



ARCHDIOCESE
OF PORTLAND IN
OREGON

RESOURCE PACK

ADVENT & CHRISTMAS 2017



CONTENTS

INTRODUCTION.....	3
SOME IDEAS FOR THE PARISH	4
COMMENTARY ON THE PROPER PRAYERS OF ADVENT.....	5
First Sunday of Advent.....	5
Second Sunday of Advent	7
Third Sunday of Advent	9
Fourth Sunday of Advent	12
ABOUT ADVENT WREATHS.....	15
BLESSING OF AN ADVENT WREATH AT MASS	15
BLESSING OF AN ADVENT WREATH AT HOME	16
BLESSING OF A CHRISTMAS MANGER OR NATIVITY SCENE	18
BLESSING OF A CHRISTMAS TREE.....	19
THE NATIVITY OF OUR LORD JESUS CHRIST FROM THE ROMAN MARTYROLOGY	21
ANNOUNCEMENT OF EASTER 2018 AND THE MOVEABLE FEASTS.....	22
THE ‘O ANTIPHONS’ OF ADVENT	23
USCCB BILINGUAL ADVENT CALENDAR 2017.....	24
USCCB BILINGUAL FAMILY ADVENT CALENDAR 2017	26

INTRODUCTION

This Advent-Christmas 2017 Resource Pack brings together some of the resources available to parishes during this beautiful season in which we prepare for and then celebrate the birth of our Savior. Many of these resources are readily available online but it was thought useful to put some of them in one place for parishes.

This document starts with some **commentaries on the Proper Prayers** for the four Sundays of Advent. These commentaries were prepared by the United States Conference of Catholic Bishops and are useful for homily preparation and bulletin inserts during Advent.

The **various blessings** that are associated with Advent and Christmas are also included. Many families will set up a nativity scene at home and will have a wreath. It is of course a praiseworthy tradition and should be encouraged by providing the appropriate blessings which can be used in the home by the family. There is also a household blessing for a Christmas tree.

The **announcements** of the **Solemnity of the Nativity of the Lord** and of **Easter and the Moveable Feasts of 2018** is also included for proclamation at Christmas Eve and the Epiphany respectively.

We have also included a brief section at the beginning of this document on **ideas for other parish activities** for the Advent and Christmas Seasons. It can be very fruitful to try some new ideas during the major seasons of our liturgical year. We hope that you might try something new this year and that this season will bring many graces to your parish.

Finally we have included the **Bilingual Advent Calendar 2017** and the **Bilingual Family Advent Calendar 2017** from the United States Conference of Catholic Bishops which can be added to your website and/or printed/inserted in your bulletin.

Prepared by:



ARCHDIOCESE OF PORTLAND IN OREGON
OFFICE OF DIVINE WORSHIP

Excerpts from Catholic Household Blessing and Prayers: Revised Edition © 2007, United States Conference of Catholic Bishops, (USCCB).

Excerpts from the English translation of Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation, (ICEL); excerpts from the English translation of The Roman Missal © 2010, ICEL.

Excerpts from the Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

SOME IDEAS FOR THE PARISH

- ★ **ADVENT REFLECTION BOOKLETS.** There are many booklets available which a parish can purchase to distribute to parishioners for the Advent Season. Some contain reflections for each day of Advent and can help prepare people for the celebration of Christmas. Take a look at **Five Minutes with the Word** from the Word Among Us (wau.org).
- ★ **VISITORS.** Christmas is a time when we tend to see a lot of visitors in our parishes. It is always proper to offer them a special welcome at our Christmas Liturgies and Events. Perhaps printing a special handout or postcard for visitors which showcases the parish and details its regular Masses and events throughout the year might be useful. It could be prepared before Christmas and handed out at Christmas Masses to all visitors by your ushers/greeters.
- ★ **POSTCARD MAILING.** There may be some people in your parish that have been away from Mass for a while but you still have them as registered parishioners. Try a postcard mailing to all the people on your parish register. It can be inexpensive and quite effective. Have an attractive Christmas scene on the front of the postcard and on the reverse detail the Christmas Liturgies and Events with a note of welcome encouraging the recipient to join you for the celebrations.
- ★ **CHRISTMAS GIFTS.** At this time when people share gifts with one another it is not a bad idea for a parish to give a gift to its parishioners. There are many inexpensive gifts available to buy in bulk. The gift should above all be spiritual but it should also be useful. Books and CDs are a great choice. Many catholic publishers offer books at high discounts specifically to give out at Christmas. Choose a title that fits in with your parish initiatives for 2018. Check out **DynamicCatholic.com** they have a great selection of books in English and Spanish for bulk purchase.
- ★ **LESSONS & CAROLS.** Ever thought of adding an event to your Advent preparations? Some ideas would include an evening of music and Sacred Scripture which is often called Lessons and Carols. There is no formal structure to such an event and can be made to suit a specific parish and its capabilities. Sometimes the O Antiphons feature heavily in such an event but it can be tailored to the parish music program with addition of some thoughtful Scripture. Such events are welcome additions to the Advent calendar and may attract some new worshipers. It can also be a great ecumenical event.
- ★ **CHRISTMAS CAROLS.** Many parishes have Christmas Carols before Mass on Christmas Eve; but have you thought about taking the carols out of the church. How about getting a group of parishioners together in the week running-up to Christmas to go and sing some carols out in the community. Perhaps at a shopping plaza, a mall or town hall. It is a great witness to our faith and it can be a good promotion of your Christmas liturgies. Hand-out a card promoting and welcoming people to your Christmas celebrations. You could have a carol service in front of your church; you even could offer passers-by some hot chocolate.

COMMENTARY ON THE PROPER PRAYERS OF ADVENT FROM THE ROMAN MISSAL

Excerpts from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation. All rights reserved.

First Sunday of Advent

Collect

Grant your faithful, we pray, almighty God,
the resolve to run forth to meet your Christ
with righteous deeds at his coming,
so that, gathered at his right hand,
they may be worthy to possess the heavenly Kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

COMMENTARY

- The increasing activity of the faithful comes to the fore in this translation, revealing the richness of the Latin prayer that dates to seventh-century Rome and Gaul.
- The prayer begins with the gift of almighty God, but the way in which God gives is part of the gift. The Almighty elicits our cooperation in our own transformation.
- At the beginning of the prayer we are described as Gods faithful. We affirm that we are praying.
- Then the prayer offers a poetic reflection on our Christian lives. Our journey through life is described as running forth to meet Christ.
- Along the way we accomplish righteous deeds by the grace of God. Even as we are on the way to this encounter, Christ is coming to meet us. Not only does this prayer describe our lifelong journey, but it also describes our journey this Sunday to come to the church building where Christ encounters us in his body the living Church, in the word proclaimed, in the ministers, and especially in the communion we share.
- We are gathered at Christ's right hand every time we journey to this encounter with Christ who comes to us not only in the liturgy but also in the least of our brothers and sisters. Our humble service of others in their need provides the righteous needs that accompany us to his coming. Then we process again, bringing our financial offerings so that with these the Church might continue its good works in society.
- The Almighty elicits our cooperation in our own transformation so that by the gift of God we are deemed worthy to possess the heavenly kingdom. The Almighty elicits our cooperation in our own transformation so that by the gift of God we are deemed worthy to possess the heavenly kingdom.

