



ST. THOMAS MORE MISSION

January 15-16, 2022

Second Sunday in Ordinary Time

January 16

Third Sunday in Ordinary Time

January 23

LITURGICAL SCHEDULE

Weekend Masses

Saturday Vigil, 4:30 pm & Sunday, 10:00 am

Weekday Masses

Monday-Friday, 12:00 pm & Saturday, 3:00 pm

Sacrament of Confession

Saturday, 3:30-4:20 pm

Sunday, 9:30-9:50 am

Thursdays, 12:45-2:00 pm

Also, you may request an appointment for confession.

Adoration of the Blessed Sacrament

Thursdays, 12:30-2:00 pm

Devotions

First Friday, 12:00 pm Mass, followed by Adoration,
First Friday Prayers and the Rosary.

First Saturday, 3:00 pm Mass, followed by
Adoration, First Saturday Prayers and the Rosary

It happened in Cana of Galilee

Jesus did this as the beginning of his signs in Cana of Galilee and so revealed His glory, and His disciples began to believe in Him” (John 2:11).

The first of Our Lord’s great “signs” was the transformation of water into wine at the marriage in Cana of Galilee. Jesus had been invited to the marriage there together with His mother and disciples. When the wine ran out, and when this presumably was going to spoil the festive atmosphere of the wedding – or perhaps embarrass the bridegroom and the bride – the mother of Jesus intervened. In his Gospel, Saint John never refers to the Lord’s mother by her name of Mary, but always as the “mother of Jesus” (John 2:1,3) or “His mother” (John 2:5; 19:25-26). At one point, Jesus even addresses her by the term “Woman,” certainly a strange and unprecedented term for a son to use for his mother according to Jewish custom. Always with a profoundly insightful eye for the “symbolic” or the typological (an Old Testament prototype that anticipates its fulfillment in the New) the evangelist is presenting the Virgin Mary here as the counterpart to the “woman” in the garden of Genesis 3.

The mother of Jesus is the “New Eve” who will act in a way that is in harmony with the will of God, and not in a way that will subvert that will. According to the biblical scholar Raymond Brown, “In this light we can compare the woman in the Garden of Eden who led Adam to the first evil act with the woman at Cana who leads the new Adam to his first glorious work. In the prophecy of Genesis we hear that God will put enmity between the woman and the serpent and that her seed will crush the serpent. In calling his mother “woman,” Jesus may well be identifying her with the new Eve who will be the mother of his disciples as the old Eve was the ‘mother of all the living.’ She can play her role of intercession, however, only when her offspring on the cross has crushed the serpent” (*The Gospel and Epistles of John: A Concise Commentary*, p. 29).

I would submit that the “mother of Jesus” begins that role of intercession – or anticipates her later role as *the* intercessor on our behalf following Her Son’s death and resurrection—when she intervenes at the wedding at Cana by telling Jesus that “they have no wine;” and after His seeming rebuke of her, by telling the servers “Do whatever He tells you” (John 2:3-4). And Jesus responded to His mother’s intervention/intercession by changing the water into wine. The water used for the Jewish purification rites is now no longer sufficient to satisfy the thirst of those seeking the fullest possible communion with God. It is the Word made flesh – giving us the “good wine” at the end of the age—that makes possible the “tasting” of a greater reality. This occurred on the “third day” after the call of Philip, as recorded in the first chapter of the Gospel of Saint John. The “third day” on which Jesus will first reveal His glory by performing this great sign is a clear foreshadowing of His glorification, when He is raised from the dead on “the third day.” When that happens, then the wine offered in thanksgiving and praise of the Lord will become the Blood of Christ that we receive and share in the Eucharist. If a wedding celebration and the abundance of wine is often used to convey something of the joy of the messianic banquet in God’s Kingdom in biblical thought (Isaiah 25:6; Joel 3:18; Amos 9:13); then the consecrated wine of the Eucharist is our joyful anticipation of the feast in the Kingdom of God – referred to as the “marriage supper of the Lamb” in the Book of Revelation. The blood flowing from the side of the pierced Savior on the Cross is a “sign” of the Eucharist that will nourish the members of the Church. In this light another comment made by Raymond Brown is also helpful: “It is interesting too that at the cross the themes of Mary and of blood from Jesus’ side [the Eucharist] come together” (p. 29).

A further and careful study of the chronology of the opening of Christ’s ministry in Saint John’s Gospel will yield the result that the sign at Cana occurs on *day seven* from the first appearance of Saint John the Baptist following the Prologue (John 1:19). Here is another clear allusion to the Book of Genesis and the revelation that the ministry of Jesus—the “Word made flesh”—is the beginning of a New Creation in which God will be reconciled to a sinful humanity through the “Lamb of God Who takes away the sin of the world” (John 1:29).

