

"For today in the city of David a savior has been born for you
who is Christ and Lord." - Lk 2:11



"Hoy les ha nacido, en la ciudad de David, un salvador,
que es el Mesías, el Señor". - Lc 2, 11

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Mass Intentions for the Week



MONDAY, DECEMBER 27:

6:30 Jose Guillermo Barberan
8:00

TUESDAY, DECEMBER 28:

6:30 For the people of St. Ann's
8:00

WEDNESDAY, DECEMBER 29:

6:30 Angell Family
8:00
7:00 *SPANISH*

THURSDAY, DECEMBER 30:

6:30 Cafarelli & D'Agostino Families
8:00

FRIDAY, DECEMBER 31:

6:30 O'Connell & Pastell Families
8:00
4:30 John Shook, Anthony & Jean Perillo
7:30

SATURDAY, JANUARY 1:

8:30 Agatha Mosca
10:30 Douglas Duclos
10:30 *SPANISH (School Gym)*
12:30 *SPANISH (Church)*
4:30
6:00 *PORTUGUESE*

SUNDAY, JANUARY 2:

7:30 *SPANISH (School Gym)*
8:30 Lucy Tomasulo
10:30 Jose Guillermo Barberan, Anthony Rico
10:30 *SPANISH (School Gym)*
12:30 *SPANISH (Church)*

2022 Mass Book is open!

New Year's Mass Schedule

Friday, December 31st

Daily Mass - 6:30 a.m. (English) , 8:00 a.m. (Spanish)
English - 4:30 p.m.
Spanish - 7:30 p.m. (Church)

Saturday, January 1st

English - 8:30 a.m. & 10:30 a.m.
Spanish - 10:30 a.m. (School), 12:30 p.m. (Church)
English—4:30 p.m.
Portuguese - 6:00 p.m.

If you would like to keep or add a name on the list, you must contact the Rectory at 941-2556.

Katie Aikman, Juan Alvarez, Robin Baker, Bernie Barreiro, Bruce Benedict, Bromback Family, Joanne Brown, Fr. Ed Byrne, John Canino, Sr. Kelly Carpenter, Carmela Conte, Christine Costello, Chris Creamer, Joseph DiCioccio, Gary John DiPillo, Marilyn Dube, Lucille Edwards, Catherine Fegan, Frank Fodero, Ann Gaynor, Kenneth Gerlick, Jimmy Gernert, Diane Greenwald, Fabian Guzman, Michael Helwig, Barbara Ann Juliano, Ronald Kalil, Mary Ann Kelly, Andy & Tillie Kozden, Peter Lee, Bill Link, Eva Manditch, Beverly Martinez, Maria Martins, Mary Ann McGuinness, Bert McKesey, Eugenia Messner, Justin Muñoz, Barbara Nardone, Fr. Fred Nickle, Tracey Obenauer, Sabine Plachta, Jean Polak, Ida & George Policello, Stephen Policello, Roselia Rivera, Frank Salciccia, Carmen Sitler, Arthur Sullivan, Linda Tensil, Giovanni Toribio, Renate Valentine, Connie White, Thomas Williams, David Wilson, Lawrence Witt, Brian Zhinin.

RECTORY OFFICE HOURS

Monday, December 27th - Office will be CLOSED.
Friday, December 31st—Office will be close at 12:30 p.m.
Monday, January 3rd—Office will be CLOSED

ST. ANN'S PEAS & KARROTS

Will be closed the week of December 24th –31st

OPEN - Monday, January 3rd

The Sanctuary Candle Burns in Memory of:

Jose Arraiano

FOURTH SUNDAY OF ADVENT

From the Desk of Father Jorge

"Let us sing a new song to the Lord, Hallelujah,
Because he accomplished wonders, Hallelujah. "

The "Prologue" of the Gospel of Saint John, a very particular page of the Gospel: it is not Jesus who speaks, nor is any event related to his life, in a similar way to the rest of the Gospel. The Evangelist, in poetic language, tells us about the origins of Jesus and about his coming to us.

It is a Hymn, in which with deep admiration and joy, we are told that this newborn is none other than the Son of God made man, the Word, the very Word of God that has always existed, and that it is the same God.

Why does this hymn refer to Christ saying that He is the "Word" of God?

"In the beginning was the Word ..." ---> reminds us of the words with which the Bible begins, in the book of Genesis: there, we are taught that God made all things through his Word: God said, and things were done. God has an omnipotent Word. A Word that expresses dynamism, strength, that inexorably fulfills what it says, a Word full of life ... It is not just any Word, but a verb, The Word ... Therefore, to express the relationship between God the Father and God the Son Christ is called the "Word of God": the words, the "verbs" that come out of a person's heart express his intimacy, reveal his heart ... In this case, THE VERB of the Father manifests the Father.

