

Week of December 2, 2018

MONDAY

Is 2:1-5 * Ps 122:1-9 * Mt 8:5-11

TUESDAY 8:00am Word & Communion

Is 11:1-10 * Ps 72:1-2,7-8,12-13,17 * Lk 10:21-24

WEDNESDAY 8:00am Mass

Is 25:6-10 * Ps 23:1-6 * Mt 15:29-37

THURSDAY 8:00am Mass

Is 26:1-6 * Ps 118:1,8-9,19-21,25-27 * Mt 7:21,24-27

FRIDAY

Is 29:17-24 * Ps 27:1,4,13-14 * Mt 9:27-31

SATURDAY Immaculate Conception

9:00am Mass

Gn 3:9-15,20 * Ps 98:1-4 * Eph 1:3-6,11-12 * Lk 1:26-38

SUNDAY 9:30am Mass 1st Sunday of Advent

Children's Liturgy of the Word & Nursery

Bar 5:1-9 * Ps 126:1-6 * Phil 1:4-6,8-11 * Lk 3:1-6



Education/Formation

Family Talk Time Celebrating Sunday for Catholic Families, Sara McGinnis Lee
What is your favorite part of the Advent season? What do you like most about it?

► **Reflecting on the Word:** With the many details of our daily routines, it is easy for the heart to seem asleep to the signs of God in our lives. The first Gospel of the Advent season calls us to be alert to how God calls us. Christmas preparations should include taking time to examine what is most important in our lives. It is valuable to reflect on whether God is at the center of our family's life. We cannot let the anxieties of daily life take our eyes off our Lord.

► **Living the Word:** The First Sunday of Advent is a good time to establish your family's routine for the season. If you do not have an Advent wreath, you might want to set a candle on the table and say a simple prayer with your family asking for God's help so that each of you prepare your hearts for him. Invite family members to make petitions for people who need their prayers.

► The Feast of St. Nicholas – December 6

A fourth-century bishop from Asia Minor, St. Nicholas is the inspiration for Santa Claus and the patron of children. Known for his acts of charity, he often left gifts of food or money for the poor in the dark of night so that no one but God could see his good works. On this night in many countries children put shoes outside their door to be filled with treats in memory of St. Nicholas's great kindness. This is a great tradition to start with your children. It is a reminder that St. Nick is rooted in our Catholic faith, and showed us how to share and to love others.

► Immaculate Conception of the Blessed Virgin Mary–December 8

Many people believe this feast celebrates Jesus' conception, but in fact it celebrates Mary's Immaculate Conception; the fact that Mary was, from the very first moment of her existence (her conception in her mother, Anne's womb), without sin, and chosen to be the Mother of Jesus. Mary was totally free from original sin so that she could be Jesus' human mother. Angel Gabriel tells Mary "The Lord is with you." Mary responded to the angel that she would fully cooperate with God's plan for her. Her "yes" required a great trust and even greater faith. Mary believed the angel because she knew that nothing is impossible with God. Do you feel God's love or grace in your life? Do you say yes to God like Mary did? Our yes is no different than Mary's, if we have faith when we say it.

Parish Activities

Mon., Dec. 3	5:45pm Chimes Practice
	6:30pm Choir Practice
Tues., Dec. 4	10:00am Scripture Study
	6:30pm RCIA
	6:30pm 1st Reconciliation Celebration
	7:00pm Bible Study-west campus
Thurs., Dec. 6	6:30pm Commission Meetings
	7:00pm Parish Council Meeting
	7:00pm Baptism Prep II
Sun., Dec. 9	10:30am Children's Choir
	10:45am Religious Education
	6:30pm Adult Scripture Study



Holyday: Sat., Dec. 8 is the Solemnity of the Immaculate Conception, the patronal feast of the United States. It is a holyday, the only one that does not have its obligatory character when it falls on a Saturday or a Monday. We will have but one Mass on Sat. morning at 9:00am.



NEXT WEEKEND – December 8/9

► **Coffee & Donuts:** Join your fellow parishioners in the Social Hall.