Prayer over the Offerings

Accept, we pray, O Lord, these offerings we make,
gathered from among your gifts to us,
and may what you grant us to celebrate devoutly here below,
gain for us the prize of eternal redemption.
Through Christ our Lord.

COMMENTARY

- Life with the Lord involves an ongoing, reciprocal exchange of gifts. This exchange occurs on two levels in this prayer, on the level of things given and of persons giving themselves. This prayer appears only once in the history of the liturgy, in a sixth century compilation of individual mass booklets developed in Rome, until the prayer was discovered and included in the 1970 Latin edition of the *Roman Missal*.
- When the gifts of bread and wine and financial contributions are brought forward, the bread and wine are prepared and placed on the altar and this prayer is said over them.
- The initial divine gift begins the exchange. The Lord gives life to all things and with human cultivation brings forth the grain and the grape from the earth. By the work of human labor we produce from the fruit of the earth the bread and wine offered at mass as well as food offered to the hungry in their need. The financial contributions offered may also be seen as human collaboration with the divine gifts, whether natural or human resources.
- From these gifts that the Lord has given bounteously to us, we offer a portion in thanksgiving to share in communion and to share with our neighbor in their need. We ask the Lord to accept these gifts.
- The second level of exchange occurs in this prayer when the Lord grants us to celebrate the liturgy devoutly and, by implication, to live life from the liturgy we celebrate. Our collaboration with God by responding to the divine gift is what gains for us eternal redemption. Rather than a simple reward given after death, eternal redemption in this prayer characterizes our way of living from the Eucharist we are given to celebrate.

Prayer after Communion

May these mysteries, O Lord,
in which we have participated,
profit us, we pray,
for even now, as we walk amid passing things,
you teach us by them to love the things of heaven
and hold fast to what endures.
Through Christ our Lord.

COMMENTARY

- The prayer after communion looks back to offer a reflection on the communion we have just shared, and it looks forward to tell us how to conduct our daily lives in light of the Eucharist we have just celebrated.

- This prayer was newly composed for the 1970 Latin edition of the *Roman Missal* and is based on two sixth-century Roman prayers that were subsequently lost to the liturgical tradition.
- This prayer turns to the language of commercial exchange to indicate that in commerce with our Lord we derive the profit. Simple participation in the mysteries, however, does not bring about automatic profit. Participation needs personal reflection, which, accompanied with the ongoing gift of our Lord, is profitable to us.
- As we prepare to return to our daily lives, our journey is described as a walk among passing things. Even passing things, however, are useful for divine instruction by which we learn to distinguish between the passing things and what endures. Once we have learned to distinguish between them, we learn to love the things of heaven and to hold fast to what endures.
- The prayer does not say that we reject passing things nor does it describe things of this world in a negative light. Rather, the Eucharistic bread and wine we share, these are the enduring things of heaven, the body and blood of Christ. By sharing our daily bread in communion we learn as a community to value, hold fast and even to love the enduring things of heaven.
- The communion we share informs our daily conduct as we learn to value even passing things as bearers of the enduring things of heaven.

Second Sunday of Advent

Collect

Almighty and merciful God,
 may no earthly undertaking hinder those
 who set out in haste to meet your Son,
 but may our learning of heavenly wisdom
 gain us admittance to his company.
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

COMMENTARY

- In the Gospel this Sunday John the Baptist tells us to prepare the way of the Lord. He is talking not about the babe in the manger but about the adult Christ soon to begin his public ministry. This prayer presents our response to Christ's call to join his company.
- The prayer first appears in the seventh-century Roman parish tradition and in seven subsequent manuscripts before it is lost to the liturgical tradition, until reclaimed for the 1970 Latin edition of the *Roman Missal*.
- As we gather together to meet Christ in the assembly, in the word, in the ministers and in the Eucharist our efforts simply to arrive at church with the proper disposition provide the context for this prayer about hastening to meet Christ. We gather from every walk of life and these earthly undertakings are not cast in a negative light except in their ability to hinder us for our single-minded pursuit of Christ and his company.

- We learn heavenly wisdom in the liturgy of the word when we hear the voice of Christ, the Wisdom of God. This heavenly wisdom, in turn, helps us to conduct our earthly undertakings in a way that does not hinder our single-minded pursuit of Christ and his company.
- We gain admittance to Christ's company when we are baptized as Christians, and time and time again when we join with the baptized in the liturgical celebration where we form the body of Christ, the Church in action. We gain admittance to his company when we share in communion. We gain admittance to Christ's company when we welcome him who comes to us in our neighbor in their need, which is the only criterion given in the Gospel for the final judgment and admittance to the company of saints.

Prayer over the Offerings

Be pleased, O Lord, with our humble prayers and offerings,
and since we have no merits to plead our cause,
come, we pray, to our rescue
with the protection of your mercy.
Through Christ our Lord.

COMMENTARY

- The technical language used in this prayer suggests that we stand before the magistrate in need of someone to plead our cause. The merits of our case alone are inadequate to our situation.
- The prayer appears in both the Roman Papal and parish traditions of the seventh century, but only the parish version has the words *of your mercy*, which have been preserved in the current prayer.
- While we offer prayers and offerings however inadequate and ask that the Lord be pleased with these. Our prayers and offerings, however, cannot be used to manipulate God into acting on our behalf, nor are they intended to do so.
- Rather, we stand defenseless and plead that the Lord come to rescue us not out of obligation but because of the abundance of divine mercy. While other prayers over the gifts indicate an ongoing and reciprocal exchange of gifts between God and humanity, this prayer emphasizes the utter gratuity of the divine gift.
- This prayer is offered right before the Eucharistic Prayer begins, and so anticipates the coming of the Lord in the Eucharist who gives his body as our daily bread and his blood as our protection. This bodily self-gift in the form of food and drink that we share rescues us. In anticipation of this utter generosity of the divine gift we offer what we have, prayers of thanksgiving with simple offerings of bread and wine and our ministry of service to our neighbor in their need.
- From this experience we learn that each of us is called to give of ourselves often in relationships that are not mutual and to give not because others have earned what we are capable of giving but because we have learned the ways of abundant mercy.

Prayer after Communion

Replenished by the food of spiritual nourishment,
we humbly beseech you, O Lord,
that, through our partaking in this mystery,
you may teach us to judge wisely the things of earth
and hold firm to the things of heaven.
Through Christ our Lord.

