

Our Lady of Mount Carmel

Sunday, January 23, 2022
Third Sunday in Ordinary Time



PARISH STAFF

Father Abuchi F. Nwosu Pastor
fatherabuchi@aol.com

Father Peter Oddo Weekend Assistant

Deacon Anthony Barile

Deacon Al Kucinski

Deacon Edward Muller (retired)

Dan Salvatore Coordinator of Religious Education

Caroline Mazzola Secretary

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KNIGHTS OF COLUMBUS, Council 9920

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WEEKEND MASSES

Saturday 5:00 pm

Sunday 7:30, 9:00 & 11:00 am

DAILY MASSES

Monday-Saturday 8:30 am (except Wednesday)

Wednesday 7:00 pm

Holy Days 8:30 am & 7:00 pm

EUCCHARISTIC ADORATION

Monday 9:00 am - 12:00 pm

SACRAMENT OF RECONCILIATION

Saturday 4:15 - 4:45 pm

SACRAMENTS OF BAPTISM, MARRIAGE & ANOINTING OF THE SICK

Please contact the office to arrange.

Masses for the Week

Saturday, January 22 – Day of Prayer for the Legal Protection of Unborn Children

2 SM 1:1-4, 11-12, 19, 23-27 / MK 3:20-21

8:30 am Healing & Blessings for Ray Kachanski

by Sweeney Family

5:00 pm Fr. John Quinlan

by Parish Staff

Sunday, January 23

NEH 8:2-4A, 5-6, 8-10 / 1 COR 12:12-30 / LK 1:1-4; 4:14-21

7:30 am For Healing & Blessings of Fr. Peter Oddo

by Rivara Family

9:00 am Barbara Abler

by Patricia Cholasta

11:00 am Richie Joseph, Jr.

by Richard Joseph, Sr.

Monday, January 24 – Memorial of Saint Francis de Sales, Bishop and Doctor of the Church

2 SM 5:1-7, 10 / MK 3:22-30

8:30 am Gerard Collier

by Charles Sullivan

Tuesday, January 25 – Feast of the Conversion of Saint Paul, Apostle

ACTS 22:3-16 / MK 16:15-18

8:30 am Intentions of Elizabeth Johnson

by Ron & Ann Johnson

Wednesday, January 26 – Memorial of Saints Timothy and Titus, Bishops

2 TM 1:1-8 / MK 4:1-20

7:00 pm Hugh Marriott

by Lisa Cangelosi

Thursday, January 27

2 SM 7:18-19, 24-29 / MK 4:21-25

8:30 am In Memory of Karl Weisser

by Dcn. Ed & Mary Lou Muller

Friday, January 28 – Memorial of Saint Thomas Aquinas, Priest and Doctor of the Church

2 SM 11:1-4A, 5-10A, 13-17 / MK 4:26-34

8:30 am Intentions of Fr. Abuchi Nwosu on His Birthday

by Parish Staff

Saturday, January 29

2 SM 12:1-7A, 10-17 / MK 4:35-41

8:30 am Bob Froetscher

by Barbara Froetscher

5:00 pm Lisa Falco Giudice

by Robert Giudice

Sunday, January 30

JER 1:4-5, 17-19 / 1 COR 12:31—13:13 / LK 4:21-30

7:30 am Russell Woodhead

by Sweeney Family

9:00 am Catherine Burns

by Bill & Shawn Valla

11:00 am Joan Toriello

by Parish Staff

Please Remember To Pray For The Following:



Colleen Apter, Ted Cassera, Matt Chapkosky, Fr. Angelus Croce, Stephanie Cuomo, John, Joe Curulli, Marie Curulli, Larry Domonkos, Emma Finnegan, Jason, Henry Kochanski,

Bruce Konar, Susanne Martone, Mike Maldonado, Deacon Ed Muller, Yvette Murphy, Fr. Peter Oddo, Madelyn Patton, Joseph and Rosemary Sciascia, George Shammas, Stephanie, Charles Sullivan, Constance Van Hoven

This Week the Sanctuary Lamp Burns for All Our Sick Parishioners



A GOOD STEWARD

January 16

\$ 2,376.00

Online Giving

\$ 465.00

Thank you for your generosity!

