

SAINT MICHAEL CHURCH

EST. 1889

The First Italian Parish In Connecticut

Pastor: Rev. Robert P. Roy

Deacon: Norman Singer

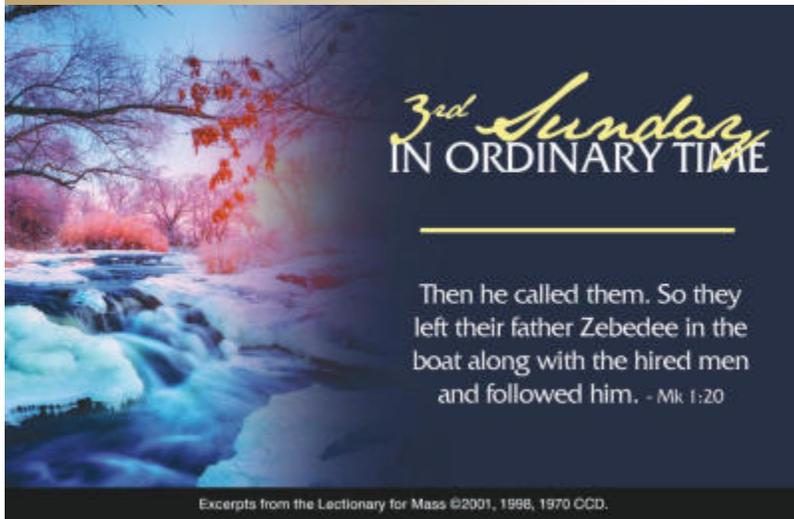
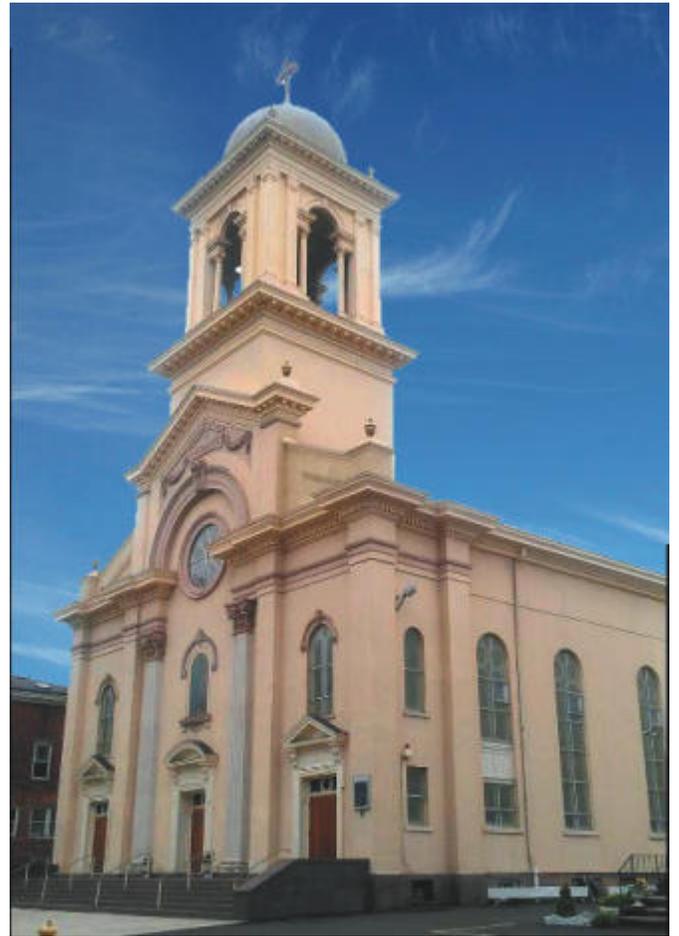
Parish Office

9:00am - 1:00pm Monday - Friday
203-562-7178
203-752-0157 fax
smc1889@att.net
stmichaelwoostersquare.org

Weekday and Weekend Masses

Monday, Tuesday, Thursday & Friday 8:00am
Saturday vigil—4:00 p.m. Sunday—9:30 a.m.
No mass on Wednesday's (only during Lent)

Holy Days: 8:00am, 12:10pm, 5:30pm
Confessions: Saturday 3:00pm to 3:30pm



Our Mission Statement

Our parish is open to all people who seek to give glory to God through the centrality of Jesus Christ in the Eucharist and in sharing the gifts and traditions of the Roman Catholic faith. Enlivened by the Holy Spirit, we strive to create a vibrant, welcoming faith community for worship, education and outreach to our neighbors, community, and the Southern Italian Religious Societies through the Lordship of our Savior Jesus Christ.