- **Food Pantry:** Items needed are cereal, Hamburger Helper, macaroni shells, toilet paper and deodorant.
- **Scrap Cards:** Available after Mass. Great for your holiday purchases! Order blanks are also located at both entrances of the church. Thank You for supporting AACCS!



Giving Trees: Gifts with tag attached are to be returned **no later than December 9 by 10:30am** (after 9:30am Mass).

Baptism Preparation Session: First-time parent classes will be Jan. 3 and Mar. 7. For those parents who have already attended a session, prep will be Dec. 6 and Feb. 7, all session at 7pm in the Parish Center. Contact Sandy at 662-4335 or sdesjardins@auburnac.org to register for a prep session and set your celebration date.

Stewardship

Weekly Target: \$10,961.54 * Offering: \$7,540.00
Food Pantry: \$60.00 * Campaign for Human Dev.: \$248.00
Religious Retirement: \$30.00

Children's Good Deeds: My Good Deed was...

- ...I made my crumpets for a tea party
- ...vacuum.
- ...I made my Daddy's birthday special.
- ...helped clean house.

Auburn Area Catholic School

► AACCS would like to send our **CONGRATULATIONS** to the students completing the **Sacrament of Reconciliation** this coming week!

► AACCS has **Saginaw Spirit Ticket** vouchers available in the school office. If you would like some, please call 662-6431 or stop by the school office during regular hours, Monday-Friday, 8am-4pm.



From Father Tom's Desk

Advent, a Season of Hope

"The Spirit of Advent", Mark Searle, Assembly, Notre Dame

Human beings cannot live without hope. Unlike the animals, we are blessed - or cursed - with the ability to think about the future and to fear our actions to shaping it. So essential is this to human life, that human beings cannot live without hope, without something to live for, without it something to look forward to. To be without hope, to have nothing to live for, is to surrender to death in despair. But we can find all sorts of things to live for and we can hope for almost anything: for some measure of success or security or for the realization of some more or less modest ambition; for our children, that they might be saved from

our mistakes and sufferings and find a better life than we have known; for a better world, throwing ourselves into politics or medicine or technology so that future generations might be better off. Not all these forms of hope are selfish; indeed, they have given dignity and purpose to the lives of countless generations.

But one of the reasons why we read the Old Testament during Advent is to learn what to hope for. The people of the Old Testament had the courage to hope for big things: that the desert would be turned into fertile land; that their scattered and divided people would eventually be gathered again; that the blind would see, the deaf hear, the lame walk; that not only their own people, but all the peoples of the earth, would be united in the blessings of everlasting peace. Clearly, their hopes were no different from ours or from any human being's: lasting peace, tranquil lives, sufficiency of food, an end to suffering, pain and misery.

Thus we hope for the same things as the Old Testament people, for their hopes are not yet realized. But we differ from them in two ways. First, the coming of Jesus in history, as a partial fulfillment of God's promises, immeasurably confirms and strengthens our hope. Secondly, we differ from the Old Testament people because Jesus has revealed to us that God is not afar off, but is already in our midst. Hence the importance in the Advent liturgy of John the Baptist and of Mary: because they recognized the new situation, they serve as models for the Church in discerning the presence of our savior in the world.

Stay Awake! Shake off the slumber of life's monotony and prepare yourself for amazing events! Jesus, the Messiah, is coming!

First Sunday of Advent Carol Dempsey, Ph.D., [Celebration](#)

In ancient biblical times, people faced similar crises to those we face today. In the midst of wars, with empires usurping power and lands from one another, the Israelites looked for good and just leadership. In this Sunday's first reading, the biblical writer speaks about a divinely promised new leader who will do what is just and right and bring peace and security to the land of Israel and Judah.

The second reading found in the First Letter to the Thessalonians focuses on the core element needed within the Christian community, and likewise, within the world today for the sake of the common good of all. This core element is love. Paul, the supposed author of this letter, defines for the Christian community a social and religious ideology that involves loving one another. Christ has already attested to the way of love, and his followers have already received the apostolic directives. The Christian community is to lead by example, and their power as a group of people is to be transformative and not oppressive. In this way, others can experience the community's holiness and become the recipients of their loving actions.

