St. Joseph the Worker Catholic Church

181 W. Dundee Road ~ Wheeling, IL 60090 ~ 847-537-2740 ~ Fax: 847-537-7914
www.stjosephworker.com ~ email: contact@stjosephworker.com

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Liturgical Schedule:

Weekday Masses: Monday—Saturday - 8:00 a.m.
Tuesday - 7:00 p.m. (Polish)
Thursday - 7:00 p.m. (Spanish)

Weekend Masses:

English:	Saturday - 5:00 p.m. (Vigil)
	Sunday - 7:00 a.m. & 9:15 a.m.
Polish:	Saturday - 6:30 p.m. (Vigil)
	Sunday - 11:00 a.m. & 5:15 p.m.
Spanish:	Saturday - 8:00 p.m. (Vigil)
	Sunday - 8:00 a.m. & 12:45 p.m.

Holy Day of Obligation:
See the bulletin and website for the schedule

Civic Holidays
See the bulletin and website for the schedule

Sacrament of Reconciliation
For people needing confession for special need or emergency, please call the office for appointment

Polish:	5:30 pm Tuesday
English:	7:00 pm Wednesday
Spanish:	7:00 pm Friday

First Friday:

English:	8:00 a.m.
Polish:	4:30 p.m. School Confession
	6:00 p.m. Sacrament of Reconciliation
	8:00 p.m. Mass

First Saturday:

English:	8:00 a.m.
Polish:	2:30 p.m.

Holy Hour:

Polish:	7:00 p.m. Tuesday
Spanish:	7:00 p.m. Friday

Adoration Chapel (Blessed Sacrament Exposed):
Monday - Saturday: 7:00 a.m.- 9:00 p.m.
Sunday: CLOSED

Office Hours

Mon-Fri	9:00 am - 6:00 pm (closed 1—2 pm)
Saturday	9:00 am—1:00 pm
Sunday	CLOSED

They opened their treasures and offered him gifts of gold, frankincense, and myrrh.
MATTHEW 2:11

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Parish Mission Statement
Many Faces, One Heart,
Serving Christ and One Another

Mass Intentions

Saturday, Janurary 1
The Solemnity of Mary, the Mother of God; First Saturday
7:00 — Health and blessing for Maria
8:00 — (Spanish) Special intentions
9:15 — In memory of Celia Madariaga †
11:00 — (Polish) Special intentions
12:45 — (Spanish) Special intentions
5:00 — In memory of Fr. Michael Bonner and Fr. George Gawlik, SVD †
6:30 — (Polish) Special intentions
8:00 — (Spanish) Special intentions

Sunday, January 2
The Epiphany of the Lord
7:00 — For all parishioners
8:00 — (Spanish) Special intentions
9:15 — Health and blessing for Toby, Lam and Family
Steve Simon—Death anniversary † *(by the Wargo Family)*
11:00 — (Polish) Special intentions
12:45 — (Spanish) Special intentions
5:15 — (Polish) Special intentions

Monday, January 3
The Holy Name of Jesus
8:00 — For all the souls in purgatory †

Tuesday, January 4
St. Elizabeth Ann Seton
8:00 — Fr. Stan Roz—Health and blessing
7:00 — (Polish) Special intentions

Wednesday, January 5
St. John Neumann
8:00 — Fr. Francis Xavier Rayappan—Health and blessing

Thursday, January 6
St. André Bessette
8:00 — Beverly and Krystyna—Birthday blessings
Joseph Wargo—Death anniversary † *(by the Wargo Family)*
7:00 — (Spanish) Special intentions

Friday, January 7
St. Raymond of Peñafort; First Friday
8:00 — Eternal happiness for Anna Myszka †

Saturday, Janurary 8
First Saturday
8:00 — Mr. Jason—Health and speedy recovery
5:00 — The repose of the soul of Rosa Rizzotto, mother of Sal Burgio †
6:30 — (Polish) Special intentions
8:00 — (Spanish) Special intentions

Sunday, January 9
The Baptism of the Lord
7:00 — Fr. Krzysztof Pipa—Health and blessing
8:00 — (Spanish) Special intentions
9:15 — Christine Kolman—Health and blessing *(by Sophie Szabrak)*
11:00 — (Polish) Special intentions
12:45 — (Spanish) Special intentions
5:15 — (Polish) Special intentions

PARISH WEEKLY FINANCIAL SUMMARY
Collection December 19th: $ 8726.00
Online Collection (12/9-15): $ 1,195.00
Thank you for your generous support of our parish.

MINISTRY CALENDAR OF EVENTS

Sunday, January 2
10:00 am—Way of the Cross - House

Monday, January 3
6:30 pm—English Religious Education
7:00 pm—Polish Prayer Group - Mulcahey Hall
8:00 pm—Way of the Cross - Rm 9

Tuesday, January 4
5:00 pm—Polish Dance - Rm 9
5:30 pm—Polish Confessions
7:00 pm—Polish Mass
7:00 pm—Emmaus (Men) - House/Rm12
7:00 pm—English Choir - Rm 10

Wednesday, January 5
6:00 pm—Alegria Mexicana - Rm 11
6:30 pm—Altar Servers Training
7:00 pm—English Confession
7:00 pm—Emmaus (Women) - House/Rm 12
7:00 pm—Guadalupanos - Rm 5
7:00 pm—Polish Choir - Rm 10

Thursday, January 6
4:30 pm—Polish School
6:00 pm—Spanish Choir - House
7:00 pm—Spanish Mass
7:00 pm—Youth Group Meeting - House

Friday, January 7
4:30 pm—Polish School
4:30 pm—Polish School Confessions
6:00 pm—Polish First Friday Confessions
7:00 pm—Spanish Choir Practice - House
8:00 pm—Polish First Friday Mass
9:00 pm—Polish Overnight Adoration

Saturday, January 8
12:00 am—Polish Overnight Adoration
7:00 am—Spanish Rosary
8:00 am—Polish School
9:00 am—Legion of Mary - House
10:00 am—Polish Baptism
2:30 pm—Polish First Saturday Devotion
7:00 pm—Spanish Choir Practice—House