This reading captures the joy of the Sacrament of Matrimony, for we believe that as Christ was present in Cana, He is now present at every marriage within the Church, blessing and sanctifying this new union between a man and a woman. (The Church has never known or recognized – and never will know or recognize as “marriage”—any other kind of “union” besides that of a man and a woman). Only that which is “according to nature” is blessed within the Church. The celebrant of the service makes the connection between the marriage at Cana and every Christian marriage by the following prayer: “O God, our God, Who didst come to Cana of Galilee, and didst bless there the marriage feast: Bless also these Thy servants, who through Thy good providence now are united in wedlock. Bless their goings out and their comings in. Fill their life with good things. Receive their crowns into Thy Kingdom, preserving them spotless, blameless, and without reproach, unto ages of ages. Amen.”

Sadly, we know that not all marriages fulfill the hope expressed in this prayer. Some do not develop well, and some are cut short and dissolve prematurely by human sin. Other marriages flourish and love remains through many years and through many trials and tribulations. Yet, the potential for a good marriage is given through the sacramental grace that is made truly present by “the all-holy, consubstantial and life-giving Trinity.”

The Father, through the Son and in the Holy Spirit, bestows this grace in abundance. A “civil marriage” is one thing; but an ecclesial and sacramental marriage is another. The “water” of institutional marriage is transformed into the “wine” of a Christ-centered marriage, when husband and wife believe in Christ and the glory that He continues to manifest today as He first did at Cana in Galilee.

PARISH INFORMATION

Parish Office

2825 West 81st St., Chicago, IL 60652
Phone 773-436-4444 - Fax 773-778-9087
Email address: stmrc@comcast.net
Visit our official Facebook page at:
St. Thomas More Chicago
Website address:
<http://stthomasmorecatholicchurch.org/>

Office Hours

Monday-Thursday - 9:00 am to 4:00 pm
Friday-Sunday - Closed

Rectory

Rev. Scott Haynes, Associate Pastor

Business Manager

Pat Lave

Coordinator of Religious Ed

Debbie Ksycki

Registration

New parishioners should register at the parish office.

Religious Goods Store

Open on the third weekend of the month.

SACRAMENTS

Visitations

Hospital or Homebound; Please contact the Parish Office at 773-436-4444 as soon as possible for Communion, Confession or Anointing of the Sick.

Marriage

Registered and supporting members should call the parish office. A date should not be set until consulting with the Pastor.

Baptism

Registered parishioners should contact the parish office.

Funeral

Registered parishioners should contact the parish office.

Bulletin

Please submit all requests for bulletin announcement on Mondays by 10:00 am.

SUNDAY, January 16

Second Sunday in Ordinary Time

10:00 am Repose of the Soul of Frances Finn (Family)
Birthday Blessings for Mary Driscoll (Bill & Pat Collins)
Joseph Sulka (Angela Sulka)

MONDAY, January 17

St. Anthony, Abbot

12:00 pm James Smith (Kathie & Scott White)
Mark Feaman (Greg Dillon)
Special Intention (Parishioner)

TUESDAY, January 18

12:00 pm Living & Deceased of Furto & Andrews Families
(Ron & Luann Bloom & Lucille Jaskolski)
Deceased of the Collins Family
Special Blessings for Mary Tadda &
The Holy Souls in Purgatory (Don & Mary Tadda)

WEDNESDAY, January 19

12:00 pm Bob Dapkus (Dan Dapkus)
Health & Blessings for Rich Schmuhl (Cathy Hayes)

THURSDAY, January 20

St. Fabian, Pope & Martyr & St. Sebastian, Martyr

12:00 pm Jerome Jerteka (Ron & Luann Bloom &
Lucille Jaskolski)
Deceased of the LaMantia Family (Collins Family)

FRIDAY, January 21

St. Agnes, Virgin & Martyr

12:00 pm Richard & Patricia Roberts (Jack Roberts)
Health & Blessings for Rich Schmuhl (Cathy Hayes)
Bob Dapkus (Dan Dapkus)

SATURDAY, January 22

Day of Prayer for the Legal Protection of Unborn Children

3:00 pm In Loving Memory of John M. Riley, Sr. (Family)
Health & Blessings for Rich Schmuhl (Cathy Hayes)

(Vigil Mass)

