



NEWMAN CENTER FAITH COMMUNITY

*Catholic Campus Ministry at Buffalo State
Grow Your Spirit in the Elmwood Village
Everyone Welcome - No Exceptions*

MASS TIMES

Sundays
9:30 AM

OFFICE HOURS

Please call for an appointment

SERVED BY

Campus Minister:

Austin Reinhart

Peer Ministers:

Janinna Farragher

Alexander Kolasny

Campus Ministry Steward:

Jeannie Kornacki

Music Ministers:

Lindsey Holland

Mark Niewiemiński

Joshua Stead-Dorval

Director:

Rev. Patrick J. Zengierski, Ph.D.

Community Council:

Debbie Barry

Alex Bitterman

Dot Biondi

Peter Biondi

Rebecca Hoffman

Angela LaPaglia

Barbara Mierzwa

Linda O'Donnell

Carolann Schwartz

Beverly Thomas

Finance Committee:

Bill Baco

Michael Flaherty

Dick Hitzges

Joan Murray



WELCOME!

We extend a warm welcome to all who come to our Chapel. We hope that you find our community a place where your life of faith will be nourished. Please join us for refreshments and friendly conversation upstairs after Mass.

*If you are doubting, welcome!
If you are hurting, welcome!
If you are angry at injustice, welcome!
If you are afraid but longing to let go, welcome!
If you feel far from home, welcome!
The Beloved will meet you here.*

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God forever sees and loves Christ in you; it is only we who doubt our divine identity as children of God.
 - Richard Rohr, OFM

MASS INTENTIONS: DECEMBER 6 - DECEMBER 27

Liturgy of the Eucharist
 Our Source and Summit

Sunday, December 6 9:30 AM † Buffalo Religious Art Center	Second Sunday of Advent Joan Murray
Sunday, December 13 9:30 PM † Buffalo Religious Art Center	Third Sunday of Advent Diane Montini
Sunday, December 20 9:30 AM † Buffalo Religious Art Center	Fourth Sunday of Advent Intentions of Alyssa and Nicholas Lina
Thursday, December 24 4:00 PM † Buffalo Religious Art Center	Nativity of the Lord (Vigil) Dr. Joyce Swartney
Sunday, December 27 9:30 AM † Buffalo Religious Art Center	The Holy Family of Jesus, Mary, and Joseph Deceased Members of the Burns and Nehin Families

HOLIDAY MASS SCHEDULE

Celebrate that God is indeed with us! We will give thanks and praise for Christ's birth on Thursday, December 24, at 4 PM. We will celebrate the New Year and the Solemnity of Mary, Mother of God, on Thursday, December 31, at 4 PM as well. Join us!

PRAYERFUL NOTES




We all have experienced feelings of helplessness when we encounter suffering and sickness in those whom we love. One of the things we can do is to place them in the hands of Jesus, relying on his comfort and healing.

Please hold in prayer: Livia Cammarano, Terry Castanza, Judith Cieslinski, Jennifer Curtis, Tim Day, Jeff Dirr, Mark Drajem, Barbara Faust, Mike Fletcher, Emmett Jakubowski, Jackie Johnson, Mike Kurzdorfer, Thomas Latona, Mary Lauria, Andrew Mangan, Akimbo Mann, Rafael de Monteverde, Rosalba Mucciarella, Donna Neureuther, Mark Niewiemiński, Sr., Theresa Olszewski, Rose Pagano, Sara Rimpler, Courtney Robarge, Michael Schmidt, Bill Slon, Jeannie Snyder-Shevrin, Mark Walsh, Christopher Wenzler, and Mark Zello. (Please notify us when a name should be removed from our list).

THE ADVENT WREATH



A symbol of Christmas in churches and many homes, the Advent wreath's evergreen scent and flickering candlelight often brings out first anticipation of the Christmas season. Not only do we respond to the beauty of the wreath, but our spirits are also touched by the symbolism of each separate element. Drawn into a circle, symbolizing an eternal God without beginning or end, the evergreen echoes this message representing God's continuous presence, God's ever now, "evergreen" care for God's children. Placed on this circle of eternal love and care, are four candles, shining symbols of the Light of the World, Jesus who we eagerly await. The three purple candles remind us to repent our sins and prepare our hearts for the coming Messiah. The rose candle beams our joy and anticipation of Jesus' birth. We use the wreath to remind our eyes and hearts that Advent is a season of expectant preparation for the birth of our Lord and Savior.