READINGS FOR THE WEEK

Monday:	1 Jn 3:22 — 4:6; Ps 2:7bc-8, 10-12a; Mt 4:12-17, 23-25
Tuesday:	1 Jn 4:7-10; Ps 72:1-4, 7-8; Mk 6:34-44
Wednesday:	1 Jn 4:11-18; Ps 72:1-2, 10, 12-13; Mk 6:45-52
Thursday:	1 Jn 4:19 — 5:4; Ps 72:1-2, 14, 15bc, 17; Lk 4:14-22a
Friday:	1 Jn 5:5-13; Ps 147:12-15, 19-20; Lk 5:12-16
Saturday:	1 Jn 5:14-21; Ps 149:1-6a, 9b; Jn 3:22-30
Sunday:	Is 42:1-4, 6-7 or Is 40:1-5, 9-11; Ps 29:1-4, 3, 9-10 or Ps 104:1b-4, 24-25, 27-30; Acts 10:34-38 or Ti 2:11-14; 3:4-7; Lk 3:15-16, 21-22

YOUTH RALLY AND MASS FOR LIFE

January 8, 2022
March for Life Chicago Convention
Hilton Hotel—720 S. Michigan Ave
Youth Rally: 9—11:30 am
Mass: 4pm
Cost: $15 per person;
Info: marchforlifechicago.org
Register: dfitzpatrick@archchicago.org

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They opened their treasures and offered him gifts of gold, frankincense, and myrrh.

MATTHEW 2:11

The Epiphany of the Lord

January 2, 2022

GIFTS

Gifts are everywhere at this time of year. Christmas gifts. Hostess gifts. Hidden gifts. Wrong-size gifts. Unexpected gifts. Unwanted gifts. Unreciprocated gifts. And in today's readings we hear about even more gifts: gold, frankincense, and myrrh. But we know intuitively (or, one hopes, eventually!) that gifts are symbols of something much deeper and less tangible. The gift of God's Son is, of course, at the heart of our Christmas festivities. We are not—and never—alone, because "God is with us." (Thus the name Emmanuel.) But wait, that's not all! The liturgy reminds us over and over that this is a "holy exchange." As Christ came to share in our humanity, we come to share in his divinity. The full significance of that mystery is a gift we have yet to unwrap completely.

WHAT KIND OF GOD IS THIS?

Christmas is a season of abundance. Christmas cookies and carols. Parties and presents. Mangers and mistletoe. The same is true in our church. Within a period of nine days we celebrate Christmas, the Holy Family, Mary Mother of God, and today the Solemnity of the Epiphany. Truly an embarrassment of liturgical riches. (And we are not finished yet!)

However, for many people, Christmas is already over. Trees litter the curbside or make their way back to the attic. Presents are put away or returned. We prepare to go back to school or work. But as Christians we have barely dipped our toes into the profound mystery of a God who walks among us. What kind of a God is this whose kingdom is not limited by our borders, fears, expectations, or imaginations? Today's psalm reminds us, "Lord, every nation on earth will adore you." Diversity and inclusion are not new to God's agenda.

TRADITIONS UNCOVER MEANING

Two traditional rituals, one liturgical and one domestic, help underline the meaning of the Epiphany. The Proclamation of the Date of Easter is an option for inclusion at Mass today. This text which formally announces the dates of the upcoming major feast days reminds us that Christmas is best honored in the context of the whole story of salvation that culminates in Easter. Or as writer Nathan Mitchell reflects, the wood of the crib becomes the wood of the cross.

The second tradition connected to Epiphany is the blessing of the door of one's home with chalk. It includes a prayer for protection for all who enter therein. One explanation of this tradition ties it to the Passover in the Book of Exodus: the marking of the doorposts with the blood of the lamb kept the Israelites safe. This tradition too offers a connection between Christmas and Easter.

As we continue to mine the richness of this season we hum along with the angels, *Gloria in excelsis Deo!*

TODAY'S READINGS

Isaiah 60:1–6
Psalm 72:1–2, 7–8, 10–11, 12–13
Ephesians 3:2–3a, 5–6
Matthew 2:1–12

Pray For the Sick ...

Jack & Jim Bonner
Joseph Flanagan
Michelangelo Gondolfi
Pat Hembd
Thomas Mueller
Cheryl Murray
Michael Perrela
Amanda Rakers
Beth Ramos
Ava Rodriguez
Chester Salzmann
Chris Scanlon
Deana Skulemowski
Jean Storey
Melissa Stoutamire
Dave & Mark Sykes
Anna Marie Tarsitano
Fran Theriault
Dale Thuet
Evelyn Torres
Bill Trnka
Jerry Vanderberg
Ed Witecha
Matt Wzerick
Kathy Zeivel
Thuy & Bob Schuster
Maria & Stanislaw Lichaj
Mieczysław Kowalik

Arthur & Alan Galvan
Dave Bunda
Janet Schaeff
Nick Rode
Ryan Schofield
Luke Silber
James Sylvester
Manny Hernandez
Billy, Brendan & Becky Skasick
Marion & Edward Taicsich
Marie Arzer
Kathy Yoshida,
Ray Winiecki
Rita Snyder
Theresa Calabrese

The names on the Prayer List will appear for 6 weeks unless otherwise noted.

Please pray for peace and for the Men and Women serving in the military.