WOMEN AND MEN OF THE ARMED FORCES

We ask God the Father, through the intercession of St. Michael the Archangel, to protect all the men and women in our Armed Forces. May they be brought back safely to those whom they love: Captain Jason Gieniewski, US Army.



Scripture Message January 23, 2022

The Holy Spirit is Jesus' gift to the Church. The Holy Spirit enables the Church to continue the mission of Jesus. When we do what Jesus did – bring glad tidings to the poor, liberty to captives, healing to the sick and freedom to the oppressed – we serve the Kingdom of God.

Diocese of Paterson Announcement

Saturday, January 29th – Rockaway Right to Life March at 8 am followed by the March – Sacred Heart of Jesus Parish, 63 E. Main Street, Rockaway

Looking deeply into our life & Reconciliation**We are called to examine our conscience and admit our failings.**

The Sacrament of Penance challenges us to examine our hearts inwardly and then express outwardly the ways we have failed to love God and neighbor—through both personal sin and social sin.

Examining our consciences teaches us how to “look squarely at our life” to see how well we are living the Gospel (Pope Benedict XVI, Address to participants in the Course on the Internal Forum organized by the Tribunal of the Apostolic Penitentiary, March 25, 2011). Only in recognizing our failings can our hearts be converted to God so that we can receive his forgiveness and allow his grace to heal us and our relationships.

We receive God’s forgiveness and mercy.

The Sacrament of Penance allows us to receive forgiveness of sins and be reconciled with God, self, the Church family, and the human family—restoring our broken communion. Through Penance, we return to right relationships (*Sacramentum Caritatis*, no. 20).

We work to repair the harm we have done.

Reconciliation absolves us of our sin, but it does not repair the damage that was caused. We must do what is possible to repair the harm.

The *Catechism* provides these examples: return stolen goods, restore the reputation of someone slandered, and pay compensation for injuries (no. 1459). We must work to repair the relationships with God and our neighbors that sin has impaired. We must also consider how we can work to transform the structures of sin that threaten human life and dignity. By making amends and working to build a more just community, we can repair the damage and also restore our own spiritual health.

The whole Church community plays a role in reconciliation.

We do not engage in the act of reconciliation alone. While the priest is the minister of the Sacrament of Penance, the whole Church community participates in the work of reconciliation (*Ordo Paenitentiae*). When we gather each Sunday, we call to mind our sins and intercede for one another. We hear the Word of God, which challenges us to re ect gospel values in our lives and relationships. As the Body of Christ, we also challenge one another to live lives of holiness, justice, and love. The Church is an instrument of conversion, calling all its members to love and reconciliation with God and neighbor.

Prayer for the strength to do what is right

Ask God for the grace to know what you must do and the strength to do it.

Often we may know what we must do, or what God wants us to do, but we are afraid to actually do it. We lack the courage and trust to be the person God created us to be.

In such situations, we need to ask God for the grace and strength to do what is right.

Here is a collect prayer from the Church that asks God for that strength, empowering us to both know and do God’s will.

In your love, Lord, answer our humble prayer: give us the grace to see what we have to do and the strength to do it. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit God, for ever and ever. Amen.

Quote of the week: “ Grant me, O Lord my God, a mind to know you, a heart to seek you, wisdom to find you, conduct pleasing to you, faithful perseverance in waiting for you and a hope of finally embracing you. Amen .”

– Saint Thomas Aquinas



Liturgical Ministries

In addition to the ordained ministries, some roles in the Liturgy are exercised by lay people who place their time and talent at the service of the liturgical assembly as acolytes (altar servers), lectors, extraordinary ministers of Holy Communion, cantors, choir members, instrumentalists, leaders of song, and ushers. Others contribute their time and talent to planning and organizing the Liturgy; to keeping the church and the vestments, vessels, and appointments clean and well ordered; or to providing decorations that reflect the spirit of the liturgical feast or season.

