

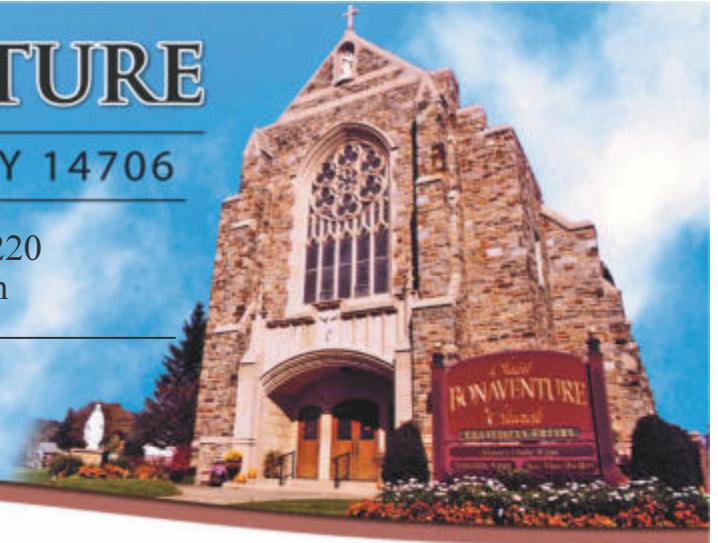
# SAINT BONAVENTURE

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*First Sunday of Advent  
November 28, 2021*



## History and Home Blessing of an Advent Wreath

The Advent wreath is part of our long-standing Catholic tradition. However, the actual origins are uncertain. There is evidence of pre-Christian Germanic peoples using wreaths with lit candles during the cold and dark December days as a sign of hope in the future warm and extended-sunlight days of Spring. In Scandinavia during Winter, lighted candles were placed around a wheel, and prayers were offered to the god of light to turn "the wheel of the earth" back toward the sun to lengthen the days and restore warmth.

By the Middle Ages, the Christians adapted this tradition and used Advent wreathes as part of their spiritual preparation for Christmas. After all, Christ is "the Light that came into the world" to dispel the darkness of sin and to radiate the truth and love of God (cf. John 3:19-21). By 1600, both Catholics and Lutherans had more formal practices surrounding the Advent wreath.

The four candles represent the four weeks of Advent. A tradition is that each week represents one thousand years, to sum to the 4,000 years from Adam and Eve until the Birth of the Savior. Three candles are purple and one is rose. The purple candles in particular symbolize the prayer, penance, and preparatory sacrifices and goods works undertaken at this time. The rose candle is lit on the third Sunday, Gaudete Sunday, when the priest also wears rose vestments at Mass; Gaudete Sunday is the Sunday of rejoicing, because the faithful have arrived at the midpoint of Advent, when their preparation is now half over and they are close to Christmas.

The light again signifies Christ, the Light of the world. Some modern day adaptions include a white candle placed in the middle of the wreath, which represents Christ and is lit on Christmas Eve. Another tradition is to replace the three purple and one rose candles with four blue candles which reflect the winter night sky awaiting the dawning of light at Christmas.

In family practice, the Advent wreath is most appropriately lit at dinner time as part of the blessing of the food. Here is a prayer which can be used or make up one of your own:

*Lord God, our Creator,  
we praise you for your Son, Jesus Christ:  
he is Emmanuel, the hope of the peoples,  
he is the wisdom that teaches and guides us,  
he is the Savior of every nation.  
Let your blessing come upon us  
as we light the candles of this wreath and share in this meal.  
May the light of Christ illuminate us and feed us.  
AMEN*



## LITURGY SCHEDULE

Saturday Mass: 4:p.m.

Sunday Masses: 8:a.m. & 11:a.m.

Liturgy of the Hours: Tuesday - Thursday: 8:a.m.

Holy Day Masses: consult the bulletin for times

## RECONCILIATION / CONFESSIONS

Saturday at 5:15 p.m.

in church Reconciliation Room / Priest Sacristy  
or by appointment

## BAPTISM & MARRIAGE

Please call the parish office to  
arrange an appointment with Fr. James

## ANOINTING OF THE SICK

The Sacrament is available for the ill, elderly, those  
facing surgery or medical tests upon request.

Please inform the parish office or Fr. James when  
a family member enters or leaves the hospital.

## PARISH STAFF

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Ken Moyer and Helen Brill....*Trustees*

## PARISH OFFICE HOURS

Tuesday, Wednesday, Thursday: 8:30 a.m.- 2 p.m.

Friday: 8:30 a.m. - Noon

Saturday, Sunday, Monday & Holidays: Closed

## THE BRIDGE THRIFT SHOP HOURS

Tuesday thru Friday 9:a.m. - 2:p.m.

