



St. Peter Canisius

International Catholic Parish - Jakarta

Monthly Bulletin : DEC 2020 / JAN 2021

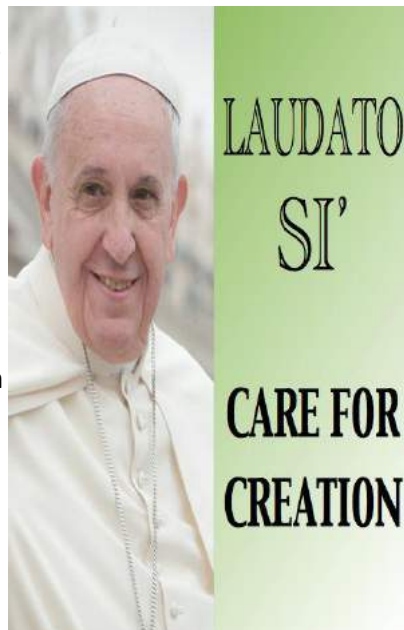
The Wisdom of Laudato Si

Beloved Sisters and Brothers in Christ,

Laudato si' (Praise Be to You) is the second encyclical of Pope Francis. The encyclical has the subtitle "on care for our common home". In it, the pope critiques consumerism and irresponsible development, laments environmental degradation and global warming, and calls all people of the world to take "swift and unified global action."

The greatest contribution of Laudato Si is an overview of the environmental crisis from a religious point of view. Until now, the dialogue about the environment has been framed mainly using political, scientific and economic language. Now, the language of faith enters the discussion — clearly, decisively and systematically.

The disproportionate effect of environmental change on the poor is strongly highlighted in almost every page of the document, and the Pope provides many examples of the effects of climate change, whose "worst impact" is felt by those in developing countries. This encyclical is an integral part of the Church's Social Teaching.



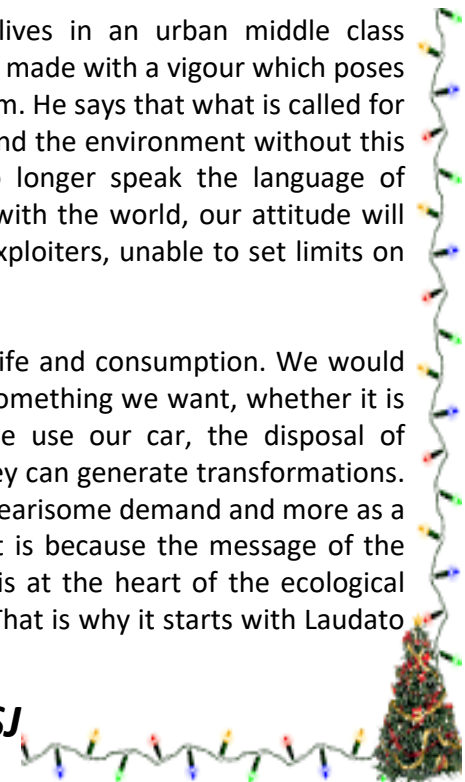
This encyclical, addressed to "everyone living on this planet" calls for a new way of looking at things. We face an urgent crisis, when the earth has begun to look more and more like, in Francis's vivid image, "an immense pile of filth". Still, the document is hopeful, reminding us that because God is with us, all of us can strive to change course. We can move towards an "ecological conversion" in which we can listen to the "cry of the earth and the cry of the poor".



What can we learn as a person, who lives in an urban middle class lifestyle? Pope Francis' call to spirituality is made with a vigour which poses a real challenge to compulsive consumerism. He says that what is called for is human change: If we approach nature and the environment without this openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. (LS 11).

"Laudato Si' made us rethink our way of life and consumption. We would have been thinking more before we buy something we want, whether it is really necessary. We rethink the way we use our car, the disposal of materials. These are small actions, but they can generate transformations. We do all this lifestyle changes, less as a wearisome demand and more as a positive expression of human solidarity. It is because the message of the encyclical is that the joy of praising God is at the heart of the ecological movement rather than a fear of disaster. That is why it starts with Laudato Si...Praise Be to You.

Fr. B.B. Triatmoko, SJ





YOUTH FELLOWSHIP CORNER

YF Action Online Session by Fr: Thomas Ulun Ismoyo, Pr
Date: 14 Nov 2020
Topic: "Merciful Father"



Fr. Thomas started off by talking about the different parables from the Gospel of Matthew such as the parable of the prodigal's son. He then Follows up by generalizing the characteristics of the Gospel of Matthew where it is a memory of kingship and a Judeo-Christian community.