- LCPL DeShaun Richard, USMC
- Staff Sergeant Christopher Olszewski, USAF
- Sergeant Joseph J. Zimmerman, III USMC

The light of Christ shines upon you. Share that light with others. Consider the gift of a Church vocation.
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ARCHDIOCESE OF CHICAGO

NATIONAL MARCH FOR LIFE PILGRIMAGE TO WASHINGTON, D.C.
January 20-23, 2022
Chastity Education Initiative of Respect Life Ministries

SCAN HERE FOR MORE INFO

IPS Scripture School
DAYS: **Wednesdays, Jan 12 - Mar 16, 2022; 7- 9pm**
INSTRUCTOR: ***Kevin Pease, M.T.S., Institute of Pastoral Studies***
PARISH: ***St. Joseph the Worker Catholic Church (181 W Dundee Rd Wheeling, IL)***
REGISTER BEFORE JANUARY 1ST
Cost: **$125 - Ten-week Study with option for Certification in Sacred Scripture**
www.luc.edu/ips/continuing-education/
Kevin Pease - Director, IPS Scripture School
312.915.7457 | kpease@luc.edu

JOURNEY TOWARD GOD

In our celebration of the Epiphany, two interwoven themes are present in the readings today. God is beginning something new, and God gathers all of humanity to participate. For Isaiah, God's bright light, manifested in the people of Israel, attracts and summons people from many nations to Jerusalem. In the letter to the Ephesians, God's grace makes the Gentiles co-heirs and co-partners in the gospel. Matthew tells the story of the fulfillment of God's promises to Israel through the birth of Jesus, and simultaneously leading foreigners to share in these same promises. With the birth of Jesus, God chose a particular people, in a particular time and place, to enter most directly into the human story. Today's readings teach that God did this in order to gather all people, all cultures, into unity with God. Like the magi, we are drawn into a journey toward God, becoming co-partners in God's work.
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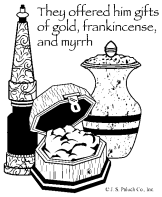
PRAYER OF THE WEEK ~ The Epiphany of the Lord

O God, who on this day revealed your Only Begotten Son to the nations by the guidance of a star, grant in your mercy that we, who know you already by faith, may be brought to behold the beauty of your sublime glory.

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.



Reflection question:
What can I do this week to come to know God better?

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Bellarmine Jesuit Retreat House invites you to
RENEWAL THROUGH THE INTERCESSION OF IGNATIUS LOYOLA, FRANCIS XAVIER AND PEDRO ARRUPE
Men's Weekend Retreat with Fr. Patrick Fairbanks, SJ
January 14-16, 2022 Visit JesuitRetreat.org for more info and registration

Quarter Hour Prayer
God, eternal truth, We believe in you. God, our strength and salvation, We hope in you. God, infinite goodness, We love you with all our heart. You have sent the Word as Savior of the world, Make us all one in Him. Fill us with the Spirit of your Son, That we may glorify your name. Amen.

Christmas Flowers

Kris L. Aviles (Linda Aviles Martin & Marie Aviles)	Irena Grab (Artur & Karolina Bak)
Stefania and Andrzej Fita (Maria Chrabaszcz)	Leo Chromy, Mary Chromy, Catherine Kroll, Charles Kroll (Mr. & Mrs. Leo Chromy)
Jan Pacocha, Genowefa Pacocha, Stanisław Dziekanski, Genowefa Dziekanski (Mr. & Mrs. John Dziekanski)	Donald and Alice Foy (Kathy Ferro)
Margaret Forke (Barbara Forke)	Sophie and Stanley Grzebalski (Mary Grzebalski)
Robert Heer, John and Gertrude Trunda, Antonie Trunda (Cathy Heer)	Marilyn Hernandez (Joseph Hernandez)
Angelina Mena (Gilberto & Isaura)	Maria Kogut, Władysław Kogut, Maria Izak, Jozef Izak (Andrzej & Dorota Izak)
Paweł Jedraszczak (Bogumila Jedraszczak)	Julia Nagle and Karolina Kozina (Margaret S. Jurkiewicz)
The Kluz Family, the Kot Family, the Puziewicz Family, the Zielinski Family, the Kiwala Family (Mr. & Mrs. Thaddeus Kluz)	Kazimiera Kowal (Mr. & Mrs. Tomasz Kowal)
Józef Szul, Maria Szul, Józef M. Szul, Danuta Szul, Stanisław Kowalczyk (Andrzej & Ewa Kowalczyk)	The Kowalski Family (Ewa Kowlska)
Maria Kwiatkowska, Jan Kwiatkowski, Stanisława Kurek, Mieczysław Kurek (Mr. & Mrs. Janusz Kwiatkowski)	Francisco Lee (the Lee Family)
Ma. Guadalupe Bautista, Tomas Lopez, Consepcion Almaraz, Jesus Lopez (Mr. & Mrs. Ismael Lopez)	The Lopez Family (Lilia Lopez)
John Marolda, Jr., the deceased members of the Marolda and Terranella Families (Judy Marolda)	Earl R. Martin (Judy Martin & Son - Richard A.)
Śp Wiktoria and Jan Miechowicki, śp Anna and Jozef Burawa, śp Anna and Stanisław Burawa, śp Justyna Władysław Sowa, śp Zofia Burawa (Antoni & Maria Miechowicka)	Maria Gorgol (Henryka Park)
Doris and Robert Petersen (Joan Petersen)	The Ostrom and Barwig Families (Barbara Ostrom)
Joseph Riddle (Shirley Riddle & Family)	Mr. and Mrs. Rufino Almodal, Mrs. Engracin Domingo, Alma Juacillo, Domingo Almodal, Fr. Michael Bonner (Mr. & Mrs. Arnulfo Rimando)
Oscar and Juanita Calvo, Manuel Angel, Ana Isabel, Jorge Eduardo Calvo Ruiz, Francisco Calvo (Emmanuel & Ma Elena Rodriguez)	Walter, Irene, Dolores Scanlon (Cheryl Murray)
Bolesław Jakimiec, Marianna Jakimiec (Mr. & Mrs. Francisco Scopelliti)	Irena and Kazimierz Łudzik, Janina and Bolesław Michalec (Jagoda & Mariusz Sosnowski)
Marcin Koziol, Tadeusz Sziachta (Grzegorz & Sylwia Szlachta)	Floriberto Valdez Gaimez, Felicitas Benitez Elizalde, Rafaela Gaimez, Bulmaro Gaitan, Sonia A. Valdez Romero (Ocampo Valdez)
Mr. and Mrs. Andrew Vetter, Mr. and Mrs. Howard Faithi, Laurel Vetter, Marylin Koepper, Kathleen Eicheberg (Frances Vetter)	The Wargo and Knight Family, the Simon and Altieri Family (Mr. & Mrs. Patrick Wargo)
Paul and Connie Watts, George and Connie Unger (Mr. & Mrs. Paul Watts)	The Weil Family (Kathleen Weil)
Marian Sawicki, Jozefa Sawicki (Barbara Wroblewski)	

Próby wiary w życiu Maryi

Kościół rozpoczyna świecki rok kalendarzowy dniem poświęconym Matce Bożej. W Nowy Rok ukazuje nam postać Tej, która "szła naprzód w pielgrzymce wiary" (*KK* 58). W życiu Maryi z dnia na dzień urzeczywistniało się błogosławieństwo wypowiedziane do Niej przez św. Elżbietę: "Błogosławiona jesteś, któraś uwierzyła" (*Łk* 1, 45). Kościół więc widzi w Maryi najpełniejszy wzór naszej wiary.

