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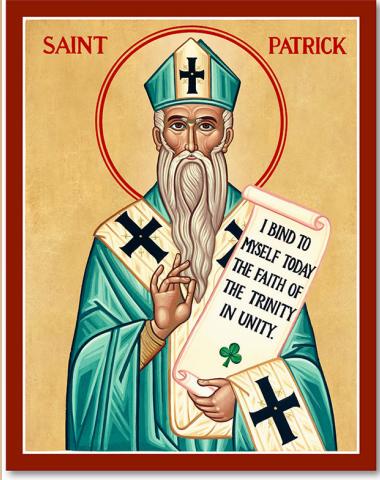
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January 16, 2022

Second Sunday In Ordinary Time

Rev. Ronald Bagley, CJM, Pastor

Rev. Ricardo Chinchilla, CJM, Associate Pastor

Rev. William Rowland, CJM, In Residence

Rev. Ben Drapeau, CJM, In Residence

Msgr. Frank Pugliese, Ministry

Miguel Enriquez, Deacon

Michael Frazee, Deacon

Edward Moser, Deacon

Richard Pomphrey, Deacon

MASSES / MISAS:

Saturday / Sábado

4:30 pm (English)

7:00 pm (Español)

Sunday / Domingo

7:30 am (English)

9:00 am (English)

11:00 am (English)

1:00 pm (Español)

5:00 pm (English)

Monday ~ 7:00 am & 8:00 am (English)

Tuesday ~ 7:00 am & 8:00 am (English)

Wednesday ~ 7:00 am & 8:00 am (English)

Thursday ~ 7:00 am & 8:00 am (English)

Friday ~ 7:00 am & 8:00 am (English)

Saturday ~ 8:00 am (English)

Individual Confession:

Wednesdays at 8:30 am and 6:00 pm. **In the body of the church.**

Rosary:

Saturdays at 4:00 pm.

Adoration of the Blessed Sacrament:

Tuesdays from 2:00 to 6:00 pm





Mass Intentions FOR THE WEEK

MONDAY - January 17

7 am — Lincoln Ward (d)
8am — Alfonso Cunie Senteno (d)

TUESDAY - January 18

7 am — E. Grace & Family (int)
8 am — Antonio Samia (d)

WEDNESDAY - January 19

7 am — Fr. Tom - Haitian People (int)
8 am — Brigitta Segreto (d)

THURSDAY - January 20

7am — Dora Savoie (d)
8 am — Don Johnson (d)

FRIDAY - January 21

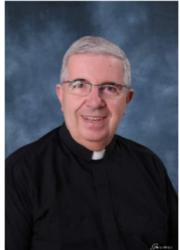
7am — Amber Kozolowske (d)
8am — Jake Hutchins (int)

SATURDAY - January 22

8:00am — Thomas O'Connor (d)
4:30pm — Robert Cruz (d)
7pm — Gregorio Antonio (d)
Efrain Murguia (d)

SUNDAY- January 23

7:30 am — Israel y Rosario Sosa (d)
9 am — Daniel Mueller (d)
11am — Reggie Donahue & Alexa Silva (int)
1 pm — Jose Albert Jimenez (d)
Luis y Samuel Piña (d)
5pm— Mario Di Martino (d)

**A WORD FROM THE PASTOR**

Sad to say, we find ourselves once again feeling overwhelmed by the impact of this long pandemic. I'd like to reflect briefly on an element of Catholic moral teaching that sheds light on how we should respond to this huge challenge to our health and safety.

Consider the analogy of a sports team. Individual players want to be as successful as possible, perhaps by scoring lots of points. The ultimate goal of each player, however, is the success of the team, a goal more than the sum of every player's statistics. A team does not win because each player tries to score as many points as possible, but conditions do need to be optimal for each individual player to play well in order for a team to win. The good of both the individual and the team are interdependent. In Catholic language, that points to the need to balance individual choice and the common good.

Sometimes the common good is presented as "sacrificing for the good of the whole." And while, indeed, the good may require sacrifice, as any athlete could tell you, it is the realization that both the individual and the team's success depend on one another.

Now apply that to our current situation in the midst of a worldwide pandemic. Individuals have the right to make choices but, according to Catholic teaching, freedom of choice is not an absolute right. It always has to be balanced or tempered by the search for the common good.

Concretely, we each need to judge how our individual choices impact the common good. The choice not to be vaccinated or not to wear a mask in a crowded place is not only an exercise of personal freedom. It also has an impact on society's effort to curb the spread of a deadly virus. Sometimes sacrifices are required for the sake of the common good.

Once again, if you have not been vaccinated (or "boosted"), I urge you to do so. Have your children vaccinated. As Pope Francis has wisely told us: "Being vaccinated with vaccines authorized by the competent authorities is an act of love. And contributing to ensure the majority of people are vaccinated is an act of love...Vaccination is a simple but profound way of promoting the common good and caring for each other, especially the most vulnerable."