COMMENTARY

- We ask that the communion we have just shared teach us how to conduct ourselves in daily life.
- The early Roman parish tradition assigned this prayer to the first of six Sundays of Advent, but by the time it was included in the seventh-century Papal sacramentary, Advent in Rome had been shortened to four Sundays.
- The prayer begins by reflecting on the communion we have just shared. It is called both food and spiritual nourishment. To partake of the Eucharistic food and drink is to partake in the mystery of Christ's body and blood, and we do so as a community, itself the body of Christ, the Church.
- As we prepare to return to our daily lives, we pray that partaking in this mystery will instruct us in our daily conduct. The Eucharist teaches us that food, as a product of human labor, is intended to be shared, and that this Eucharistic food is at one and the same time the gift of the divine self.
- We learn to value the personal investment inherent in bread and wine and all products of human labor. We learn that offering these simple gifts to God is an expression of offering ourselves to God in response to the personal self-gift of God to us. Thus we partake in this mystery by sharing in this exchange of personal self-gift that is conducted in a community of shared goods.
- The things of heaven include this partaking of communion essential to the Triune Unity of God. We partake of communion in the Church through our vocation, the specific way in which we give ourselves to God and neighbor.
- Partaking in this exchange teaches us to perceive and judge wisely the genuine gift of one's self out of communion with others.

Third Sunday of Advent

Collect

O God, who see how your people
faithfully await the feast of the Lord's Nativity,
enable us, we pray,
to attain the joys of so great a salvation,
and to celebrate them always
with solemn worship and glad rejoicing.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

COMMENTARY

- In this prayer our attention shifts toward the coming feast of the Lord's Birth or Nativity.
- The prayer is drawn from a fifth- to sixth-century scroll, originally from Ravenna, that contains forty prayers. Over a dozen of its prayers were included in the Advent-Christmas cycle of the 1970 Latin edition of the *Roman Missal* and thereafter.
- In this prayer we are aware that God is looking at us, as we look forward to the approaching feast of the Lord's Nativity. So this prayer gives us the opportunity to consider how the members of the Sunday assembly look forward to Christmas.
- This prayer is offered by the whole Church, which includes children, adolescents, adults and seniors. Yet, both the prayer and the feast of the Lord's Nativity have different meaning for a person over the course of one's lifetime.
- Children may be introduced to this mystery by celebrating the birthday of Jesus. This prayer does not focus on the historical birth of Christ, but on its meaning for us today, much as a child's birthday celebrates the life of the child with us.
- As we mature in life we may begin to discover new subtleties in this prayer. As adolescents begin to appreciate the ways in which we are saved, they come to name and to celebrate the joys of our salvation in Christ.
- Adults, through their commitments to others and professional contribution to society may come to share in many ways in the generativity of this feast and may learn from the humility of the Savior.
- Seniors may reflect upon the many Christmas feasts they have celebrated to realize that they have indeed attained the joys of their salvation. They may become aware that all is gift and as of yet incomplete.

Prayer over the Offerings

May the sacrifice of our worship, Lord, we pray,
be offered to you unceasingly,
to complete what was begun in sacred mystery
and powerfully accomplish for us your saving work.
Through Christ our Lord.

COMMENTARY

- Our sacrifice of worship brings to completion the divine plan of salvation in Christ and accomplishes God's saving work in us.
- Originally assigned to a Mass for the September fast in a sixth-century Roman collection of Mass booklets, by the seventh century it was transferred to the Advent season for use in the Roman parish tradition.
- The phrase sacrifice of our worship evokes the evening offering of incense and prayer recorded in Psalm 141:2: Let my prayer be incense before you; my uplifted hands an evening

sacrifice (*New American Bible*). Using incense during the preparation of the gifts reinforces this image of offering a sacrifice of praise.

- The phrase also evokes a familiar line from Eucharistic Prayer III, which is drawn from the word of the Lord recorded in the last book of the Old Testament, Malachi 1:11: "For from the rising of the sun, even to its setting, my name is great among the nations; And everywhere they bring sacrifice to my name, and a pure offering" (*New American Bible*).
- The letter to the Hebrews, 13:15, mentions the sacrifice of praise: "Through him (then) let us continually offer God a sacrifice of praise, that is, the fruit of lips that confess his name." This prayer does just that when it gives the divine name, Lord.
- The Catechism of the Catholic Church also describes the Eucharist as a "'sacrifice of praise', spiritual sacrifice, pure and holy sacrifice" (n.1330).
- When we offer a sacrifice of worship the Lord works in us and accomplishes in us our salvation thereby completing in us the sacred mystery. We offer our sacrifice of worship unceasingly, that is, during the liturgy and in daily life.

Prayer after Communion

We implore your mercy, Lord,
that this divine sustenance may cleanse us of our faults
and prepare us for the coming feasts.
Through Christ our Lord.

COMMENTARY

- This prayer suggests how the whole liturgy helps us to prepare to celebrate the coming feasts.
- In seventh-century Roman parish practice, this prayer, which then included a reference to fasting, was assigned to Tuesday of the second week of Lent, but the Roman papal practice of the same time assigned this prayer, without the reference to fasting, to its current place on the third Sunday of Advent.
- The divine sustenance refers most immediately to the Communion we share in the body and blood of Christ. We share one loaf and one cup and are made into one Body in Christ. This sustenance, then, is also our communion with one another in the Church.
- The Prayer after Communion, however, not only concludes the Communion rite, but it also concludes the whole liturgy. In this light, the divine sustenance also refers to the Word of God proclaimed in the scriptures and followed by personal reflection in silence and a common reflection in the homily. The Word of God is sharper than any two-edged sword and accomplishes its task. We prepare for the coming feasts by gathering as the Body of Christ, by reflecting on the word of God proclaimed in the liturgy, and especially by the Communion we share.
- This divine sustenance the body and blood of Christ, our communion as Church, reflecting on the word of God proclaimed these all cleanse us of our faults. We prepare for the coming feasts by being cleansed of our faults and by making amends for our faults. Many parishes provide the opportunity for the Sacrament of Penance in preparation for Christmas.

Fourth Sunday of Advent

Collect

Pour forth, we beseech you, O Lord,
your grace into our hearts,
that we, to whom the Incarnation of Christ your Son
was made known by the message of an Angel,
may by his Passion and Cross
be brought to the glory of his Resurrection.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

COMMENTARY

- Many will be familiar with this prayer from the *Angelus*, which commemorates the incarnation of Christ.
- The prayer comes from the seventh century Papal practice at Rome where it was assigned to March 25, the feast of the Annunciation, when the angel appeared unto Mary when she conceived Christ, for the 1970 Latin edition of the *Roman Missal* the prayer was transferred to the last Sunday before the birth of our Lord.
- The Angel announcing the birth of Christ refers not only to the Angel that appeared to Mary in the Annunciation but also to the Angels that appeared to the shepherds who came to do homage to the new-born babe.
- The prayer does not refer explicitly to the death of Christ, but rather subtly refers to Christ's Passion and Cross. As Disciples of Christ, our way of life is often described as taking up our cross. The prayer also subtly refers to our future glory, already revealed in our history when Christ appeared in glory to the disciples. The Christian way of life, then, is characterized by carrying our cross and already sharing in the glory of the resurrection.
- This prayer preserves an early insight that the whole mystery of Christ from his incarnation, passion, death and resurrection and his continuing presence in his body the Church is one integral mystery. The specific moments of this mystery in salvation history are mapped out over the course of the church year, but this prayer reminds us that every Sunday, every liturgy celebrates the whole mystery and our share in it.

Prayer over the Offerings

May the Holy Spirit, O Lord,
sanctify these gifts laid upon your altar,
just as he filled with his power the womb of the Blessed Virgin Mary.
Through Christ our Lord.