4:30 pm For the Parishioners

- DePaul Center for Marriage/Family Counseling
Fr. Bob Rohrich, 212 E. Custer St., Lemont, IL
630-257-9235
- Catholic Charities:
General Number 312-655-7000
Counseling Center: 312-655-7725
- Catholictherapists.com
- <http://www.purityispossible.com/>
- Project Rachel (post-abortion healing): 888-456-4673
- Suicide Prevention: 800-273-8255

PRAYERS OF THE FAITHFUL FOR THE SICK



Janet Abramic
Sandy Badke
Crispin Bofinger
Joseph Carrabotta
Sarah Dalton
Elaine Eberhardt
Diane & Jim Flaherty
Sandra Halper
William & Theresa Jenzio

Daniel Jimenez
Maria Jiminez
Rebecca Jiminez
John Kniecik
Cathy Lahart
Mike Lave
Kenneth Novickis
Celeste Phifer
Louis & Jeanine

Dolores Pogor
Tricia Quasthoff
Walter Quasthoff
Len Reilly
Thomas Rose
Jerry Sawka
Phyllis Spizzirri
Mary Tadda
Ken Watterson

*Omnipotent and eternal God, the everlasting Salvation of those who believe,
hear us on behalf of Thy sick.*

**Join Fr. Scott A. Haynes on a 10-day pilgrimage
to Bavaria and Austria!**

Itinerary highlights include: Vienna ~ Salzburg ~ Neuschwanstein ~ Oberammergau

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**Fr. Scott
Haynes**

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FOR ALL WHO SERVE IN THE MILITARY INCLUDING:



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MSG Kevin Daley
Cpl. Brian Husum
AZ2 Marcellus J. Lane - R.I.P.
PVT. Andy Oziemkiewicz
PFC. Luis Rosales
LCPL. Xavier Rosales

THANK YOU FOR OUR FREEDOM!

OUR FINANCES ~ *Your Gifts Matter*

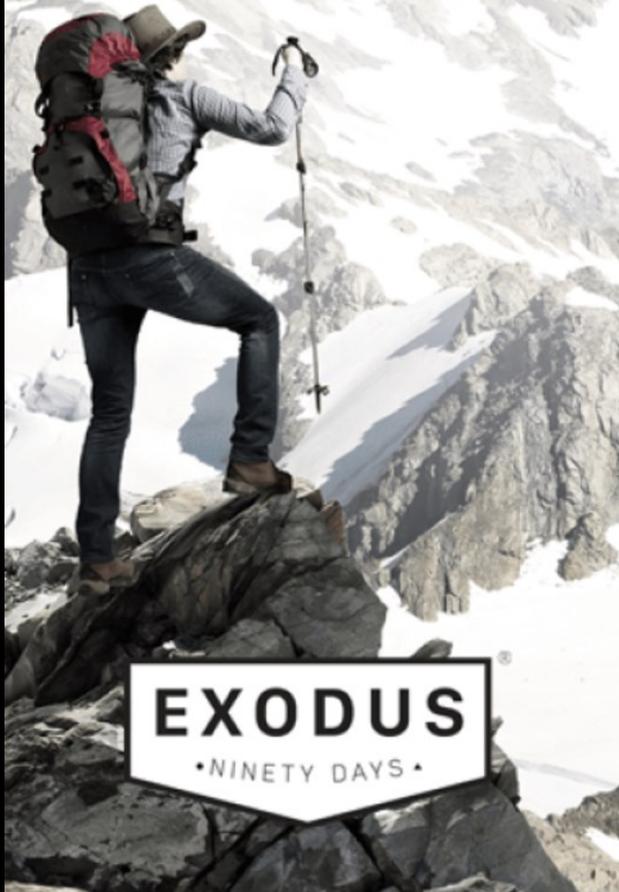
COLLECTIONS

1/9/22 \$2,360.00

THANK YOU FOR YOUR GENEROSITY!

Exodus 90 for Men Ask Yourself: Who or What takes first place in my life? Do I Desire to be free? The fight for freedom is a life-long battle of detaching ourselves from worldly things and drawing closer to God.

