



THE CATHOLIC CHURCH OF THE IMMACULATE CONCEPTION

SECOND SUNDAY OF ADVENT | DECEMBER 6, 2020



“Prepare the way of the Lord,
make straight his paths.”

Mark 1

2540 San Diego Avenue. San Diego, CA 92110
(619) 295-4141

www.immaculate-conception-sandiego.org | parish@immaculate-conception-sandiego.org

Mass Intentions

Sun., Dec. 6 - Second Sunday of Advent

4:00 Vigil - †Felicitas & Roberto Colmenar
8:30 - †Nancy Marshall Welch
10:00 - People of Immaculate Conception

Mon., Dec. 7 - St. Ambrose

8:00 AM †Alice Carrigan
4:00 PM Vigil Mass: Charlene Morehouse

Tues., Dec. 8 - The Immaculate Conception of
the Blessed Virgin Mary
†Eleanor Goodman

Wed., Dec. 9 - Advent Weekday
†Caridad & Oscar Policar

Thurs., Dec. 10 - Advent Weekday
†Richard Anthony Salmon

Fri., Dec. 11 - Advent Weekday
†Esperanza Colmenar

Sat., Dec 12 - Our Lady of Guadalupe
8:00 AM -†Eleanor Goodman

Daily Readings

Monday: IS 35:1-10, LK 5:17-26

Tuesday: GN 3:9-15, 20/EPH 1:3-6, 11-12; LK 1:26-38

Wednesday: IS 40:25-31, MT 11:28-30

Thursday: IS 41:13-20, MT 11:11-15

Friday: IS 48:17-19, MT 11:16-19

Saturday: ZEC 2:14-17 or RV 11:19a, 12:1-6a, 10ab
LK 1:26-38

Sunday: IS 61:1-2a, 10-11, 1 THES 5:16-24,
JN 1:6-8, 19-28

Pray for Our Sick

Joane Anderson, Rev. James Boyd, Cosmo & Joan Busalacchi, Dominic Castagnola, Reginald Custodio, Joanne Daleo, Michael Denny, Dawn Desimone, Adela Diaz, Adele Dunne, Arline Fisch, Julie Fish, Ardell Haskins, Ditas Ibarra, Shirley Ilog, Donna Cruz Jones, Ricardo Hernandez, Olivia Ingram, Grace Mulvanity, Stephanie Ng, Ann Orwig, Peter Salmon, **Anyssa Sanchez**, Tom Sapien, Crystal Spera, Nancy Stodgell, Marie Whitman, Barbara Wingler.

The 9th annual San Diego Walk for Life (SDWL) will be a weeklong hybrid event, from January 11-16, 2021. The theme is "Never Alone: Meeting their Needs at Every Turn."

More information to follow ... stay tuned.

RECONCILIATION

Confessions may be heard on Sundays between 9:15 a.m. and 9:45 a.m. See one of the ushers who will escort you to the priest. One can also ask the priest for confession after the weekday morning Mass.

Mass Schedule

Weekdays: Monday thru Saturday, 8:00 AM

Sunday Masses

Saturday Vigil: 4:00 PM (outdoors)
Sunday: 8:30 AM*, 10:00 AM (outdoors)
*live-streamed

Holy Day Masses: To be announced.

Reconciliation: After weekday morning Mass and by appointment.

Baptisms: By appointment only. Please contact Deacon Robert Fitzmorris to make arrangements.

Weddings: By appointment only. Arrangements must be made at least one year in advance. Please contact the parish office.

Funerals: For arrangements, please call the parish.
Parish Office: 619-295-4141

Deacon Robert Fitzmorris, Parish Administrator
rfitzmorris@sandiegodeacon.com
619-997-9063

Fr. Garrett Galvin, OFM, Liaison to the Parish
Fr. Joseph Chinnici, OFM, in residence
Fr. Anthony Garibaldi, OFM, Mission San Luis Rey
Parish email:
parish@immaculate-conception-sandiego.org



**Nov. 29, 2020
COLLECTION
\$1,616.61**

National Needs: \$120.00

EXPENSES: Nov. 23-27

Flowers	\$32.29
Pest Control	\$116.00
Water Utilities	\$863.40

Total: \$1,011.69



"We don't know what the future holds, but it's all God's work," says Sister Theresa McGrath (center), 88, a member of the Sisters of Charity of the Incarnate Word, San Antonio, for nearly 30 years.

Retirement Fund for Religious

Please give to those who have given a lifetime.