COMMENTARY

- In the opening prayer the Angel made known the Incarnation, which was accomplished in the sanctifying power of the Spirit according to this prayer. The incarnation and the consecration of the bread and wine are connected in this prayer by the working of the Spirit.

- The Roman Sacramentaries representing both the Papal and parish practices of the city were widely diffused north of the Alps where the two traditions and local practices were conflated in numerous ways. From that creativity this prayer first appears in France during the eighth century and eventually became part of the Roman tradition.
- At St. Peter's Basilica in Rome, over the altar there stands a monumental baldachin, a canopy supported by four corkscrew columns of Bronze by Bernini. On the underside of the canopy directly over the place on the altar where the gifts of bread and wine are placed is an image of the Holy Spirit. The entire baldachin is, indeed, an architectural expression of the role of the Spirit in the transforming the gifts of bread and wine laid upon the altar. Many older churches have such an expression of the Holy Spirit above the gifts.
- We prepare to celebrate the birth of Christ with this reference to the incarnation that is to the Annunciation of the Angel to the Virgin Mary when she conceived our Savior. The Spirit active in the mystery of the incarnation is also active now in the transformation of the bread and wine. In many churches as we approach the altar to receive communion, we come to stand under a dome with the image of the Spirit at its peak. So too the Spirit sanctifies the assembly engaged in the liturgy and brings unity to the Church.

Prayer after Communion

Having received this pledge of eternal redemption,
 we pray, almighty God,
 that, as the feast day of our salvation draws ever nearer,
 so we may press forward all the more eagerly
 to the worthy celebration of the mystery of your Son's Nativity.
 Who lives and reigns for ever and ever.

COMMENTARY

- Having already received the pledge of eternity, we pray to celebrate worthily the beginning of that pledge in the nativity of Christ.
- Newly composed for the 1970 Latin edition of the *Roman Missal*, the first part of the prayer comes from the mass booklet for the feast of St. Lawrence that was included in a sixth century compilation of Roman mass booklets. The second half was adapted from a prayer assigned to Friday of the third week of Lent in seventh-century Papal practice.
- This prayer reflects on the rite of communion it concludes and uses the language of commerce to speak about the Eucharist as a pledge or a down payment or a guarantee of eternal redemption.
- This prayer also looks forward to the coming week in which we celebrate the Nativity of Christ. We prepare to celebrate Christmas by preparing presents, meeting social commitments, decorating the home and preparing the festive meal. This prayer suggests that we consider our preparations in light of the mystery we are preparing to celebrate. The Nativity is also called the feast day of our salvation. The prayer challenges us to discern how our many commitments arise from this mystery of our salvation and to judge wisely the many ways of preparing for the feast according to their worthiness to the mystery we celebrate.

- As we prepare to celebrate the Nativity of Christ, so we have already received the foretaste of the wedding feast of the lamb, the heavenly banquet. While the Church year maps the life of Christ over the course of a cosmic year, each liturgy celebrates the whole mystery of our salvation in Christ. So too the Christmas holiday gives opportunity to celebrate this mystery of God's love among us not only on Christmas day but also at every meal and on every day.

ABOUT ADVENT WREATHS

Traditionally, Advent wreaths are constructed of a circle of evergreen branches into which four candles are inserted, representing the four weeks of Advent. Ideally, three candles are purple and one is rose, but white candles can also be used.

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 often 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.

BLESSING OF AN ADVENT WREATH AT MASS

From the Book of Blessings (excerpted and modified)

1509

The Blessing of the Advent wreath takes place on the First Sunday of Advent or on the evening before at Mass or at Vespers (Evening Prayer)

1510-1511

The Advent wreath is customarily constructed of a circle of evergreen branches, inserted in the wreath are 4 candles, customarily 3 violet and 1 rose. You may, however, use 4 violet or white candles. The rose represents the Third Sunday, which is Gaudete Sunday.

1512

The Advent wreath in church should be large enough to be visible to the congregation either suspended from the ceiling or placed on an appropriate stand. It should not interfere with the celebration of the liturgy nor should it obscure the altar, lectern, or chair.

1513

The candles on the Advent wreath on subsequent Sundays after the First Sunday are lit before Mass (or before the Opening Prayer) with no additional rites or prayers.

1518

The Prayer of the Faithful occurs in the normal manner. Prayers should be composed appropriate for the season (refer to No. 1518, page 574 for examples of prayers). The blessing replaces the concluding prayer of the Prayer of the Faithful.

1519

With hands outstretched, the celebrant says the prayer of blessing:

(Note: The priest should walk towards the wreath, assisted by a server, if needed. He may use holy water after the blessing before lighting the first candle. Following the blessing, Mass continues as usual.)

Lord God,
your Church joyfully awaits the coming of its Savior,
who enlightens our hearts
and dispels the darkness of ignorance and sin.
Pour forth your blessing upon us
as we light these candles of this wreath;
may their light reflect the splendor of Christ,
who is Lord, for ever and ever.
Amen.

BLESSING OF AN ADVENT WREATH AT HOME

The use of the **Advent Wreath** is a traditional practice which has found its place in the Church as well as in the home. The blessing of an Advent Wreath takes place on the First Sunday of Advent or on the evening before the First Sunday of Advent.

When the blessing of the Advent Wreath is celebrated in the home, it is appropriate that it be blessed by a parent or another member of the family.

All make the sign of the cross as the leader says:

Our help is in the name of the Lord.

Response (R/.) Who made heaven and earth.

Then the Scripture, **Isaiah 9:** (lines 1-2 and 5-6) or **Isaiah 63** (lines 16-17 & 19) or **Isaiah 64** (lines 2-7) is read:

Reader: The Word of the Lord.

R/. Thanks be to God.

With hands joined, the leader says:

Lord our God,
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.
Lord God,
let your blessing come upon us
as we light the candles of this wreath.
May the wreath and its light
be a sign of Christ's promise to bring us salvation.
May he come quickly and not delay.

We ask this through Christ our Lord.

R/. Amen.

The blessing may conclude with a verse from

“O Come, O Come, Emmanuel”:

O come, desire of nations, bind
in one the hearts of humankind;
bid ev’ry sad division cease
and be thyself our Prince of peace.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

—From *Catholic Household Blessings & Prayers*

BLESSING OF A CHRISTMAS MANGER OR NATIVITY SCENE

In its present form the custom of displaying figures depicting the birth of Jesus Christ owes its origin to St. Francis of Assisi, who made the Christmas crèche or manger for Christmas Eve of 1223.

The blessing of the Christmas manger or nativity scene may take place on the Vigil of Christmas or at another suitable time.

When the manger is set up in the home, it is appropriate that it be blessed by a parent or another family member.

All make the sign of the cross as the leader says:

Our help is in the name of the Lord.

R/. Who made heaven and earth.

One of those present or the leader reads a text of sacred Scripture, for example, **Luke 2:1** (lines 1-8) or **Isaiah 7:10** (lines 10-15, the birth of Emmanuel).

Reader: The Gospel of the Lord.

R/. Praise to you, Lord Jesus Christ.

