

PASTOR'S PERSPECTIVE

Fr. Buersmeyer's article, *Pastor's Perspective*, appears on Page 6.

ADVENT COFFEE HOUSE

Friday, December 4, 7:00 p.m.
Bring you favorite cup and begin Advent with an evening of reflection.

IMMACULATE CONCEPTION

Masses for this holy day of obligation will be Monday, December 7, at 7:00 p.m. and Tuesday, December 8, at 9:00 a.m.

POINSETTIA SALE

Teens will be selling Poinsettias after all the masses December 5-6. Proceeds support youth group activities.

DAY OF ADORATION

December 15 will be a day of adoration beginning after the 9:00 a.m. Mass and continuing throughout the day. Benediction at 6:30 p.m. Sign up on the board for a time slot for adoration.

SACRAMENT OF FIRST RECONCILIATION AND COMMUNAL PENANCE SERVICES

Saturday, December 5, at 3:00 p.m.
Tuesday, December 15, at 7:00 p.m.

CHECK US OUT ON THE WEB

See what's "New and Noteworthy", read past issues of our bulletin, find links to other sites. Go online and see for yourself —www.ssjohnandpaul.org. Please visit our website weekly to keep abreast of what's new and noteworthy.



Here's what's happening this week!

Monday, November 30:

- *7:00 p.m. Mass
- *11:30 Senior Cards
- *4:45-6:00 Grades 1-6 Fall Session #4
- *7:45 p.m. Adult Bells

Tuesday, December 1:

- *9:00 a.m. Mass
- *Art & Environment after Mass
- *5:00 & 5:45 p.m. Jr. Choir & Bells
- *4:45-6:00 & 6:30-7:45 p.m. Grades 1-6 Fall Session #4
- *6:30 p.m. Book Review

Wednesday, December 2:

- *9:00 a.m. Mass
- *7:00 p.m. Parish Council

Thursday, December 3:

- *9:00 a.m. Mass
- *9:30 a.m. Women's Morning of Reflection
- *7:00 p.m. Adult Choir
- *7:00 p.m. Planning for Gr. 7-8 Age Specific Session

Friday, December 4:

- *7:00 p.m. Advent Coffee House

Saturday, December 5:

- *1:00 p.m. Special Needs Ministry
- *3:00 p.m. Communal Penance and First Reconciliation
- *8:30 a.m. Gr. 7 Age Specific Session
- *5:00 p.m. Mass

Regular Parish Office Hours

- Mon. - Wed. — 9:00 a.m.-7:00 p.m.
- Thursday — 9:00 a.m. to 4:30 p.m.
- Friday — 9:00 a.m. to 3:00 p.m.
- Saturday—12:00 to 3:00 p.m.
- Sunday — 9:00 a.m. to 12:30 p.m.



Advent Coffee House

Friday, December 4

7:00-8:30 p.m.



“Prepare the way of the Lord...”
How do we do this?

Come, bring your favorite cup and begin Advent with an evening of reflection in the SS. John and Paul Activities Center

Sign-ups are in the hallway
See Linda Bauer for more information

Sacrament of Reconciliation

<h3 style="text-align: center;"><u>Communal Penance</u></h3> <p>Sat., December 5 — 3:00 p.m. Tues., December 15 — 7:00 p.m. Children will be making their First Reconciliation</p>	<h3 style="text-align: center;"><u>Individual Confessions</u></h3> <p>Sat., December 12, 19 — 3:00 p.m. Tues., December 22 — 4:30-6:30 p.m. Tues., December 23 — 4:30-6:30 p.m. or anytime by appointment</p>
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Immaculate Conception

Masses for the holy day will be
Monday, December 7 — 7:00 p.m.
Tuesday, December 8 — 9:00 a.m.

Day of Adoration — December 15

Begins with Mass at 9:00 a.m. The Blessed Sacrament will remain on the altar throughout the day beginning after Mass. Please sign up on the board for a half hour prayer time slot.
Benediction at 6:30 p.m.