**THIRD SUNDAY IN ORDINARY TIME
January 24, 2021**

Saturday, January 23rd, Vigil of the Lord's Day

4:00 p.m. - People of St. Michael Parish

Sunday, January 24th, 3rd Sunday in Ordinary Time

9:30 a.m. - Deceased Members of St. Michael Parish

Monday, January 25th, Saint Paul

8:00 a.m. - Repose of Souls of Borelli Family & Julia Borelli., req by family

Tuesday, January 26th, Sts. Timothy & Titus

8:00 a.m. -

Wednesday, January 27th, St Angela Merici

8:00 a.m. - NO MASS

Thursday, January 28th, St. Thomas Aquinas

8:00 a.m.-

Friday, January 29th, Weekday

8:00 a.m. -

Saturday, January 30th, Vigil of the Lord's Day

4:00 p.m. - People of St. Michael Parish

Sunday, January 31st, 4th Sunday in Ordinary Time

9:30 a.m. - Deceased members of St. Michael Parish

Written in the period after the exile to Babylon, the Book of Jonah is a prophecy to the Jews returning home. Ancient prophecies were intended to call God's people back to faithfulness. They often contained indictments of neighboring powers that defied God by conquering God's people. It is not unusual that Jonah would be directed to pronounce doom on Nineveh, capital of Assyria. That nation had conquered the northern kingdom of Israel in an earlier period of Israel's history—722 years before the birth of Christ..

The Book of Jonah is unusual, however, because the Ninevites believe Jonah immediately and repent. No prophet to the Jews had such instantaneous success, Isaiah was warned that the people wouldn't believe; Jeremiah was thrown into a cistern; Ezekiel found the Israelites rebellious. But the Ninevites changed their ways. More astounding—God repents of the punishment that was intended.

This had happened before, but rarely. It had happened with non-Jews and sworn enemies of Israel. If we read further, we find that Jonah becomes very angry with God for this.

How does this story prophesy to Jews after the exile and bring them back to faithfulness? How does it prophesy to us? The story of Jonah speaks eloquently to the constancy of God as one who is "slow to anger and rich in kindness and fidelity". It also draws on a theology of creation that understands God as Lord of all. Whoever turns to God is gathered in love. Finally, the story cautions against putting boundaries on God's care and concern. Israel cannot claim God exclusively for itself. No nation can. Jonah's story suggest that if God cared for the enemies of Israel so much, then God will care for Israel that much more. The prophecy of Jonah teaches that God is not bound by human notions of judgment and justice and that we do not have exclusive rights to God's mercy and love.

How do we counteract the idea that we are more favored by God than others?

Sanctuary Lamp

Sunday, January 24, 2021

In Memory of

Deceased members of St. Michael Parish

**In remembrance of those who died,
Frank DeFelice, Michael Bertier &
Ann Marie Maresca
May they rest in peace.**

Weekend of January 17, 2021

**Weekly Collection \$1029.00
Catholic High Schools \$156.00**

**One Collection This Week
Weekly Collection**

**One Collection Next Week
Weekly Collection**

Readings for the week of January 24, 2021

Sunday: Jonah 3:1-5, 1 Corinthians 7:29-31;
Mark 1:14-20

Monday: Acts 22:3-16 or Acts 9:1-22; Mark
16:15-18

Tuesday: 2 Timothy 1:1-8 or Titus 1:1-5 Mark
3:31-35

Wednesday: Hebrews 10:11-18; Mark 4:1-20

Thursday: Hebrews 10:19-25; Mark 4:21-25

Friday: Hebrews 10:32-39; Mark 4:26-34

Saturday: Hebrews 11:1-2, 8-19; Luke 1:69-70,
71-72, 73-75 [cf. 68]; Mark 4:35-41