The leader prays with hands joined:

God of every nation and people,
from the very beginning of creation
you have made manifest your love:
when our need for a Savior was great
you sent your Son to be born of the Virgin Mary.
To our lives he brings joy and peace,
justice, mercy, and love.

Lord,
bless all who look upon this manger;
may it remind us of the humble birth of Jesus,
and raise our thoughts to him,
who is God-with-us and Savior of all,
and who lives and reigns forever and ever.

R/. Amen.

—From *Catholic Household Blessings & Prayers*

BLESSING OF A CHRISTMAS TREE

The use of the Christmas tree is relatively modern. Its origins are found in the medieval mystery plays that depicted the tree of paradise and the Christmas light or candle that symbolized Christ, the Light of the world. According to custom, the Christmas tree is set up just before Christmas and may remain in place until the Solemnity of Epiphany. The lights of the tree are illuminated after the prayer of blessing.

In the home the Christmas tree may be blessed by a parent or another family member, in connection with the evening meal on the Vigil of Christmas or at another suitable time on Christmas Day.

When all have gathered, a suitable song may be sung.

The leader makes the sign of the cross, and all reply "Amen."

The leader may greet those present in the following words:

Let us glorify Christ our light, who brings salvation and peace into our midst, now and forever.

R/. Amen.

In the following or similar words, the leader prepares those present for the blessing:

My brothers and sisters, amidst signs and wonders Christ Jesus was born in Bethlehem of Judea: his birth brings joy to our hearts and enlightenment to our minds. With this tree, decorated and adorned, may we welcome Christ among us; may its lights guide us to the perfect light.

One of those present or the leader reads a text of sacred Scripture, for example, **Titus 3:4** (lines 4-7) or **Ezekiel 17:22** (lines 22-24 4; I will plant a tender shoot on the mountain heights of Israel.)

Reader: The Word of the Lord.

R/. Thanks be to God.

The intercessions are then said. The leader says:

Let us ask God to send his blessing upon us and upon this sign of our faith in the Lord.

R/. Lord, give light to our hearts.

That this tree of lights may remind us of the tree of glory on which Christ accomplished our salvation, let us pray to the Lord. **R/.**

That the joy of Christmas may always be in our homes, let us pray to the Lord. **R/.**

That the peace of Christ may dwell in our hearts and in the world, let us pray to the Lord. **R/**.

After the intercessions the leader invites all present to say the Lord's Prayer.

The leader says the prayer with hands joined:

Lord our God,
we praise you for the light of creation:
the sun, the moon, and the stars of the night.
We praise you for the light of Israel:
the Law, the prophets, and the wisdom of the Scriptures.
We praise you for Jesus Christ, your Son:
he is Emmanuel, God-with-us, the Prince of Peace,
who fills us with the wonder of your love.

Lord God,
let your blessing come upon us
as we illumine this tree.
May the light and cheer it gives
be a sign of the joy that fills our hearts.
May all who delight in this tree
come to the knowledge and joy of salvation.
We ask this through Christ our Lord.
R/. Amen.

The lights of the tree are then illuminated.
The leader concludes the rite by signing himself or herself with the sign of the cross and saying:

May the God of glory fill our hearts with peace and joy, now
and forever.

R/. Amen.

The blessing concludes with a verse from "O Come, O Come, Emmanuel":

O come, thou dayspring, come and cheer
our spirits by thine advent here;
disperse the gloomy clouds of night
and death's dark shadow put to flight.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

—From *Catholic Household Blessings & Prayers*

THE NATIVITY OF OUR LORD JESUS CHRIST FROM THE ROMAN MARTYROLOGY

Introduction

The announcement of the Solemnity of the Nativity of the Lord from the *Roman Martyrology* draws upon Sacred Scripture to declare in a formal way the birth of Christ. It begins with creation and relates the birth of the Lord to the major events and personages of sacred and secular history. The particular events contained in the announcement help pastorally to situate the birth of Jesus in the context of salvation history.

This text, *The Nativity of our Lord Jesus Christ*, may be chanted or recited, most appropriately on December 24, during the celebration of the Liturgy of the Hours. It may also be chanted or recited before the beginning of Christmas Mass during the Night. It may not replace any part of the Mass. (The musical notation is found in Appendix I of the *Roman Missal, Third Edition*.)

The Nativity of our Lord Jesus Christ

The Twenty-fifth Day of December,
when ages beyond number had run their course
from the creation of the world,
when God in the beginning created heaven and earth,
and formed man in his own likeness;
when century upon century had passed
since the Almighty set his bow in the clouds after the Great Flood,
as a sign of covenant and peace;
in the twenty-first century since Abraham, our father in faith,
came out of Ur of the Chaldees;
in the thirteenth century since the People of Israel were led by Moses
in the Exodus from Egypt;
around the thousandth year since David was anointed King;
in the sixty-fifth week of the prophecy of Daniel;
in the one hundred and ninety-fourth Olympiad;
in the year seven hundred and fifty-two
since the foundation of the City of Rome;
in the forty-second year of the reign of Caesar Octavian Augustus,
the whole world being at peace,
JESUS CHRIST, eternal God and Son of the eternal Father,
desiring to consecrate the world by his most loving presence,
was conceived by the Holy Spirit,
and when nine months had passed since his conception,
was born of the Virgin Mary in Bethlehem of Judah,
and was made man:

The Nativity of Our Lord Jesus Christ according to the flesh.

ANNOUNCEMENT OF EASTER 2018 AND THE MOVEABLE FEASTS

Introduction

The proclamation of the date of Easter and the other moveable feasts on Epiphany dates from a time when calendars were not readily available. It was necessary to make known the date of Easter in advance, since many celebrations of the liturgical year depend on its date. The number of Sundays that follow Epiphany, the date of Ash Wednesday, and the number of Sundays that follow Pentecost are all computed in relation to Easter.

Although calendars now give the date of Easter and the other feasts in the liturgical year for many years in advance, the Epiphany proclamation still has value. It is a reminder of the centrality of the resurrection of the Lord in the liturgical year and the importance of the great mysteries of faith which are celebrated each year.

Each year the proper dates for Ash Wednesday, Easter, Ascension, Pentecost, the Most Holy Body and Blood of Christ, and the First Sunday of Advent must be inserted into the text. Those dates are found in the table which is included with the introductory documents of the *Roman Missal*. The form to be used for announcing each date is: the *date of month*, e.g., "the seventh day of April."

On the Epiphany of the Lord, after the singing of the Gospel, a Deacon or cantor, in keeping with an ancient practice of Holy Church, announces from the ambo the moveable feasts of the current year according to the following text. (The musical notation is found in Appendix I of the *Roman Missal, Third Edition*.)

Announcement of Easter and the Moveable Feasts (for the year 2018)

Know, dear brethren (brothers and sisters),
that, as we have rejoiced at the Nativity of our Lord Jesus Christ,
so by leave of God's mercy
we announce to you also the joy of his Resurrection,
who is our Savior.

On the **fourteenth** day of **February** will fall Ash Wednesday,
and the beginning of the fast of the most sacred Lenten season.