Sign Up On The Bulletin Board

- **Advent Candle and Banner** ...Families needed to carry in an Advent candle or banner during Advent.
- **Day of Adoration on December 15**...Choose a half hour prayer time slot for adoration.
- **Lectors, CM's, Greeters, Altar Servers**...needed for the Christmas Masses.
- **Elijah Cup**...Host families needed
- **Coffee and Donuts**...Host families needed

Sharing Tree Gifts are due TODAY!
November 29, 2009



G.R.A.C.E.

2009-2010 Religious Formation Program

Parish Formation For all ages
September—May

EARLY CHILDHOOD

3 1/2 to 5 yrs. old
Sundays 9:30 a.m.
October—April

For more information on either program above, or for any other adult formation or preparation for sacraments please call the Formation Office at 586.781.9488.



Grade 1-6 Age Appropriate Fall Sessions

Session #4

Monday, November 30
4:45-6:00 p.m.

Tuesday, December 1
4:45-6:00 p.m. or 6:30-7:45 p.m.



Preparation for the Sacrament of First Reconciliation

Family Interviews
Monday, November 30
6:00-6:45 p.m.

Wednesday / Thursday
December 2 / 3
4:00-6:30 p.m.

**Celebration of the
Sacrament of
First Reconciliation**
Saturday, December 5
3:00 p.m.
or
Tuesday, December 15
7:00 p.m.

G.R.A.C.E.

Growing Responding **As** Catholics **Everyday**

Next Month: December — No G.R.A.C.E.

Our parish will be hosting MCREST
All volunteers are welcomed

NEXT G.R.A.C.E.

January 24, 26, 27, 29 — 6:00-8:30 p.m.

Catechetical Area:

Identifying with the Catholic Tradition

Theme:

Christianity's Early Years

Event:

Week of Christian Unity

Menu: **Tacos**

January's goal:

- To understand that how we live today as Church is rooted in the foundations laid by the apostles and disciples
- To appreciate the movements of the Spirit in the life of the Church as well as in our own lives

Visit our website at www.ssjohnandpaul.org

Attention Catechists for the 7th Grade Age Specific Session

There will be a meeting on Thursday, December 3, at 7:00 p.m. We will have a meeting to go over everything that will take place at the age specific session on Saturday, December 5. Please give Karen Peters a call, 781.9488, if you cannot make this meeting. Thank you.

Elijah Cup

What is it? The Elijah Cup is a chalice that is presented to a family after Communion during a weekend Mass. It comes in a case with a journal that explains its purpose and gives ideas for prayers that can be used to pray for vocations.

What do we do with it? The family takes the Elijah Cup home, places it in a prominent place to remind them to pray daily for vocations. At the end of the week, a family member/s makes a short notation in the journal stating how having the Cup affected them. The Cup is then returned at the following weekend Liturgy, placed on the Offertory Table and carried up by family members as part of the Offertory procession. Note: This same Cup is then used during the Consecration at that Mass.

A sign-up sheet is posted on the bulletin board if your family is interested in hosting the Cup.

At the Capuchin Retreat...

...“I’ve Waited, Waited, Waited for the Lord” (Psalm 40)

Presented by Fr. John Guimond from 7:00-9:00 p.m. at the Capuchin Retreat House on Tuesday, December 1. For more information, call the retreat house, 248.651.4826 or e-mail at info@capretreat.org.



Poinsettia Sale Next Weekend

The teens will be selling Poinsettias at SS. John and Paul on Saturday, December 5 and Sunday, December 6. There will be several different varieties from which to choose—jingle bells, white, marble, and red. The cost is \$10 each and all proceeds go to help support teen events. If you have any questions, call Karen Peters at 586.781.9488.



- **Attention 9-12 grade teens**

If you are helping with the MCREST dinner on Sunday, December 6, please arrive at the EAST entrance of the church no later than 5:45 p.m. Please wear your lime green T-shirt for this evening! If you have any questions, please call Mrs. Peters at 586.781.9488. Thank you.

