

SS. Matthew and Hubert Parish

St. Matthew Church



1001 E. Schaumburg Rd., Schaumburg, IL 60194
www.stmatthewparish.org | 847-891-1220

St. Hubert Church



729 Grand Canyon, Hoffman Estates IL, 60169
www.sainthubert.org | 847-885-7700

2nd Sunday OF ADVENT



DECEMBER 10, 2023

Mass Schedule

SATURDAY VIGIL

5:00 PM at St. Hubert Church

SUNDAY MASSES

7:00 AM at St. Matthew Church

8:30 AM at St. Matthew Church

10:30 AM at St. Hubert Church

12:15 PM at St. Hubert Church

MONDAY

8:00 AM at St. Matthew Chapel

TUESDAY

8:30 AM at St. Hubert Church

WEDNESDAY

8:00 AM at St. Matthew Chapel

THURSDAY

8:00 AM at St. Matthew Chapel

FRIDAY

8:30 AM at St. Hubert Church

ADORATION

Wednesday, 8:30 AM–6:00 PM
at St. Matthew Chapel

CONFESSIONS

Wednesday, 4:00-6:00 PM
at St. Matthew Chapel

*Chapel is located at
951 E. Schaumburg Road
(across from St. Matthew Church)*

Dear Friends,

Bishop Robert Barron, is the Bishop of the Winona-Rochester Diocese in Minnesota and the founder of Word on Fire Catholic Ministries. He was also invited by Pope Francis to be a participant at the 16th Ordinary General Assembly of the Synod of Bishops, also known as the "synod on synodality." The Synod will conclude next October. The theme for the Synod is as follows: "for a synodal Church: communion, participation and mission" Bishop Barron recently wrote a summary of his experience at this year's meeting of the Synod, which I share as follows. Please consider subscribing to Word on Fire if you have not done so already.



Now that I've had a bit of time to readjust to my normal rhythm and to think through the rather extraordinary experience of the last month in Rome, I would like to share some impressions of the Synod on Synodality, even as I will endeavor not to violate the pope's request that we refrain from talking about particular participants and votes. So, I will limit myself to commenting on the published document that the synod members approved and on my own interventions during the deliberations.

The summary statement very accurately expresses the fact that the overwhelming concern of the synod members was to listen to the voices of those who have, for a variety of reasons, felt marginalized from the life of the Church. This motif was the common denominator in all of the preliminary sessions leading up to the synod, and it was prominently featured in the working document that provided the basis for our discussions. Women, the laity in general, the LGBT community, those with disabilities, young people, men and women of color, etc. have felt unappreciated and, most importantly, excluded from the tables where decisions are taken that affect the whole life of the Church. I can assure everyone that their demand to be heard was heard, loud and clear at the synod. And I'm glad it was. The Church is meant to announce the Gospel to everyone (todos, todos, todos, as the pope rightly says) and to gather them into the Body of Christ. Therefore, if there are armies of Catholics who feel excluded or condescended to, that's a major pastoral problem that must be addressed with humility and honesty. And I can say, as someone who has been a full-time ecclesiastical administrator for the past twelve years, I am delighted to receive the counsel of laity in regard to practically all aspects of my work. Expanding the number and diversity of those who might aid the bishops in their governance of the Church is all to the good, and bravo to the synod for exploring this possibility.

We must welcome everyone, but . . . at the same time must summon those we include to conversion, to live according to the truth.

A question that I raised several times in the small group conversations, however, was whether, in our enthusiasm to include people in the governance of the Church, we forget that the vocation of 99 percent of the Catholic laity is to sanctify the world, to bring Christ into the arenas of politics, the arts, entertainment, communication, business, medicine, etc., precisely where they have special competence. Generally speaking, I was worried that both the Instrumentum Laboris and the synod conversations were far more preoccupied with the ad intra than with the ad extra, and this despite the fact that Pope Francis has been consistently calling for a Church that goes out from itself. On a number of occasions during the synod, I proposed the Catholic Action model that was, in the preconciliar period, such an effective way to form the laity in their mission to the world.