The first parable Fr. Thomas talks about dealing with sin in the Church. One of the most famous ways we know from the Bible on how to deal with conflicts is when a man hits our right cheek, turn and let the left one gets hit too. The main idea I got from here is how we should show our connection with God in different conflicts. And how we should look for what is lost or what is causing a conflict like how the shepherd looks for his sheep.

The second parable Father Thomas talks about is the Parable of the Unmerciful Servant. Where Jesus tells his disciples to not forgive a person only seven times but seventy-seven times seven times. In terms of forgiving, it is a trait that is very hard for us humans to imitate. However, Father Thomas shares about the three dimensions of forgiveness which is social, personal, and theological. The benefits are being able to live in harmony, peace, and to imitate Christ, respectively.

The third parable Father Thomas discusses about the Parable of the Workers in the Vineyard. This parable shows God's unconditional mercy as He treats all of mankind equally. Whether a person has served Him for many years, or just a couple of days, God still would treat them equally. Regardless of a man's background, if they turn to Christ, God will still be merciful to accept him. This for me is the most valuable topic being talked about in this session. As in real life, we face this issue everyday where another person may have to do less compared to us. However, we must keep in mind where God created all of us equally. A person would always have their positives and negatives. All we must do is to trust that God is always just, He knows what is good for us, and that He would always provide for us.

Through the different parables being shared in the session, it reflects how God's mercy is the foundation of our community, where sins, forgiveness, and equality are issues in the mainstream society. However, through God being a merciful God, He shows us a way how to solve all these issues, which is through Him.

By: Darren J. Manua, Gr. 10 - Sekolah Pelita Harapan, Jakarta





07th & 08th VIRTUAL FAITH FORUM

By Rev Fr. Truc Nguyen, Pastor of Cathedral Chapel of St. Vibiana, Los Angeles

Date: 14 & 21 Nov 2020, Topic: Son of Man 'JESUS' Son of God

The term of Jesus as the “Son of Man” may seem to highlight Jesus’ human nature, just as “Son of God” emphasizes His divinity but “Son of Man” also brings together His identity as Messiah and as one who was to suffer for others, drawing from the Jewish tradition’s use of the term.

In the context of Jesus, “Son of Man” seems to relate to Jesus’ self-designation and understanding of being the Messiah. In the Gospel of John, a bystander asks Jesus the question: “Who is this Son of Man?” (12:34). But Jesus does not give a clear answer. He instead refers to himself differently: as the light. In Matthew 16, He is more explicit. When He asks His disciples, “Who do people say that the Son of Man is?” (16:13), Jesus affirms the response of Peter: “You are the Messiah, the Son of the living God” (16:16). Given by the angel at the time of the Annunciation, the name “Jesus” means “God saves”. The name expresses his identity and his mission “because he will save his people from their sins” (Matthew 1:21). Peter proclaimed that “there is no other name under heaven given to men by which we can be saved” (Acts 4:12).

Surprisingly, the term that might appear to highlight Jesus’ humanity emphasizes His identity as Son of God and Messiah. But it does so in a veiled way by both revealing and concealing who He is. It allows Him to suggest using the terms others applied to him – Messiah, the Christ, or Son of God – and which we believe are correct names for Jesus. Yet He does not avoid using the term “Son of Man.” He says of himself, “You will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven” (Mark 14:62), and “No one has gone up to heaven except the one who has come down from heaven, the Son of Man” (John 3:13). “Son of Man” helps highlight the identity of Jesus as one who has come to give up His own life and in doing so give life to others. For as Jesus said in the Gospel of Mark: “The Son of Man did not come to be served but to serve and to give His life as a ransom for many” (10:45).

The Church calls the mystery of the wonderful union of the divine and human natures in the one divine Person of the Word the “Incarnation” (*John 1: 1, 2, 14: 1 In the beginning* was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 14 And the Word became flesh* and made his dwelling among us, and we saw his glory, the glory as of the Father’s only Son, full of grace and truth*). To bring about our salvation the Son of God was made “flesh” (John 1:14) and became truly man. Faith in the Incarnation is a distinctive sign of the Christian faith. Did the incarnate Son of God have a soul with human knowledge? The Son of God assumed a body animated by a rational human soul. With his human intellect Jesus learned many things by way of experience; but also as man the Son of God had an intimate and immediate knowledge of God his Father. He likewise understood people’s secret thoughts and he knew fully the eternal plans which he had come to reveal.