And in this omnipotent Word, in the Eternal Son of the Father, there is LIGHT and LIFE: the creation that God works through his Word is a display of light and life, which conquers darkness and death.

Thus, the whole world has come into being by the force of the Word of God. That is why all creation "speaks" to us of God: because it refers us to the Power of Him. And for this reason, contemplating everything that exists, we can "listen to God", who silently but wonderfully speaks to us through his creatures: the starry sky; sunrise and sunset; the majesty of the immense sea; the beauty of a landscape tells us that there is "Someone" behind, without any doubt.

But in this presence, people react in different ways:
Some, inspired by these works, worship them as gods (Sun, Moon, stars) ...

Others are so sad and dejected that you don't even raise your head to see them. If they contemplated the greatness of creation only for a moment, they would discover that God is speaking to them.

"the Word was in the world, but the world did not know Him" ...
But God does not give up dialogue and sharing with us, and he speaks to us in an even clearer way:
(2nd reading: Heb.) "On different occasions and in many ways God spoke anciently to our fathers through the prophets. Now, in this final stage, he has spoken to us through his Son."

God chose a people: Israel

He sent him messengers on his behalf: patriarchs, prophets, Moses. He made known to them his Word: that when the world came, it came to "his house".

"He came to his own and his own did not receive him": Israel failed to recognize the Savior ...

But God does not quit. He doesn't give up.

He will speak to us so clearly that he will leave us without arguments.

Since we do not want to hear his voice in Creation, or in the prophets, God will send his Word, his personal and definitive Word, to speak to us in an even clearer way: the Word becomes part of us.

He becomes "flesh", a concept that in the Bible indicates all the inherent weakness of the human condition, including pain and death.

Without ceasing to be what he was, he began to be what he was not. Jesus Christ, born in Bethlehem and reclining in a manger, is the almighty Word of God, the Word who created the world, who existed forever, who is God; Word that in so many ways has wanted to speak with men, that they have refused dialogue.

After this, God the Father will speak no more: in the Word made flesh he has told us everything, he has given us everything: "I no longer call you servants ... "I call you friends ... I have told you everything, made known." (Jn. 15:15).

The time will come when men will take this one who is today a newborn, for us and for our Salvation, and we will nail him to a Cross. There we understand how far the Love of God reaches: "God so loved the world ..." (Jn. 3:16).

By becoming a weak man like us, the Word did not cease to be what he was: God himself, the Second Person of the Holy Trinity. He comes to seek us to elevate us: the Son of God became man so that man begins to be the son of God. As He became our race, we all began to be relatives of God.

Thus, then, the Word of God speaks to us again, very clearly, in our language.

We are all invited to approach the manger, to see the newborn and reflect on his presence. In this Child, God is telling us that he loves us ... and to what extent.

He is asking us to get out of our selfishness and our indifference, to open ourselves to Him and to others. He invites us all to be the family of God's children.

God could have "had everything" ... and preferred to come with nothing: to all those who live in "their world", "their things" and do not leave there, the newborn Child invites them to look up to discover God and to his brothers. By presenting himself so fragile among us, God wants to "shock" us: He is among us, we are his relatives: let us learn to discover him.

Let us discover his Salvation that is for all, on this day when "the ends of the earth contemplate the victory of our God" (Isaiah, 1st reading).

Amen.

Merry Christmas!

Padre Jorge

"cantemos al Señor un canto nuevo, Aleluya,
Por que logró maravillas, Aleluya."

El "Prólogo" del Evangelio de San Juan, una página muy particular del Evangelio: no es Jesús el que habla, ni se relata algún hecho de su vida, de modo semejante al resto de Evangelio. El Evangelista, en lenguaje poético, nos habla de los orígenes de Jesús y de su venida hacia nosotros.

Es un Himno, en el que con profunda admiración y alegría, se nos dice que éste recién nacido no es otro que el Hijo de Dios hecho hombre, el Verbo, la Palabra misma de Dios que ha existido desde siempre, y que es el mismo Dios.

¿Porqué este himno se refiere Cristo diciendo que Él es el "Verbo" de Dios?

"En el principio estaba el Verbo..." ---> nos recuerda las palabras con las que empieza la Biblia, en el libro del Génesis: allí se nos enseña que Dios hizo todas las cosas por su Palabra: Dios dijo, y las cosas fueron hechas. Dios tiene una Palabra omnipotente. Una Palabra que expresa dinamismo, fuerza, que cumple inexorablemente lo que dice, una Palabra llena de vida... No es cualquier Palabra, sino un verbo, El Verbo... Por eso, para expresar la relación entre Dios padre y Dios Hijo, se lo llama a Cristo "Verbo de Dios": las palabras, los "verbos" que salen del corazón de una persona expresan su intimidad, revelan su corazón... En este caso, EL VERBO del Padre manifiesta al Padre.