Maryja uprzedza nas, idzie przed nami "w pielgrzymce wiary", jakby antycypując nasze kroki i jest na naszej drodze wiary blisko nas. W myśli soborowej Matka Boża została ukazana jako ta, która zajmuje w Kościele miejsce najwyższe, ale jednocześnie najbliższe nam. Można by powiedzieć, że wyrządzamy krzywdę Matce Bożej, jeżeli mówimy tylko o Jej zaszczytach i wyniesieniu, tworząc w ten sposób dystans między Nią a nami. Za dużo mówi się o Jej godnościach, a za mało o tym, że **Ona jest w ramach chrystocentryzmu naszą drogą**. Maryja jest naszą drogą w tym sensie, że nas wyprzedza i wskazuje drogę wiary, że to wszystko, co nas spotyka, Ona już kiedyś przeżyła. Patrząc na Jej życie, powinniśmy znajdować odpowiedzi na nasze problemy.

Kiedy mówimy tylko o godnościach i wyniesieniu Matki Bożej, postępujemy z Nią tak, jak niejednokrotnie postępowali hagiografowie ze świętymi. Ktoś powiedział, że święci najwięcej wycierpieli nie od swoich prześladowców, a od hagiografów, którzy, usuwając z ich biografii wszelki margines ludzki, zrobili z nich postacie cukierkowe, bez życia. Nie wystarczy oddawać Maryi cześć, wielbić Ją, kłaść Jej korony na głowę. To są tak zwane środki bogate, których Ona nigdy w swoim życiu nie używała. Kochać Maryję to znaczy naśladować Ją, iść za Nią, bo Ona jest tą, która nas wyprzedza, która jest dla nas wzorem wiary.

Jeżeli Pan Bóg przekreśla nasze plany i prowadzi nas inną drogą, niż myśmy to sobie wyobrażali, to było tak również w życiu Matki Bożej. Ona też inaczej wyobrażała sobie swoją świętość, swoją drogę i swoją misję. Ta, która zrezygnowała z macierzyństwa, została powołana do macierzyństwa niebywałego. Powołanie to przekreślało wszystkie Jej plany. Maryja, wypowiadając w momencie zwiastowania swoje - "tak", nie wiedziała w pełni, na co się zgadza. To jednak nie umniejszało wartości Jej zgody, którą Ona później swoim nieustannym - "tak" przez całe życie potwierdzała. Bóg tak kochał Maryję, że wybrał właśnie taki, bardzo twardy sposób traktowania Jej. Wiemy, że On tak traktuje swoich przyjaciół. To jest najlepszy sposób, który pozwala na kształtowanie człowieka na obraz Syna Bożego.

Popatrzmy, jak Bóg kształtował wiarę Maryi, jakie "huragany" przeszły przez Jej życie i jak trudne były Jej próby. Oto wkrótce po tym pierwszym "fiat", kiedy zwiastowano Jej, że pocznie i porodzi Syna Bożego, okazało się, że nic nie wie o tym św. Józef. Była to pierwsza tragedia tych dwojga osób. Maryja i Józef nie wiedzą, jak postąpić i bardzo cierpią z tego powodu. Dla Józefa musiało to być wstrząsające, gdy zorientował się, że Maryja jest brzemienna, i dla Niej też było to męką. A przecież Panu Bogu nie trudno było wyjaśnić Józefowi, o co chodzi. W tym czasie Maryja zapewne musiała ciągle stawiać sobie pytanie: co mam robić - to był dla Niej okres trudny i pełen ciemności.

Wiara nie usuwa ciemności, wręcz przeciwnie, ona je zakłada. W tym kryje się jej sens. Matka Boża, żyjąc wiarą, żyła równocześnie w wielkich ciemnościach, była więc poddawana próbom wiary, nieraz niezwykle trudnym. Taką próbą było narodzenie Pana Jezusa w Betlejem. Moment i miejsce urodzenia dziecka to czuły punkt dla każdej matki. Matka chce urodzić dziecko w przyzwoitym miejscu i w ludzkich warunkach, i jest to jej podstawowe prawo. Czy Maryja nie pragnęła tego? A jednak nie było Jej to dane. Jeżeli Jezus musiał narodzić się w Betlejem, to czy nie prościej byłoby, żeby Józef po prostu dowiedział się o tym. Otrzymywał on przecież wskazania we śnie, mógł więc i w tym przypadku otrzymać wskazanie: Idź do Betlejem, bo tam narodzi się Dziecię. Tymczasem Pan Bóg decydujeinaczej. Dziecię narodzi się w Betlejem, ale w wyniku specjalnej sytuacji, jaką był spis ludności. To w wyniku tej sytuacji Jezus narodzi się w takich okolicznościach, że nie będzie zabezpieczeń. Z powodu tłumu przybyszów trudno będzie znaleźć jakiekolwiek miejsce - tak łatwo wtedy poddać się pokusie niepewności i lęku. I w tym trudnym kontekście próby wiary miało narodzić się Dziecię. Anioł przyszedł do Maryi tylko w momencie zwiastowania, a później nie było już żadnego innego przekazu, żadnego orędzia czy posłannictwa. Przy narodzeniu Jezusa aniołowie ukazali się jedynie pasterzom przy stadach, a nie Maryi. Wkrótce potem, wraz z przyjściem Mędrców, następne "trzęsienie ziemi" - prześladowanie Heroda. Trudna próba wiary, gdy mogło rodzić się pytanie: dlaczego Bóg milczy, dlaczego nie interweniuje w obronie swego Syna, dlaczego zdaje się być bezsilnym wobec tyranii Heroda? I konieczność ucieczki do nieznanego kraju, gdzie nie było żadnego ludzkiego oparcia.

