ST JOHN FISHER
CATHOLIC CHURCH
LYNNWOOD

321 Border Street ~ Lynnwood ~ Pretoria 0081
PO Box 35251 Menlo Park 0102
Email: lynwoodparish@gmail.com
Website: http://stjf.co.za
Account: St John Fisher Catholic Church
Bank: Standard Bank 2445 Lynnwood Ridge
Account Number: 011930071
Parish Priest: Fr. Bogdan Wilkaniec (SChr)
Cell 082 856 6026 ~ bwilkaniec@gmail.com
Parish office: 012-3611561
Chairman: Chris Botha 083 291 1413
Vice Chair: Imade Ayo~Yusuf 084 621 0727
Secretary: Sabie Pattinson 084 583 1206
Monday and Friday mornings from 09h00–14h00

MORNING PRAYERS

Monday – Friday – 07h45
Liturgy of the Hour and Rosary
Monday – Friday – 08h30 – Holy Mass

TUESDAYS – NO MORNING PRAYERS OR MASS AS THIS IS FATHER'S DAY OFF

WEEKEND MASSES

Saturday 18h00
Sunday 07h30 / 09h30 / 18h00 English
Sunday 11h00 Polish Mass

SACRAMENT OF CONFESSION

Saturday 17h00 to 17h45
During the week before or after morning prayers.

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1 JANUARY 2017
MARY, MOTHER OF GOD YEAR A
OLD MISSAL 109 DAILY MISSAL 139
PSALTER WEEK II

Welcome to all our new parishioners. If you are intending to make St John Fisher Parish your spiritual home, please complete a Data Information Form which can be found in the foyer of the church, so we can personally give you a warm welcome to the Parish. God bless.

WEEKEND DUTIES

SATURDAY 18H00 EME	**ALAIN DUTHOIT TERESA WHITSON**
READERS	**LINDA WOLFF ANDREA MANUEL**
SUNDAY 07H30 EME	**RELIEF MINISTER**
READERS	**RELIEF READER**
09H30 EME	**HILARY MOULANG KEVIN MCNAMARA**
READERS	**BRENDA MARAIS TREVOR LOVELL**
18H00 EME	**MARIA BOTHA DELENE CHRISTIE**
READERS	**SANDRA PAYNE MEGAN SCHULDT**

MASS INTENTIONS

SATURDAY 18H00	**✞ Redmond and Inez Ryan**
SUNDAY 07H30	**For the parish**
SUNDAY 09H30	**Special Intention**
SUNDAY 11H00	**For the Polish community**
SUNDAY 18H00	**For all the sick in the parish**
THURSDAY 08H30	**For the Holy Souls**

SACRAMENT OF MARRIAGE

Notice must be given at least six months before receiving the Sacrament of Marriage. The next Marriage Preparation Course will take place at Zwaavelpoort Parish. Contact Msgr Marc de Meulenaere 073 255 8360. The MAP course is held Feb – May – Aug and Nov on the 1st Saturday of the month and the cost is R600-00 per couple.

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BAPTISMS

Notice for the preparation for the Sacrament of Baptism has to be done at least one month before the Sacrament. MARIA BOTHA: 083 397 1064

POLISH COMMUNITY

Elzbieta Osuch: 082 770 0629
Mietek Polluk: 083 250 5049

WALL OF REMEMBERANCE / CWL/ FLOWERS/ HALL
DELENE HOLT 082 560 2224 / 012-803 0287

ADULT ENQUIRY CLASSES
MARIE McCREA 079 692 0365 marie@cil.net

CATECHISM CLASSES
SUNDAYS 08H30 TO 09H30 THURSDAYS 17H15 TO 18H15 FRANK ALTON 082 822 6083

YOUTH AT ST JOHN FISHER PARISH
Martin Botha 0722556762 Cassie Botha 0833971069

"If you ever feel distressed during your day – call upon Our Lady – just say this simple prayer: 'Mary, Mother of Jesus, please be a mother to me now.
Saint Mother Teresa

HAPPY NEW YEAR TO ALL OUR PARISHIONERS MAY GOD BLESS YOU ABUNDANTLY IN 2017!

World Day of Prayer for Peace. "All of us want peace. Many people build it day by day through small gestures and acts; many of them are suffering, yet patiently persevere in their efforts to be peacemakers". In 2017, may we dedicate ourselves prayerfully and actively to banishing violence from our hearts, words and deeds, and to becoming nonviolent people and to build nonviolent communities that care for our common home. "Nothing is impossible if we turn to God in prayer. Everyone can be an artisan of peace". We ask this in Christ Our Lord ~ Amen.

FATHER BOGDAN is taking a well-earned rest from ***Monday 9th January to Thursday 19th January 2017***. Let us pray for his safe return and that he gets the rest he so needs. Happy holidays Father we will miss you!