**YOU ARE NOT
A WEAK MAN.**



Exodus works as a ninety-day spiritual exercise. It is Christ's own roadmap to freedom: prayer, asceticism and fraternity. Please consider joining us for Exodus 90 starting on January 17th (and ending on Easter Sunday April 17th). For further information contact:

John Waite waite.john@gmail.com
Jose Rosales tlaloc1971@hotmail.com
Mike Burke burkefund@gmail.com
Mike Streigel krzy18@gmail.com
Tim Abramic Tabramic@yahoo.com
Webpage <https://exodus90.com/>

Courage of True Mercy

Fr. Scott A. Haynes



Our Blessed Savior said to St. Faustina:

"I am giving you three ways of exercising mercy toward your neighbor: the first by deed, the second by word, the third by prayer. In these three degrees is contained the fullness of mercy, and it is an unquestionable proof of love for Me. You must not shrink from this or try to excuse or absolve yourself from it." (*Diary*, 742)

False mercy is common today. It tickles the ear; it trivializes sin. But without repentance, mercy's false. Jesus teaches,

"The truth will make you free" (Jn. 8:32).

Because society today relativizes truth and attacks Christian morality, people enmeshed in sinful lifestyles embrace a false mercy that soothes their conscience. False mercy is soft, numbing the mind to truth. But the Gospel calls us to radical conversion in Christ.

Showing false mercy, we cajole people to embrace sin's false allurements—not the true mercy of God their souls desperately need. To love our neighbor, we must show true mercy, proclaiming the Gospel truth.

Putting love of God and neighbor into action demands we show true mercy through deeds, words, and by prayer. Jesus tells us we mustn't shrink from this or try to excuse ourselves from this duty towards others. To follow Christ and love our neighbor, we need the courage of true mercy.

Prayer for mercy

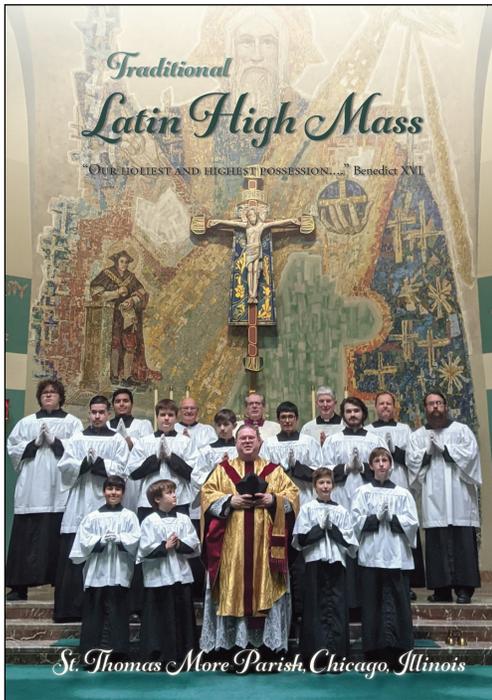
Lord, let me love my neighbors by bringing them truth wrapped in mercy—in deeds, words, and by prayer. Jesus, have mercy on us and on the whole world.

“ALL I NEED IS A FEW GOOD MEN.”

Boys 9 and up are invited to join our team of Altar Boys. Learn more about your faith, honor God and make new friends. Contact Fr. Scott Haynes at the church office.



ST. THOMAS MORE—75th ANNIVERSARY DVD VIDEOS



DVDs are now available. Musica Pacis is glad to present two special DVD productions featuring the final Latin Mass at St. Thomas More, and Msgr. Zborowski's final Mass, celebrating the 75th Anniversary of St. Thomas More.

We made extras, so if you have not placed an order it's not too late. Order forms are available at the back of church.

Or order online:

www.MusicaPacis.org.

For more information, contact Fr. Scott Haynes at:

president@musicapacis.org

*75th Anniversary of
St. Thomas More Parish*

1946 - 2021



Rt. Rev. Msgr. Richard M. Zborowski, Pastor

Grace for the Humble

Fr. Scott A. Haynes

Walking toward St. Peter's Basilica, we cross the Tiber River. As we walk over the Sant'Angelo Bridge, we see this inscription:

"Hinc humilibus venia. Hinc retribuito superbis."

Which translates,

"Here, there's forgiveness for the humble. Here, there's punishment for the proud."

As we enter the confessional, we ought to keep these words before us. Want to make a good confession? Be humble and honest. Keep confession simple. Get to the point. We don't need to muddy the waters with unnecessary details. Confession isn't therapy. When we confess sin, exhaustive detail isn't necessary. We shouldn't be vague or hide our sins. We ought to just say plainly what we did and leave it at that. Want to be close to God? Want to enjoy peace of heart? St. Faustina advises that we be frank with our confessor, because

"God opposes the proud, but gives grace to the humble" (James 4:6).

A Prayer for making a humble confession

Come, Holy Spirit, and enlighten me to see my sins. Give me true repentance for my sins and the grace to speak frankly. Let me trust in Thy abundant mercy. Jesus, have mercy on us and on the whole world.