Kolejna, bardzo trudna próba wiary nadeszła, gdy dorastający Jezus został w świątyni, nie uprzedzając o tym swoich Rodziców. Ewangelia mówi, że Oni nie rozumieli tych słów, jakie do nich skierował, gdy Go odnaleźli, że Maryja tylko zachowywała je w swoim sercu. Tak więc w dalszym ciągu były w Jej życiu ciemności. Dlaczego Jezus nie chciał Jej niczego wyjaśnić? Ona, **Matka Boga, musiała uczyć się właściwego odczytywania wydarzeń**, musiała uczyć się duchowości wydarzeń. Pan Bóg niczego Jej nie ułatwiał, wszystko było w Jej życiu ciągle takie trudne.

"Tak" przy zwiastowaniu wydaje się czymś radosnym i łatwym w porównaniu z tym ostatnim "tak", wypowiedzianym pod krzyżem. Człowiek o wysokim poziomie życia duchowego jest zwykle gotów ofiarować się i poświęcić samego siebie. Znacznie trudniej jest zgodzić się na cierpienia osób bliskich, tych, których bardzo kochamy. Maryja, stojąc pod krzyżem, wypowiada jakby zdwojone "tak" - **niech się tak stanie nam - Jemu i mnie**. Jeżeli mój Syn umiłowany ma cierpieć i być torturowany, to niech tak będzie. Zgodzenie się na to było największą ofiarą. To "fiat" Maryi pod krzyżem spowodowało, że stała się Matką Kościoła, Matką nas wszystkich. **Macierzyństwo duchowe Maryi ma swoje źródło w tym najtrudniejszym "tak".** Jeżeli jesteś zdruzgotany czy bardzo czymś przygnieciony, to pomyśl, że jesteś wówczas blisko Tej, której życie było tak trudne. Bóg kochał Maryję w sposób szczególny i wyjątkowy, a przecież w Jej życiu było tyle cierpienia. Bóg tak właśnie traktuje swoich przyjaciół.

Jest to szczególna forma miłości i zaufania, kiedy Pan Bóg chce, byśmy nie żądali od Niego okazywania nam swoich uczuć, żeby On mógł być wolny. Wyobraźmy sobie idealne małżeństwo w sytuacji, kiedy mąż jest bardzo zajęty jakąś pracą. Żona, kochając go, nie chce mu wtedy w niczym przeszkadzać, sama odnajduje potrzebne mu materiały, starając się pomóc mu tak, jak potrafi. Myśli tylko o nim. To jest ta miłość idealna, kiedy człowiek myśląc o drugiej osobie przekreśla siebie, kiedy nie szuka nawet zainteresowania sobą. Jest to niezwykle trudna miłość. Takiej miłości żądał Chrystus od swojej Matki.

Kontynuacja w następnym numerze

On The Perpetual Virginity Of Mary And The Limits Of "The Chosen"

DECEMBER 20, 2021 FR. MATTHEW MACDONALD

One of the fond memories that I have of my time as an undergraduate student at Franciscan University of Steubenville was when I saw the midnight premiere of Mel Gibson's *The Passion of the Christ*, on Ash Wednesday, February 25, 2004. I went into a packed theater with about two to three hundred men from Trinity Hall dorm. I had a midterm exam the following morning in Medieval Philosophy and was busy cramming my studies in before going to watch the movie. By the time the film ended, there was not a dry eye in the house. People walked out in reverential silence and love for the meditation that Mel Gibson presented onscreen of the price that Jesus paid for our redemption with his passion and death on the cross.

In our current time, Christians are having a similar experience with the Dallas Jenkins' television series *The Chosen* over its depiction of the life of Jesus as portrayed in the gospels as they did eighteen years ago with Mel Gibson's *The Passion of the Christ. The*re are many beautiful, positive insights that people have received prayerfully through watching this television series in their own walk with the Lord. Yet in its recent Christmas special, "The Messengers," its depiction of the Virgin Mary and the Birth of Jesus fell flat of conveying the full revealed truth given to us regarding the Perpetual Virginity of the Blessed Virgin Mary (*virginitas in partu*). This brings up the following questions: What is the Perpetual Virginity of the Blessed Virgin Mary and its place in the life of faith? What are the proper place and limits of artistic depictions of the life of Our Lord Jesus as depicted in the Gospel?

The Perpetual Virginity of the Blessed Virgin Mary (*virginitas in partu*) is the dogma that holds that Mary, the Mother of God, was virginal before, during, and after the birth of Jesus Christ. This belief of the perpetual virginity of the Blessed Virgin Mary has implications for the relationship between Jesus, the Church, and the individual disciple. The Church holds the belief that Mary was a virgin before the birth of Christ as expressed that she conceived Jesus *"by the power of the Holy Spirit."* (Apostle's Creed) This is also alluded to in Isaiah 7:14: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive (*Ecce virgo concipiet*), and bear (*et pariet*) a son, and his name shall be called Emmanuel." In Luke 1:28, we see Gabriel speak this prophecy directly to Mary at the Annunciation. Mary's response is "How can this be since I know not man?" (*quomodo fiet istud quoniam virum non cognosco?* – Lk 1:34). In this question, Mary is not doubting what the Archangel Gabriel is telling her about her vocation but is questioning the causality of how God's action would be carried out by means of her virginity. This is different from Zechariah's response to the Archangel Gabriel's message to him that he and Elizabeth will conceive a son, Saint John the Baptist, despite her struggles with sterility and her old age. His question inflects doubt where he states, "How shall I know this? For I am an old man, and my wife is advanced in years." (*unde hoc sciam ego enim sum senex et uxor mea processit in diebus suis* – Lk 1:18) (Mark Miravalle, *Introduction to Mary,* Chapter 4, Kindle Edition). The Perpetual Virginity of Mary also implies that she had no marital relations with Saint Joseph and had no other children beyond Jesus, her firstborn. The root of this belief is found in Mary's response to the Archangel Gabriel, *"I know not man."* (Lk 1:34) Saint Thomas Aquinas as well as numerous Fathers of the Church interpreted these words to refer to a vow of virginity, in that it speaks of a permanent disposition that Mary lived all her life. (*Summa Theologica*, III, q. 28, a. 4 & q. 29, a. 2, reply obj. 3)