On the **first** day of **April** you will celebrate with joy Easter Day,
the Paschal feast of our Lord Jesus Christ.

[In those places where the Ascension is observed on Thursday:
On the **tenth** day of **May** will be the Ascension of our Lord Jesus Christ.]

[In those places where the Ascension is transferred to the Seventh Sunday of Easter:
On the **thirteenth** day of **May** will be the Ascension of our Lord Jesus Christ.]

On the **twentieth** day of **May**, the feast of Pentecost.

On the **third** day of **June** the feast of the Most Holy Body and Blood of Christ.

On the **second** day of **December**, the First Sunday of the Advent of our Lord Jesus Christ,
to whom is honor and glory for ever and ever.
Amen.

THE “O ANTIPHONS” OF ADVENT

The Roman Church has been singing the “O” Antiphons since at least the eighth century. They are the antiphons that accompany the *Magnificat* canticle of Evening Prayer from December 17-23. They are a magnificent theology that uses ancient biblical imagery drawn from the messianic hopes of the Old Testament to proclaim the coming Christ as the fulfillment not only of Old Testament hopes, but present ones as well. Their repeated use of the imperative “Come!” embodies the longing of all for the Divine Messiah.

December 17

O Wisdom of our God Most High,
guiding creation with power and love:
come to teach us the path of knowledge!

December 18

O Leader of the House of Israel,
giver of the Law to Moses on Sinai:
come to rescue us with your mighty power!

December 19

O Root of Jesse’s stem,
sign of God’s love for all his people:
come to save us without delay!

December 20

O Key of David,
opening the gates of God’s eternal Kingdom:
come and free the prisoners of darkness!

December 21

O Radiant Dawn,
splendor of eternal light, sun of justice:
come and shine on those who dwell in darkness and in the
shadow of death.

December 22

O King of all nations and keystone of the Church:
come and save man, whom you formed from the dust!

December 23

O Emmanuel, our King and Giver of Law:
come to save us, Lord our God!

—From *Catholic Household Blessings & Prayers*



ADVENT CALENDAR 2017

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>December 3</p> <p>Bless your Advent wreath. Light one of the violet candles marking the season's first week as you sing a verse of "O Come, O Come, Emmanuel."</p>	<p>4</p> <p>In today's Gospel, the centurion says, "Lord, I am not worthy to have you enter under my roof." Make reading the daily readings a part of your Advent this year.</p>	<p>5</p> <p>Parents, "by word and example, are the first heralds of the faith with regard to their children" (<i>Lumen Gentium</i>, no. 11). How do you foster faith in your home?</p>	<p>6</p> <p>Today is the feast of St. Nicholas, a 4th century bishop known for his abundant generosity to the poor. Consider purchasing a gift for a giving tree in your parish or office this year.</p>	<p>7</p> <p>"Goodness always tends to spread . . . If we wish to lead a dignified and fulfilling life, we have to reach out to others and seek their good." (Pope Francis, <i>Evangelii Gaudium</i>, no. 9)</p>	<p>8</p> <p>On this Solemnity of the Immaculate Conception, we remember, "God came down from heaven, and from a Hebrew virgin assumed and clothed himself with flesh; and the Son of God lived in a daughter of man." (St. Aristides of Athens, <i>Apology</i>, 2)</p>	<p>9</p> <p>Today, we remember St. Juan Diego, to whom Our Lady of Guadalupe appeared in the 16th century in what is now Mexico. Pray to him today for the protection of migrants.</p>
<p>10</p> <p>Churches around the nation held a special collection for retired religious today. Pray for these dedicated servants of Christ as you light the second violet candle on your Advent wreath.</p>	<p>11</p> <p>"Woe to me if I do not preach [the Gospel]!" (<i>1 Cor 9:16</i>). Reflect today on how you are called to be a missionary disciple.</p>	<p>12</p> <p>Pray to Our Lady of Guadalupe today that she may help us in "bringing the light and the saving truth of the Gospel to every corner of society."</p>	<p>13</p> <p>St. Lucy, who we celebrate today, is the patron saint of the blind. How do you care for the vulnerable in your community?</p>	<p>14</p> <p>St. John of the Cross, who we honor today, was known for his deep spirituality and compassion. Learn to pray the Chaplet of Divine Mercy today.</p>	<p>15</p> <p>"Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor . . . the desire to do good fades." (Pope Francis, <i>Evangelii Gaudium</i>, no. 2)</p>	<p>16</p> <p>During Las Posadas, a reenactment of Mary and Joseph seeking shelter before the birth of Jesus, participants travel house to house and ask in the name of heaven for a place to stay. Pray for migrants around the world today.</p>
<p>17</p> <p>Today is Gaudete Sunday when we shift our reflection from "the Lord is coming" to "the Lord is near." Rejoice as you light the pink candle on your Advent wreath. You are more than half way to Christmas!</p>	<p>18</p> <p>Take time today to bless the family crèche. Based on your family's tradition, you may choose to hide the baby Jesus until Christmas morning.</p>	<p>19</p> <p>"To evangelize, therefore, it is necessary to open ourselves once again to the horizon of God's Spirit, without being afraid of what he asks us or of where he leads us. Let us entrust ourselves to him!" (Pope Francis, May 22, 2013)</p>	<p>20</p> <p>"If we say that we have not sinned, we make [God] a liar, and his word is not in us" (1 Jn 1:10). Have you gone to confession this Advent?</p>	<p>21</p> <p>St. Peter Canisius was a renowned Jesuit preacher and Doctor of the Church. On his feast day, pray for increased vocations to the priesthood and consecrated life.</p>	<p>22</p> <p>"Spreading the Gospel means that we are the first to proclaim and live the reconciliation, forgiveness, peace, unity and love which the Holy Spirit gives us." (Pope Francis, May 22, 2013)</p>	<p>23</p> <p>Pope Francis said of evangelization: "It is not the mission of only a few, but it is mine, yours and our mission." Carry the spirit of evangelization with you into the Christmas season and beyond.</p>
<p>24</p> <p>"Behold, you will conceive in your womb and bear a son, and you shall name him Jesus . . . and of his kingdom there will be no end." (Lk 1:31-33)</p>	<p>Copyright © 2017, United States Conference of Catholic Bishops, Washington, DC. All rights reserved. Quotes from Pope Francis, copyright © 2013, Libreria Editrice Vaticana, Vatican City State. All rights reserved. Quotes from the <i>Lectionary for Mass for Use in the Dioceses of the United States of America</i>, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. <i>Lumen Gentium</i> quote taken from <i>Vatican Council II: The Conciliar and Post Conciliar Documents</i> edited by Austin Flannery, OP, copyright © 1975, Liturgical Press, Collegeville, MN. All rights reserved. Photo: CNS/Lisa Johnston, St Louis Review.</p>					