In one Heart,

Fr. Ron



Un Saludo del Diácono Miguel

Como llegara a faltar vino, María le dijo a Jesús, “Ya no tienen vino”. Estoy seguro de que todos hemos estado en celebraciones en que de repente se dan cuenta de que se ha acabado el vino (**la bebida**), y los patrocinadores de la celebración demuestran **cierta ansiedad** y se organizan para que se vaya al mercado a comprar más vino (**bebida**) para los invitados. Miramos en el Evangelio de este 2º domingo del Tiempo Ordinario, que se ha terminado el vino y María va a decirle a su hijo que ya no tienen vino y se separa de él sin decirle otra cosa. Luego, ella va con los que están sirviendo y les dice, “Hagan lo que él les diga”. Y aquí tenemos el **primer milagro de Jesús**. El usa el agua ordinaria que llenaban las seis tinajas de piedra, y convierte esa agua en vino, pero no cualquier tipo de vino ordinario, pero un vino exquisito, que hasta el **mayordomo** se sorprende y dice, “Todo el mundo sirve primero el vino mejor, y cuando los invitados ya han bebido bastante, se sirve el corriente. Tú, en cambio, **has guardado el vino mejor hasta ahora**”. Y eso es lo que Jesús quiere hacer con nosotros, Jesús quiere transformarnos en nuevo vino. A veces nos dejamos llevar por la negatividad que existe en nuestras vidas. Fácil recordamos las experiencias negativas que hemos vivido y pensamos que Jesús no quiere nada con nosotros. Pero, todo lo contrario, Jesús, espera a que abramos nuestro corazón y le gritemos, “Señor, aquí estoy, toma mi vida, hazme una persona nueva, haz en mi un vino nuevo”.

- Diacono Miguel Enríquez

Ministerio de Consolación



Cada uno de nosotros vive el duelo de la pérdida de un ser querido. Algunas personas tratan de lidiar con su dolor por sí mismos y no quieren o no necesitan asistencia de afuera. Sin embargo, muchos otros buscan y encuentran consuelo en compartir su dolor, enojo, depresión u otras emociones que pueden experimentar después de la pérdida de un ser querido.

Nos reunimos los jueves a las 7pm en el salón Fr. Mullen de la escuela. Para más información comunícate con Lola Enríquez, 760-712-2029.



EL GRUPO DE ORACIÓN

Les invita a las noches de alabanza, en el cual tenemos oración para llevar y aprender a tener una vida de oración diaria con Dios. Hay testimonios, se dan temas y se comparte la palabra de Dios—(Lectura de la Biblia). Los miércoles de 7:00pm a 8:30pm en la iglesia.



Oficina de Educación Religiosa y Ministerio Familiar

Comuníquese al
760-434-9099
iramirez@stpatrickcarlsbad.com

HORARIO DE OFICINA

Lunes:	10:00 am – 2:00 pm
	4:00 pm – 6:00 pm
Martes:	10:00 am – 2:00 pm
	4:00 pm – 6:00 pm
Viernes:	2:00 pm – 7:00 pm
Sábado:	10:00 am – 2:00 pm
Domingo:	10:00 am – 2:00 pm

Segundo Domingo del Tiempo Ordinario

“Por el amor de Dios, ¿se pueden callar?” Esta pregunta, sin duda, ha pasado por los labios de numerosos padres a lo largo de los años. Resulta tentador especular sobre quién exactamente, le ordenaba a Isaías que se callara. ¿Los vecinos? ¿Compañeros profetas? ¿La familia? No importa. Isaías dice con firmeza que, por el bien de Jerusalén y Sion, no se callará. A la inversa, en el conocido pasaje de la lectura del Evangelio de hoy, María reprende a su hijo para que rompa su silencio, para salvar la boda que pronto se va a quedar sin vino. Jesús responde con una acción profética, que señala la alegría milagrosa y abundante que fluye en el banquete de bodas celestial. Palabras proféticas, hechos proféticos: ambos surgen de un silencio roto.

Los corintios parecen haber sido los hijos problemáticos de Pablo. Sus dos cartas a ellos son mucho más largas que cualquiera de sus otras cartas – dos, tres o cuatro veces más largas que algunas. Parece que, si los primeros cristianos de Corinto podían malinterpretar o hacer algo mal, lo hacían. Afortunadamente para nosotros, las dos cartas a los Corintios, aunque contienen mucho material didáctico o instructivo, también proporcionan algunos de los escritos más bien elaborados y llenos de gracia de Pablo. Esto es ciertamente cierto hoy en día, con a letanía de dones que el Espíritu concede a los fieles, incluso hasta el día de hoy. Pablo trata de calmar la disputa que parece haber existido, ya que los corintios trataban de reclamar un don u otro como más importante. Todos los dones proceden del mismo Espíritu, les recuerda Pablo, y los distintos dones se conceden en beneficio de la comunidad. Cuando los celos surgen en nuestro entorno, podemos recurrir a las ideas de Pablo para dejar de ser niños orgullosos y problemáticos.