Pastoral Reflection

Every week we come here to this church and worship at Mass because as we profess, we believe in God the Father the almighty the creator of heaven and earth. We acknowledge Jesus Christ as our Lord and Savior and the Holy Spirit whom the Father has sent to dwell within our hearts. Throughout the scriptures from the beginning of the creation account in the Book of Genesis to the end, the Book of Revelation, wherein we will share in eternal glory with God in heaven, God is proclaimed as the God of life. He speaks of himself as the “Living God”. Even Jesus spoke of himself as being “the way, the truth and the life.” In the Creed we say every Sunday, we profess that the Holy Spirit is “the Lord and Giver of life.”

As Christians by the fact of our foundational belief in who and what the Holy Trinity is, therefore we, as the people of the Father, Son and Holy Spirit, are by that very fact we are meant to be a people of life, the people of life, a people for life.

We read in the book of Wisdom, “God did not create death nor does he rejoice in the destruction of the living.

Jesus tells us that he has “come that we might have life and to have it to the fullest.” When we think of the suffering, death and resurrection of Jesus, which we come to celebrate and commemorate here every Sunday in the Eucharist, the whole purpose of this is that Jesus has overcome our greatest enemy, death, but not only our physical death but our spiritual death as well. By his own suffering, death and resurrection Jesus has clearly demonstrated that God is a God of life and not of death.

What does this all mean? It means that to stand with Christ and what he has done for us by raising us up along with him to newness of life, is to stand also for life and to stand for life means that we stand against whatever destroys life.

Unfortunately, as we all know, forty-eight years ago on January 22, 1973 the U. S. Supreme Court made a decision that totally changed the face of America and not necessarily for the good on how we regard the sanctity of human life. This past Friday, forty-eight years ago, abortion became legal in our country.

As a priest and as a human being, there are a couple of things that baffle me about this whole situation. One thing that baffles me about this whole situation is why we fail to see the truth that lies before us. With all our modern technology in pre-natal care, especially with ultrasound, it is very evident that the child within the mother’s womb is a human being. We can see arms, and legs, fingers and toes but somehow, we are afraid, when it comes to this issue, to call a spade a spade. We use certain language to camouflage and cloud this whole issue.

What makes abortion more palatable to us, as a nation, is the fact that abortion advocates like to couch or hide their terminology under camouflage, hidden language. If we call and refer to the unborn child a just a fetus, then we might think to ourselves, well, “what is that, just a group of cells that have the potential of become something but is really nothing.” But if we call the unborn child a “child” then that changes the whole situation for now is it not just some “group of cells” but rather a living human being. I have never heard an expectant mother say, “The fetus just moved inside me.”

Abortion advocates also liked to use such terms as reproductive freedom or the termination of a pregnancy to describe the procedure of abortion because these terms are less offensive to our ears rather than to call it or to refer to it as it truly is “the killing of an unborn child.”

Another thing that baffles me about this whole situation is why there are some big and well-known companies and corporations involved in this who have been known to make donations to Planned Parenthood one of the country’s biggest abortion providers. It seems like an irony to me to talk about protecting children and family only to turn around and support the abortion mentality which destroys the basis of children and family.

We all need to stand up for life. We should not be afraid to do something. Let us not be afraid, let us not be indifferent because abortion affects us all. The beliefs and practices of our faith are not meant for us to turn into ourselves. The beliefs and practices of our faith are not meant to wrap us up in our own little world without true concern for others.

As I said in the beginning, we come here week after week to worship the God and “giver and author of all life” who has raised up his Son from the dead that we might have life and have it to the full. But also, at the end of the Mass, Jesus sends us out, and He says to us “to go out” from this place of worship into the world and make it a better place, make it a different place because of me because that is also part of worshipping Him.