CALENDARIO DE ADVIENTO 2017

DOMINGO	LUNES	MARTES	MIÉRCOLES	JUEVES	VIERNES	SÁBADO
diciembre 3 1 Bendice tu guirnalda de Adviento. Enciende una de las velas violeta para marcar la primera semana de este tiempo mientras que cantas una estrofa de “O Ven, O Ven, Emmanuel.”	4 En el Evangelio de hoy, el centurión dice: “Señor, yo no soy digno de que entres en mi casa”. Este año, has que leer las lecturas diarias sea parte de tu Adviento.	5 Los padres de familia, “deben ser para sus hijos los primeros predicadores de la fe, mediante la palabra y el ejemplo” (<i>Lumen Gentium</i> , no. 11). ¿De qué manera fomentas la fe en tu hogar?	6 Hoy es la fiesta de San Nicolás, un obispo del siglo IV conocido por su abundante generosidad con los pobres. Este año, considera comprar un regalo para el árbol de los regalos de tu parroquia o de tu oficina.	7 “El bien siempre tiende a comunicarse . . . quien quiera vivir con dignidad y plenitud no tiene otro camino más que reconocer al otro y buscar su bien”. (Papa Francisco, <i>Evangelii Gaudium</i> , no. 9)	8 En esta Solemnidad de la Inmaculada Concepción , recordamos que “Dios bajó del cielo, y de una virgen hebrea se asumió y se vistió de carne; y el Hijo de Dios vivió en una hija del hombre”. (San Arístides de Atenas, <i>Apología</i> , 2)	9 Hoy recordamos a San Juan Diego, a quien se le apareció Nuestra Señora Guadalupe en el siglo XVI en lo que ahora es México. Hoy rézale a él por la protección de los migrantes.
10 Las iglesias en el país hoy harán una colecta especial para los religiosos jubilados. Ora por estos abnegados siervos de Cristo mientras enciendes la segunda vela violeta en tu guirnalda de Adviento.	11 “¡Ay de mí, si no anuncio el Evangelio!” (<i>1 Cor 9:16</i>). Reflexiona hoy sobre cómo estás llamado a ser un discípulo misionero .	12 Rézale hoy a Nuestra Señora de Guadalupe para que ella nos ayude a llevar “la luz y la palabra salvadora del Evangelio a todos los confines de la sociedad”.	13 Santa Lucía, a quien hoy celebramos, es la santa patrona de los ciegos. ¿De qué manera cuidas tú a los vulnerables en tu comunidad ?	14 San Juan de la Cruz, a quien hoy honramos, fue conocido por su profunda espiritualidad y compasión. Reflexiona sobre la manera en la que tú puedes ser más compasivo hacia los demás en este Adviento.	15 “Cuando la vida interior se clausura en los propios intereses, ya no hay espacio para los demás, ya no entran los pobres . . . ya no palpita el entusiasmo por hacer el bien”. (Papa Francisco, <i>Evangelii Gaudium</i> , no. 2)	16 Durante Las Posadas , una recreación de cuando María y José buscaron un albergue antes del nacimiento de Jesús, los participantes van de casa en casa y preguntan en nombre del cielo un lugar en donde quedarse. Hoy oren por los migrantes de todo el mundo.
17 Hoy es el domingo Gaudete (regocijo) cuando cambiaremos nuestra reflexión de “el Señor ya está viniendo” a “el Señor ya está cerca”. Regocíjate mientras enciendes la vela rosada en tu guirnalda de Adviento. ¡Ya estás a más de la mitad del camino hacia la Navidad!	18 En este año, ¿ya has puesto tu pesebre navideño en tu hogar? Tomando en cuenta tu tradición familiar, puedes optar por esconder al Niño Jesús hasta la mañana de Navidad.	19 “Para evangelizar, entonces, es necesario una vez más abrirse al horizonte del Espíritu de Dios, sin tener miedo de lo que nos pida y dónde nos guíe. ¡Encomendémonos a Él!” (Papa Francisco, 22 de mayo de 2013)	20 “Si decimos que no hemos pecado, lo hacemos pasar por mentiroso [a Dios], y su palabra no está en nosotros” (1 Jn 1:10). ¿ En este Adviento, ya has ido a confesarte ?	21 San Pedro Canisio fue un renombrado predicador jesuita y Doctor de la Iglesia. En su día de fiesta, ora para que aumenten las vocaciones al sacerdocio y a la vida consagrada.	22 “Llevar el Evangelio es anunciar y vivir nosotros en primer lugar la reconciliación, el perdón, la paz, la unidad y el amor que el Espíritu Santo nos dona”. (Papa Francisco, 22 de mayo de 2013)	23 Respecto a la evangelización , el papa Francisco dijo: “no sólo de algunos, sino la mía, la tuya, [es] nuestra misión.” Lleva contigo el espíritu de la evangelización en este tiempo de Navidad y después.
24 “Vas a concebir y a dar a luz un hijo y le pondrás por nombre Jesús . . . y su reinado no tendrá fin ”. (Lc 1:31-33)	<p>Copyright © 2017, United States Conference of Catholic Bishops, Washington, DC. Todos los derechos reservados. Las citas del Papa Francisco, copyright © 2013, Libreria Editrice Vaticana (LEV), Cuidad del Vaticano. Utilizados con permiso. Todos los derechos reservados. La cita del <i>Lumen Gentium</i> ha sido tomada del sitio web www.vatican.va, copyright © 1964, LEV. Todos los derechos reservados. Los textos de la Sagrada Escritura utilizados en esta obra han sido tomados de los <i>Leccionarios I, II y III</i>, propiedad de la Comisión Episcopal de Pastoral Litúrgica de la Conferencia Episcopal Mexicana, copyright © 1987, quinta edición de septiembre de 2004. Utilizados con permiso. Todos los derechos reservados. Foto: CNS/Lisa Johnston, St Louis Review.</p>					