Another principal theme of the synod discussions was the play or perceived tension between love and truth. On the one hand, we must welcome everyone, but lest this welcoming devolve into a form of cheap grace (to use Dietrich Bonhoeffer's term), we at the same time must summon those we include to conversion, to live according to the truth. As you might suspect, this issue became concretized around the outreach to the LGBT community. Practically everyone at the synod held that those whose sexual lives are outside of the norm should be treated with love and respect, and, again, bravo to the synod for making this pastoral point so emphatically. But many synod participants also felt that the truth of the Church's moral teaching in regard to sexuality ought never to be set aside. One of the interventions that I made to the plenary assembly was on this theme. I observed that, when the terms are rightly understood, there is no real tension between love

Mass Intentions

Monday, December 11

8:00 AM †Father Donald Rowe, SV; †Carl Carlson;
†The Estavillo & Gutierrez Families

Tuesday, December 12

8:30 AM †Vincent Treni; †Jose Rey Ramirez;
†David Lucia

Wednesday, December 13

8:00 AM †The Dimacali Family; †The Otyza Family;
Aggie Arko (int.); The Dimacali Family (int.);
The Otyza Families (int.)

8:00 AM †In Remembrance of All Souls;
†Virginia & Richard Batzkall; †Ted Murzyn

Friday, December 15

8:30 AM †Robert Borta

Saturday, December 16

5:00 PM †Mary & Joe Perry; †John Lebert;
†Basil McLeod

Sunday, December 17

7:00 AM SS. Matthew & Hubert Parishioners

8:30 AM †David P Bernat; †Richard Ferguson;
†Felipa Flores Romo; †Emery Morgan;
†Izabella Mendys; †Anna Bernat; †Nara Giuntini

10:30 AM †Vincent Doyle; †Fr. Mike Scherschel;
†Irene Lacuna

12:15 PM †Clemente Navarro; †Cynthia Lamorena;
†Domenicao Pipino

Pray for...

Mary Heiress, Pratik, Brigitta Immaculata, Maggie Depa, Kate Eugene, Sheila Connelly, Robert Ongko, AJ York, Julie Justina Enow, Sheila Brenda Burlini, Johnathan & Caitlin Stevenson, Neal Royce, Sister Paula Becker, Diane Pericolosi, Harper Piper, Mary Leidinger, Maureen Culleeney, Kathleen Leppert, Rick Parrish, Jackie Green, Violet Radman, Gabe Palombit, Mary Brady, Benitez Family, Rosario Fell, Ronald Tan, Kimberly Lynn, Patrick Fleming, Harry Geiser, Maria Santos, Arlene Santiago, Raj Prasad, Juan Alhambra, Jr., Carleen Fuller, Clark Escuadra, Nelia Esguerra, Leonardo Boy Alfuentes, Juliet dela Torre, Agnes Enriquez, Manny Enriquez, Tony Galvez, Catherine Gianakeas, Corazon Lorenzo, Grace Manalo, Rada Popovic, Germalina Reyes, Arthur Santiago, Arlene Santiago, Aniceta Soriano, Filemon Tan, Vivian Rosario, Tessie Vasquez, Juan Alambra Jr., Ramon Elizaga

Recently Deceased Sadie Benz, Brenda Burlini

Would you like to have a friend or family member prayed for?

To have a particular intention for those who are sick, recently deceased, or otherwise in need of prayers considered for inclusion in the Prayer of the Faithful during our Sunday liturgy, please go to the website, www.sainthubert.org and click on the Prayer Request button or call the parish office at 847-885-7700, ext. 104. Those who are sick will be listed for 4 weeks in the bulletin and added to our book of prayer intentions in the church. If you would like your loved one to continue to be listed beyond this time, please call the office to have them added again.



St. Hubert Church	St. Matthew Church
Sunday, December 24 3 PM Fr. Brian Simpson 5 PM Fr. Matt Jamesson Midnight Fr. Tony Bury	Sunday, December 24 3 PM Fr. Joe Glab 5 PM Fr. Joe Glab 7:30 PM Fr. Matt Jamesson
Monday, December 25 8 AM Fr. Dennis Zalecki 10 AM Fr. Corey Brost Noon Fr. Matt Jamesson	Monday, December 25 8 AM Fr. Joe Malczyk 10 AM Fr. Joe Malczyk Noon Fr. Joe Glab

The presider schedule for the entire month is posted on our website, www.sainthubert.org.

WE PRAY

FOR THOSE PROTECTING OUR COUNTRY

Anthony Chrobak, Jared Koch, Jaden Lambrechts,
James Lamberty, Joel Nagle, Riley Santoyo,
Bradley Vicchiolla

—★—

All Powerful God, Watch over all our dear ones who
serve this day in the military.
Hold them safely in the palm of your hand.
Walk with them in your strength.
Bring them comfort and hope when they are weary.
Remind them of our love.