The Perpetual Virginity of Mary (*virginitas in partu)* also holds that at the appointed time Our Lord left the womb of Mary, he did so in a miraculous manner without physical violation of the bodily integrity of her virginity. The early church fathers, such as St. Justin Martyr (d. 107) and St. Iranaeus of Lyons (d. 202), held this belief as founded in Lk 1:28 and Isaiah 7:14. Their view can be summarized in the notion that "as light passes through glass without harm to the glass so did Jesus pass through the womb of Mary without harm to her virginity." (Mark Miravalle, *Introduction to Mary,* Chapter 4, Kindle Edition) Saint Augustine would teach also that "It behooved that our Head, by a notable miracle, should be born, after the flesh, of a virgin, that He might thereby signify that His members would be born, after the Spirit, of a virgin Church." (*De Sacra Virginitatis,* n. 6).

Saint Ambrose, the great mentor, and friend of Saint Augustine, would also affirm this same teaching regarding the Perpetual Virginity of Mary (*virginitas in partu*) especially in his famous Christmas Hymn, *Veni, Redemptor Gentium.* Saint Thomas Aquinas later would cite this same hymn of Saint Ambrose as justification that "in order to manifest His Godhead, he was born of the Virgin." (*Summa Theologica*, III, q. 28, a. 2*)* This hymn, alongside other references to the perpetual virginity of Mary in the Nicene Creed and in the Roman Canon (Eucharistic Prayer I) are examples of the principle of "The law of prayer is the law of belief" (*lex orandi lex credendi*). This principle teaches that "the Church's liturgy expresses her faith and gives us insight into the mind of the Church as she lives out that faith in her public worship." (Brian Graebe, *Vessel of Honor,* 47).

Saint Thomas Aquinas would later go on to describe the fittingness of the perpetual virginity of the Blessed Virgin Mary, building from this original point:

- It is fitting for four reasons that Christ should be born of a virgin. First, in order to maintain the dignity of the Father Who sent Him. For since Christ is the true and natural Son of God, it was not fitting that He should have another father than God: lest the dignity belonging to God be transferred to another.
- Secondly, this was befitting to a property of the Son Himself, Who is sent. For He is the Word of God: and the word is conceived without any interior corruption: indeed, interior corruption is incompatible with perfect conception of the word. Since therefore flesh was so assumed by the Word of God, as to be the flesh of the Word of God, it was fitting that it also should be conceived without corruption of the mother.
- Thirdly, this was befitting to the dignity of Christ's humanity in which there could be no sin, since by it the sin of the world was taken away, according to John 1:29: "Behold the Lamb of God" (i.e. the Lamb without stain) "who taketh away the sin of the world." Now it was not possible in a nature already corrupt, for flesh to be born from sexual intercourse without incurring the infection of original sin. Whence Augustine says (De Nup. et Concup. i): "In that union," viz. the marriage of Mary and Joseph, "the nuptial intercourse alone was lacking: because in sinful flesh this could not be without fleshly concupiscence which arises from sin, and without which He wished to be conceived, Who was to be without sin.
- Fourthly, on account of the very end

of the Incarnation of Christ, which was that men might be born again as sons of God, "not of the will of the flesh, nor of the will of man, but of God" (John 1:13), i.e. of the power of God, of which fact the very conception of Christ was to appear as an exemplar. (*Summa Theologica*, III, q. 28, a. 2).

Thomas would later speak of Mary's pains in childbirth in the following manner:

The pains of childbirth are caused by the infant opening the passage from the womb. Now it has been said above (28, 2, Replies to objections), that Christ came forth from the closed womb of His Mother, and, consequently, without opening the passage. Consequently there was no pain in that birth, as neither was there any corruption; on the contrary, there was much joy therein for that God-Man "was born into the world," according to Isaiah 35:1-2: "Like the lily, it shall bud forth and blossom, and shall rejoice with joy and praise." (*Summa Theologica,* III, q. 35, a. 6)

Pope Paul IV, at the Council of Trent, would later affirm the perpetual virginity of Mary, admonishing those who assert that "the same most blessed Virgin Mary is not the true mother of God and did not always persist in the integrity of virginity; namely, before giving birth, in giving birth, and perpetually after giving birth." (DH 1880 as cited in Graebe, *Vessel of Honor*, 51)

Pope Pius XII would speak of the miraculous birth of Jesus Christ and Our Lady's motherhood in relation to her Perpetual Virginity in the following way:

[Mary], whose sinless soul was filled with the divine spirit of Jesus Christ above all other created souls, who "in the name of the whole human race" gave her consent "for a spiritual marriage between the Son of God and human nature." Within her virginal womb Christ our Lord already bore the exalted title of Head of the Church; in a marvelous birth she brought Him forth as the source of all supernatural life, and presented Him newly born, as Prophet, King and Priest to those who, from among Jews and Gentiles, were the first to come to adore Him. (*Mystici Corporis*, n. 110)

The Second Vatican Council would expand upon this insight by teaching:

This union of the Mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to His death…This union is manifest also at the birth of Our Lord, who did not diminish His mother's virginal integrity but sanctified it. (*Lumen Gentium*, n. 57)

The Catechism of the Catholic Church would also reaffirm this teaching on the Perpetual Virginity of Mary in stating:

The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." And so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the "Ever-virgin". (CCC, n. 499)

