

Rest in Peace / Requiescat in Pace

Your prayers are requested for the repose of the souls of the following parishioners whose anniversaries are being remembered on the following dates.

Day	10.00 a.m.	7.00 p.m.
Monday 03.12.2012		
Tuesday 04.12.2012		Phil & Bridie Mulcahy (AR)
Wednesday 05.12.2012		
Thursday 06.12.2012		
Friday 07.12.2012	November Dead List First Friday	November Dead List First Friday
Saturday 08.12.2012		Patrick, Mary & Mark Maguire (AR) Brian Redmond (AR) Thomas & Bridigit Doyle (AR) Michael & Ann Cunningham (AR) John, Michael & Angela Cunningham (AR)

Day	9.00 a.m.	10.30 p.m.	12.00 p.m.
Sunday – 09.12.2012		Ann Reilly (AR)	Patricia & Noel Beck (AR) Michael Nugent (AR) Moirra Keogh (AR)

(MM) = Months Mind (AR) = Annual Remembrances (BR) = Birthday Remembrance

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace,

Amen.
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**Please note that due to the amount of time required to produce the bulletin we cannot guarantee that mass intentions, submitted to the sacristy a week before the publishing date of the bulletin, will be included.**

# Weekly Bulletin

Issue No. 45 / 2012 (102)

**St Patrick's Parish, Ringsend & Irishtown**

**Saturday 1<sup>st</sup> December / Sunday 2<sup>nd</sup> December 2012**

**First Sunday of Advent**

**Year C**



Parish Office: 01 6697429 - Opening Hours: 9.30 to 13.30 – Monday to Wednesday

Website: [www.stpatrickschurchringsend.com](http://www.stpatrickschurchringsend.com)



## Advent

Advent is a time of preparation, preparation for the fulfilment of the covenant between our God and his people. The word Advent is from the Latin “adventus” which means “coming” and is associated with the four weeks of preparation for Christmas. Advent always contains four Sundays, beginning on the Sunday nearest the feast of St. Andrew the Apostle, (November 30) and continuing until December 24.

### The Advent Wreath

**The symbolism of the Advent Wreath is beautiful.**

**What is the symbolism of the Advent Wreath?**

**See the article in the Liturgical section.**

It blends together a penitential spirit, very similar to Lent, a liturgical theme of preparation for the Second and Final Coming of the Lord, called the Parousia, and a joyful theme of getting ready for the Bethlehem event. Since the 900's Advent has been considered the beginning of the Church year. This does not mean that Advent is the most important time of the year. Easter has always had this honour. The traditional colour of Advent is purple or violet which symbolizes the penitential spirit.

**Theme:** “Many shall stream to God’s house” says the Advent prophet, Isaiah. Advent is a time of new beginnings, the start of a new year of Christian prayer and worship. The Lord calls us to let our hearts be inspired once more by the message and spirit of the Gospel, to be ready to welcome our Saviour Jesus Christ at Christmas, and later when he returns at the end of time, to judge our life and times. It’s a golden opportunity to make a new start in our personal spiritual journey.

**St Vincent De Paul – Annual Collection – 8<sup>th</sup>/9<sup>th</sup> December 2012**



Dublin Region  
**Address SVP House,**  
**91-92 Sean McDermott Street,**  
**Dublin 1**  
**Telephone 01 855 0022**  
**Fax 01 855 9168**  
**Email [info@svpdublin.ie](mailto:info@svpdublin.ie)**

**SVP Mission Statement**

The Society of St. Vincent de Paul is a Christian voluntary organisation, working with poor and disadvantaged people. Inspired by our principal founder, Frederic Ozanam, and our patron, St. Vincent de Paul, we seek to respond to the call every Christian receives to bring the love of Christ to those in need: "I was hungry and you gave me food" (Matthew 25). No work of charity is foreign to the Society. We are involved in a diverse range of activities characterised by:

**Support and friendship**

Through person-to-person contact, we are committed to respecting the dignity of those we assist and fostering self-respect. We assure confidentiality at all times and endeavour to establish relationships based on trust and friendship.

**Promoting self-sufficiency**

It is not enough to provide short term material support. Those we assist are also helped to achieve self-sufficiency in the longer term and the sense of self-worth this provides. When problems are beyond our competence, we enlist the support of specialised help.

**Working for social justice**

We are committed to identifying the root causes of poverty and social exclusion in Ireland and, in solidarity with poor and disadvantaged people, to advocate and work for the changes required to create a more just and caring society.