FAMILY ADVENT CALENDAR 2017

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>December 3</p> <p>Bless your Advent wreath today! Light one of the violet candles marking the season's first week as you sing a verse of "O Come, O Come, Emmanuel."</p>	<p>4</p> <p>Have fun making a Jesse tree today! You can add to it every day until Christmas and learn about Jesus's heritage.</p>	<p>5</p> <p>Have you started Christmas shopping yet? Consider buying your gifts Fair Trade this year.</p>	<p>6</p> <p>Today is the Feast of St. Nicholas, a saint known for giving gifts to the poor. How will you help the poor this Advent season?</p>	<p>7</p> <p>"We have to reach out to others and seek their good" (Pope Francis, <i>Evangelii Gaudium</i>, no. 9). Make a list of where you see good in others.</p>	<p>8</p> <p>Today we honor Mary, the mother of Jesus, who was born without sin. Take time to pray to her today.</p>	<p>9</p> <p>St. Juan Diego welcomed Our Lady of Guadalupe and did her bidding. Remember him today by praying for immigrants and newcomers to your parish or community.</p>
<p>10</p> <p>Light the second violet candle on your Advent wreath today as you pray for all priests and religious brothers and sisters in your parish.</p>	<p>11</p> <p>"If we say that we have not sinned, we make [God] a liar, and his word is not in us" (1 Jn 1:10). Have you gone to confession this Advent?</p>	<p>12</p> <p>Pray to Our Lady of Guadalupe today that she may help us in "bringing the light and the saving truth of the Gospel to every corner of society."</p>	<p>13</p> <p>Today's feast of St. Lucy is marked by pageants and festivals in Scandinavia & Italy. Research an Advent or Christmas custom of your own family's ethnic heritage and try it this year!</p>	<p>14</p> <p>St. John of the Cross, whom we honor today, was known for his deep spirituality and compassion. Make a list of how you help others in your community.</p>	<p>15</p> <p>Make it a family movie night tonight! Pick out your favorite Christmas movie and watch it together.</p>	<p>16</p> <p>On this day, Latin Americans begin las Posadas—reenactments of the Holy Family's journey to Bethlehem. Pray for the difficult journeys of migrants and refugees.</p>
<p>17</p> <p>On Gaudete Sunday, we light the rose (pink) candle on the Advent wreath and shift our reflection from "the Lord is coming" to "the Lord is near."</p>	<p>18</p> <p>Start adding the "O Antiphons" into your mealtime or bedtime prayer. Only one more week until Christmas!</p>	<p>19</p> <p>Take time today to bless the family crèche. Based on your family's tradition, you may hide the baby Jesus until Christmas morning.</p>	<p>20</p> <p>As Christmas draws nearer and we wrap presents, remember the words of St. Teresa of Calcutta: "It's not how much we give but how much love we put into giving."</p>	<p>21</p> <p>As we draw nearer to Christmas, take a moment to lift up in prayer the struggles faced by neighbors in your community and around the world.</p>	<p>22</p> <p>Bless your Christmas tree tonight and sing "Silent Night" as a family.</p>	<p>23</p> <p>Practice sharing your faith with others by carrying the spirit of evangelization with you into the Christmas season and beyond.</p>
<p>24</p> <p>Read the Christmas story (Luke 2:1-4) together as a family and reflect on the gift of Christ's life.</p>						



CALENDARIO DE ADVIENTO 2017 PARA FAMILIAS

DOMINGO	LUNES	MARTES	MIÉRCOLES	JUEVES	VIERNES	SÁBADO
<p>diciembre 3</p> <p>¡Bendice tu guirnalda de Adviento hoy! Enciende una de las velas violeta para marcar la primera semana de este tiempo mientras cantas una estrofa de “O Ven, O Ven, Emmanuel”.</p>	<p>4</p> <p>¡Diviértete hoy elaborando un árbol de Jesé! Cada día puedes agregarle más cosas hasta la Navidad y puedes aprender acerca de la herencia de Jesús.</p>	<p>5</p> <p>¿Ya empezaste a hacer tus compras de Navidad? Este año considera comprar tus regalos utilizando Comercio Justo (Fair Trade).</p>	<p>6</p> <p>Hoy es la Fiesta de San Nicolás, un santo conocido por haberle dado regalos a los pobres. ¿De qué manera ayudarás a los pobres en este tiempo de Adviento?</p>	<p>7</p> <p>“No tiene otro camino más que reconocer al otro y buscar su bien” (Papa Francisco, <i>Evangelii Gaudium</i>, no. 9). Has una lista indicando dónde ves el bien en los demás.</p>	<p>8</p> <p>Hoy honramos a María, la madre de Jesús, quien nació sin pecado. Hoy toma un tiempo para rezarle a ella.</p>	<p>9</p> <p>San Juan Diego recibió a Nuestra Señora de Guadalupe y cumplió con su mandato. Recuérdalo a él hoy orando por los inmigrantes y por los recién llegados a tu parroquia o comunidad.</p>
<p>10</p> <p>Enciende hoy la segunda vela violeta en tu guirnalda de Adviento mientras que oras por todos los sacerdotes y las hermanas y hermanos religiosos en tu parroquia.</p>	<p>11</p> <p>“Si decimos que no hemos pecado, lo hacemos pasar por mentiroso [a Dios], y su palabra no está en nosotros” (1 Jn 1:10). ¿Ya te has ido a confesar en este Adviento?</p>	<p>12</p> <p>Rézale hoy a Nuestra Señora de Guadalupe para que nos ayude a llevar “la luz y la palabra salvadora del Evangelio a todos los confines de la sociedad”.</p>	<p>13</p> <p>Hoy es la fiesta de Santa Lucía, la cual se conmemora con desfiles y festivales en Escandinavia y en Italia. ¡Averigua si tu propia familia tiene alguna costumbre para el Adviento o la Navidad de provenga de tu herencia étnica y ponla en práctica este año!</p>	<p>14</p> <p>San Juan de la Cruz, a quien honramos hoy, fue conocido por su profunda espiritualidad y compasión. Has una lista indicando cómo podrías ayudar a los demás en tu comunidad.</p>	<p>15</p> <p>¡Has que esta noche sea una noche de cine familiar! Selecciona tu película favorita de Navidad y véanla todos juntos.</p>	<p>16</p> <p>En este día, los latino-americanos inician las Posadas—la recreación del viaje de la Sagrada Familia a Belén. Ora por los viajes dificultosos de los migrantes y refugiados.</p>
<p>17</p> <p>En el domingo Gaudete (regocijo), encendemos la vela rosada en la guirnalda de Adviento y cambiamos nuestra reflexión de “el Señor ya está viniendo” a “el Señor ya está cerca”.</p>	<p>18</p> <p>Lean juntos, en familia, las lecturas diarias de la Misa desde hoy hasta la Navidad. ¡Solo falta una semana!</p>	<p>19</p> <p>En este año, ¿ya has puesto tu pesebre navideño en tu hogar? Tomando en cuenta tu tradición familiar, puedes optar por esconder al Niño Jesús hasta la mañana de Navidad.</p>	<p>20</p> <p>Mientras se acerca la Navidad y estamos envolviendo los regalos, recuerda las palabras de Santa Teresa de Calcuta: “No se trata de cuánto damos sino de cuánto amor ponemos en dar”.</p>	<p>21</p> <p>Cuanto más cerca estemos a la Navidad, toma un momento para elevar, en oración, las luchas que enfrentan vecinos en tu comunidad y alrededor del mundo.</p>	<p>22</p> <p>Enciendan juntos las luces del árbol de Navidad y, en familia, canten “Noche de Paz” (<i>Silent Night</i>).</p>	<p>23</p> <p>Practica el compartir tu fe con los demás llevando contigo el espíritu de la evangelización en este tiempo de Navidad y después.</p>
<p>24</p> <p>Lean juntos, en familia, la historia de Navidad (Lucas 2:1-4) y reflexionen sobre el regalo de la vida de Cristo.</p>	<p>Copyright © 2017, United States Conference of Catholic Bishops, Washington, DC. Todos los derechos reservados. Las citas del Papa Francisco, copyright © 2013, Libreria Editrice Vaticana, Ciudad del Vaticano. Todos los derechos reservados. Los textos de la Sagrada Escritura utilizados en esta obra han sido tomados de los <i>Leccionarios I, II y III</i>, propiedad de la Comisión Episcopal de Pastoral Litúrgica de la Conferencia Episcopal Mexicana, copyright © 1987, quinta edición de septiembre de 2004. Utilizados con permiso. Todos los derechos reservados. Foto: CNS/Lisa Johnston.</p>					



ARCHDIOCESE OF PORTLAND IN OREGON
OFFICE OF DIVINE WORSHIP