Contd.....

St. Peter Canisius

SON OF MAN **JESUS** SON OF GOD

7TH AND 8TH VIRTUAL FAITH FORUM
at 11:00 – 12:30 pm (western Indonesia time)

14 Nov : Jesus as the Son of Man - Who am I ?
21 Nov : Jesus as the Son of God - What do my Loved Ones Expect of Me ?
With Fr. Truc Nguyen
Pastor of Cathedral Chapel of St. Vibiana, Los Angeles

Please register for zoom link: https://bit.ly/stpcicpbible_reg

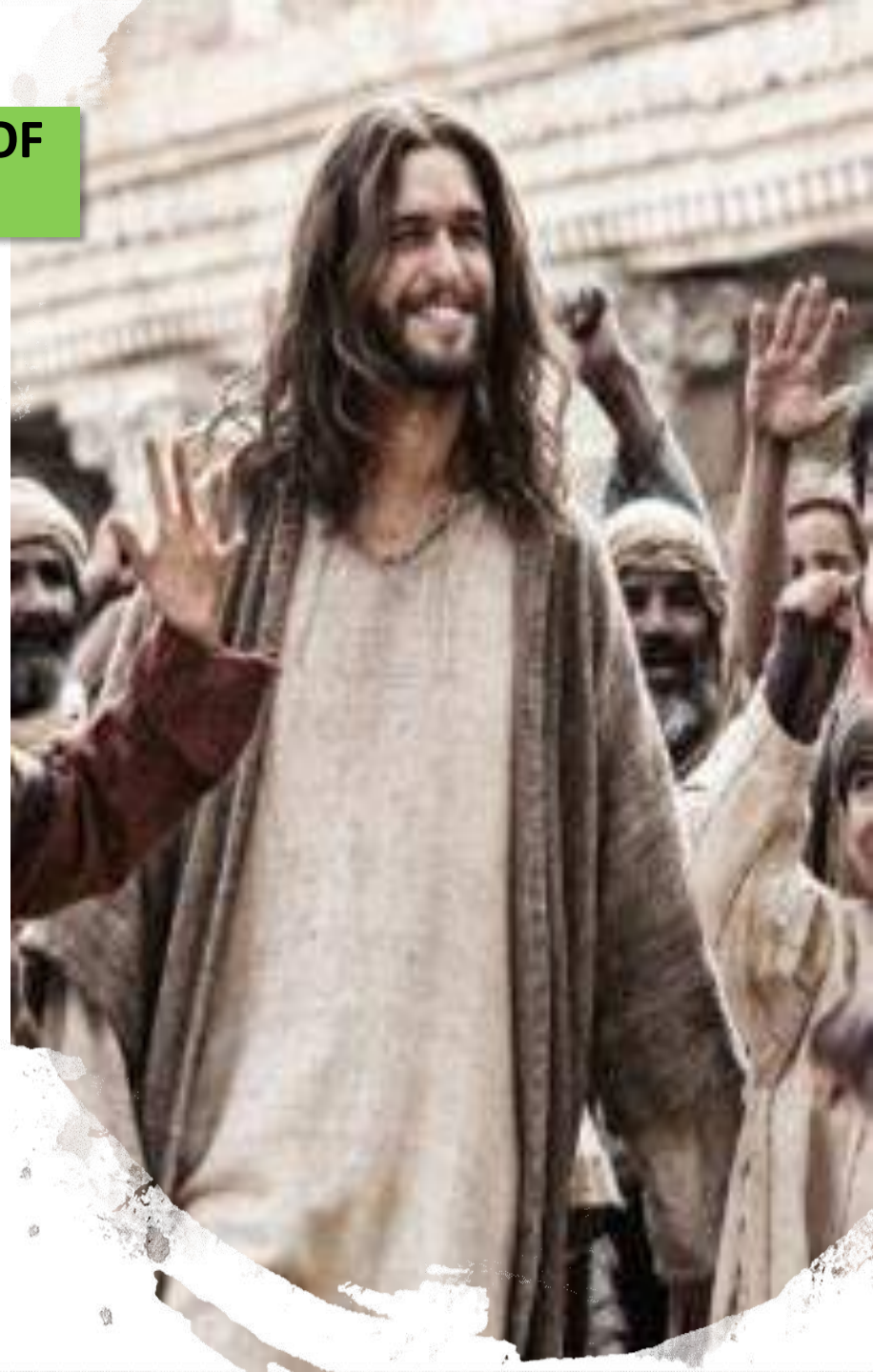
Please help our parish with donation. You can scan QR below. Thank you