**About Us**

A key strength of SVP is in the personalised delivery of help which makes it unique in its role as a charitable organisation. We accept people as they are and try to create a caring, non-threatening environment, respecting the dignity of those who seek our help. We only offer advice when it is asked for, and do not believe in telling people what they should do. Our aim is to maintain the dignity of the individual and to promote long-term self-sufficiency. We do so by treating people with respect, while endeavouring to build a relationship of friendship, trust and confidentiality.

While we act as a short-term safety net for those who fall outside the care of the Welfare State or need emergency financial support, we try to embrace those who are marginalised by helping them to rekindle their self-respect and sense of worth. Our Mission is also to rectify the causes of poverty which perpetuate the problems faced by those we work with.

**Thank you for your support**

**Community Notice Board**

**Free Bus Service to Post Office.**

Just a reminder to anyone who would like free transport over to the Post Office in Barrow Street. RICC have a free Bus Service every **Friday at 10.30am and 2.30pm from outside the Church.**

**St. Patrick's Boys National School – Old Mobile Phones**

St. Patrick's Boys National School are collecting old mobile phones to raise funds for the school. Old Mobile phones can be left in the school or in the sacristy.

**Your support is greatly appreciated.**

**Ceremony of illumination**

**Saturday 8<sup>th</sup> December at 7.00p.m. mass**

Once again there will be a Christmas tree in the grounds of the Church. This will be a very special Christmas tree in that you will have the opportunity to dedicate one of the lights on the tree to your loved ones (living or deceased).

For a small donation (€5) you will receive an angel which you may hang on your Christmas tree at home. You will also receive a card to hang on the smaller tree in the church, which is located in the Sanctuary where you can write the name of the person you wish to dedicate the light too.

If you would like to take part in this, donations will be accepted after every mass (including weekday masses) in the month of November and up until the 8<sup>th</sup> December.

***(All donations received will be given to Bro. Kevin Crowley Capuchin Day Centre, Church Street for homeless people and Temple Street Children's Hospital)***

**Christmas Raffle**

The annual Christmas Raffle will take place this Tuesday 4<sup>th</sup> December in the CWMS hall at 8.00pm. If you have not got a ticket you have to hurry, Monday is your last chance.

**Child Protection Policy**

Please note that a copy of our Parish Child Protection Statement is displayed in the church. A copy may be obtained from the parish office.

**Parish office opening hours are 9.30 am to 1.30 pm Monday to Wednesday.**

**Church Collections**

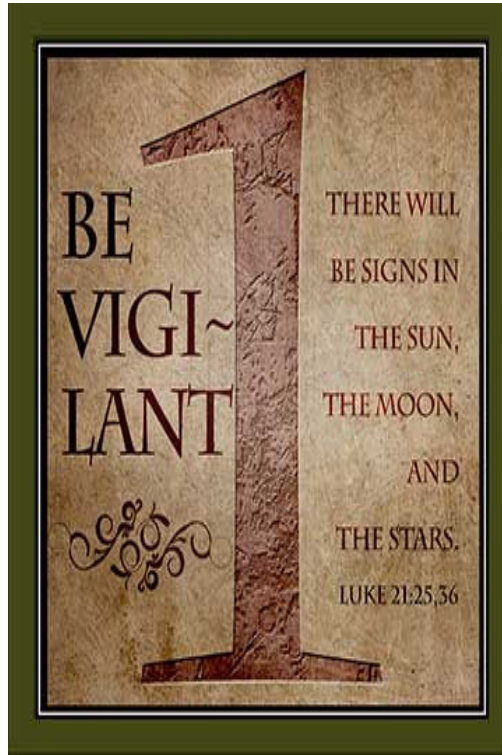
We thank you for your contributions to the church collections. The amounts collected for the last three weeks were:

| Date                                              | First Basket | Second Basket | Other Collections |
|---------------------------------------------------|--------------|---------------|-------------------|
| 10 <sup>th</sup> / 11 <sup>th</sup> November 2012 | € 826        | € 803         | €                 |
| 17 <sup>th</sup> / 18 <sup>th</sup> November 2012 | € 623        | €             | € 639 (SIR)       |
| 24 <sup>th</sup> / 25 <sup>th</sup> November 2012 | € 752        | € 640         | €                 |

**The first basket is a collection for the support of priests of the parish and the Diocese. The second basket is for the Share collection.**