In good times and bad, Sr. Theresa and the senior religious shown here have dedicated themselves to God's work. Together with nearly 30,000 elderly sisters, brothers, and religious order priests in the United States, they educated the young, tended the sick, and ministered to the needy. Today, they pray for a world that is hurting. Yet many religious communities do not have enough retirement savings and struggle to provide for aging members. Your tax-deductible donation helps furnish medications, nursing care, and more. **Please use the envelope attached to the bulletin and drop it in the collection box next weekend.**



**The Immaculate Conception of the Blessed Virgin Mary
Holy Day of Obligation**

**Vigil Mass on Tuesday,
December 7
4:00 p.m.**

**Mass on December 8
8:00 a.m.**

New Bulletin Publisher

C&M Publications regrets that they are closing their publishing service. LPi will become our new bulletin publisher within the next 15-30 days. LPi has offered to email our bulletin to parishioners at no cost. If you are interested in receiving the bulletin via email, please email your request to parish@immaculate-conception-sandiego.org and we will add you to our list of recipients.



Serra Gifts...

STORE HOURS
Thursday & Friday 1:30-4:30 pm
Saturday 11 am - 5:00 pm
Sunday 11 am - 5:00 pm

New Items
Magnificat Advent Companion
St. Joseph Sunday Missal 2021
Devotional Oils

The gift shop would like to be open 5-6 days a week, but we need volunteers to do so. Income from the gift shop helps to support our parish which has experienced a loss of income during the pandemic. If you are able to volunteer once a week (or more), please contact Linda at 619-295-4141, ext. 104.

**Reflection: The O Antiphons of Advent
by Rev. Larry Rice, CSP**

When I'm out shopping in mid-November, and I hear the strains of "Silver Bells" and "The Little Drummer Boy" wafting from hidden store speakers, I just want to cover my ears. By the middle of December each year, I've usually had it up to here with most Christmas music. The ever-present repetition of Christmas carols often serves to point out that the rest of the world is celebrating Christmas, while we're still in the season of Advent.

For me, the one exception to this audio barrage is a simple chant for Advent, "O Come, O Come Emmanuel." This song, with its longing for the coming of the Savior, genuinely belongs to Advent and not to Christmas. Its melody is based on Gregorian Chant, and its verses are all taken from the Church's "O" antiphons. These antiphons introduce the Magnificat, or canticle of Mary, at evening prayer from the Liturgy of the Hours, from December 17th through December 23rd. Each of them begins with a traditional title for Christ. They are: "O Wisdom," "O sacred Lord," "O Flower of Jesse's Stem," "O Key of David," "O Radiant Dawn," "O King of all the nations," and finally, "O Emmanuel" which means "God with us." Each of these traditional titles for the Messiah connects the coming of Christ with the prophetic writings of the Old Testament.

In some Catholic parishes, the Sunday liturgies during Advent feature the tune of "O Come, O Come Emmanuel" as the setting for the Holy Holy, the Great Amen, and other sung parts of the Mass. While it's asking a lot for this simple tune to bear so much repetition for four weeks, this setting does anchor us firmly in the longing and anticipation of Advent. But the original hymn, with its pleading for Christ's coming, still serves as a welcome antidote to the onslaught of bad commercial Christmas music that we have to endure every November and December. It also connects us to the evening prayer of the whole Church in the last week of Advent.



**OFFICE FOR
EVANGELIZATION
AND
CATECHETICAL
MINISTRY**

The Advent and Christmas seasons are upon us and Bishop John Dolan has prepared this wonderful resource of **Christ in Our Neighborhood** small group series in preparation for the upcoming seasons.

Registrations are now open and are filling quickly! Make sure to secure your spot by registering at web address provided below. These are available in English, Spanish and Vietnamese.

<https://www.sdcatholic.org/bishops/auxiliary-bishop-dolan/christ-in-our-neighborhood/>

LIVE STREAM MASS

The Church of the Immaculate Conception is providing live stream and recordings of the live streams in two ways.



1) On the **Franciscan School of Theology on the You Tube Channel called FST EDU1**. During this Covid-19 Shelter in Place period please visit the You Tube Channel to see all opportunities for viewing.

2) On the parish website www.immaculate-conception-sandiego.org. Simply click on the photo (shown above).

Updated equipment has been installed and the live stream has high quality picture and sound.

Other Franciscan lectures are available on the You Tube Channel called FST EDU1.

Substitute Musician Needed

The parish has an opening for a part-time musician who is available on an as needed basis for funerals, weddings, Holy Days, and weekend Masses.

If interested, contact the parish office at 619-295-4141, Monday thru Friday during regular business hours.