- **Scavenger Hunt Food Drive Challenge for all 7-12 Graders!**

This fun but challenging event will be held on Saturday, December 19, from 2:30-4:30 p.m. The 7th and 8th grade teens will offer a challenge to the 9-12 grade teens to see who can collect the most food in a short amount of time. The teens will collect food items and donate it for the food pantry for Samaritan House and Agape Center. At 4:30 the teens will re-gather and attend 5:00 mass together. Directly after mass, the teens will have a “Christmas Gathering” where they will enjoy pizza and an evening for fun and games until 8:30 p.m. If you have any questions, please call Mrs. Peters at 586.781.9488. PLEASE NOTE: ALL TEENS MUST HAVE A COMPLETED PERMISSION SLIP FOR THIS EVENT. WE WILL NEED A LOT OF ADULTS TO HELP WITH DRIVING FOR THIS EVENT...PLEASE CONTACT KAREN PETERS IF YOU CAN HELP!



The Advent Wreath

The Advent wreath usually has four candles, three purple and one pink to match the color of the vestments of the week. The candles are lit on the Sundays of Advent. The first candle, called the Prophets' Candle, is lit on the first Sunday of Advent, then the second candle, called the Bethlehem Candle, is lit on the second Sunday along with the first. On the third Sunday of Advent a pink candle, called the Shepherds' Candle, is lit representing "Rejoice" Sunday, and then the fourth candle, called the Angels' Candle, is lit on the last Sunday of Advent. Sometimes a white candle is placed in the center of the wreath and is called the Christ candle. Sometimes the flame from that candle is used to light the others. In some parishes, the white candle remains unlit until Christmas Eve.

A different explanation of the meaning of the candles can sound like the greetings we use in our Christmas cards. This explanation says that the candles represent "hope," "love," "joy," and "peace." For this reason the wreath can also be used during the Christmas celebrations but with candles that are all white.



Soup Kitchen News

Thanks to everyone who volunteered and donated food for our Salvation Army soup kitchen lunch in August. Once again, our volunteers out-did themselves.

Our next meal will be served on **Tuesday, December 15, 2009**. We will serve a spaghetti lunch with salad and fresh fruit. Donated items should be delivered to the parish kitchen no earlier than Sunday, December 13. Please refrigerate produce and mark your bags: SOUP KITCHEN. Please call Pat Sagert (586.781.7035) or Barbara Jarzembski (586.336.1450) to see what is needed. God bless you for your continued generosity!



There is a Face... The Church Responds to Domestic Violence

“As pastors of the Catholic Church in the United States, we state as clearly and strongly as we can that violence against women, inside or outside of the home, is NEVER justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well. We have called for a moral revolution to replace a culture of violence. We acknowledge that violence has many forms, many causes and many victims—men as well as women.” Further, the Church condemns the use of scripture to justify acts of domestic violence.

(A statement of the U.S. Catholic Bishops: A Pastoral Response to Domestic Violence Against Women, Tenth Anniversary Edition, 2002)

If you think you might be in an abusive relationship, please call the National Domestic Violence Hotline at 1-800-799-SAFE (7233), or, locally Turning Point at 586-436-6990. If you would like domestic violence resource material, please contact Kathy in the parish office or Peggy Loyson at 586-781-8305. All such contacts are kept strictly confidential.

Sharing Tree Gift Deliveries

We will be in need of several drivers to deliver our Sharing Tree gifts to their recipients. Locally, drivers are needed to take gifts to St. John Lutheran (Samaritan House gifts), Agape Center (on the grounds of St. Clement), Birthright of Macomb in Utica, Catholic Services of Macomb in Clinton Twp., St. Francis and St. Maximilian in Macomb. A little further out, drivers are needed to deliver gifts to MCWARM of St. Margaret of Scotland in St. Clair Shores, St. Clement/St. Teresa food pantry in Centerline and St. Aloysius in Detroit.

All gifts must be delivered the week of November 30—December 3. If you are available to deliver Sharing Tree gifts, please call Kathy in the parish office to arrange a pick-up date and time.

Ride to Church Needed for 5:00 Mass

One person living in the 25 Mile and Mound area needs a ride to the 5:00 p.m. Mass. If you are able to help, please call the parish office at 586.781.9010.



Where to Donate Your Furniture

The Furniture Bank of Southeast Michigan is devoted to helping the homeless, victims of domestic violence and other needy families rebuild their lives by providing furniture, beds and appliances. Your gently used furniture can be distributed to a needy family within one week!