The *General Instruction* makes it very clear that this variety of offices and roles is desirable and should be maintained. It is desirable that individuals function in roles of service at Mass. For example, if a deacon is present, the priest celebrant or a concelebrant should not read the Gospel. A lector should not take on the role of a server or an extraordinary minister of Holy Communion. A wide variety of services needs to be performed, and it is preferable that different individuals exercise those services so that the talents and gifts God has placed within the Christian community are fully used and that these roles of service are not monopolized by a few.

Those engaged in liturgical roles need to be well prepared for those roles and to know how to carry them out with reverence, dignity, and understanding. Receiving the proper preparation requires a further gift of time on the part of the person being prepared as well as on the part of those in the parish responsible for the training of liturgical ministers. Finally, the practical task of assigning individuals to particular Masses and organizing the distribution of roles is another indispensable element in the fabric of well-ordered liturgical ministry in a parish.

All the baptized need to understand that part of their duty regarding the Liturgy is to accept some responsibility for the Liturgy, to place themselves and their God-given talents at the service of the liturgical community whenever possible. If liturgy is a duty as well as a right, then part of that duty for those able to undertake these tasks is the responsibility to assume such key roles as those of lector, server or acolyte, extraordinary ministers of Holy Communion, usher, choir member, etc. . Whether one brings up the gifts at the Presentation, reads the Word of God, assists with the distribution of Communion and brings the Eucharist to those unable to be present at Mass, serves at the altar, provides music that augments the joy,

solemnity and festivity of the celebration or serves the assembled community as an usher, he or she is contributing to the worship of the community and fulfilling the responsibility that comes with Baptism.

Final Blessing and Dismissal

The Concluding Rites with the Dismissal prepare us for mission: empowered by the Holy Spirit, we live out our baptismal consecration in the world. Renewed by the Eucharist, we are sent back into our daily lives to transform our communities and world.

Pope John Paul II writes that the Prayer after Communion, Final Blessing, and Dismissal should lead “all who have shared in the Eucharist” to “a deeper sense of the responsibility which is entrusted to them.” Returning to their daily lives, Christ’s disciples are called to “make their whole life a gift, a spiritual sacrifice pleasing to God (cf. Rom 12:1). They feel indebted to their brothers and sisters because of what they have received in the celebration” (*Dies Domini*, no. 45).

The Good News we have received should overflow into our lives and move us to mission in the world. Thus, the Concluding Rites are not an end but a beginning, calling us to make our entire lives “Eucharistic,” so that “the Christian who takes part in the Eucharist learns to become a *promoter of communion, peace and solidarity* in every situation” (Pope John Paul II, *Mane Nobiscum Domine* [*Stay with Us, Lord*], no. 27). Pope John Paul II issues this challenge:

Why not make the Lord’s Day a more intense time of sharing, encouraging all the inventiveness of which Christian charity is capable? Inviting to a meal people who are alone, visiting the sick, providing food for needy families, spending a few hours in voluntary work and acts of solidarity: these would certainly be ways of bringing into people’s lives the love of Christ received at the Eucharistic table. (*Dies Domini*, no. 72)

Likewise, Pope Benedict XVI reminds us that our “fraternal communion” in the Eucharist, must lead to “a determination to transform unjust structures and to restore respect for the dignity of all men and women, created in God’s image and likeness” (Pope Benedict XVI, *Sacramentum Caritatis* [*Sacrament of Charity*], no. 89). Transformation by Christ in the Eucharist should compel us to address injustices that degrade the life or dignity of others—the poor, the unborn, immigrants, the elderly—all brothers and sisters in need.



They all looked at him intently as he says to them, "Today this Scripture is fulfilled in your hearing."