Pope: Christianity can change the world if the Gospel is lived

By Vatican News

"It is when Christianity takes root in the Gospel that it gives the best of itself to civilization," while "it loses the best of itself when it ends up corrupting itself and identifying with worldly logic and structures," writes Pope Francis in an unpublished text that appears in a new book entitled, "Il Cielo sulla terra: Amare e servire per trasformare il mondo" (Heaven on earth: loving and serving in order to transform the world." The volume, which will be published next Tuesday, 24 November, by the Libreria Editrice Vaticana, is part of the ecumenical series "Exchange of Gifts." Il Cielo sulla terra is a collection of Pope Francis' statements on the theme of that faith that is transformed into charity towards others. The preface is by Martin Junge, Secretary General of the World Lutheran Federation.

The transforming power of Christianity

In the one new text, Pope Francis emphasizes the "transforming power of Christianity" throughout the centuries, starting from the consideration of the value of each individual person. A new, more just and fraternal world was born as a "free consequence of a faith lived simply."

Christianity, he observes, "did not transform the ancient world with worldly tactics or ethical voluntarisms, but solely by the power of the Spirit of the Risen Jesus":

"The whole river of small or large works of charity, a current of solidarity that has been

flowing through history for two thousand years, has this unique source. Charity is born of emotion, amazement and grace.

From the very beginning, historically, the charity of Christians became attention to the needs of the most fragile people, the widows, the poor, the slaves, the sick, the marginalized... Compassion, suffering with those who suffer, sharing. It also became a denunciation of injustices and a commitment to combat them as far as possible. Because taking care of a person means embracing his or her whole condition and helping him or her to free himself or herself from what most oppresses and denies his or her rights.

"The primacy of Grace," concludes the Pope, "does not lead to passivity, on the contrary, it increases energy a hundredfold and increases sensitivity to injustice".

From conflict to communion

In his preface to the work, Martin Junge, the Secretary General of the World Lutheran Federation, recalls with "deep gratitude" the words of Pope Francis during Joint Commemoration of the Reformation in Lund in 2016: "Jesus reminds us: 'Without me you can do nothing.' He is the one who supports us and encourages us to seek ways to make unity an ever more evident reality."

"In that memorable liturgy and sermon," writes Junge, "Catholics and Lutherans together affirmed our commitment to a journey from conflict to communion. This journey is only possible because of Christ, who heals all wounds and memories, turning us away from the pain of past experiences to embrace the gift of reconciliation that Christ has placed in our midst." It is a commitment, the Secretary General explains, that implies "looking at one another from the perspective of unity and not from the point of view of division" because "there is much more that unites us than divides us." It is a commitment, too, that involves common service for the least among us and for the suffering: "Together we bear witness to God's mercy both through the confession of faith and through our common service to the world."

"GOOD SAMARITANS ALL"

Keynote Address to the National Catholic
Restorative Justice Conference
Oct. 27, 2020
Bishop Robert W. McElroy

The Catholic Mobilizing Network, in collaboration with the Diocese of San Diego and the University of San Diego, is hosting "Harm, Healing and Human Dignity: An All-Virtual Catholic Conference on Restorative Justice" on Oct. 27, 29 and 31. San Diego Bishop Robert McElroy was the keynote speaker on the first day of the conference. (See address below.)

In "Fratelli Tutti," Pope Francis' recent encyclical on the meaning of social love in a world filled with anger and division, the parable of the Good Samaritan constitutes the moral centerpiece of the Pope's message. For that reason, Francis examines this parable in depth, calling us to look upon it in wholly new ways in order to understand with ever-greater richness the dimensions of the love of neighbor which Jesus calls us to as the core of the Christian moral life.

Just then a lawyer stood up to test Jesus. "Teacher," he said, "What must I do to inherit eternal life?" Jesus said to him, "What is written in the law? What do you read there?" The man answered: "You shall love the Lord your God with all your heart, with all your soul and with all your strength, and with all your mind, and your neighbor as yourself." And Jesus said to him, "You have given the right answer; do this and you will live." But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away leaving him half dead. Now by chance a priest was going down that road, and when he saw him, he passed by on the other side. So likewise a Levite; when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him, and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and water on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him, and when I come back I will repay you whatever more you spend." Which of these three, do you think, was a

neighbor to the man who fell into the hands of the robbers? He said, "The one who showed him mercy." Jesus said to him "go and do likewise."

In presenting the parable as the keystone for the understanding of social love, "Fratelli Tutti" examines each of the characters in turn, looking to their core identities.

The priest and the Levite are figures of indifference. They are religious men, individuals of many fine moral qualities, no doubt. But they encounter the suffering of the beaten man by the side of the road and simply turn away.

They have other obligations that outweigh the overwhelming pain of the man who lies along their path. They prefer not to get involved. They do not want to challenge the system. They do not want to enter into the humanity and the woundedness of the man lying by the roadside. They follow the law and that should be sufficient.