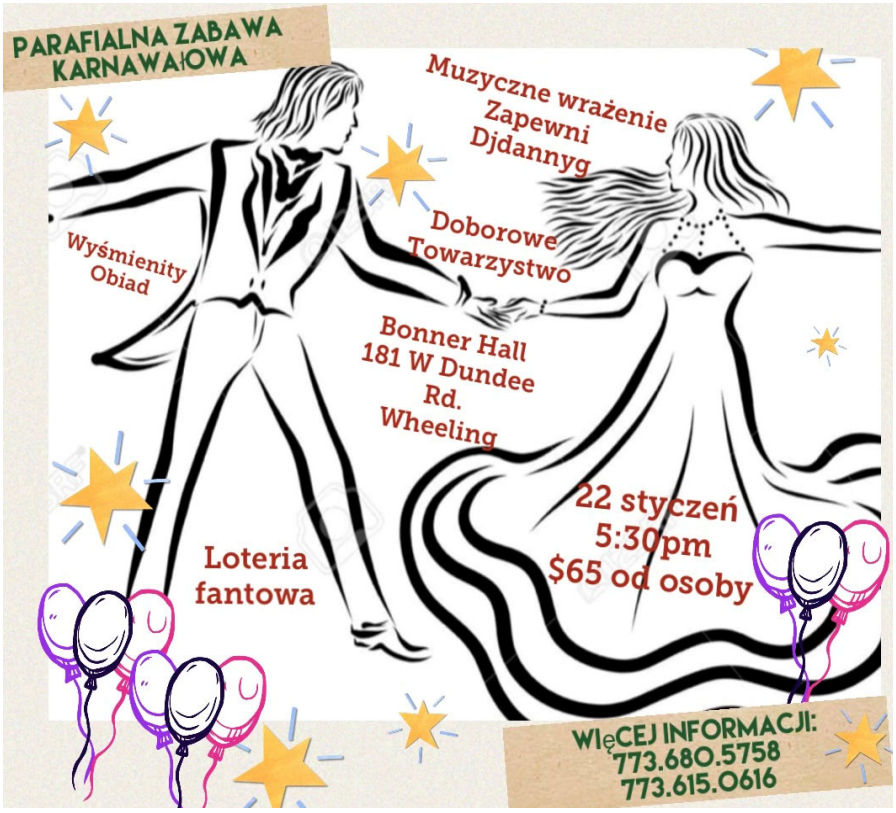
John Paul II would also teach in relation to the Perpetual Virginity of Mary that the body also expresses the interior depths of the person. Mary's physical virginity is an external expression of the mystery of her perfect interior virginity, and because Mary was to be a Virgin in her spiritual and physical virginity was perfect and united to each other. (Cf. *Mulieris Dignitatem*, n. 17-22)

The importance of the Dogma of the Perpetual Virginity of the Blessed Virgin Mary is that it implies that Mary was the perfect disciple of Jesus her son. *The Catechism of the Catholic Church* speaks of this reality in the following way:

Mary's virginity manifests God's absolute initiative in the Incarnation…By his virginal conception, Jesus, the New Adam, ushers in the new birth of children adopted in the Holy Spirit through faith. The acceptance of this life is virginal because it is entirely the Spirit's gift to man. The spousal character of the human vocation in relation to God is fulfilled perfectly in Mary's virginal motherhood. Mary is a virgin because her virginity is the sign of her faith "unadulterated by any doubt", and of her undivided gift of herself to God's will. It is her faith that enables her to become the mother of the Savior. (CCC n. 503-507)

In watching *The Chosen* Christmas episode, "The Messengers," It is important to note its strengths alongside its errors and limits. We must not relativize the mystery of faith contained in scripture, tradition, and the constant magisterial teachings of the Church through artistic depictions of the life of Christ as seen in visual art. Even in artistic depictions that are free from theological error, we should always see the sacramental unity between the artistic sign and the mystery it contains and the limits of that unity on the human side. Relevancy and reaching people where they are in our current time are important factors for effective evangelization and for overall discipleship with Jesus in faith. Yet faith always has a timeless element that speaks to every age. It is important that we do not let an oversentimentality get in the way from God acting, whether it is through art or in living in our own age of human history. When relevancy becomes the sole driving force, we risk neutering the Gospel of its meaning and power to gain the world.

As we watch *The Chosen* episode, "The Messengers" this Christmas, may we affirm the good, the true, the beautiful in its depiction of the life of Jesus and Mary. This good can be a source of spiritual consolation in our prayer. At the same time, may we also be given the wisdom and grace in faith to see the human limits and errors of such artistic depictions of the life of Our Lord in the realm of faith, theology, and historical depiction, especially when it comes from a non-Catholic perspective. May this wisdom give us the faith and clarity to not confuse the artistic depiction for the actual historical events and mysteries of the lives of Jesus and Mary conveyed to us through the faith of the Church. In doing so may we come to grow in true adoration and love of Jesus, our infant King and God, moving out of the shadows and symbols of consolation that art can bring to our prayer into the fullness of the truth of the mystery of faith that they can bring to us.



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En nuestra celebración de la Epifanía, dos temas entrelazados están presentes en las lecturas de hoy. Dios está comenzando algo nuevo, y Dios reúne a toda la humanidad a participar. Para Isaías, la luz brillante de Dios, manifestada en el pueblo de Israel, atrae y convoca a personas de muchas naciones a Jerusalén. En la carta a los efesios, la gracia de Dios hace a los gentiles coherederos y en el Evangelio de Mateo los hace coparticipes. Mateo cuenta la historia del cumplimiento de las promesas de Dios a Israel por medio del nacimiento de Jesús, y simultáneamente guiando a los extranjeros a compartir esas mismas promesas. Con el nacimiento de Jesús, Dios eligió a un pueblo determinado, en un tiempo y lugares específicos, para entrar directamente en la historia de la humanidad. Las lecturas de hoy enseñan que Dios lo hizo para reunir a todos los pueblos, a todas las culturas, en la unidad con Dios. Al igual que los magos, estamos siendo llevados a un viaje hacia Dios, convirtiéndonos en coparticipes de la obra de Dios.

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LECTURAS DE HOY

Primera lectura — ¡Levántate y brilla, Jerusalén! La gloria del Señor amaneció sobre ti (Isaías 60:1-6).
Salmo — Se postrarán ante ti, Señor, todos los pueblos de la tierra (Salmo 72 [71]).
Segunda lectura — El misterio de que los gentiles son coherederos, socios en la promesa en Jesucristo, se ha dado a conocer a los hombres (Efesios 3:2-3a, 5-6).
Evangelio — Vinieron unos Magos de Oriente preguntando: "¿Dónde está el rey de los judíos que ha nacido?" (Mateo 2:1-12).

