this New Covenant will be like is made evident in the deed that Jesus performs. Asked to do something to address the awkward situation that the absence of wine at a wedding feast would create, Jesus' miracle produces vast quantities of wine—six jars holding thirty gallons each are filled to overflowing with choice wine.

This lavish response to a simple human need is a vision for us of the abundance of God's kingdom. It challenges us to respond generously when confronted with human need today. We respond as best we can, fully confident that God can transform our efforts, bringing the Kingdom of God to fulfillment among us.

GOSPEL REFLECTION

Can we really change God's mind? Well, maybe. Let's take a look at a few stories from Scripture where people appear to do just this.

Matthew tells of a Canaanite woman who asks Jesus to help her daughter (Matthew 15:21-28). At first, Jesus wasn't very accommodating. But this woman would not be denied. Ultimately, her persistence paid off, and Jesus gave her what she asked for. And who can forget the way Moses convinced God not to destroy the Israelites after they had committed idolatry with the golden calf (Exodus 32:1-14)?

Today's Gospel is another example. When Mary asked Jesus to resolve an embarrassing predicament at a wedding reception, he first told her, "My hour has not yet come" (John 2:4). But then he went ahead and turned jars of water into choice wine, just as she asked him to do.

What's more, Scripture tells us, "The fervent prayer of a righteous person is very powerful" (James 5:16). It is fervent prayer that influences God. It's faith that moves mountains. So it seems that we really can influence God.

Of course, we still have to deal with the question of why some of our prayers appear to go unanswered—even our fervent, faith-filled pleas for help. Here is where we come face-to-face with the mystery of God's will and his wisdom. God knows what is best, and there are times when we simply have to trust him, as a child trusts its father.

This is what makes Mary's response so important for us: "Do whatever he tells you." If you are trying your best to be right with God and if you are persistent in asking for something in prayer, God will hear you. He will do whatever is best for you. You have done all you can do, and now you can leave it in God's hands, surrendering like Mary, committed to doing "whatever he tells you."

"Lord, you know my needs. You know my heart. I trust in your wisdom and your love."