Y en este Verbo omnipotente, en el Hijo Eterno del Padre, se encuentra la LUZ y la VIDA: la creación que Dios obra por su Verbo es un despliegue de luz y vida, que vencen a la oscuridad y la muerte.

Así, pues, todo el mundo ha surgido a la existencia por la fuerza del Verbo de Dios. Por eso toda la creación "nos habla" de Dios: porque nos remite a su Poder. Y por eso contemplando todo lo que existe, podemos "escuchar a Dios", que silenciosa pero maravillosamente nos habla por sus criaturas: el cielo estrellado; el amanecer y el atardecer; la majestuosidad del mar inmenso; la belleza de un paisaje nos hablan de que hay "Alguien" detrás, sin ninguna duda.

Pero ante esta presencia, los hombres reaccionan de diversas maneras:

v Algunos, admirados de estas obras, las adoran como a dioses (Sol, Luna, estrellas)...

v Otros andan tan tristes y abatidos que ni siquiera levantar la cabeza para verlas. Si contemplasen la grandeza de la creación sólo por momento, descubrirían que Dios les está hablando

"el Verbo estaba en el mundo, pero el mundo no lo conoció"...
Pero Dios no renuncia a dialogar y compartir con nosotros, y nos habla de un modo aún más claro:

(IIª lectura: Heb.) "En distintas ocasiones y de muchas maneras habló Dios antiguamente a nuestros padres por los profetas. Ahora, en esta etapa final, nos ha hablado por su Hijo".

¡Dios se eligió un pueblo: Israel
Le envió mensajeros de parte suya: patriarcas, profetas, Moisés.
Les dio a conocer su Palabra: que al venir el mundo venía a "su casa".

"Vino a los suyos y los suyos no lo recibieron": Israel no supo reconocer al Salvador...

Pero Dios no renuncia. No se rinde.
Nos hablará tan claramente que nos dejará sin argumentos.
Ya que no queremos escuchar su voz en la Creación, ni en los profetas, Dios enviará a Su Verbo, Su Palabra Personal y definitiva, para que nos hable de un modo aún más claro: el Verbo se hace hombre como todos nosotros.

Se hace "carne", concepto que en la Biblia indica toda la debilidad inherente a la condición humana, incluido el dolor y la muerte.

Sin dejar de ser lo que era, comenzó a ser lo que no era. Jesucristo, nacido en Belén y recostado en un pesebre, es el Verbo todopoderoso de Dios, Verbo que creó el mundo, que existió desde siempre, que es Dios; Verbo que de tantas maneras ha querido hablar con los hombres, que se han negado el diálogo.

Después de esto, Dios Padre ya no hablará más: en el Verbo hecho carne nos ha dicho todo, nos ha contado todo, nos ha dado todo: "ya no los llamo servidores... los llamo amigos... todo se los he dado a conocer" (Jn. 15,15).

Llegará el momento en que los hombres tomaremos a éste que hoy es un recién nacido, por nosotros y por nuestra Salvación, y lo clavaremos en una Cruz. Allí comprendemos hasta donde llega el Amor de Dios: "tanto amó Dios al mundo..." (Jn. 3, 16).

Al hacerse hombre débil como nosotros, el Verbo no dejó de ser lo que era: el mismísimo Dios, la Segunda Persona de la Santísima Trinidad. Viene a buscarnos para elevarnos: el Hijo Dios se hizo hombre para que el hombre comience a ser hijo de Dios. Al hacerse Él de nuestra raza, todos comenzamos a ser familiares de Dios.

Así, pues, el Verbo de Dios nos habla nuevamente, clarísimamente, en nuestra lengua.

Todos estamos invitados a acercarnos al pesebre, para ver al recién nacido.

Su presencia tiene que hacernos reflexionar.

En este Niño, Dios nos está diciendo que nos ama... y hasta dónde. Nos está pidiendo que salgamos de nuestro egoísmo y nuestra indiferencia, que nos abramos a Él y a los demás.

Nos invita a todos a ser la familia de los hijos de Dios.

Dios podría haberlo "tenido todo"... y prefirió venir sin nada: a todos los que viven metidos en "su mundo", "sus cosas" y no salen de allí, el Niño recién nacido los invita a levantar la mirada para descubrir a Dios y a sus hermanos. Al presentarse tan frágil entre nosotros Dios nos quiere "pegar un sacudón": Él está entre nosotros, somos sus familiares: aprendamos a descubrirlo.

Descubramos su Salvación que es para todos, en este día en que "los confines de la tierra contemplan la victoria de nuestro Dios" (Isaías, Iª lectura).

Amén.

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