La Segunda de San Patricio

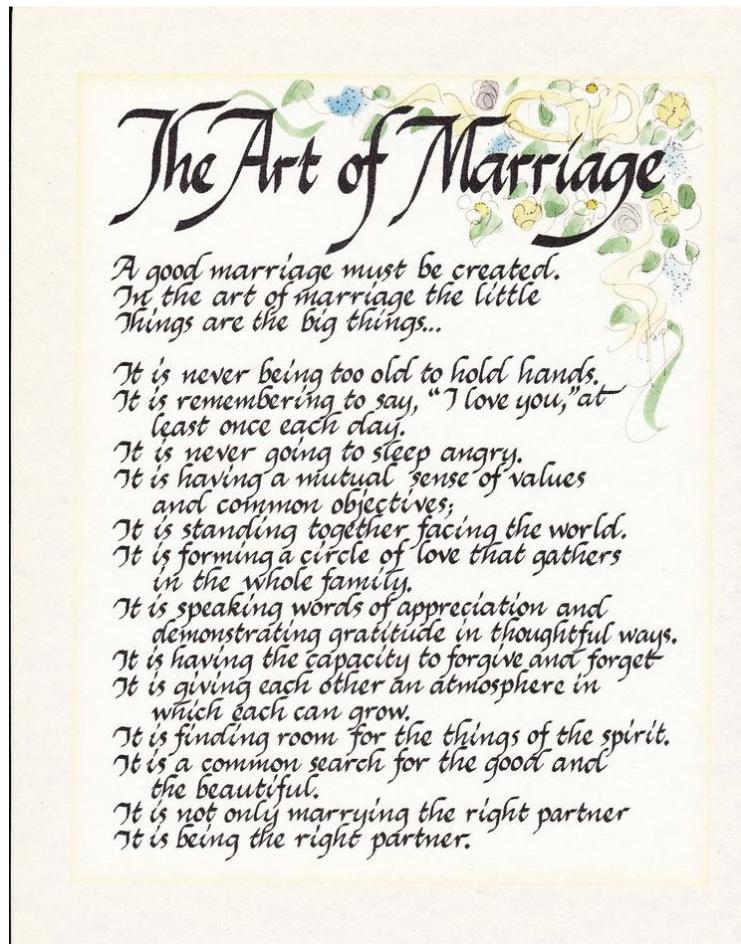
La segunda de San Patricio esta abierta los **lunes, miércoles y viernes de 9:30am a 2:00 pm** y cada segundo domingo del mes, después de todas las misas de la mañana. Esta colocada en el estacionamiento al norte del salón parroquial. Los esperamos!

**YOUR BEST**

Give to the world the best you have and the best will come back to you. —Anonymous

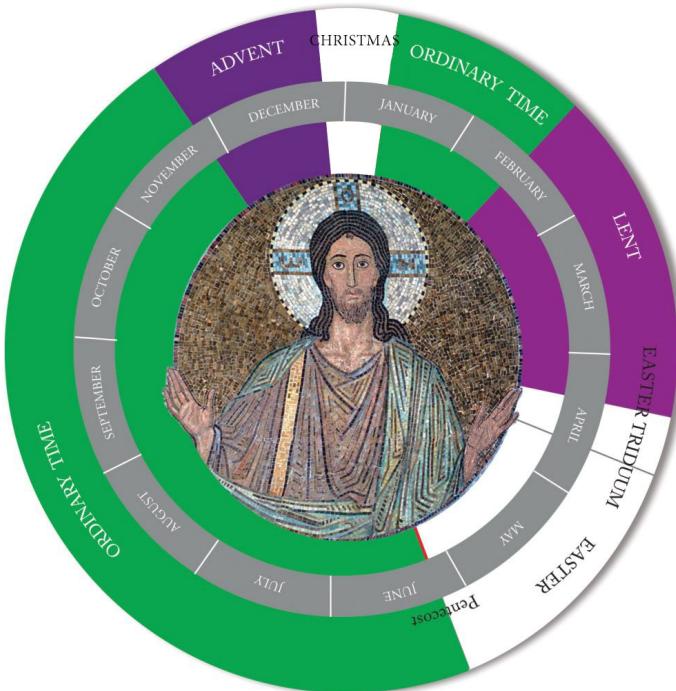
THE EXISTENCE OF GOD

No one who understands the reality that God is can think that God does not exist. —St. Anselm of Canterbury



"For Pete's sake will you kids be quiet?" This question, no doubt, has passed the lips of numerous parents through the years. It's tempting to speculate as to who, exactly, was instructing Isaiah to be quiet. Neighbors? Fellow prophets? Family? No matter. Isaiah says firmly that for the sake of Jerusalem and Zion he will not be silent. Conversely, in the familiar passage in today's Gospel reading, Mary chides her son to break his silence, to save the wedding soon to run out of wine. Jesus responds with a prophetic action, one that signals the miraculous, bountiful joy flowing at the heavenly wedding feast. Prophetic words, prophetic deeds--both flow from a broken silence.

