

SACRED HEART HEARTBEAT

ENGLISH LANGUAGE
ROMAN CATHOLIC PARISH



Third Sunday of Advent December 15/16, 2018

COMING SPECIAL EVENTS AND CELEBRATIONS

Dec. 15/16 – 3rd Sunday of Advent

Christmas Reception following Mass at Sweifieh

Last First Communion class until January 12

Dec. 22 – First day of winter

Dec. 22/23 – 4th Sunday of Advent, regular Mass schedule

Dec. 24 – Vigil Mass at Sweifieh, 5 PM – Fr. Michael Linden, celebrant

Dec. 25 – Mass of Christmas morning, 10 AM, Jesuit Center, Jabal Hussein.

Dec. 26 – Feast of St. Stephen, the first martyr

Dec. 27 – Feast of St. John the Evangelist

Dec. 28 – Feast of the Holy Innocents

Dec. 29/30 – Feast of the Holy Family – Jesus, Mary and Joseph (Regular Mass schedule)

Jan. 1 - **Solemnity of the Blessed Virgin Mary, the Mother of God**

Masses at the Jesuit Center at 8:30 and 10 AM

Jan. 4 – First Friday – Adoration following the 8:30 AM Mass

Jan. 5/6 – The Feast of the Epiphany

Jan. 12 – First Communion class resumes

Jan. 12/13 – The Baptism of the Lord

MASS SCHEDULE

<u>DAY</u>	<u>TIME</u>	<u>LOCATION</u>
Mon - Sat	8:30 AM	Jesuit Center
Saturday	5:00 PM	Sweifieh, St. Mary of Nazareth
Sunday	6:00 PM	Jabal Hussein, St. Jean Baptiste de la Salle (Al Razi Street)

ANYONE HEADING TO THE US OR AUSTRALIA?

Father John is looking for people heading to the US or to Australia in the next days. He has a couple of parish calendars he would like to send to individuals (the Jesuit Provincial, his sister) and will pay for postage in the country if someone can stick the envelope(s) in their suitcase. Left open for inspection if necessary – no more than three. Send Father John a note if you can help him out.

ADVENT BASKETS – You may bring your baskets/cans to any Mass, or to the Jesuit Center. If you want to keep your baskets until after Christmas, or even after New Year's, terrific. Just get them back to us so we can use your gifts for others.



Pope Francis'

MONTHLY
PRAYER
INTENTIONS

In the Service of the Transmission of Faith
That people, who are involved in the service and the transmission of faith, may find, in their dialogue with culture, a language that is suited to the conditions of the present times.

The video for this month's prayer intention:

https://youtu.be/S_MONMIX8Lc



COME AND CELEBRATE!!

BIRTHDAYS! CHRISTMAS!!!

END OF SCHOOL!! VACATION!!!

WHATEVER !!! (Who needs a reason!)



December 15 – After the 5 PM Mass

THE ARTS OF THEATRE - A Multi-Dimensional Program at the Jesuit Center

Registration – January 18, 2019 at 2:30 PM at the
Jesuit Center. Must be 18

No fee for the program, but an adult sense of
commitment is crucial.



Arts offered:

Dance and Movement: Mr. Marrah (up to 140 registrations) Begins 18 January

Drama: Mr. Marrah (up to 70 Registrations) Begins 18 January

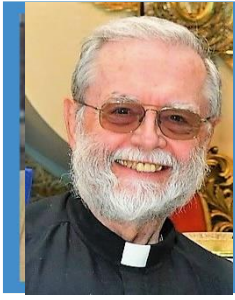
Craft of Theatre and Technology: Captains with help from Mr. Marrah and others (up to 20 Registrations)
Registers 18 January and begins in late-March.

Behind the Scenes --- Stage Management, Promotion and Sales, Front of House, Public Relations and
Media: Captains with help from Mr. Marrah and others (up to 30 Registrations). Registers 18 January
and begins mid-March.

Adults over 18, all nationalities, Jordanians and non-Jordanians, women and men, any religion, any status
in Jordan. Anyone under 18 will be decided by Mr. Marrah and Captains; any such person will always be
regarded as an adult by the program and will need full consent and support of parents.

Schedule will include a series of public performances.

For more information, call 079 173-4603, 079 504-5636, 078 118-2503, 079 144-2301



RAMBLINGS

OF THE REVEREND REDACTOR

In the original film version of *THE BISHOP'S WIFE*, at the very end of the movie, the Bishop gives a homily on Christmas Eve. It was written by the angel (Cary Grant) and so he is a little startled but he keeps reading. And it is about the empty stocking hung by the chimney, with nothing inside. It is, of course, the stocking for Jesus – and while all the other stockings are filled and overflowing, that poor little stocking hangs there empty.

It's a wonderful image, and brings the conflicts and the whole story of the movie together very nicely. It was produced in a day when religion was not a "taboo" subject, and when one could celebrate religion and faith without worrying about offending someone else. People didn't talk about diversity, they lived it. Of course life was not perfect and of course there was discrimination and injustice – but in many ways, it was a gentler and simpler time. And the message of Christmas could be the subject of a major film without apology.