Saturday, Sunday, Monday & Holidays: Closed

## Words from Pope Francis

*On October 3, 2020 Pope Francis issued the encyclical: "Fratelli Tutti." The encyclical calls for more human fraternity and solidarity, and is a plea to reject wars. It focuses on contemporary social and economic problems, and proposes an ideal world of fraternity in which all countries can be part of a "larger human family". This column will re-print in short segments the entire encyclical for you to reflect on. Below are paragraphs 170 - 179*



I would once more observe that “the financial crisis of 2007-08 provided an opportunity to develop a new economy, more attentive to ethical principles, and new ways of regulating speculative financial practices and virtual wealth. But the response to the crisis did not include rethinking the outdated criteria which continue to rule the world”.[147] Indeed, it appears that the actual strategies developed worldwide in the wake of the crisis fostered greater individualism, less integration and increased freedom for the truly powerful, who always find a way to escape unscathed.

171. I would also insist that “to give to each his own – to cite the classic definition of justice – means that no human individual or group can consider itself absolute, entitled to bypass the dignity and the rights of other individuals or their social groupings. The effective distribution of power (especially political, economic, defense-related and technological power) among a plurality of subjects, and the creation of a juridical system for regulating claims and interests, are one concrete way of limiting power. Yet today’s world presents us with many false rights and – at the same time – broad sectors which are vulnerable, victims of power badly exercised”.[148]

172. The twenty-first century “is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tend to prevail over the political. Given this situation, it is essential to devise stronger and more efficiently organized international institutions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions”. [149] When we talk about the possibility of some form of world authority regulated by law,[150] we need not necessarily think of a personal authority. Still, such an authority ought at least to promote more effective world organizations, equipped with the power to provide for the global common good, the elimination of hunger and poverty and the sure defense of fundamental human rights.

173. In this regard, I would also note the need for a reform of “the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth”.[151] Needless to say, this calls for clear legal limits to avoid power being co-opted only by a few countries and to prevent cultural impositions or a restriction of the basic freedoms of weaker nations on the basis of ideological differences. For “the international community is a juridical community founded on the sovereignty of each member state, without bonds of subordination that deny or limit its independence”.[152] At the same time, “the work of the United Nations, according to the principles set forth in the Preamble and the first Articles of its founding Charter, can be seen as the development and promotion of the rule of law, based on the realization that justice is an essential condition for achieving the ideal of universal fraternity... There is a need to ensure the uncontested rule of law and tireless recourse to negotiation, mediation and arbitration, as proposed by the Charter of the United Nations, which constitutes truly a fundamental juridical norm”.[153] There is need to prevent  
*(continued next column)*

this. Organization from being delegitimized, since its problems and shortcomings are capable of being jointly addressed and resolved.

174. Courage and generosity are needed in order freely to establish shared goals and to ensure the worldwide observance of certain essential norms. For this to be truly useful, it is essential to uphold “the need to be faithful to agreements undertaken (pacta sunt servanda)”,[154] and to avoid the “temptation to appeal to the law of force rather than to the force of law”. [155] This means reinforcing the “normative instruments for the peaceful resolution of controversies... so as to strengthen their scope and binding force”.[156] Among these normative instruments, preference should be given to multilateral agreements between states, because, more than bilateral agreements, they guarantee the promotion of a truly universal common good and the protection of weaker states.

175. Providentially, many groups and organizations within civil society help to compensate for the shortcomings of the international community, its lack of coordination in complex situations, its lack of attention to fundamental human rights and to the critical needs of certain groups. Here we can see a concrete application of the principle of subsidiarity, which justifies the participation and activity of communities and organizations on lower levels as a means of integrating and complementing the activity of the state. These groups and organizations often carry out commendable efforts in the service of the common good and their members at times show true heroism, revealing something of the grandeur of which our humanity is still capable.

176. For many people today, politics is a distasteful word, often due to the mistakes, corruption and inefficiency of some politicians. There are also attempts to discredit politics, to replace it with economics or to twist it to one ideology or another. Yet can our world function without politics? Can there be an effective process of growth towards universal fraternity and social peace without a sound political life?[157]

177. Here I would once more observe that “politics must not be subject to the economy, nor should the economy be subject to the dictates of an efficiency-driven paradigm of technocracy”. [158] Although misuse of power, corruption, disregard for law and inefficiency must clearly be rejected, “economics without politics cannot be justified, since this would make it impossible to favor other ways of handling the various aspects of the present crisis”.[159] Instead, “what is needed is a politics which is farsighted and capable of a new, integral and interdisciplinary approach to handling the different aspects of the crisis”.[160] In other words, a “healthy politics... capable of reforming and coordinating institutions, promoting best practices and overcoming undue pressure and bureaucratic inertia”.[161] We cannot expect economics to do this, nor can we allow economics to take over the real power of the state.