The theme of redeeming and transformative power is the central message of Luke's Gospel. The Gospel writer envisions a time when the world will be turned upside down, signaled by cosmic events in the sun, moon and stars. Cosmic convulsions will accompany the coming of the divine One known as the son of Man. Life as it is known will be changed, with judgment and redemption occurring simultaneously.

In sum, this Sunday's readings invite us to ponder our world situation and our need for new kinds of leaders. An unwavering commitment to practicing justice complemented by love is the order of the day. Finally, as a Christian community called to live in communion with Christ, we are to be the embodiment of the redeeming powers of the divine One, shaking up the world as we confront the powers of human oppression.

The time of realized eschatology is now, and today begins the spirit of the second coming. Are we ready to participate in the mission?

God's Promise (Jer 33)

[Celebration](#)

The backdrop to this text is the imminent Babylonian invasion into Judah which will result in the destruction of the Temple and the holy city Jerusalem, the collapse of the monarchy, and the fall of the southern kingdom, Judah. The northern kingdom, Israel, has already been destroyed. Such a catastrophic invasion will cause not only the death of many Judahites but also their exile to Babylon and Egypt.

This, with perilous times soon to befall Judah, Jeremiah's message becomes a word of divine reassurance and comfort for a people about to undergo a horrific experience. The message also serves as a reminder to the people that annihilation and destruction will not be the final words or deeds. When God fulfills the promise made to the house of Israel and Judah, the monarchy will be restored, and through the good governance of a new leader, one like David, Judah will one day be safe and Jerusalem secure. The image of a new shoot, sprouting from the stump of an old tree, fits the situation of the truncated Davidic dynasty. This promise to be fulfilled will happen because of God's initiative.

Called to Grow (Thes 3-4)

[Celebration](#)

While Paul is interested in the here and now, he was not altogether preoccupied with this present life. His prayer looks forward to the Parousia, the second coming of Christ. Thus, the prayer has an apocalyptic tone. In the apocalyptic genre, the reference to "holy ones" is typically understood as angelic helpers. Paul's reference to the Parousia underscores the relationship that exists between the present and the future.

Paul concludes this part of his letter and prayer with an exhortation. He wants the Christian community at Thessalonica, many of whom are new converts, to live according to their calling and what they have learned. They are to remember the apostolic directives given to them and to put those directives in to practice. The directives, of course, center around a life of active love for all as demonstrated by Christ in the Gospels and taught through the preaching and teaching of the apostles. All people then become the beneficiaries of Christian love that is meant to be inclusive and transformative.

As Christians' lives become more deeply rooted in and give expression to love, so they become more fully in communion with Christ and, ultimately, in union with God. A life fully transformed by and through love is a life that bears witness to Christ and God among us.

A New Age (Luke 21)

[Celebration](#)

Apocalyptic writing was popular in Jewish and Christian circles for a millennium or more. The focus is on eschatology, the end of the world as we now experience it and the beginning of a new world. Usually, the transition is described in terms of transformations that are cosmic in scope and nature. Judgment upon oppressive persons and institutions and the vindication of those made to suffer by such people and institutions are part of the apocalyptic agenda. Amid painful and prolonged suffering, when no hope on the horizon can be seen, writers often employ the apocalyptic genre. They turn the suffering faithful ones' faith toward the heavens and by doing so, they offer a vision of the end of the present misery and the beginning of the new age to come. Such is the genre and methodology of the Gospel writer of this passage from Luke.

Like Luke's Parousia image of Christ, we are called to usher in the new day, the new age. Redemption from oppression starts now, and we Christians, baptized into Christ, are called to embody Christ and move the apostolic mission forward in our world. The reign of God is at hand now, and we have no other choice but to hasten its coming by working for justice throughout our world.

"Come, Lord Jesus!"