



Misioni Shqiptar 'E Lumja Nënë Tereza'



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Çdo të dielë në orën 12:30 Rruzarja dhe Mesha Shenjte

Epiphany / Deftimi Zotit

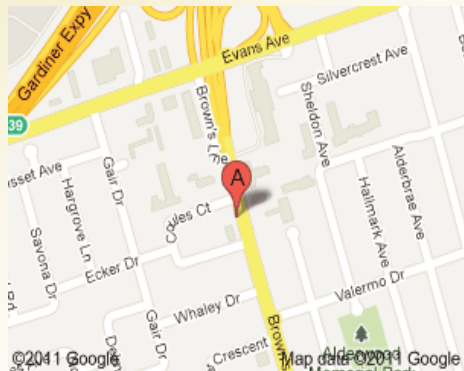
6 Janar 2013



Pasi Jezusi lindi në Betlehemin e Judesë, në kohën e mbretit Herod, kur qe, prej Lindjes ia behën në Jerusalem disa Dijetarë, e pyetën: “Ku është foshnja e lindur, që do të bëhet mbreti i judenjve? Sepse e pamë yllin e tij duke lindur dhe erdhëm t’i shprehim nderimet tona.” Mbreti Herod, posa i dëgjoi këto fjalë, u shqetësua vetë e me të edhe mbarë Jerusalemi. I bashkoi të gjithë kryepriiftërinjtë e skribët e popullit dhe i pyeti ku duhet të lindë Mesia. Ata i përgjigjën: “Në Betlehemin e Judesë, sepse kështu ka shkruar profeti: ‘E ti, o Betlehem tokë e Judesë, ti nuk je kurrsesi më i parëndësishmi ndër qytetet princore të Judesë, sepse prej teje do të dalë prijësi, që do ta udhëheqë popullin tim, Izraelin’ ”. Atëherë Herodi i thirri fshehtazi Dijetarët dhe me kujdes mori hetime prej sish rreth kohës kur u ishte dukur ylli. Pastaj i dërgoi në Betlehem duke u thënë: “Shkoni dhe bëni me kujdes kërkime rreth fëmijës. Kur ta gjeni, më lajmëroni që edhe vetë të vij e t’i shpreh nderimet e mia.” Ata, si e dëgjuan mbretin, u nisën. Dhe ja, ylli që kishin parë në lindjen e tij, u shkonte përpara derisa nuk zuri vend aty ku ishte fëmija. Ata, kur e panë yllin, u bënë shend e verë. E, si hynë në shtëpi, panë fëmijën me Marinë, t’ëmën e tij, ranë përmbys dhe i shprehën nderimet e tyre. Pastaj hapën thesaret e veta e i dhuruan ar, kem, e mirrnë. Të mësuar në ëndërr prej Hyjit të mos ktheheshin te Herodi, u kthyen një rrugë tjetër në vendin e vet. *Mt 2, 1-12*

Mesha Shenjte....

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Kalendari Liturgjik i Javes...

Janar 13: Baptism of our Lord

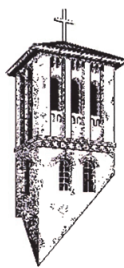
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Gëzim Beci, Gjergj Pjetri, Arben Kalaj, Fran Gjocaj, Martin Marashaj.

2013 Writing Contest...



Franciscan Friars of the Atonement-Graymoor & The Catholic Register

present:

2013 Student Writing Award

The theme for the 2013 Week of Prayer for Christian Unity comes from cf. Micah 6:6-8

“What does God require of us?”

Students are invited to carefully reflect on the Scripture passage: cf. *Micah 6:6-8* and submit a 500-word essay

identifying three areas which should be addressed as we work to achieve full and visible Christian Unity



1st Place Prize:
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2nd Place Prize:
A Kobo Arc

The top three essays will be edited and published in *The Catholic Register*



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All submissions will be read by a panel including professional journalists, and judged on overall merit. Contestants must be 14-18 years of age, and currently enrolled in an Ontario secondary school or equivalent program. Essays must be no longer than 500 words in length and submitted before contest closing date.

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For further information please contact: (416) 934-3400 ext. 344 or (416) 934-3410 ext. 404
See www.catholicregister.org/writingaward for further details

Send All Submissions to:

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Papa lutet për Vitin e Fesë: për ta kumtuar Jezusin me gëzim, nuk duhen specialist