## The Symbolism of the Advent Wreath

The symbolism of the Advent wreath is beautiful. The wreath is made of various evergreens, signifying continuous life. Even these evergreens have a traditional meaning which can be adapted to our faith: The laurel signifies victory over persecution and suffering; pine, holly, and yew, immortality; and cedar, strength and healing. Holly also has a special Christian symbolism: The prickly leaves remind us of the crown of thorns. The circle of the wreath, which has no beginning or end, symbolizes the eternity of God, the immortality of the soul, and the everlasting life found in Christ. All together, the wreath of evergreens depicts the immortality of our soul and the new, everlasting life promised to us through Christ, the eternal Word of the Father, who entered our world becoming true man and who was victorious over sin and death through His own passion, death, and resurrection. The first 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 Saviour. Three candles are purple and one is rose. The purple candles in particular symbolize the prayer, penance, and preparatory sacrifices and good 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 progressive lighting of the candles symbolizes the expectation and hope surrounding our Lord's first coming into the world and the anticipation of His second coming to judge the living and the dead. The last candle, the white candle, is lit on Christmas Day and the light signifies Christ, the Light of the world.



## Bringing the Advent Wreath into our homes

In family practice, the Advent wreath is most appropriately lit at dinner time after the blessing of the food. A traditional prayer service using the Advent wreath proceeds as follows.

**On the First Sunday of Advent, the father/mother of the family blesses the wreath, praying:**

*“O God, by whose word all things are sanctified, pour forth Thy blessing upon this wreath, and grant that we who use it may prepare our hearts for the coming of Christ and may receive from Thee abundant graces. Who lives and reigns forever. Amen.”*

**He/She then continues for each of the days of the first week of Advent:**

*“O Lord, stir up Thy might, we beg thee, and come, that by Thy protection we may deserve to be rescued from the threatening dangers of our sins and saved by Thy deliverance. Who lives and reigns forever. Amen.”*

The youngest child then lights one of the purple candle.

**During the second week of Advent, the father/mother prays:**

*“O Lord, stir up our hearts that we may prepare for Thy only begotten Son, that through His coming we may be made worthy to serve Thee with pure minds. Who lives and reigns forever. Amen.”*

The oldest child then lights the purple candle from the first week plus one more purple candle.

**During the third week of Advent, the father/mother prays:**

*“O Lord, we beg Thee, incline Thy ear to our prayers and enlighten the darkness of our minds by the grace of Thy visitation. Who lives and reigns forever. Amen.”*

The mother then lights the two previously lit purple candles plus the rose candle.

**During the fourth week of Advent the father/mother, prays:**

*“O Lord, stir up Thy power, we pray Thee, and come; and with great might help us, that with the help of Thy grace, Thy merciful forgiveness may hasten what our sins impede. Who lives and reigns forever. Amen.”*

The father then lights all of the candles of the wreath.

**Finally, on Christmas Day**, we place a white candle in the middle of the wreath. This candle symbolises Christ who is light of the world. When the candle is lit the family pray in thanksgiving to God:

*“Our Lord, you kept your covenant with us by sending your son, the Light of the world, may the light of Christ always be our guide and light our way through life, we ask this through Christ, Amen.”*

Since Advent is a time to stir-up our faith in the Lord, the wreath and its prayers enhance our preparation for Christmas.





## **Expect the Unexpected**

Today, the first Sunday of Advent, marks the beginning of a period of preparation for the celebration of the birth of Christ, our Saviour, at Christmas. All the readings in the Mass advise us most urgently to make ourselves ready, to be on the alert, to turn aside from our sinful ways, and give more time to God in our lives. "Come, let us walk in the light of the Lord," Isaiah says in the first reading. We must not live lives of darkness and of sin, St Paul admonishes his listeners; but let us put on the armour of God's grace, and appear in the light, meaning that our consciences should have nothing to hide at any time, but rather be open to the promptings of the Holy Spirit directing them. "Be vigilant, stay awake," the gospel warns, at any moment you may be called upon to make an eternal choice, and that as unexpectedly as the people who were swallowed up by the Flood, in the time of Noah.

Outwardly, people may appear the same, like the men working in the fields or the women grinding at the millstone, but inwardly they have responded differently to the graces God has given them. So they are in varying states of preparedness for what is to come, with the result that while some will be taken into God's kingdom, others will be left or rejected. This is true of every single individual, for as we pass through life we are all being faced with a choice between two ways, either that of slavery to evil tendencies in our lives, which we call sin, or, on the other hand, that of grace, which is allowing Jesus Christ to be our guide and exemplar in all that we do.

