



Assumption Grotto
Parish - 1832 -

ASSUMPTION GROTTTO NEWS

ASSUMPTION GROTTTO CHURCH

December 26, 2021



Our Lady of Lourdes
Shrine - 1881 -

A Christmas Carol Descant

Christmas Carols trigger deep delight and even intense spiritual experience. They tell wonderful stories with powerful symbols: the birth of a poor child who is the Savior of the world; exotic Magi from the Orient who travel in search of a newborn king; a gleaming star which directs their journey; an angel who comes at the dead of night to send a family fleeing from mortal peril into exile, and the dreadful deeds of a cunning and murderous tyrant. They also embody a rich treasury of Christian faith.

Taken together and sung with all the original verses, they express a full range of beliefs about the Christ Child and the divine purposes revealed at his birth. There are literally hundreds of Christmas Carols from every nation on earth. Here are just some of the themes we find in the Anglo-American tradition.

Coming down from “heaven on high” to be born “here below” on earth provides a theme that runs through many carols. *Once in Royal David’s City* celebrates this “condescension” of the Son of God: “He came down to earth from heaven,/ Who is God and Lord of all.” Echoing the Book of Wisdom: “While gentle silence enveloped all things and night in its swift course was now half gone, your all-powerful Word leapt down from heaven, from the royal throne” (Wisdom 18:14-15). *See, Amid the Winter’s Snow* exclaims: “Sacred infant, all divine, What a tender love was thine, Thus to come from highest bliss, Down to such a world as this!”

The divine identity of the Christ Child invites our worship. *Adeste Fideles* repeats the phrase: “O come, let us adore him.” *Angels We Have Heard on High* also calls us to worship: “Come, adore on bended knee/the infant Christ, the new-born King.” The second verse of *Adeste Fideles* draws on the language of the Creed: “God of God, light of light, begotten, not made (Deum de Deo, lumen de lumine...Deum verum, genitum, non factum).”

Again and again carols evoke a striking paradox: the baby born in such lowly circumstances at Bethlehem is also truly divine. A carol by Christina Rossetti (d. 1894) puts the paradox like this: “In the bleak midwinter a stable-place sufficed/ the Lord God Almighty, Jesus Christ.” And from *Angels We Have Heard on High* “See within a manger laid,/Jesus, Lord of heaven and earth”. *See, Amid the Winter’s Snow* expresses the sacred mystery of divinity and humanity united in his one Person: “Lo, within a manger lies / he who built the starry skies”. *The First Noel*, develops this thought to include redemption: “Then let us all with one accord / Sing praises to our heavenly Lord, / That hath made heaven and earth of naught, / And with his blood mankind hath bought.”

Since myrrh was used to embalm corpses, Christian tradition consistently took that gift brought by the Magi to symbolize Christ’s death. Hence carols which introduce the Magi and their gifts naturally look ahead to the redemptive death of the Christ child. *The First Noel*,

which dedicates half of its verses to the “three wise men”, ends with such a reference to Christ’s sacrificial death. Another carol, *We Three Kings of Orient Are*, concentrates from the start on the Magi, their journey and their three gifts, each of which receives a separate verse. The next-to-last verse spells out the meaning of the third gift: “Myrrh is mine, its bitter perfume / Breathes a life of gathering gloom; / Sorrowing, sighing, bleeding, dying / Sealed in the stone-cold tomb.” But the carol does not stop with the future death and burial of the Christ child. It presses on to complete the story with his resurrection: “Glorious now behold him arise, / King and God and sacrifice; / Alleluia, alleluia, / Earth to heaven replies.”

What happened at the birth of Jesus affected “earth” and “heaven”: both men and angels. This brings angels into the carols in a way unparalleled in any other class of Christian hymns. At Christmas angels come into their own.

Several well-loved carols bring the whole of creation into the joyful hymns sung by angels and men. Thus *Joy To the World* pictures “heaven and nature” singing together at the coming of Christ. This carol associates “fields, floods, rocks, hills and plains” with angels and men in one resounding hymn. The birth of Jesus makes all creation sing for joy. This is the ecstatic delight evoked by the redemption as liberation from sin (“When from our sin he set us free, / All for to gain our liberty”), as the gift of grace (“life and health”) coming in the place of sin, as light replacing darkness.