For furniture pick-up call 248.332.1300. If you would like to drop off your donated items you may do so at: 24882 Forterra Dr., Warren, MI (10 Mile west of Schoenherr). Business hours are Tuesday and Wednesday from 9:00 a.m.-4:00 p.m. The Warren phone number is 586.393.6772.



FOOD DRIVE NEXT WEEKEND December 5 & 6



Please bring your non-perishable, unexpired food donations!
Requested pantry items for the month of December are:

White flour, white sugar, Mexican flour (called Masa—available at Meijer), pancake mix, syrup, instant oatmeal, cake mixes and frosting, brownie mix, muffin mixes, refried beans, dry pinto beans, gallon size zip lock bags, quart size zip lock bags

All other non-perishable food items and toiletries, health and hygiene items are gladly accepted!

Thank you for your generosity!

Pastor's Perspective

*Advent Week One: "Be Vigilant"

Those are the words from Luke's gospel today. "Be vigilant at all times." And especially when the world seems to be entering into darkness, trouble and chaos. What should the response of a disciple of Jesus be, as all around them people are frightened and their faith shaken? "Stand tall and raise your heads." In other words: calm, confident strength and courage. We do not fear because we know that all is ultimately in God's hands. But we do not fall into passivity either. We act in ways compatible with being disciples of Jesus Christ, even if we don't see results. We never let evil or sin or injustice have the final say, even if our good actions seem at times insufficient to overcome the injustice at hand. Be vigilant, for the Lord will show a way through.

*Communal Reconciliation

We have five priests with us this Saturday (December 5th) to celebrate a communal form of the sacrament of Reconciliation. Join us at 3 p.m. for a time of shared prayer and reflection, followed by an opportunity to confess individually to one of the priests and receive the absolution of the sacrament. First Reconciliation families: I especially encourage you to be there this Saturday. Your child will celebrate the sacrament for the first time but, after that, what a great support to him/her if all the family does the same.

*G.R.A.C.E. Follow UP

St. Jerome, one of the most influential theologians of the Patristic era and the one who translated the whole Bible from Greek and Hebrew into what had by then become the common language Latin, once said "*For if, as Paul says, Christ is the power of God and the wisdom of God, and if the one who does not know Scripture does not know the power and wisdom of God, then ignorance of Scripture is ignorance*

of Christ." (*Commentary on Isaiah*).

For Jerome all of Scripture, both Old and New Testament, makes full sense only in light of Christ's life, death and resurrection. And Christ's paschal mystery can shed light on every passage of Scripture if we read and meditate on that Scripture as an invitation to share in Christ's life.

Last week our monthly G.R.A.C.E. focused on the Bible and the specific theme of the Old Testament and its oral traditions. We looked at some of the great stories of the Old Testament—Noah, Abraham, Jacob, Moses, Joshua and others—and invited people to enter more deeply into their meaning by thinking of these stories not as history lessons but as inspired stories of faith. If we only look to the Bible or the parts of the Bible which teach us historical data, or ask 'did this historically happen in exactly that way?', we will miss what these inspired stories of faith are trying to teach us. As inspired stories of faith they focus us on the great themes of God's revelation. In particular we invited people to read the Scripture stories as unfolding the following themes: (1) God is active in human history. (2) God calls us to respond to God's actions and those responses can lead us closer to or further from God. (3) The kind of relationship God is inviting us to in God's actions and our responses is that of a covenant relationship.

For example, knowing that the stories want to make clear that God is active in human history and God's initiative is what matters reduces the need to explain the various ways the storytellers show this. At times they send angels, at times God himself, at times prophets. Or the storytellers embellish stories and talk about "complete destruction" of towns and wiping out whole people, even though this did not historically happen as far as archaeologists can tell. The point the storytellers are getting at is that to be God's people is to live each day knowing that God is active in human history and to never lose faith in that reality.

Or, knowing that the inspired stories of the Old Testament want to drum home to us the pattern that God calls and we must respond, we can read some of the strange events mentioned, even some awful and indecent events,

not as indicators of exactly what happened but as stories of how the people responded, for good or ill. For example, God calls Abraham to sacrifice his son Isaac and Abraham apparently is going to do so until God intervenes and stops it. Did God really ask Abraham to kill his son Isaac? What kind of God would that be? But the point of the story isn't what God was asking but whether Abraham would respond. Clearly the stopping of the killing meant that the people of Israel who cherished this story knew that God did not sanction the killing of innocent victims. But in a dramatic way it highlighted that we need to be ready to respond to God, when God calls us.