Christmas Blessing

*May the Angel of Annunciation awaken in you
God's profound heartfelt love...*

*May your dreams lead you to profound
reverence as you bow before the Divine born in
the stable of every heart...*


*May Mary guide you in birthing the Holy One
in your life and in birthing Love in others...*

*May Joseph engage you in deeper questioning
and listening and give you courage to risk the
next step...*

*May your life become a Luminous Presence
leading others to the place in their hearts and in
the world where Christ is always being born
anew...*

*With Blessings at this Christmas Season and
throughout the New Year,*

*Father Pat, Alexander, Austin,
Janinna, Jeannie, Lindsey, and Mark*



AN ANCIENT PRACTICE

In anticipation of Christmas, the Church begins to review its vision of Jesus by chanting ancient prayers known now as “The O Antiphons.” Each of these chants recalls a different aspect of the Christ-life to which we are called:

December 17

“O Wisdom,” the community prays today in its anticipation of new grace in life. It’s important to realize that wisdom and education are not the same thing. Education provides the experience we need in order to manage our lives. Wisdom, on the other hand, is what we learn as a result of the experience we have.

December 18

“O Adonai,” the community sings today. “O God of All,” we chant. When we build a vision of life it is necessary to realize that Jesus must be the center of it—not our institutions, good as they may be, nor our plans or personal talents, necessary as they are.

December 19

“O Root of Jesse,” the community remembers today. It takes generations to build the Christ-vision in the world, just as it took generations after Jesse to prepare for the coming of the Christ. It is our task to root ideas now that will bring the next generation to wholeness.

December 20

“O Key of David,” we say at Vespers today. We’re all looking for the keys to life—the key to success, the key to happiness, the key to serenity. And we’re always looking for it somewhere else. The problem is that we already have it and don’t recognize it. What key in your present life are you avoiding, resisting, overlooking, rejecting?

December 21

“O Radiant Dawn,” we chant today. We look for light everywhere. But it was night when St. Benedict saw the vision of his life. That’s what usually happens to us, too. Just when we think the light will never come into our lives again, we begin to see a whole new world around us.

December 22

“O God of All the Earth,” we pray today. We get a chance today to realize that we are not the beginning and the end of the universe. We are part of a vision of humankind, seen in Jesus, but yet to be achieved in us—a vision of global sharing, universal peace and individual security. If we all want it so much, what is delaying its coming? I’m serious. What is it?

December 23

“O Emmanuel,” we sing tonight, not so much in hope as in recognition. After all, Jesus - Emmanuel - has already come. It is not a matter now of Christ’s being where we are; it is a matter of our being in the consciousness of where Christ is in life. And where He is not as well. Where is Christ for you this Christmas? And is there a place in your life that you know down deep is not in the spirit of Christ at all?

Reprinted with permission, Joan Chittister, “The Radical Christian Life: A Year with Saint Benedict, Vision and Viewpoint,” 2011.

LETTING GO OF THE FALSE SELF

Meister Eckhart, the German Dominican mystic (c. 1260-c.1328), said that spirituality has much more to do with subtraction than it does with addition. Yet our culture, both secular and Christian, seems obsessed with addition: getting rich, becoming famous, earning more brownie points with God or our boss, attaining enlightenment, achieving moral behavior. Jesus and the mystics of other traditions tell us that the spiritual path is not about getting more or getting ahead, which only panders to the ego. Authentic spirituality is much more about letting go—letting go of what we don’t need, although we don’t know that at first.

Life and God ask us to let go of our false self—the passing, egoic identity we’ve manufactured in order to cope and survive. To be freed from self-preoccupation, we must be centered in the Real, our inherent and unbreakable identity as God’s beloved. Once we’re connected to our Source, we know that our isolated, seemingly inferior or superior individual self is not that big a deal. The more we cling to self-importance and ego, the more we are undoubtedly living outside of union.

We were created for union. But the place of union feels like nothing. We spend most of our lives projecting and protecting our small, separate self-image. Living instead from our True Self, hidden with Christ in God, feels like no thing and no place. It doesn’t come with feelings of success, others’ approval, awards, promotions, or wealth. In fact, others may think us foolish or crazy. And so we put off the death of our false self. We cling to our ego because it feels substantial and essential.

But the saints and mystics say, “When I’m nobody, I’m everybody!” When I’m no one, I’m at last every one. When I’m nothing, I’m everything. When I’m empty, I’m full. This is why so few people truly seek an authentic spiritual life. Who wants to be nothing? We’ve been told the whole point was to be somebody.

John of the Cross expressed it this way:

To come to the pleasure you have not, you must go by a way in which you enjoy not. To come to the knowledge you have not, you must go by a way in which you know not. To come to the possession you have not, you must go by a way in which you possess not. To come to be what you are not, you must go by a way in which you are not.



DASH’S DOLLARS FOR NEWMAN

We are still collecting receipts! For every \$100, the Newman Center earns \$2.50. Receipts must be from the current calendar year; just bring them to Newman and we’ll take care of the rest. Thank you!

MISSION STATEMENT

Buffalo State Catholic Campus Ministry at the Newman Center welcomes all who seek spiritual growth, development, and understanding to foster a more peaceful, compassionate, and just society.