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LECTURAS DE LA SEMANA

Lunes:	1 Jn 3:22 — 4:6; Sal 2:7bc-8, 10-12a; Mt 4:12-17, 23-25
Martes:	1 Jn 4:7-10; Sal 72 (71):1-4, 7-8; Mc 6:34-44
Miércoles:	1 Jn 4:11-18; Sal 72 (71):1-2, 10, 12-13; Mc 6:45-52
Jueves:	1 Jn 4:19 — 5:4; Sal 72 (71):1-2, 14, 15bc, 17; Lc 4:14-22a
Viernes:	1 Jn 5:5-13; Sal 147:12-15, 19-20; Lc 5:12-16
Sábado:	1 Jn 5:14-21; Sal 149:1-6a, 9b; Jn 3:22-30
Domingo:	Is 42:1-4, 6-7 o Is 40:1-5, 9-11; Sal 29 (28):1-4, 3, 9-10 o Sal 104 (103):1b-4, 24-25, 27-30; Hch 10:34-38 o Tit 2:11-14; 3:4-7; Lc 3:15-16, 21-22

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Pregunta de reflexión:
¿Qué puedo hacer esta semana para concocer mejor a Dios?

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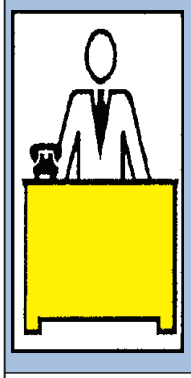

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Soy Juana Perez, agente de ventas con licencia en Illinois. Cuando se trata de Medicare, es importante considerar todas sus opciones. Lo que le conviene a su vecino podría no ser lo más adecuado para usted. Conozco todos los detalles de Medicare, y estoy listo para responder sus preguntas y ayudarle a buscar un plan que se adapte a sus necesidades.

Aproveche mi conocimiento y experiencia para:

- **Aclarar todas sus dudas sobre Medicare**
- **Recibir ayuda para comparar planes**
- **Recibir un servicio personalizado**
- **Facilitarle la inscripción en un plan**

Me complacerá ayudarle a analizar sus opciones de Medicare para que pueda inscribirse en un plan con confianza.

Es el momento de aprovechar.

Juana Perez
Agente de Ventas con Licencia
847-331-0321, TTY **711**

United Healthcare

Los planes están asegurados a través de UnitedHealthcare Insurance Company o una de sus compañías afiliadas, una organización Medicare Advantage que tiene un contrato con Medicare. La inscripción en el plan depende de la renovación del contrato del plan con Medicare. © 2021 United HealthCare Services, Inc. Todos los derechos reservados. Y0066_22SPRJ58084_SP_C SPRJ58084

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Parish Information

Parish Staff

Fr. Marcin Karwot, SVD	Pastor
Fr. Jesus Mata-Martinez, SVD	Associate Pastor
Fr. Messan Tettekpoe, SVD	Associate Pastor
Mr. Martin Carillo, SFO	Deacon
Bro. Boromeo Soe, SVD	Pastoral Year Seminarian
Maria Bialkowski	English/Polish Music
Jesus Viñas	Spanish Music
Zbigniew Blicharz	Polish Music
Elaine Simpson	Director of Operations
Van Nguyen	Bulletin Editor

Bulletin articles: Submission deadline is Saturday before 1PM. Contact: vann@stjosephworker.com

Parish Hall Business Hours

For more information on the Parish Hall, please contact Elaine Simpson at 847-537-2740 or email esimpson@stjosephworker.com during regular business hour.

All are welcome to worship at St. Joseph the Worker. To become an active member of the parish, please complete the registration form or stop by the office. **Visit stjosephworker.com for online registration!**

YES, I WOULD LIKE TO REGISTER AT ST. JOSEPH THE WORKER

NAME: _____

(First and Last Name; please include spouse's name if applicable)

_____

ADDRESS: _____

House number and street name; include apt/unit number

_____

CITY & ZIP: _____

PHONE: _____

EMAIL: _____

Please tear this off and place in the collection basket or drop it off in the Parish Office!

Sacramental Celebration

Baptism Preparation:

English:	By appointment only
Spanish:	Second Thursday of the month at 6:00 pm

Sacrament of Baptism:
Parents and Godparents play an important role in the faith life of your child. Please be aware that godparents must also be practicing Catholics. You must attend the preparation class and register your child for the sacrament. Please call the office more information.

English:	By Appointment
Spanish:	First & third Saturdays: 9:00 a.m.
Polish:	By Appointment

Sacrament of Matrimony:
Congratulations on your Engagement! A minimum of four months advanced preparation is required. Please call the parish office for an appointment.

RCIA (Rite of Christian Initiation for Adults):
Anyone interested in becoming a Catholic or learning more about the Catholic faith is invited to call the office.

Polish School Mrs. Renata Rudnicki - Principal
847-912-4193 ~ www.juliuszslowacki.org

RELIGIOUS EDUCATION:
A child must be in the religious education program for **TWO YEARS** prior to receiving the Sacrament of Holy Eucharist or Confirmation. Must present a Baptismal Certificate at time of registration.
English Classes: Mondays, 6:30 - 7:45 pm All Grades
Spanish Classes: Sundays, 9:00 am - Confirmation; 11:00 am - All other grades
Contact: Deacon Martin at **847-537-4182** or email **deacon_martin@stjosephworker.com**

Support Divine Word Missionaries

Visit the Gift Shop on Waukegan Road in Techny for the many selections of unique gifts. Proceeds from your purchase help support the mission of serving the needy around the world. For more info: 847-272-7605.

Vivat Deus

The Arnolus Family - Divine Word Missionaries (SVD), Sisters Servants of the Holy Spirit (SSpS), and Sisters Servants of the Holy Spirit of Perpetual Adoration (SSpSAP) - has launched a new website of spiritual resources: https://vivatdeus.org

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