Finally, to read all these stories as teaching us what it means to be in a covenant relationship with God helps us to pick out what is most important in the story details. God wants a friendship with us that places demands on our lives. But God will be faithful, even if we are not. Again, in the Abraham story the covenant with Abraham is repeated several times, in different ways and at different points in Abraham's life, according to the stories. Such repetition combines various oral and written traditions and in doing so reinforces for us that this is about God's covenant with us. Learn how to live that covenant and we will learn how to live as God wants us to.

There is a further dimension to all of the above. As mentioned by Jerome, 'ignorance of Scripture is ignorance of Christ'. In reading the Old Testament we read it as Christians, as men and women of faith who already believe and know that Christ suffered and died for us and the whole world. We are not looking for how the story ends, because we already know that ending. God's activity in history and the response that will place us in the most complete covenant relationship with God is given in Jesus. This gave the Church the ability to both make sense of some of the most troubling and difficult passages of the Old Testament and to look in a new way at passages that could be related to the eventual coming of Christ. We know that their meaning cannot contradict the understanding of God that Jesus has revealed to us.

Sometimes scholars will use the term 'Hebrew Scriptures' as a way to

honor the faith of the Jewish people who collected and first brought these stories into a sacred book. But we need to be accurate here. Just as the early Church took the 'Hebrew Scriptures' and arranged them in a specific way in light of their faith in Jesus, around the same time the Jewish faith community took the Hebrew Scriptures and arranged them into a definitive form for the Jewish faith. For the Jewish Bible, the stories form the Tenach—Torah (the Law), *Nevi'im* (the Prophets), *K'tuvim* (the Writings). And that order is a deliberate choice.

The Torah are the first five books of the bible in which the core covenant relationship of God with God's people is established through Moses and the Law of the covenant. This is followed by the prophets with all the historical books and prophetic books considered as part of the prophets—ways that the people of God were called to live out their covenant with the Lord. The Jewish Bible ends with the wisdom writings, which are reflections on the meaning and practical wisdom that flows from being in covenant with God. No new covenant needs to be established or looked for. The Torah contains the definitive one for Jews. The paradigmatic ways to live out that covenant as a people in the land of Israel are given in the prophetic books. And the seeds of all wisdom about the covenant are contained in the wisdom writings. Arranged in this manner, the core covenant through Moses remains the central focus of every book of the Bible for the Jewish faith and all the subsequent rabbinic commentaries on the Scriptures extend what the canonical wisdom writings were doing. In short, Jews do not look for another covenant or collection of inspired stories of faith. They look for deeper or keener insights into the one that they have, and their arrangement and interpretation of their Scriptures is designed to help focus on that.

For the early Church, on the other hand, the 'Hebrew Scriptures' were also seen as their Scripture, since from the people of Israel came the Messiah and Savior, Jesus of Nazareth. The Church arranged the books differently. First the covenant with Moses, the first five books or Pentateuch, but no longer seen as containing the core covenant;

then the historical writings that chronicle the taking of the land, the establishment of a kingdom, and the life under kingly rule, but no longer read as part of the prophetic books; then the wisdom writings Psalms, Proverbs, etc.) that are read symbolically in light of the Christian faith in the triune God; finally the prophetic books which point both backward to how the people have not lived the covenant faithfully and forward to a day when it will be fulfilled anew. This arrangement leads not to commentaries on the Hebrew Scriptures as the Jewish rabbis did but to a whole new collection of books, centered on the one who is seen as fulfilling the core covenant relationship, Jesus, and the people formed in his name.

Our covenant relationship, centered on Jesus Christ and the people who share in his baptism, gives us the lens through which we interpret all of Scripture, just as the core covenant with Moses gives the Jewish people the lens through which they interpret all of their Scripture. We share the books and the words of the books, but our interpretations at times can differ because of these different starting points. What about Muslims? They, too, have stories about Noah, Abraham, Moses, Jesus, Mary and so forth. Is their Qur'an (Koran) also like our Bible and the Hebrew Scriptures? Not really.