Merciful Lord, Bring a lasting peace into our midst.
Heal our hearts and help all nations find ways to
live in harmony so that blood is shed no more.
We ask this in the name of Christ Jesus,
Prince of Peace. Amen

—★—

Should you wish to add a loved one serving our
country, please contact the parish office at
847-885-7700 or office@sainthubert.org.

Readings for the week of December 10, 2023

Sunday:

Is 40:1-5, 9-11/Ps 85:9-10, 11-12, 13-14
(8)/2 Pt 3:8-14/Mk 1:1-8

Monday:

Is 35:1-10/Ps 85:9ab and 10, 11-12, 13-14/
Lk 5:17-26

Tuesday:

Zec 2:14-17 or Rv 11:19a; 12:1-6a, 10ab/
Jdt 13:18bcde, 19/Lk 1:26-38 or Lk 1:39-47

Wednesday:

Is 40:25-31/Ps 103:1-2, 3-4, 8 and 10/
Mt 11:28-30

Thursday:

Is 41:13-20/Ps 145:1 and 9, 10-11, 12-13ab/
Mt 11:11-15

Friday:

Is 48:17-19/Ps 1:1-2, 3, 4 and 6/Mt 11:16-19

Saturday:

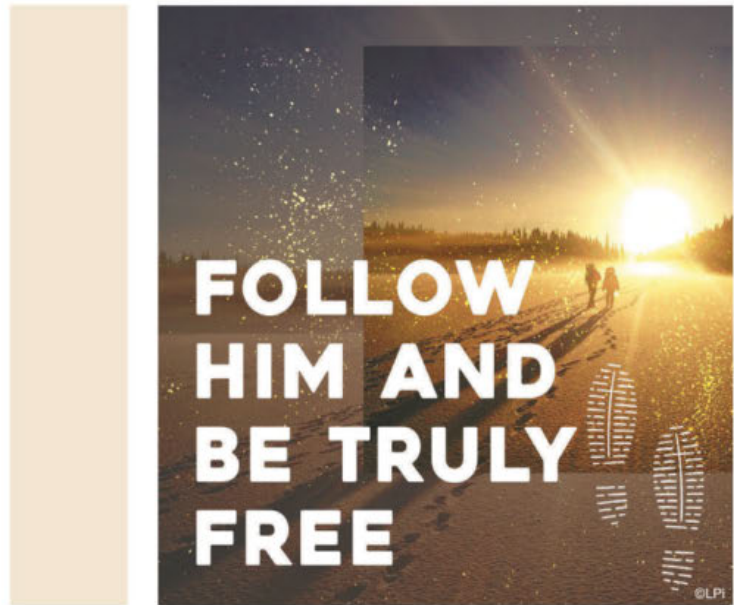
Sir 48:1-4, 9-11/Ps 80:2ac and 3b, 15-16,
18-19/Mt 17:9a, 10-13

Next Sunday:

Is 61:1-2a, 10-11/Lk 1:46-48, 49-50, 53-54
(Is 61:10b)/1 Thes 5:16-24/Jn 1:6-8, 19-28



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Gospel Meditation

Encourage Deeper Understanding of Scripture

We like to think we are totally free, but the bitter truth is we simply are not. Or better put, our freedom is limited on every side — by governments, corporate giants, physical and mental frailties, genetic shortcomings, and even the boundaries of time and space, and above all, the burden of our sins and pending deaths. In our day, we are perhaps particularly aware that we are not free to disconnect from the technocratic rulers of the air. If you doubt me, try not paying your internet bill and see what happens. We are not totally free.

It's nothing new, of course. In Jesus' day, everyone felt the crushing weight of the Roman Empire. You can say you're free all you want. But try not paying your taxes to Rome and see what happens.

Once we feel this burden in our own lives — however it comes — we are ready to hear the stunning announcement that commences Mark's gospel, **"The beginning of the Gospel of Jesus Christ, the Son of God."** It's not a simple perfunctory introduction, but a dramatic announcement of new freedom. The word "gospel" was a political, even military, term. It meant: a great victory has been won and a new king is in charge. This Jesus — not the Roman emperor — is God's son, and he has defeated all that crushes human freedom. It's time to follow him and be truly free. This week let's refuse to submit our freedom to false rulers — especially that of sin. And let's rejoice that Christ is coming to make us perfectly free from all our oppressors.