07th & 08th VIRTUAL FAITH FORUM – SON OF MAN ‘JESUS’ SON OF GOD

The entire life of Christ is a revelation. What was visible in the earthly life of Jesus leads us to the invisible mystery of his divine son-ship: “whoever has seen me has seen the Father” (John 14:9). Furthermore, even though salvation comes completely from the cross and the resurrection, the entire life of Christ is a mystery of redemption because everything that Jesus did, said, and suffered had for its aim the salvation of fallen human beings and the restoration of their vocation as children of God. The Council of Chalcedon teaches us to confess “one and the same Son, our Lord Jesus Christ, perfect in his humanity, true God and true man, composed of rational soul and body, consubstantial with the Father by his divinity, and consubstantial with us by his humanity, Consubstantial meaning: of one and the same substance, essence, or nature. The account of the transfiguration confirms Jesus is the Son of God (Mt 17:5) and points to fulfillment of the prediction that he will come in his Father’s glory at the end of the age (Mt 16:27). The account draws upon motifs from the Old Testament and non-canonical Jewish apocalyptic literature that express the presence of the heavenly and the divine, e.g., brilliant light, white garments, and the overshadowing cloud.

Based on these notions, one can now reflect to manage the gap of our perception, aspiration, expectation and value. Portrait #1: Who Am I? First-Person Realistic. Portrait #2: First-Person Ideal; what do I want to become? And portrait #3: Third-Person Realistic; who do others think I am? Now the gaps are: Gap #1: The Aspiration Gap (“Who am I?” vs “What do I want to become?”), Gap #2: The Perception Gap (“Who am I?” vs “Who do they think I am?”), Gap #3: The Value Gap “What do I want to become?” vs “What do they want me to become?” and Gap #4: The Expectation Gap “Who do they think I am?” vs “What do they want me to become?” How can we now change the GAP of our life for ourselves or our loved ones?



WHAT'S NEW – FELLOWSHIP



This Pandemic has not only taught us to be resilient, but also to enjoy whatever possible way. Although we were not able to do physical Fellowship with our Parishioners, but we organized online fellowship which was called Game Night. Every Friday night as one family we came online on Zoom and played different games.

This online fellowship has not only helped us to de-stress, but also brought many of the parishioners together as one family. Every week with different online games participants were able to win points and accumulate to decide the final winner. The last game night will be played on 18 Dec 2020. Fellowship helps us to know each other as one large STPCICP family



YOUR KIND CONTRIBUTION MATTERS

As Pandemic continues to affect us and no sign of opening the Church for physical masses, and no direct collections are done during the online Mass, we urge the parishioners to support generously. You can use the QR code to pay through **Gopay, OVO, Dana, Shopee, T-money** or direct transfer to the bank account

Below is the account number for receiving offering and gifts for Mass intentions. Please note for Mass intentions kindly add Rp. 22 (twenty-two) on the amount transferred. For example if you wish to give 100K gift for Mass intention, kindly transfer to this parish account number the amount of Rp. 100.022,- Thank you and God bless you and your family for your continuous support

WITH NO COLLECTION DURING ONLINE MASS

PLEASE GIVE GENEROUSLY TO THE PARISH

TRANSFER YOUR GIFT TO:
PGDP INTERNASIONAL
SANTO PETRUS CANISIUS
ACCT 664 177 7773
BANK DANAMON - CABANG USMAN HARUN, JAKARTA

OR YOU CAN SCAN OUR QR CODE PGDP INTERNATIONAL ST PETRUS CANISIUS VIA THIS DIGITAL PAYMENTS:

gopay ovo Link Aja! Shopee Pay BCA t-money

MASS INTENTIONS
Send to WA 08118039728

Format:
Name/Parish of origin/City/Intention

Send by Tuesday evening to be included in the following Saturday live stream mass.

