

MASS INTENTIONS

Saturday, December 10

5:00 p.m. Altar Rosary Society

Sunday, December 11

8:00 a.m. +Thomas R. Mattison
By Jim and Eileen Mattison

10:30 a.m. Parishioners of St. Theodore Church

Monday, December 12 Our Lady of Guadalupe

8:45 a.m. +Charles C. Guerriere
By Joanne and Ivins Smith

Tuesday, December 13 Saint Lucy

8:45 a.m. +Richard O'Byrne
By Karl and Rose Strohmaier

Wednesday, December 14 Saint John of the Cross

8:45 a.m. +William and Jesse Reynolds
By Susan Reynolds

Thursday, December 15

8:45 a.m. +Ludwik Tomiczek
By Jim and Eileen Mattison

Friday, December 16 NO MASS

Saturday, December 17

5:00 p.m. +Charles C. Guerriere
By Jim and Eileen Mattison

Sunday, December 18

8:00 a.m. Parishioners of St. Theodore Church

10:30 a.m. +Vito and Marietta Masellis
By Angela Gross

yet we pray, "Come!" What is with us is not with us, and still has to come. Advent joy is like this. It is already given to us, but we long for a joy that is not here yet.

The fact that the gift of joy has not yet arrived is evident in the message of John the Baptist. In the few lines of Luke's gospel that precede today's passage, the Baptist has hard words for his listeners. He knows all about the way they mistreat each other unjustly. He calls them a "Brood of vipers" and asks "who warned you to flee from the coming wrath?" John proclaims that the messiah who is coming will separate the good wheat from the useless chaff. The useless chaff will be burned it up with unquenchable fire. Not a joy-inspiring message. John the Baptist surely knew about the obstacles to joy in his world and ours.

Can we rejoice when illness threatens us or someone dear to us, or while the conflicts of the world seem to spin out of control? Zephaniah knew about realities like these also, for he wrote our first reading at a time when the people of Israel were burdened with war and destruction. Their lives were being assaulted and their hopes dashed. Nevertheless, he calls them to "Shout for joy... Sing joyfully... Be glad and exult." How can they possibly respond in this way? Twice Zephaniah tells them: God is with you. Zephaniah proclaims the reality of Emmanuel—God is with you here and now. God can be the source of your joy, even though you may be tempted to depression and despair by the destruction war has brought to you. Because of God's loving presence, you have nothing further to fear. You can move forward into a new, fuller, genuinely joyful life. God's love is at work within you and within the world, bringing the peace you so desperately seek. This is the source of the joy we are invited to.

The paradox of the Advent hymn is that this love of God is with us but injustices and illnesses and wars are with us too. God's presence is the source of our joy, but the continuing reality of injustice means our joy is not yet complete. Will this incompleteness dash our hopes and make us skeptical that real joy is possible at all?

This would not be the way of Jesus. We know that Jesus was very aware of the suffering and injustice in his world. His response was to heal the sick, giving sight to the blind and the lame. He brought forgiveness to sinners like prostitutes and the tax collectors who collaborated with the oppressive Roman Empire. Indeed he invited these sinners to share his dinner table with him—so much so that he was called "a glutton and a drunkard, a friend of tax collectors and sinners."

O Come Emmanuel

Today—the third Sunday of Advent—is traditionally known as *Gaudete* Sunday, from the Latin verb for "rejoice." The readings invite us to reflect on the source of this joy in the midst of all the

struggles of our lives and the sufferings of our world. The opening line in the second reading from Paul's letter to the Philippians is one source of this name: "Rejoice in the Lord always." In the first reading the prophet Zephaniah also calls us to joy when he writes "Shout for joy, O daughter Zion! Be glad and exult with all your heart. Sing joyfully, O Israel!" How can one experience this joy in the midst of the struggles that touch all our lives. How can we rejoice in the face of the sufferings that mar our world, with its war, poverty and injustice? I'd like to suggest that the answer lies in the paradox at the heart of the most familiar of our Advent hymns. Throughout Advent we sing "O come, o come Emmanuel." Have you ever noticed that this line really is paradoxical? In Hebrew "Emmanuel" means "God is with us." And



The God who is with us—Emmanuel—is a God who is in the very midst of the brokenness, injustice, and sinfulness of our world. God is at work at the heart of the messy scene of our lives, not somewhere else where everything is perfectly healthy, peaceful, and just. Christian joy, then, does not have to wait until the messiness is gone or even all the sinfulness removed. We can rejoice now, here, for Emmanuel is with us, here, now. We can also have the confidence to pray that God’s love will become more visible, healing all wounds and overcoming all injustices. We can have the faith to say Come Emmanuel—come more fully among us, till every tear is wiped away and joy is complete. Let us make that prayer together at Christ’s table now, where we imperfect people are invited to rejoice. --David Hollenbach



Confessions

12/17 @ 4 p.m. and every weekday and Sundays 30” before Mass

Masses

Christmas Eve, 5 p.m. & Midnight
 Christmas Day, 9 a.m. & 11 a.m.
 New Year’s Eve, 5 p.m.
 New Year’s Day, 9 a.m. & 11 a.m.

Church & Rel. Ed Schedule

Bible Study: Every Wednesday at 6:30 p.m.
Dec. 10, 2:30: Warren Haven Christmas Mass
Dec. 11, 11:30: Visit from St. Nicholas
Dec. 17, 4 p.m.: Christmas Confessions (see above)
Dec. 17, 6 p.m.: Visiting Choir performing Christmas music
Dec. 18, 11:30: Brunch with Santa
Dec. 26; No Rel Ed
Dec. 26: Parish & Re. Ed. Offices closed

Our Offering
 December 4: \$2,175 2015: \$ 3,162



Christmas Mass Remembrance

To honor your loved ones, living or deceased, in a very special way, pick up an envelope in the Narthex (or the one that was mailed to you). Four Masses will be celebrated on Christmas for those mentioned in the *Mass Remembrance Book*.



To the Tricky Tray Committee:

Many heartfelt thanks for your outstanding work you did for the benefit our church. The Tricky Tray is extremely important for our financial stability. It has not gone without notice the long, arduous hours had you put in for many months, guaranteeing the success of this event. May the Lord bestow many blessings on each of you for your devotion to His church.
To our wonderful Parishioners: Without you our Tricky Tray Events would be flops. You again have come through and your generous donations are truly appreciated. May God bless you.

Stephen, Anthony Vitale, Bridget M., Savannah



Paine, Bobby Gross, Michael Dante, Keira H., Maryann Vaughan, Robert Dicheck, Peter, Zachary, Logan Peter Saksa, Anna Paine, Maryann Vaughan, Anna Saksa, Lauren

Lane, Jay Mildrum, Philip Kinney, Mary D., Kerry Kraft, Patty Mahoney, Cheyann Miller, Cathy Moncello, Louise C., Peter S., Helen Dicheck, Mary Supple

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