Clearly Mohammed and anyone else who contributed to the Qur'an (for most Muslims it is unthinkable to question how the Qur'an was formed, other than as a direct conduit from the one God Allah through Mohammed his prophet who was illiterate and so could not have composed it) had contact with various groups of Jews and Christians and would have been exposed to their great stories of faith. But the Qur'an does not repeat the stories as they are in the Bible. Rather it has its own oral traditions and its own interpretations. Everything is seen in light of the mission given Mohammed to call people to worship and obedience of the one true God.

While Moses is honored, the covenant God made with the people of Israel is seen as secondary. Ishmael, not Isaac, is the true heir of Abraham, since Ishmael was the first born son of Abraham. Jesus is honored but Muslims do not believe he is the unique Son of

God, nor that he died on the cross, nor that he rose from the dead, thus nullifying our core Christian understanding. Instead the Qur'an itself is seen as the literal Word of God enfleshed. That is why praying the words of the Qur'an out loud several times a day is the way to enter into a living relationship with the Word of God. That is why Muslims are so adamant about reading the Qur'an in the original Arabic language rather than in translation. Only the literal Qur'an, believed to be given directly from Allah to Mohammed, is accepted as God's Word.

Thus, all three religions—Christian, Jewish, Muslim—share a faith that God worked through Abraham and as such we can have a shared respect for each other. On the other hand, we should not think that we approach the Scriptures or their stories in the same way. There is a specifically Christian understanding of the Bible. For us as Christians there is a unity to the Bible, Old Testament and New. There is no "God of the Old Testament" and "God of the New Testament" as though a different God is being revealed. There is only one God, the God who chooses to enter into human history, create a people of the covenant, and from that people bring forth the one who is fully human yet united fully to the divine Word--Jesus.

It is good to read and meditate and know these core stories of our faith and to raise our children to know them. If we know the creation story and its meaning, the story of Noah, of Abraham, Isaac, Jacob and Joseph, the story of Moses and the exodus and the covenant at Sinai, the story of the land and the tension leading to the establishment of the house of David at Jerusalem, the stories of the prophets calling the people to faithfulness to the covenant and the hope for a new covenant, and most importantly the story of Jesus of Nazareth, his teaching, healing, suffering, death and resurrection, and the story of the early Church that grows from that death and resurrection, then God will use this knowledge of the inspired stories of our faith to guide us, strengthen us, and speak to us. Read these inspired stories and know them!

Fr. Buersmeyer



Make a Gift Through an IRA Charitable Rollover

Normally if you take a distribution from your IRA, this money is taxed as ordinary income. However, tax legislation enacted in October 2008 extends the opportunity for the remainder of 2009, if you are 70 1/2 or older, to make a direct gift from your IRA to the parish or other qualified charity. Qualified direct distributions to charities from your IRA are not subject to income tax. For more information about how you and the Church can benefit from an IRA charitable rollover, contact the parish office at 586.781.9010.

This helpful tip is only for your information on this change in the IRA law and is not to be considered as legal, tax or financial advice. You should consult with your legal, tax and financial advisors to implement the benefits of the IRA charitable rollover law and related matters.

Pray for our sick

Mary Angelosante	Antoinette McBain
Jennie Barla	Agnes Mehlick
Shirley Blonde	Richard Metry
Mary Burcar	Linda Murphy
Charles Cappellano	Lois Nelson
Helen Chmielewski	Samantha Nelson
Caterina Cianferra	Eugene Ondrizek
Ralph Cleary	Leo Osantoske, Sr.
Luigi Cocco	Pat Palonis
John Patrick Cuttle	Patricia Petriches
Timothy J. Cuttle	Frank Pochik
Gloria Dean	Doris C. Procopio
Steffany Jo Dean	Dorothy Puffpaff
Chris Del Pappa	Mary Lou Puz
Lauren DeNio	Anthony Randazzo
Vincent Eterno	Pat Rea
Ann Filipowicz	Marie Richard
Blanche Fredal	Theresa Romero
Danielle Giffin	Angelina Russo
Geri Hammer	Sandra Sabath
Lora Hardin	Benjamin Schurig
Molly Keffalo	Jeff Simpson
John Kerr	Michelle Smith
Hayden Kroll	Tommasina Smith
John LaCroix	Mary Sorrow
Jillian Lentine	Steven St. John
Vito Loconte	Shirley Taylor
Fr. Jerry Machlik	Donna Theisen
Jacob Main	Jerry Thomas
Marvin Mason, Jr.	Richard Waluk
Bernice Mayer	Betty Waligore
Rodney Mayer	Larry Weathers
	Patricia Wyatt