I find myself wandering down this path after spending some time with the Holy Father's prayer intention for this month, because it challenges us to walk a very delicate and sometimes difficult path. On the one hand, we cannot be ashamed of our faith, we should not apologize for our faith (although there are times when things done by people in the name of our faith are certainly things for which an apology is necessary) and we should feel free to explain the dimensions of our faith when that possibility is open. (That means, of course, that we actually know enough to do that.)

On the other hand, it is not enough to simply be sensitive to other people, but to know how to explain our faith in ways that they can understand and accept. Language, in its deepest sense, is more than just words. It is culture and custom and tradition and both recent and older history and all of these influence how we should "speak" to others, whether in words or in actions, whether directly or just knowing that people are watching what we do and how we behave. "Know your audience" is always important, whether we are talking theatre or music or advertising or religion. To whom are we speaking and how are they "hearing" us.

We do not talk to children the same way adults talk to one another, and while there are those who support treating children like little adults, I think they are stealing from the children some precious moments of childhood, a freedom to explore and ask questions and be silly that will disappear soon enough. I think, at best, children grow into adulthood, and it should take as much time as each child needs. So too with adults – not all adults are as ready or open to "hear" what we may have to say. In this edition, the Saint of the Week is Peter Canisius, and it is interesting to read what he said almost 450 years ago about how to deal with Protestants when discussing religion. And remember that in his day, it was a "gentler, simpler time." Yet those words and that approach resonate today.

Merry Christmas! That should be a warm greeting, not a battle cry. We pray for peace and hope for peace and talk about peace – but the two things to remember about peace – it starts with peace in our hearts, and we cannot have peace without justice. During these Advent days, let us pray that God will give us both, and that we will have the wisdom and courage to share those gifts with others.

As we move through this great season of preparation, let us continue to pray for one another, and all the people we serve.

Fr. John's Email: pastorsh@jordanjesuits.org

Fr. John's Mobile: 079 013-8985 (If no answer, leave a message.)

Website: Jordanjesuits.org **Facebook:** Go to Parish Group and ask to be admitted to the group. You will be.



SAINT OF THE WEEK –St. Peter Canisius, December 21

In the Jesuit calendar, this Jesuit saint is celebrated on April 27. However, that date in 2019 will be Holy Saturday in the Orthodox calendar, which we will be following. So we celebrate him according to the Church calendar, at a time in our world when his views need to be once again highlighted.

For a half-century Jesuit Father Peter Canisius led the Catholic Reformation in Austria, Bavaria, and Bohemia. For that reason he is reckoned an apostle to Germany, second only to St. Boniface. With stupendous energy he preached and taught in parishes, reformed and founded universities, wrote many books including popular catechisms, restored lapsed Catholics, converted Protestants, preached retreats, and found time to care for the sick. In his last thirty years traveling more than twenty thousand miles on foot or horseback, St. Peter Canisius spearheaded the renewal of the Catholic faith in southern Germany.

Peter Canisius revitalized Catholic life and teaching at universities in Ingolstadt and Augsburg. He founded new ones at Prague and Fribourg. In all four cities his preaching and catechizing won the hearts of Catholics and attracted nominal Protestants to the church. In Vienna his personal care for plague victims made him a most popular figure. Thus, when appointed diocesan administrator, he was in a position to revive the city's long decadent Catholic community.

After 1555, Peter Canisius published his famous *Summary of Christian Doctrine* and two smaller catechisms. These books generated the Catholic Reformation as Luther's catechism had spread Protestantism. Canisius's catechisms also helped launch the Catholic press. During the saint's lifetime they were translated into fifteen languages and reprinted more than two hundred times.

In the late sixteenth century, when open hostility typified relations between Catholics and Protestants, Peter Canisius advised charity and moderation. He opposed theological debates with Protestant leaders and, in general, discouraged discussion of Catholic distinctives such as indulgences, purgatory, and monastic vows with Protestants. He believed such efforts only heightened division and embittered relations. He articulated his views in this letter to his Jesuit superior:

It is plainly wrong to meet non-Catholics with bitterness or to treat them with discourtesy. For this is nothing else than the reverse of Christ's example because it breaks the bruised reed and quenches the smoking flax. We ought to instruct with meekness those whom heresy has made bitter and suspicious, and has estranged from orthodox Catholics, especially from our fellow Jesuits. Thus, by whole-hearted charity and good will we may win them over to us in the Lord.

Again, it is a mistaken policy to behave in a contentious fashion and to start disputes about matters of belief with argumentative people who are disposed by their very natures to wrangling. Indeed, the fact of their being so constituted is a reason the more why such people should be attracted and won to the simplicity of the faith as much by example as by argument.

In 1591, Peter Canisius suffered a stroke that nearly killed him. But he recovered and devoted himself to writing for six more years until his death in 1597.

Let my eyes take their sleep, but may my heart always keep watch for you. May your right hand bless your servants who love you.

*May I be united with the praise that flows from you, Lord Jesus, to all your saints; united with the gratitude drawn from your heart, good Jesus, that causes your saints to thank you; united with your passion, good Jesus, by which you took away our guilt; united with the divine longing that you had on earth for our salvation; united with every prayer that welled from your divine heart, good Jesus, and flowed into the hearts of your saints. (Excerpt from **Voices of the Saints** by Bert Ghezzi.)*