You will think Jesus will be joyously received by his hometown folks, but Jesus' preaching at the synagogue in Nazareth is pretty much a bust. Jesus' hometown visit did not go well. Jesus visited a few other communities on his way back to Nazareth, and he was a sensation, but not so in his hometown. His reputation has preceded him. In Nazareth, it ought to be "hometown boy makes good." But no. Jesus' hometown debut is quite the opposite. Maybe it is his sermon. It certainly doesn't sound like much the way Luke tells the story. Jesus stands up in the synagogue, opens the scroll of the prophet Isaiah, and begins to read: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."

"But then Jesus does the unexpected. He closes the scroll and takes his seat. This doesn't mean he's finished: sitting down was the preferred position for rabbis as they taught the scriptures." He starts his sermon by saying, "Today this scripture has been fulfilled in your hearing." Now that's where the lectionary reading for today ends. The lectionary reserves the rest of Jesus' sermon and its outcome to next week's Gospel reading, but in that portion, we learn that the congregation turns against Jesus. But let's go with the lectionary's stopping point and consider Jesus' statement that "Today this scripture has been fulfilled in your hearing." What is fulfilled in their hearing? It is His message and his presence. Before His people, He gave what sounded like His inaugural address and thus launched His public ministry. It was indeed His mission statement. "He doesn't speak about organizing a perfect religion or a more worthy worship, but about communicating liberation, hope, light and grace for the poorest and most unfortunate. In fact, he was announcing glad tidings, liberty to captives, sight to the blind, freedom to those who are oppressed. "What comes through in this brief passage must have been startling to those who heard it; the people sitting in the synagogue weren't hearing the fire and brimstone of John the Baptist. This wasn't a call to repentance. This was something else altogether. In Christ's first public teaching moment in Luke's gospel—the Messiah's first message to the world—he was proclaiming, in every sense, good news."

Jesus said, "Today this scripture is fulfilled in your hearing." Today this scripture also finds fulfillment in all of us gathered here this weekend. In a profound and deeply personal sense, the Spirit of the Lord is also upon all of us. God has called all of us to preach good news to the poor, release to all who are in captivity, to declare that now, today, is still the year of God's favor. That was our Lord's mission. It is also ours.

A while ago Cardinal Timothy Dolan put it beautifully in an interview about vocations. "The Church," he said, "is always looked upon as saying 'no' to everything. And, we aren't saying 'no.' The Church is one big 'yes.' Yes to anything that will make us happy in this life and the next." We need to remember that. We are people who believe in salvation. In reconciliation. In renewal and conversion. We are people who believe in the resurrection. We believe in faith, hope and charity—to help the helpless and defend the defenseless. We believe in the most enduring and challenging three words of Christ's teaching: love one another. Following Christ's example, we are people who proclaim good news. Glad tidings. Joy. We are a people of "Yes."

"So why doesn't the world see that? It may be that we aren't communicating it. It may be, in fact, that we aren't living it. In the synagogue in Nazareth, people listened with expectation to what Jesus had to say. As Luke puts it: "The eyes of all in the synagogue looked intently at him." Twenty-one centuries later, the eyes of the world are looking intently at us. What do they see? Do they see people who are living the gospel, the "good tale"? Do they see people who have a deep and abiding friendship with Christ? Are people who have taken what he taught to heart? Do they see people uplifted by the sacraments, especially the Eucharist—people who literally receive Christ into their hearts and bodies and lives and want to share that with the world? Or do they see people who are indifferent? Judgmental? Unforgiving? Hypocritical? Do they see people who profess one thing on Sunday, but do another on Monday? Do they look at us and see people still captive, still oppressed, still blind? It is time now for us to think more about people and our country. The message of Christ reaches far beyond the geographical boundaries of a synagogue in 1st century Galilee. It cries out to us here and now. Today this scripture finds fulfillment in our hearing. It calls us to continue Christ's mission on earth.

- Fr. Abuchi