Monday, December 27, 2021

7:30 a.m. - Christmas Novena Mass

Tuesday, - December 28, 2021

7:30 a.m. – Christmas Novena Mass

Wednesday, - December 29, 2021

7:30 a.m. – Christmas Novena Mass

Thursday December 30, 2021

7:30 a.m. – Christmas Novena Mass

Friday, - December 31, 2021

7:30 a.m. – Christmas Novena Mass

Saturday, -January 01, 2022

7:30 a.m. – Christmas Novena Mass

4:00 p.m. - St. Monica Sodality

Sunday, January 02, 2022

6:30 a.m. – Christmas Novena Mass

9:30 a.m. - People of the Parish

12:00 p.m. – Aaron Robertson (D)

Holy Father’s Intention for January:

True Human Fraternity

“We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.” (https://www.vaticannews.va/en/pope/news/2021-02/pope-francis-monthly-prayer-intentions-2022.html)

Prayer for Pope Francis

Almighty and everlasting God, have mercy upon Thy servant, Pope Francis, our Supreme Pontiff, and direct him, according to Thy loving kindness, in the way of eternal salvation; that, of Thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ Our Lord. Amen. (recite 1 Our Father & 1 Hail Mary).

Mass Servers

Saturday, January 01, 2022

4:00 p.m. D. Bastuba, J. Cline

Sunday, January 02, 2022

6:30 a.m. S. Noji, M. Grado

9:30 a.m. K. Garavaglia, A. Santine, M. Grado, C. Bueche

12:00 p.m. M. Chambers, A. & W. Remski, G. Welsing, J. & D. Berch

Readings for the week of 12-26-21

Sunday: Sir 3:2-6, 12-14/Ps 128:1-2, 3, 4-5 [cf. 1]/Col 3:12-21 or 3:12-17/Lk 2:41-52 or

1 Sm 1:20-22, 24-28/Ps 84:2-3, 5-6, 9-10 [cf. 5a]/1 Jn 3:1-2, 21-24/Lk 2:41-52

Monday: 1 Jn 1:1-4/Ps 97:1-2, 5-6, 11-12 [12]/Jn 20:1a, 2-8

Tuesday: 1 Jn 1:5—2:2/Ps 124:2-3, 4-5, 7b-8 [7]/Mt 2:13-18

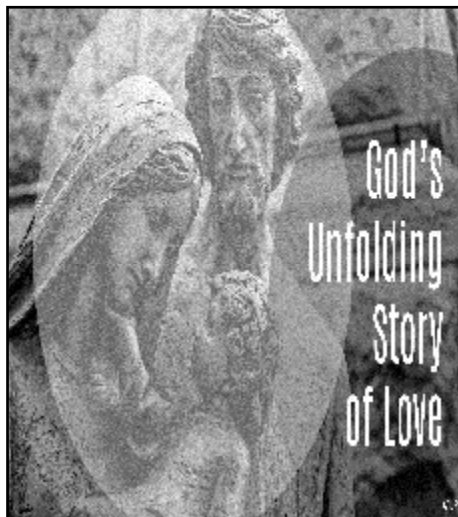
Wednesday: 1 Jn 2:3-11/Ps 96:1-2a, 2b-3, 5b-6 [11a]/Lk 2:22-35

Thursday: 1 Jn 2:12-17/Ps 96:7-8a, 8b-9, 10 [11a]/Lk 2:36-40

Friday: 1 Jn 2:18-21/Ps 96:1-2, 11-12, 13 [11a]/Jn 1:1-18

Saturday: Nm 6:22-27/Ps 67:2-3, 5, 6, 8 [2a]/Gal 4:4-7/Lk 2:16-21

Next Sunday: Is 60:1-6/Ps 72:1-2, 7-8, 10-11, 12-13 [cf. 11]/Eph 3:2-3a, 5-6/Mt 2:1-12



ASSUMPTION (GROTTO) PARISH

13770 Gratiot Avenue

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Pastor: Rev. Fr. Eduard Perrone

Associate: Rev. Fr. John Bustamante

Deacon Rev. Mr. James Wilder

RECTORY BUSINESS HOURS

Monday-Saturday 9:00am-5:00pm

Evening hours by appointment

Rectory 313-372-0762, FAX 372-2064

website: www.assumptiongrotto.com

email: grotto Rectory ‘at sign’ ameritech.net

Grotto Gift Shop 313-332-4432

Parish Council President

Anna Graziosi 313-372-0762

Organist Ray Long 313-372-0762

Email: grottomusic ‘at sign’ ameritech.net

SUNDAY MASSES: Saturdays at 4:00; Sundays at 6:30, 9:30 (Tridentine), & Noon

HOLY DAY MASSES: 6:30, 9:30 (Tridentine), Noon & evening at 7:00 p.m.

WEEKDAY MASSES: Monday-Saturday 7:30 a.m. (all Tridentine).

CONFESSIONS: Saturday 2:30-3:30, Sunday 9:00 & 11:30 a.m.

BAPTISMS: Every Saturday after the 4:00 p.m. Mass or Sunday after the Noon Mass. Arrange at the Rectory Office.