CATECHISM REGISTRATION

Registration will be held on ***15th and 19th January 2017.*** These classes are extremely important so please ensure your child/children are here for registration.

2017 ~ we would like to invite any parishioners who would like to be more involved with the parish in whatever field you may enjoy to come forward and give us your name and contact details. There is a form at the back of the church in the foyer.

OLD TV AND VIDEO RECORDER

If you have either of the above and would like to donate thm for the catechism classroom please let Father know. Thank you.

UNDERSTANDING CATHOLIC DEVOTION TO MARY

By: Thomas Merton

This is often forgotten by Catholics themselves, and therefore it is not surprising that those who are not Catholic often have a completely wrong conception of Catholic devotion to the Mother of God. They imagine, and sometimes we can understand their reasons for doing so, that Catholics treat the Blessed Virgin as an almost divine being in her own right, as if she had some glory, some power, some majesty of her own that placed her on a level with Christ Himself. They regard the Assumption of Mary into heaven as a kind of apotheosis placed in the Redemption would seem to be equal to that of her Son. But this is all completely contrary to the true mind of the Catholic Church. It forgets that Mary's chief glory is in her nothingness, in the fact of being the "Handmaid of the Lord," as one who in becoming the Mother of God acted simply in loving submission to His command, in the pure obedience of faith. She is blessed not because of some mythical pseudo-divine prerogative, but in all her human and womanly limitations as one who has believed. It is the faith and the fidelity of this humble handmaid, "full of grace" that enables her to be the perfect instrument of God, and nothing else but His instrument. The work that was done in her purely the work of God. "He that is mighty hath done great things in me." The glory of Mary is purely and simply the glory of God in her, and she, like anyone else, can say that she has nothing that she has not received from Him through Christ.

As a matter of fact, this is precisely her greatest glory: that having nothing of her own, retaining nothing of a "self" that could glory in anything for her own sake, she placed no obstacle to the mercy of God and in no way resisted His love and His will. Hence she received more from Him than any other saint. He was able to accomplish His will perfectly in her, and His liberty was in no way hindered or turned from its purpose by the presence of an egotistical self in Mary. She was and is in the highest sense a person precisely because, being "immaculate," she was free from every taint of selfishness that might obscure God's light in her being. She was then a freedom that obeyed Him perfectly and in this obedience found the fulfilment of perfect love.

The genuine significance of Catholic devotion to Mary is to be seen in the light of the Incarnation itself. The Church cannot separate the Son and the Mother. Because the Church conceived of the Incarnation as God's descent into flesh and into time, and His great gift of Himself to His creatures, she also believes that the one who was closest to Him in this great mystery was the one who participated most perfectly in the gift. When a room is heated by an open flame, surely there is nothing strange in the fact that those who stand closest to the fireplace are the ones who are warmest. And when God comes into the world through the instrumentality of one of His servants, then there is nothing surprising about the fact that His chosen instrument should have the greatest and most intimate share in the divine gift.

Mary, who was empty of all egotism, free from all sin, was as pure as the glass of a very clean window that has no other function than to admit the light of the sun (Son). If we rejoice in that light, we implicitly praise the cleanness of the window. And of course it might be argued that in such a case we might well forget the window altogether. This is true. And yet the Son of God, in emptying Himself of His majestic power, having become a child, abandoning Himself in complete dependence to the loving care of a human Mother, in a certain sense draws our attention once again to her. The Light has wished to remind us of the window, because He is grateful to her and because He has an infinitely tender love, it is certainly a great grace and a privilege, and one of the most important aspects of this privilege is that it enables us to some extent to appreciate the mystery of God's great love and respect for His creatures.

That God should assume Mary into heaven is not just a glorification of a "Mother Goddess." Quite the contrary, it is the expression of the divine love for humanity, and a very special manifestation of God's respect for His creatures, His desire to do honour to the beings He has made in His own image, and most particularly His respect for the body which was destined to be the temple of His glory. If Mary is believed to be assumed into heaven, it is because we too are one day, by the grace of God, to dwell where she is. If human nature is glorified in her, it is because God desires it to be glorified in us too, and it is for this reason that His Son, taking flesh, came into the world.

In all the great mystery of Mary, then, one thing remains most clear: that of herself she is nothing, and that God has for our sakes delighted to manifest His glory and His love in her.

It is because she is, of all the saints, the most perfectly poor and the most perfectly hidden, the one who has absolutely nothing whatever that she attempts to possess as her own, that she can most fully communicate to the rest of us the grace of the infinitely selfless God. And we will most truly possess Him when we have emptied ourselves and become poor and hidden as she is, resembling Him by resembling her.

And all our sanctity depends on her maternal love. The ones she desires to share the joy of her own poverty and simplicity, the ones whom she wills to be hidden as she is hidden, are the ones who share her closeness to God.