MOST AWAITED EVENT OF THE YEAR – 19 DEC 2020

Block your
Calendar and be
ready for the most
awaiting EVENT
OF THE YEAR by
our Parish, St.
Peter Canisius
International
Catholic Parish



**Win Door
Prizes**

Zoom will be open from
6:30pm for exhibition
submission

"IN THE SPIRIT OF THANKSGIVING & HOPE,
LET US CELEBRATE THIS CHRISTMAS TOGETHER
UNITED THOUGH APART"

[HTTPS://BIT.LY/CHRISTMASPRIZE](https://bit.ly/christmasprize)

WIN PRIZES

- 3 DOOR PRIZES
(DELL VOSTRO LAPTOP,
PACIFIC FOLDING BIKE,
BASEUS MESSAGE GUN)
- EXHIBITION AWARDS
- GAME PRIZES

KAMALIKA GIFT SET

Amazon Alexa speaker, Mi new Smart
watches, Wireless earphones, etc

Powered By:

Christmas
Miracle

**Don't forget to
register to win
prizes**

<https://bit.ly/christmasprize>

ADVENT CALENDAR



FEAST OF OUR PARISH PATRON SAINT

ST. PETER
CANISIUS

December 21st



Reconciliation Service with General Absolution

LIVE
STREAMING

On Thursday, 17 Dec 2020 @ 6:00pm
Led by Fr. John Mangkey, MSC

All of us are called to be reconciled with God. This is the primary purpose of our lives. Let us heed God's call for reconciliation by joining this Reconciliation Service. Given the current situation of the covid-19 outbreak, before the Christmas, a general absolution of sins will be given in this service. Upon receiving this absolution, however, all participants of this service still need to go to individual confession when the Situation allows

For Live Stream please click below:

<http://www.expaticatholicparish.org/> or
<https://www.youtube.com/channel/UCfocrrt2iDADjym-Yb2rhxg>



DECEMBER 2020 /
JANUARY 2021

CHOIR SCHEDULE FOR DEC 2020 / JAN 2021 -ONLINE FROM ST. THERESIA

DATE	DAY	MASS	TIME	CHOIR
Dec 05, 2020	Sat	2nd Sunday of Advent	3:30 PM	Genesis Choir
Dec 12, 2020	Sat	3rd Sunday of Advent	3:30 PM	Cadenza
Dec 19, 2020	Sat	4th Sunday of Advent	3:30 PM	Rorate Caeli
Dec 24, 2020	Thu	Christmas Vigil	2:00 PM	The Choir Immortal
Dec 25, 2020	Fri	Christmas Day	12:00 PM	The Choir Immortal
Dec 26, 2020	Sat	Feast of the Holy Family	3:30 PM	Genesis Choir
Jan 01, 2021	Fri	Solemnity of Mary, Mother of God	3:30 PM	Genesis Choir
Jan 02, 2021	Sat	Epiphany of the Lord	3:30 PM	Genesis Choir
Jan 09, 2021	Sat	Baptism of the Lord	3:30 PM	Cadenza
Jan 16, 2021	Sat	2nd Sunday in Ordinary Time	3:30 PM	The Choir Immortal
Jan 23, 2021	Sat	3rd Sunday in Ordinary Time	3:30 PM	Rorate Caeli
Jan 30, 2021	Sat	4th Sunday in Ordinary Time	3:30 PM	The Choir Immortal

MASS SCHEDULE – CHRISTMAS / NEW YEAR



St Peter Canisius International Catholic Parish

Mass Schedule

Thursday, 24 December – Christmas Eve at 2:00 pm

Friday, 25 December – Christmas Day at 12:00 pm

Saturday, 26 December – The Nativity at 3:30 pm

Friday, 1 January – New year at 3:30 pm

Saturday, 2 January – The Epiphany at 3:30 pm





ANNOUNCEMENTS



Merry Christmas

AND HAPPY NEW YEAR

Wishing all the Parishioners

“Merry Christmas & Happy New Year”

Fr. B. B. Triatmoko, S.J. – Parish Priest

Fr. Thomas Hidyat Tjaya, S.J. – Priest &

St. Peter Canisius International Catholic
Parish Council



9TH VIRTUAL FAITH FORUM

“HOW TO BECOME JESUS’ WITNESS?”



WITH **FR. AUGUSTINE VALLOORAN VC**
THE DIVINE RETREAT CENTER IN KERALA, INDIA

SATURDAY, 23RD JANUARY 2021
1:00 – 2:30 PM (WESTERN INDONESIA TIME)
Register below for zoom link:
https://bit.ly/stpcicpbible_reg



Renewal of Marriage Vows

For the couples who wish to reaffirm their love and commitment by renewing their marriage vows, please attend

1 January 2021 , Friday
15:30 pm mass,
Online




Please RSVP by WA to 0811807209, by stating:

- Names of the couple (husband and wife),
- Number of years in marriage



STPCICP - Young Adult PRO

1st SATURDAY DEVOTION to THE IMMACULATE HEART of MARY

SAT, 2 January 2021 - 21:00wib

JOIN US ONLINE
GET THE LINK - WA: 08118039728