BLESSING FOR EXPECTANT MOTHERS: After the Noon Mass on the first Sunday of the month.

REGISTRATION: Visit the Rectory or call for a form to be sent out to you.



**A Christmas Carol Descant
(continued)**

Carols are concerned not only with the divinity of the Christ Child but also with the good news of the salvation He brings to “all the people” (Luke 2:10). As its title indicates, *Joy to the World* emphasizes the cosmic impact of the birth of the savior. But *Hark, the Herald Angels Sing* spells out most fully the beneficiaries and scope of the redemption brought by the birth of Jesus: “Light and life to all he brings.” Redemption means “healing”, “peace on earth and mercy mild”, and “God and sinner reconciled”. Christ is “Born that man no more may die,/ Born to raise the sons of earth,/ Born to give them second birth”. This same carol also express both the identity of the Christ Child as both God and Redeemer: “new-born King”, “the everlasting Lord”, “the incarnate Deity”, “our Emmanuel”, “the heaven-born Prince of Peace” and “the Son of Righteousness”. Over and over again the carols summon us to respond to the Redeemer’s presence with joyful adoration and, even more, with love.

Carols lifts our spirits at Christmastide. Not simply because they beautifully blend text and music. They also express the heart of Christian faith by depicting who Jesus is as divine and human, what he does for us as Redeemer, and how we should respond to Him with love, gratitude and adoration.

Here is a traditional carol from medieval England full of joy, devotion and doctrine. How many themes can you find?

The holly and the ivy,
When they are both full grown,
Of all trees that are in the wood,
The holly bears the crown
O, the rising of the sun,
And the running of the deer
The playing of the merry organ,
The holly bears a blossom,

As white as lily flow'r,
And Mary bore sweet Jesus Christ,
To be our dear Savior
O, the rising of the sun,
And the running of the deer
The playing of the merry organ,
The holly bears a berry,
As red as any blood,
And Mary bore sweet Jesus Christ,
To do poor sinners good
O, the rising of the sun,
And the running of the deer
The playing of the merry organ,
The holly bears a prickle,
As sharp as any thorn,
And Mary bore sweet Jesus Christ,
On Christmas Day in the morn
O, the rising of the sun,
And the running of the deer
The playing of the merry organ,
The holly bears a bark,
As bitter as the gall,
And Mary bore sweet Jesus Christ,
For to redeem us all
O, the rising of the sun,
And the running of the deer
The playing of the merry organ,
The holly and the ivy,
When they are both full grown,
Of all trees that are in the wood,
The holly bears the crown
O, the rising of the sun,
And the running of the deer
The playing of the merry organ,

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Christmas Detroit Area Historic Churches Pilgrimage

On Tuesday, January 4, you are welcome to join *Prayer Pilgrimages* as we visit and tour, with informative talks, the following seven churches specially decorated during Christmas: Sweetest Heart of Mary Church, St. Joseph Shrine, Holy Cross Hungarian Church, St. Florian Church, Our Lady of Czestochowa Church, National Shrine of the Little Flower Basilica, & Basilica of Ste. Anne de Detroit with Noon Healing Holy Mass. Scheduled deluxe motorcoach local pickup departures & returns from Ss. Cyril & Methodius Parish Center in Sterling Heights (8 AM departure, 6:30 PM return) & Our Lady of the Woods Church in Woodhaven (7 AM departure, 7:30 PM return). Cost per person is \$40 (with lunch on your own in Mexicantown). To reserve and/or more information: Michael Semaan at (248) 250-6005 or <https://prayerpilgrimages.com/>.

Volunteers Needed

Volunteers are needed to help staff the St. Vincent de Paul office at St. Raymond’s Church. If interested, please contact the office at: 313-372-0437. The office runs Tuesdays 9:30-11:30 am and Thursdays 4:30-5:30 pm.

Altar Boy Training

There will be no Altar Boy Training in January.



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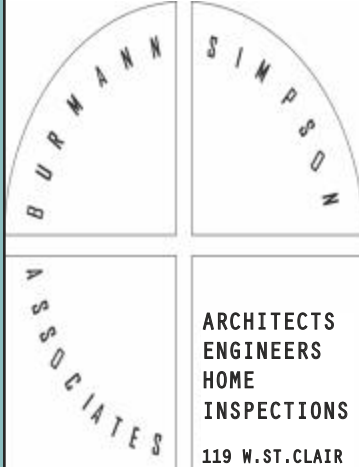
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Te Deum Laudamus!

A Blog by a Grotto Parishioner
DIANE M. KORZENIEWSKI

Photos from liturgical events at Grotto;
select topics in Catholicism; useful links

<http://te-deum.blogspot.com>



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