The beaten man symbolizes the tremendous suffering rampant in humanity. And in this key moment in his life, he is overcome with aloneness. He sees the priest and the Levite walk by and he endures a new moment of abandonment from the very men who should stand with him – fellow Jews, religious leaders, men of means who could assist him. When he sees the Samaritan coming, he despairs, thinking what can I claim in justice or in compassion from a man who is my enemy by birth?

Finally comes the Samaritan, walking intently on the road, eager to arrive in time for his next appointment. Precisely because we have heard this parable so many times, we mistakenly think it was easy for the Samaritan to reach out and help. It was not. The road is a dangerous one and he is alone. He must ponder: Is this man really the beaten victim of robbers, or is he merely a lure to get me to stop so that the robbers can victimize me also? Even if the man by the side of the road is not a lure, are the robbers still lurking nearby seeking other targets? Our fundamental misunderstanding of the heroism of the Good Samaritan is our belief that he was merely compassionate and generous. In fact, the greatness of the Good Samaritan was that he was willing to risk everything to help a person that he did not know and had nothing in common with.

Let us pause for a moment of silent reflection how we have been passer-by, robber, victim and Samaritan at important moments in our lives.

(continued on page 6)

(continued from page 5)

After sketching out the core identity of each of the characters in the parable, Pope Francis springs his spiritual trap: "If we extend our gaze to the history of our own lives....all of us are, or have been, like each of the characters in the parable. All of us have in ourselves something of the wounded man, something of the robber, something of the passers-by and something of the Good Samaritan."

Let us pause for a moment of silent reflection how we have been passer-by, robber, victim and Samaritan at important moments in our lives.

I propose to you today, that these same characters of Jesus's parable – passer-by, robber, victim and Good Samaritan — also reflect the power and the richness of an ethic of restorative justice.

The priest and the Levite are leaders in the social system. They accept the rules and laws of their society because to do so brings peace and order to their lives. They notice the man beaten by the side of the road. They see his suffering but feel no obligation to help him because the rules do not require it. Theirs is a sense of procedural justice that is clear but limited, secure but not expansive.

The ethic of restorative justice calls us as passersby to move beyond that tidy notion of justice to invest ourselves in a deeper notion of repair and reconciliation that lies not in mere punishment, nor even in rehabilitation alone, but in moving our society toward a substantive repair of the crimes and injuries that we see all around us, so that cycles of anger and shame and retribution might be replaced with a hard-won spirit of mutual reconciliation. This means entering into the woundedness of both the victim by the side of the road, and the humanity of the robber. It is a far more expansive and demanding notion of justice.

If we continue upon our journey of contemplating the characters in the parable of the Good Samaritan to find true justice, we encounter the victim who has been deeply wounded by crime, lying by the side of the road, seeking to be whole once more. It is precisely in recognizing the many dimensions of the suffering of the man or woman who has been assaulted in body, soul or spirit, that we find the only pathway to authentic and comprehensive healing and restoration.

It is critical to recognize that in vindicating the humanity of the offender, we not obscure the harm that he or she has done. For truth is foundational to any true restorative justice. As Pope Francis says in "Fratelli Tutti," "truth in fact is an inseparable companion of justice and mercy."

Yet even as authentic restorative justice calls us to recognize fully and seek healing for the woman or man lying by the side of the road, it calls in a miracle of grace and healing for the very same victim of crime to be a Good Samaritan, reaching out heroically in reconciliation and dialogue to the very individual who has hurt them precisely when there is no claim in strict justice to do so. The movement toward personal encounter and dialogue that is so vital to restorative justice holds the capacity to bring about in many instances transformative healing and reconciliation, with much work and many tears. And this richer, deeper concept of justice creates the only culture of crime and justice that can bring on both the personal and societal levels, peace rather than ever more anger and violence.

The figure of the robber in the parable of the Good Samaritan is in the shadows throughout the action of the story. But it is to him that restorative justice brings its greatest grace. For a framework of restoration allows the robber to be a Good Samaritan also, bringing healing to the very people he or she has injured. Such action does not have the heroism of the Good Samaritan, who risks himself for a person to which he has no obligation in justice. But offenders can have through restorative justice a heroism nonetheless, bringing a gift to those whom they have hurt that no one else can bring, and finding a new dimension of personal peace in the process.

The beauty of the ethic of restorative justice is precisely that it breaks through the false tidiness and order of the justice system as it currently exists in our country, Church and institutions. It calls us to see ourselves in each of the characters of the parable of the Good Samaritan, and in doing so find a new generosity of heart, rejection of judgmentalism, and thirst for reconciliation within our own lives and that of our society as a whole.

I pray that these days of reflection, learning and collaboration may be rich in wisdom and in grace, and that we might move steadily toward a system of justice where the Good Samaritan would feel truly at home.



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