Në Vitin e Fesë, të krishterët duhet “të thellohen në njohjen e misterit të Krishtit e ta dëshmojnë me gëzim dhuratën e besimit në Të”. Ky është ndjeti i përgjithshëm i lutjes së Papës për muajin janar. Gjatë kohëve të fundit, sidomos në audiencat e përgjithshme, Papa është ndalur shpesh në refleksime për Vitin e Fesë e për përgjegjësinë, që sjell për të krishterët. Nisja për betejë, me disavantazh të qartë, nuk e lë të qetë as gjeneralin, as ushtarin më të fundëm. Me përjashtim të rastit kur mund të mbështetesh në ndihmën e një aleati jashtëzakonisht të fuqishëm. Viti i Fesë, i shpallur nga Papa rreth tre muaj më parë, për atë që beson, përmban në vetvete këtë sfidë: betejën në kushte gjithnjë e më të vështira – pra, me problemet e me frikën e të paktëve në numër – por edhe sigurinë se Ai, që lufton krah nesh, ka forcë të gjithpushtetshme. Jo më kot, në hapjen e Vitit të Fesë, Benedikti XVI i nxit të krishterët të nisen drejt “shkretëtirave të botës bashkohore”, aty ku toka e fesë çahet edhe nga thatësira e zemrave të të pagëzuarve: “I krishteri sot, nuk njeh as vetë bërthamën e fesë së vet katolike, Besojmën, duke i lënë hapur udhën një farë sinkretizmi e relativizmi fetar, sepse nuk i ka të qarta të vërtetat, që duhen besuar e veçantitë shëlbuese të krishterimit... Ndërsa duhet të rikthehemi tek Zoti, tek Hyji i Jezu Krishtit, duhet ta rizbulojmë mesazhin e Ungjillit, të impenjohemi që të hyjë gjithnjë më thellë në ndërgjegjet tona e në jetën tonë të përditshme” (Audienca e përgjithshme, 17 tetor 2012). Shpesh feja, thekson Papa, jetohet pasivisht, në sferën private, duke u shkëputur kështu nga jeta. E pra, për ta kumtuar si duhet mesazhin e Jezusit, s’ka qenë kurrë e nevojshme të hipësh në katedër, apo në ndonjë pedestal, nënvizon Ati i Shenjtë: “Ungjillëzimi nuk është vepër e disa ekspertëve, por e gjithë Popullit të Zotit, nën udhëheqjen e barinjve. Çdo besimtar, në e me bashkësinë kishtarë, duhet të ndjehet përgjegjës për kumtimin dhe dëshmimin e Ungjillit” (Fjala për Kongregatën e Ipeshkvijve, 20 shtator 2012). Në ndjetin e lutjes për këtë muaj, Papa përdor një fjalë, që shpesh konsiderohet si “zbukurim” estetik për konceptin e ungjillëzimit. Benedikti XVI thotë se Krishti duhet dëshmuar me “gëzim” e ky nuk është term i çfarëdoshëm, por, siç e shpjegon vetë Ati i Shenjtë, përdoret për të vënë në dukje se bota ka nevojë për të krishterë “entuziastë në fenë e tyre”. E ky entuziazëm nuk është aspak naiv: “Gëzimi i krishterë rrjedh nga kjo siguri: Zoti është afër, është me mua, është me ne, në gëzime e në dhimbje, në shëndet e në sëmundje, si shok e si bashkëshort besnik. E ky gëzim mbetet edhe gjatë sprovës, gjatë vuajtjes, e mbetet jo në sipërfaqe, por thellë në shpirtin e njeriut, që ia beson vetveten Zotit” (Lutja e Engjëllit të Tënzot, 16 dhjetor 2007). Pasi sqaron kontekstin e sfidës së të krishterëve në këtë Vit Feje e natyrën e besimit, që secili duhet të mbajë në zemër, Benedikti XVI numëron armët, me të cilat duhet përballuar kjo sfidë, pra, armët e betejës: “As shkop, as strajçë, as bukë, as para e as dy këmbisha – siç u thotë Jezu Krishti Zot apostujve, kur i nis me mision (Lk 9,3) – por Ungjillin e fenë e Kishës, shprehje e ndritshme e të cilave janë dokumentet e Koncilit II Ekumenik të Vatikanit” (Hapja e Vitit të Fesë, 11 tetor 2012).



In 2012 more than 2 million people attended meetings with the Pope

This is reported by the Vatican newspaper, the *L'Osservatore Romano*, on the basis of data provided by the Prefecture of the Pontifical Household). Last year more than two million people participated in public meetings with the Pope. This is reported by the *L'Osservatore Romano* on the basis of data provided by the Prefecture of the Pontifical Household. Based upon "approximate numbers" calculated, when possible, by the requests for tickets to participate in meetings, it appears that there were a total of 2,351,200 people who participated in the Pope's public events: 447,000 at the 43 general audiences; 146,800 at special hearings; 501,000 at various liturgical celebrations presided by Benedict XVI; and about 1,256,000 at the Angelus in St. Peter's Square or at Castel Gandolfo. In total, from when Joseph Ratzinger was elected Pope in 2005 to today, there were 20,544,970 pilgrims who attended meetings with him at the Vatican or at Castel Gandolfo.