It is only when we sincerely try to model our lives on that of Christ that our spirits will experience real freedom. Jesus himself said to the Jews (Jn 8:32), "If you persevere in my word, you will indeed be my disciples. You will learn the truth, and the truth will make you free." Persevering in the word of Jesus demands that we listen to it, as it comes to us from out the scriptures and from within our consciences; also that we think about it and study its requirements, and that we put into action what we have learned. The true disciple of Christ asks the question, "What am I setting before myself as the main purpose of my life?" My career, the gaining of material possessions, the pursuit of pleasure, or the service of God and my neighbour? The truth of Jesus will teach us what things are really important and what are not. Furthermore, discipleship of Christ brings its own rewards. It brings freedom from fear, fear about oneself, fear about one's ability to cope with life, fear about contradiction and opposition from others, fear about death and the uncertainty of life thereafter. "In love there can be no fear," St John wrote (1 Jn 4:18), "but perfect love casts out fear; because to fear is to expect punishment, and anyone who is afraid is still imperfect in love."

If we end up having no love or reverence towards God, no respect or consideration or pity towards others, then we will have reached the stage of choosing to be lost, as Jesus, in his prayer at the Last Supper, said of Judas, "Father, I kept those you had given me true to your name. I have watched over them, and not one is lost except the one who chose to be lost." This is what should really frighten us, that the choice of our own destiny for all eternity rests entirely with ourselves.

Advent is a time for listening, "Come, let us go up to the mountain of the Lord," the first reading tells us, "so that he may teach us his ways, and that we may walk in his paths." The second reading is the one that finally brought about the conversion of St Augustine after he had opened the New Testament at random at that very passage, and please God it will help us to look into our own lives and, if needs be, change them too.

<http://www.associationofcatholicpriests.ie/2012/12/2-december-2013-1st-sunday-of-advent/>

## **Liturgical Section:**

**Reflection on today's readings** ([http://biblical.ie/Lectons/SAdvent.asp#\\_Toc134267761](http://biblical.ie/Lectons/SAdvent.asp#_Toc134267761))

**Theme:** Our preparation for the coming of our Saviour starts today. As he came amongst us vulnerable as a child, so we reflect on the most vulnerable in society, the least of his brethren..

**In today's first reading,** we hear that the son of David (the Messiah) will soon visit his people and he will bring them wisdom, justice and integrity.

**In today's second reading,** we hear that the grace of God deepens the love the Thessalonians have for each other, a love that then reaches out more widely.

**In today's Gospel,** we hear in symbolic language borrowed from the Old Testament Luke describes the final coming of Christ. It is not so much to be feared as to be welcomed.

### **The Book of Jeremiah**

The prophet Jeremiah lived during the latter part of the seventh century and the first part of the sixth century. During his long ministry he warned God's people of the catastrophe that was to fall upon the nation because of their idolatry and sin. He lived to see this prediction come true with the fall of Jerusalem to the Babylonian King, Nebuchadnezzar, the destruction of the city and the Temple, and the exile to Babylonia of Judah's King and many other people. He also foretold the eventual return of the people from exile and the restoration of the nation.

### **First Letter of St. Paul to the Thessalonians**

Thessalonica was the capital city of the Roman province of Macedonia. Paul established a church there after he left Philippi. Soon, however, there was opposition from Jews who were jealous of Paul's success in preaching the Christian message among the non-Jews who had become interested in Judaism. Paul was forced to leave Thessalonica and go on to Berea. Later on, after he reached Corinth, Paul received a personal report from his companion and fellow-worker Timothy about the situation in the church at Thessalonica.

Paul's First Letter to the Thessalonians was then written to encourage and reassure the Christians there. He gives thanks for the news about their faith and love; he reminds them of the kind of life he had lived while he was with them, and then answers questions that had arisen in the church about the return of Christ: could a believer who died before Christ's return still share in the eternal life that his return will bring? And when will Christ come again? Paul takes this occasion to tell them to go on working quietly while waiting in hope for Christ's return. (Outline of Contents: Introduction 1.1; Gratitude and praise 1.2-3.13; Exhortation to Christian conduct 4.1-12; Instructions about the coming of Christ 4.13-5.11; Final exhortations 5.12-22; Conclusion 5.23-28)

The Church has always revered sacred Scripture even as it has revered the body of the Lord, because, above all in the liturgy, it has never ceased to receive the bread of life from the table both of God's word and of Christ's body and to offer it to the faithful.

(Vatican II. Constitution on Revelation, 21)