178. In the face of many petty forms of politics focused on immediate interests, I would repeat that “true statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good. Political powers do not find it easy to assume this duty in the work of nation-building”, [162] much less in forging a common project for the human family, now and in the future. Thinking of those who will come after us does not serve electoral purposes, yet it is what authentic justice demands. As the Bishops of Portugal have taught, the earth “is lent to each generation, to be handed on to the generation that follows”.[163] *(continued top of next page)*

## Continuation of Words from Pope Francis:

Global society is suffering from grave structural deficiencies that cannot be resolved by piecemeal solutions or quick fixes. Much needs to change, through fundamental reform and major renewal. Only a healthy politics, involving the most diverse sectors and skills, is capable of overseeing this process. An economy that is an integral part of a political, social, cultural and popular program directed to the common good could pave the way for “different possibilities which do not involve stifling human creativity and its ideals of progress, but rather directing that energy along new channels”.[164]

(To be continued next week)

For referencing footnotes (numbers in [ ]) go to:  
[https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html). See the last page for reference notes.



## Swaddling Clothes Drive

During the Sundays of Advent parishioners are asked to help re-supply the area transition houses & half-way houses with basic clothing items and toiletries. Please place any of the following items in the chest used for the food pantry:

Clothing: adult (women & men) socks, hats, gloves

Toiletries: soap bars, shampoo, hair conditioner, body wash, disposable razors, shaving cream, tooth brushes, tooth paste, deodorant

Please NO mouthwash because most contain alcohol. Alcohol based products are prohibited from these special care facilities. So please check the labels on any liquids

## Religious Education - Calendar 2021-2022

The parish religious education program for grades 2-10 is in progress. This year we are offering both in class and virtual programs. Classrooms have been arranged according to safety standards developed by the CDC for schools. Both students and teachers will be wearing masks or face shields. In-Class sessions will meet from 9:15 a.m. - 10:30 a.m. on the following Sundays:

January 9  
January 23

December 5  
December 19

February 6  
February 13

March 6

March 20

April 3  
April 24

First Penance - March 2 (Ash Wednesday)  
First Communion - weekend of April 30 - May 1  
Confirmation - TBA

Kindergarten & First grade students will be dismissed during the Liturgy of the Word at the 8:a.m. Sunday Mass on the days of Religious Ed. They will be led to the sacristy to listen to the Sunday scripture using a translation adapted to the vocabulary of a young child.

## The Bridge

Store Hours: Tuesday - Friday:

9:a.m. - 2:p.m.

Donations received only during open hours. DO NOT LEAVE any items outside when The Bridge is closed. Also, please check the expiration date on food products. If the expiration date is less than 6 months it cannot be distributed.



## Liturgical Schedule / Mass Intentions

### Saturday, November 27

- 4:p.m. (1) Anita C. Nazemetz  
by M/M Samuel DeFazio  
(2) Leo Terrell by Ned Mollica  
(3) For the People

### Sunday, November 28

- 8:a.m. - (1) Patricia Conroy by Maggie Smith  
(2) Margaret ‘Peg’ Tupper  
by Dave & Barbara Lippert  
(3) Birthday remembrance: Joe Crisafulli  
by Joan & Family  
11:a.m. - (1) Bill Turner by The Heyer Family  
(2) Doug Huber by a friend  
(3) Tim Dougherty  
by Order of Ancient Hibernians  
+ + +

### Liturgy of the Hours (Morning Prayer):

Tuesday, Wednesday & Thursday at 8:a.m.

+ + +

### Saturday, December 4

- 4:p.m. (1) Van Karl Family by Estate  
(2) Shirley Papasergi by Maggie Stady  
(3) For the People

### Sunday, December 5

- 8:a.m. - (1) Deceased members of the Hendrix & Vogl Families by Patricia Vogl  
(2) Katrina Jackson by Ned Mollica  
(3) Joanne Caracciolo by Grace Petruzzli  
11:a.m. - (1) Francis Ryan Family by estate  
(2) Tony & Marie Vetrano by family  
(3) Ruth Keller  
by Order of Ancient Hibernians

### Prayer Requests

Please remember in your prayers this week:

- |                       |                 |
|-----------------------|-----------------|
| Nathan Fish           | Austin Pastore  |
| Jim Stayer            | Nick Pircio     |
| Chris Carl            | Michael O’Brien |
| Fr. Bernadine Kessing | Brandon McCord  |
| Lois McLaughlin       | Tom Gosney      |
| Colt Matz             | Joe Stayer      |
| Kellie Baxter         | Fr. Ron Pecci   |

For the Sisters and Friars in the St. Elizabeth Motherhouse Infirmary and in other Assisted Care Facilities

For those suffering from the coronavirus variants

The patients in the Olean General Hospital

and in area nursing homes

For the Road to Renewal plan for the Diocese of Buffalo

For refugees and those dealing with immigration issues

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