The Corinthians seem to have been Paul's problem children. His two letters to them are much longer than any of his other letters--two, three, or four times as long as some. It seems that if the early Christians at Corinth could misunderstand or do something wrong, they would. Fortunately for us, the two letters to the Corinthians, though they contain much didactic or instructional material, also provide some of Paul's most well-crafted and grace-filled writing. This is certainly true today, with Paul's litany of gifts that the Spirit bestows on the faithful, even to this day. Paul seeks to calm the squabbling that seems to have been going on, as the Corinthians tried to claim one gift or another as more important. All gifts come from the same Spirit, Paul reminds them; and the various gifts are given for the benefit of the community. When jealousy arises in our midst today, we can still turn to Paul's insights so we might stop being prideful, problem children.





Religious Education & Family Ministry

(PreK – 8th grade)

Second Sunday in Ordinary Time

This Sunday we hear about a wedding celebration at Cana where Jesus turns water into the best wine. Mary, his mother, mentioned the need for wine to Jesus. Then, Mary told others to do what Jesus asked them to do.

With this sign of turning water into wine, Jesus begins his ministry. Jesus is not about his own glory. He reveals the glory of the One who sent him and to lead all to God. Just like Mary, we need to encourage one another to follow the will of God and be opened to do the work of God.

For adults: When have you stepped in, as Mary did at Cana, to try and make a difficult situation easier for someone?

For children: What can you do this week to help make someone's job a little easier?

Prayer Intention: Lord Jesus, give our family the grace to bring each other closer to God.

The Church is in the season of In Ordinary Time where the Sundays are numbered "in order." We celebrate the whole life of Christ, not just one aspect of it. Every day of Ordinary Time invites us to know Christ better and to live his teachings in a deeper way. And there is nothing "ordinary" about that!

No classes this Sun, Jan 16 (MLK Holiday); next Sunday class: Jan 23

No class this Monday, Jan 17 (MLK Holiday); next Monday class: Jan 24

Wednesday Classes: Jan 19, & 26.

Please contact us with questions about religious education or sacramental preparation at 760-729-8442 or
mdornisch@stpatrickcarlsbad.com

Margit Dornisch

Office for Religious Education and Family Ministry

SAINTS AND SPECIAL OBSERVANCES

Sunday: Second Sunday in Ordinary Time

Monday: Martin Luther King, Jr. Day

Tuesday: Week of Prayer for Christian Unity begins

Wednesday: Julian Calendar Theophany (Epiphany)

Thursday: St. Fabian; St. Sebastian

Friday: St. Agnes

Saturday: Day of Prayer for the Legal Protection of Unborn Children

Week of Prayer for Christian Unity

The **Week of Prayer for Christian Unity** is an ecumenical Christian observance in the Christian calendar that is celebrated internationally. It is kept annually between Ascension Day and Pentecost in the Southern Hemisphere and between **January 18 and January 25** in the Northern Hemisphere. It is an octave, that is, an observance lasting eight days. The Catholic Church joins many other Christian Churches (Episcopal, Protestant, Orthodox) in this annual observance. Together we pray that our unity in the Body of Christ might be more evident in our relationship with one another and in our effort to continue the mission of the Lord.

In next week's newsletter, more will be said about this week of prayer.

Consider saying the following prayer every day from January 18-25:

*Eternal Father,
 we praise you for sending your Son
 to be one of us and to save us.
 Look upon your people with mercy,
 for we are divided in so many ways,
 and give us the Spirit of Jesus to make us one in love.
 We ask this gift, loving Father,
 through Jesus Christ our Lord.
 Amen.*

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Financial Advisor
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WHY IS IT?

Second Sunday in Ordinary Time – Year C

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

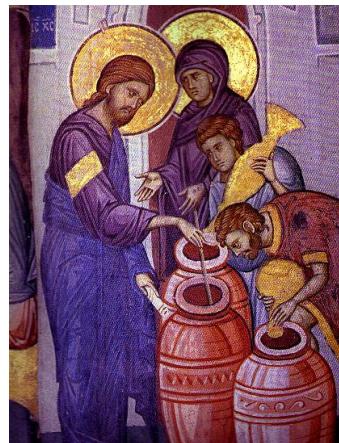
1 Corinthians 12:4-11

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.



Background on the Gospel Reading

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.