Fr. Roy

**Archdiocesan Marriage
Enrichment Celebration.**

The Archdiocesan Office of Family Life will hold its 14th annual Marriage Enrichment Celebration on Sat., Feb. 6, 2021, from 7:00-8:30 p.m. Please join us for an evening of prayer, reflection and fun centered on the theme: "The Unforeseen of Quarantine: Viewing our Sacrament with 2020 Vision." Due to ongoing pandemic restrictions, this year's program will be virtual and conducted over the internet. Participants can join with either video/audio or just audio connections. There is no cost for the program, however, if your circumstances allow, please consider a donation to local family-centered charities negatively impacted by COVID-19. Instructions for signing into the program will be provided with your registration confirmation. To register or obtain more information, contact Tom and Donna Finn at 860-302-1110, or email to tfinnphd@gmail.com. Please R.S.V.P. by February 4th, 2021.

Question of the Week

How can I discern the Lord's call among the many voices in my life? Is there an intermediary I can trust to recognize the Lord's voice?

MASS BOOK

The Mass Book is now open for all registered parishioners for 2021. Weekend, weekday masses and Sanctuary candles are available. Come to the rectory from 9:30am – 12:00 noon Monday thru Friday, or call the Rectory at 203-562-7178 to book your masses.

All Masses must be paid in full at the time of booking.

Food Bank – Each week there is a box in the rectory entrance to receive donations of non-perishable foods that are brought to the Saint Ann Church Food Bank in Hamden. **(PLEASE DO NOT INCLUDE OPEN AND EXPIRED FOOD)**. Your donation of these items are appreciated greatly by those who receive them. Please consider bringing one or two non-perishable items per month as a way of fulfilling the Corporal Work of Mercy, **To Feed the Hungry.**

***From the Twitter Account of
Pope Francis***



After the Last Supper, Jesus prayed for His own, "that they may all be one" (Jn 17:21). This means that we are not able to achieve unity with our own strength. Above all, unity is a gift, it is a grace to be requested through prayer.

VOCATION REFLECTIONS

Jan. 24th – Third Sunday in Ordinary Time

The appointed time of God's in-breaking is fulfilled. God's kingdom has drawn near. *Come after Me.* Jesus called Andrew and Peter and James and John. He calls still in our day. Are you willing to listen to the call and follow him as a priest or religious? Call **Fr. Michael Casey**, Director of Vocations, Pastoral Center, 860-761-7456, e-mail vocations@aohct.org or visit the web at www.hartfordpriest.com.

On Line Giving

Realizing that the Coronavirus has affected us in many ways, even financially, I would like to express my sincere appreciation and gratitude to all the parishioners of St. Michaels's Church who have remembered St. Michael financially by mailing or dropping off your weekly envelopes. We now offer on-line giving through our website, StMichael-WoosterSquare.org, under the Parish Life tab.

Please mail me/us a registration form for Saint Michael Church

Name _____

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**Send this request to:
Saint Michael Church Office:
29 Wooster Place
New Haven, CT 06511
Or place in offertory basket.**

January 24, 2021
The Third Sunday of Ordinary Time



#ShareYourFaith: Support the Collection for the Church in Latin America at Mass (January 23-24)

For over 50 years, Catholics in the United States have participated in the Collection for the Church in Latin America as a concrete expression of solidarity with our brothers and sisters in Central and South American and the Caribbean. This year the needs of the Church in Latin America are even greater in the wake of the COVID pandemic. Your contribution to the collection on the weekend of January 23-24, no matter how small, is a chance for you to support religious education, evangelization, and formation of priests and religious sisters and brothers throughout the Americas. Join the conversation on Twitter #1church1mission and connect with us on Facebook and Instagram. Learn more visit www.usccb.org/latin-america.



Poverty Awareness Month

As Poverty Awareness Month continues, take time to learn more about poverty in the United States, understand the root causes, and how people are helping themselves and others out of Poverty USA. <http://www.povertyusa.org/learn>

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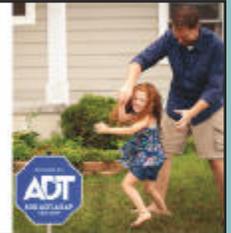
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