Stewardship

Time
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reasure

STEWARDSHIP REPORT November 21-22, 2009 (Figures unavailable — will be published December 6)

Weekly budget.....\$11,100.00
Offertory
No. Sunday envelopes used
Total Offertory

Other Monies / (# Envelopes)

Capital Imprv. / ().....
Children's Env. / ().....
CCHD / ().....

"But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand." Luke 21:28

Images of the final judgment can be scary, especially if we have not been faithful to God's commands throughout our lives. However, if we have been good stewards, we have left nothing to chance. We have carefully planned our giving and followed Our Lord's example of service and sacrifice. Thus, no matter the day or the hour we will be ready to stand erect and raise our heads to meet God face to face.

Eucharistic Prayer Requests

Saturday, November 28, 2009

5:00 p.m. —
For the parishioners

Sunday, November 29, 2009

8:00 a.m. —
Morris Duhaime by Wife
Diana Guindon by T. Klakulak Family
Elizabeth, Ovilio & Ann DeCarolis by Family

9:30 a.m. —
Grazia DePalma by T. Maltese

11:30 a.m. —
For the parishioners

Monday, November 30, 2009

7:00 p.m. —
Helen Hipp by Dobbs Family

Tuesday, December 1, 2009

9:00 a.m. —
Isidoro & Adele Cocco by M. Verrelli

Wednesday, December 2, 2009

9:00 a.m. —
Paul & Mary Altese by Family

Saturday, December 5, 2009

5:00 p.m. —
Adele McCracken by M. Verrelli
Carlo Cocco by M. Verrelli

Sunday, December 6, 2009

8:00 a.m. —
Clemente Truden by A. Truden
Nunziata Iacobelli by Red Hatters

9:30 a.m. —
Lionel Bell by W.J. Carpenter Family
Deceased members of Ostrowski Fam. by Mayer Family

11:30 a.m. —
For the parishioners

Pray for our military



Noel & Greg Ales	Chris Krusinski
Nick Bassett	Teija Kinnunen
Augie Biache III	Matt Magiera
Mike Boback	Paul McGowan
Donald Fannon	Matthew McLocklin
Tony Gentilia	David Newberry
Michael Kaminski	Ryan Ribant
David Krzycki	Thomas Schmidt
Jonathon Krusinski	Vincent Titeriga
	Daniel Trendell

Sponsor of the Week

This week's sponsor is **ACS Home Improvement**. Please see their full ad on the back of the bulletin. And remember to patronize all of our sponsors because they make this bulletin possible!



Readings for the Week of November 29, 2009

Sunday, November 29:

Jer 33:14-16; Ps 25; 1 Thes 3:12—4:2; Lk 21:25-28, 34-36

Monday, November 30:

Rom 10:9-18; Ps 19; Mt 4:18-22

Tuesday, December 1:

Is 11:1-10; Ps 72; Lk 10:21-24

Wednesday, December 2:

Is 25:6-10a; Ps 23; Mt 15:29-37

Thursday, December 3:

Is 26:1-6; Ps 118; Mt 7:21, 24-27

Friday, December 4:

Is 29:17-24; Ps 27; Mt 9:27-31

Saturday, December 5:

Is 30:19-21, 23-36; Ps 147; Mt 9:35—10:1, 5a, 6-8

Sunday, December 6:

Bar 5:1-9; Ps 126; Phil 1:4-6, 8-11; Lk 3:1-6

Liturgical appointments for December 5-6, 2009

Mass	5:00 p.m.	8:00 a.m.	9:30 a.m.	11:30 a.m.
Celebrant/Homilist	Fr. Buersmeyer	Fr. Buersmeyer	Fr. Sayes	Fr. Buersmeyer Deacon John
Lectors	F. Diebboll M. Klakulak	S. Bawol P. Dobbs	K. Brunner P. Gielow	M. Catalano S. Darga-Martino
Communion Ministers <i>*Captain</i>	C. Andrighetti* T. Klakulak M. Beaudin C. Carr-McIntyre L. Foltran	G. Bawol* M. Capp T. Dobbs J. Fannon K. Fannon	J. Loebbs* J. Witek D. Zabkowski L. Zabkowski S. Zellen L. Zellen S. Bourgeois-Janowiak	Deacon John J. Martino* K. O'Neill K. Mathews P. Dutchik
Altar Servers	D. Pointe T. Schneider	T. Sova	T. Anderson J. Anderson	N. Delcourt S. Delcourt G. Gaglio
Greeters	C. Carr-McIntyre C. Andrighetti	J. Fannon K. Fannon	B. Brunner H. Witek	C. Avolio S. Avolio
Ushers	Team #2 M. LaRaia M. Hendershot J. Krieg	Team #4 R. Giffin K. Grunewald B. Huellmantel H. Susalla J. Rutkowski	Team #6 B. Burcar B. Cammarata J. Pospiech B. Schulz J. Gerds A. Valente	Team #8 L. LePage C. Klapec R. Kopera J. Kretchman K. McBride J. Pyke D. Waligore
Collection Counters	Team #3 — Sharon Bourgeois, Mike Adkins, Donald Byrne, Len & Jacqueline Monfils, Dick & Pat Podolski			

SS. John and Paul Parish Directory

7777 W. 28 Mile Road • Washington, MI 48094

Parish Office.....586.781.9010
Christian Formation Office.....586.781.9488
Fax.....586.781.7061
Parish Website.....www.ssjohnandpaul.org

Weekend Masses	Weekday Masses
Saturday at 5:00 p.m.	7:00 p.m. Monday
Sunday at 8:00 a.m.,	9:00 a.m. Tuesday
9:30 a.m., 11:30 a.m.	and Wednesday

Parish Registration

New parishioners may register after each weekend Mass or Monday through Friday at the parish office

Sacrament of Reconciliation

Saturday from 3:00-3:30 p.m. or after 5:00 p.m. Mass

Baptisms

Please call the parish office for arrangements and parental preparation dates. Contact office at least 3 months prior to Baptism

Weddings

Please notify office at least six months (one year if not registered) prior to wedding date to arrange for marriage preparation

Parish Staff

Pastor.....Fr. David A. Buersmeyer
 pastor@ssjohnandpaul.org
Weekend Assoc. & Founding Pastor.....Fr. Ron Sayes
Deacon.....John Wright
 jwright@ssjohnandpaul.org
Parish Secretary.....Mary Ann LaRaia
 mlaraia@ssjohnandpaul.org
Business Manager.....Paula Klozik
 pklozik@ssjohnandpaul.org
Pastoral Associate.....JoAnne Owens
 jowens@ssjohnandpaul.org
Coordinator of Faith Formation.....Linda Bauer
 lbauer@ssjohnandpaul.org
Assoc. Coordinator of Faith Formation and Youth Minister.....Karen Peters
 kpeters@ssjohnandpaul.org
Director of Liturgical Music.....Alfred John Eppens
 ajepens@netscape.net
Christian Service Coordinator.....Kathy Mollon
 kmollon@ssjohnandpaul.org
Pastoral Associate.....Bridget Theodoroff
 btheodoroff@ssjohnandpaul.org

Shannon Dickens 586.752.9495		PARISH PASTORAL COUNCIL		Barbara Harden 586.781.2798	
Mike Compeau 248.693.5845	Kathy Fannon 586.781.2933	Barbara Jarzembski 586.336.1450	Donna Michalski 586.752.7667		
Rick Sabath 586.752.1874	Bill Gumbleton 586.336.4862	Margaret Schimmel 248.608.8791	Dave Nelson 586.419.2982		
Howard Loyson 586.781.8305	Chris McNeely 248.563.1303	Martha Catalano 586.453-5759	Rachel Dickens 586.752.9495		