Life issues and religious freedom dominate news from Ottawa

OTTAWA - The year 2012 brought troubling news concerning religious freedom, social justice and euthanasia in Canada, but on abortion there are signs the public is increasingly engaged in debate. The issue leapt from specialty newspapers and web sites to the mainstream media throughout 2012, despite continued attempts by the Conservative government to shut it down. The National March for Life was larger than ever, with organizers counting nearly 20,000 participants, among them many Catholic bishops and MPs. The year kicked off with backbencher Conservative MP Stephen Woodworth's announcement he was considering a way to have Parliament study the 400-year old definition of a human being in the Criminal Code. His Motion-312 became the subject of a social media campaign, many petitions and letters and garnered much news coverage. Though Motion-312 was defeated Sept. 26, 87 Conservative MPs supported it, including 10 cabinet ministers. Another Conservative MP, Mark Warawa, has subsequently introduced a motion against the gendercide of girls through sex-selection pregnancy termination. It calls for Parliament to condemn the practice which has skewed ratios of men to women in countries like China and India, and is happening in Canada among immigrant families. Though Warawa insists Motion-408 is not about abortion, Opposition parties have called it a backdoor to criminalization of abortion. Religious freedom and parental rights as first educators were in the news as court decisions involving Quebec's mandatory Ethics and Religious Culture (ERC) program were handed down this year and Ontario brought in its anti-bullying Bill 13 in June. In February, the Supreme Court of Canada ruled on case of Drummondville, Que., parents, who sought to have their children exempted from the ERC, which they said risked harming their children's Catholic faith. The court ruled the parents had not sufficiently proven the ERC was harmful. In the spring, the Canadian Conference of Catholic Bishops' Permanent Council issued a prophetic pastoral letter highlighting concerns about religious freedom both at home and abroad and providing theological and moral perspectives for Catholics to engage in protecting both religious freedom and conscience rights. The passage of Ontario's anti-bullying Bill 13 imposes Gay-Straight Alliances on the publicly funded Catholic school system. The Ontario Catholic School Trustees Association offered a Catholic response to bullying in its Respecting Difference document earlier in the year. As well, the Canadian bishops' doctrine commission issued a timely reflection in the pastoral letter to young people with same-sex attraction published in the spring that explained Church's compassionate teaching on this issue. In December, the Quebec Court of Appeal delivered decision in the case of Loyola High School, a private Catholic school in Montreal that ordered the school to teach the ERC from a "neutral" perspective. The school had offered a world religions and ethics program taught from the Catholic standpoint. The plaintiffs had won at the lower court level, but an appeal court overturned that decision and reinstated the Education Minister's determination Loyola's course was not equivalent. Experts say the decision flies against the right of a Catholic institution to be Catholic. The federal government's Office of Religious Freedom promised in the last federal election remains to be launched officially with the naming of someone to head the office. There is still no date set for the launch. Euthanasia also loomed over the national scene, with a Quebec Dying with Dignity commission recommending earlier in the year a loosening of provincial rules regarding euthanasia and assisted suicide, treating the matter as a health issue under provincial jurisdiction rather than a Criminal Code matter. The Quebec bishops, the grassroots group Living with Dignity and the Catholic Organization for Life and Family reacted vigorously against these recommendations. The Quebec Liberal government went down to defeat last summer, but the Parti Quebecois was also in favour of this report. Grassroots efforts continue in the province with the rise of a physicians' group opposed to euthanasia. Perhaps the biggest blow to efforts to protect the elderly, sick and disabled came in June's Carter decision by the British Columbia Supreme Court striking down the Criminal Code provisions against assisted suicide on grounds it is discriminatory, under the Charter, against disabled people who are physically unable to kill themselves. The Euthanasia Prevention Coalition, the Christian Legal Fellowship and the Evangelical Fellowship of Canada are among the groups granted intervener status for when this case is heard by the B.C. Court of Appeal. Social justice took a beating in 2012 with the announcement earlier in the year the Canadian Catholic Organization for Development and Peace would receive a 65-per-cent reduction in CIDA funding for its next five-year plan. The Conservative government has taken a new approach to overseas development, with a shift towards economic development and job creation, private-public co-operation and enlisting the help of Canada's mining and extractive industry sector. Domestically, poverty reduction is also trending towards private-public partnerships and finding new ways of reducing the numbers of poor people, especially poor children, in Canada, without necessarily an increase in government spending. In June, the All-Party Anti-Poverty Caucus launched on Parliament Hill, bringing MPs and Senators together to promote non-partisan approaches. Fiscal restraint has not only affected governments and NGOs, but also the Canadian bishops' conference which has undergone some significant belt-tightening and staff reduction and reorganization that began in 2011 and continued over 2012. The bishops eliminated its in-house CCCB Publications and outsourced its work in this area to St. Joseph's Publishing. About 18 positions have been eliminated, including that of the senior social justice advisor. The bishops' conference is taking a streamlined, team-oriented approach to serving its various episcopal commissions. Written by Deborah Gyapong, Canadian Catholic News



Hakun e Kishes per vitin 2012 e ka dhene Gazmend Gjidođa. Deri tani kane dhene:

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