— *Father John Muir*

5 Meditation Ron Rolheiser, OMI

PRAYING SO AS NOT TO LOSE HEART

[Second in of a four-part Advent series on Prayer]

One of the reasons we need to pray is so that we don't lose heart. We all do sometimes. We lose heart whenever frustration, tiredness, fear, and helplessness in the face of life's humiliations conspire together to paralyze our energies, deaden our resiliency, drain our courage, and leave us feeling weak in depression.

Poet Jill Alexander Essbaum, gives us a poignant example of this in her poem, *Easter*. Reflecting on the joy that Easter should bring into our lives, she shares that Easter can instead be a season of defeat for us because its celebration of joy can highlight the shortcomings of our own lives and leave us with the feeling that: Everyone I've ever loved lives happily just past my able reach.

And this feeling can drive us to our knees, in bitterness or prayer; hopefully prayer.

There are many examples in scripture of men and women being driven to mountaintops or to their knees in prayer because they are paralyzed by fear, discouragement, or loneliness. For our purposes, I will highlight two, highly illustrative, examples of this.

We see an example of praying so as not to lose heart in the prophet, Elijah, when he is being threatened because of his prophetic message. Elijah had been a true and a courageous prophet, but at one point in his ministry he became dangerously disconsolate. His own people had ceased listening to his message, he had witnessed some of his fellow prophets being martyred, and his message had deeply upset Jezebel, the most powerful woman in the kingdom, who had now sent out men to kill him. To flee Jezebel, Elijah climbed up Mount Horeb. However as he retreated into a cave, he was confronted by God's voice, asking him what he was doing there. Elijah confessed his discouragement, his fear of losing his life, and his loss of heart. Having confessed his fears, Elijah retreated into the darkness of the cave, to sit paralyzed in his own fear and depression. But God, through the sound of a gentle breeze, lured him out to the mouth of the cave where Elijah again confessed his depression and fear; but this time in the form of a prayer. And, through that prayer, he regained his strength of heart and came down the mountain ready to face his ministry and all its dangers with renewed energy and courage.

When all of his own strength had dried up, Elijah approached God with his weaknesses and that movement renewed his heart.

We see the same thing in Jesus when, facing his passion and death, he prays in the Garden of Gethsemane. It's the low-point of Jesus' life and ministry: The people have stopped listening to him, the religious authorities are conspiring with the civil authorities to have him killed, those few, his inner circle of disciples, who are still listening to his message, are not understanding it, and he feels utterly alone, "a stone's throw away from everyone". So as not to lose heart, he drops to his knees in prayer, a prayer so intense that he "sweats blood", but that prayer eventually ends in consolation, with "an angel from heaven coming down to strengthen him". He brings his beaten-down, misunderstood, fearful, and painfully isolated heart to prayer, and he is strengthened, given all the sustenance he needs to regain his courage.

And, in that, Jesus is contrasted with his apostles. At that very moment, they too are discouraged, lonely, and fearful. But they are asleep while he prays, and their sleep, as the gospels hint, is something more than physical. They are, we are told, "asleep out of sheer sorrow". In essence, they are too depressed to be awake to the full strength of their own lives. This loss of heart has them paralyzed in fear and when they finally do act they act in ways contrary to what Jesus had taught them. They attempt violence and then flee. They couldn't face impending suffering as Jesus did because they didn't pray as he did. They lost heart.

No matter who we are or how rich and blessed our lives may be, it is impossible to go through life without, at times, feeling bitterly misunderstood, becoming deeply disconsolate, succumbing to a paralyzing tiredness, and simply losing heart. We are human and, like Jesus, we will have days when we feel "a stone's throw away from everyone". And what's paralyzed inside of us is what's highest in us: our capacity to forgive, our capacity to radiate huge, generous hearts, our capacity for empathy and understanding, our capacity for joy, and our capacity for courage. Frightened and discouraged, like Elijah, we retreat into the inner darkness of a cave.

But in moments like this, we might understand ourselves this way: Like Elijah, we are in the darkness of a cave, paralyzed by loss of heart; but God is at the mouth of the cave, a gentle breeze, luring us back out where everyone we love will be back within our reach.

Used with permission of the author. Oblate Father Ron Rolheiser is a theologian, teacher, and award-winning author, and is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ronrolheiser.com. Reprinted from December 4, 2011.

Continued from page 2

and truth, for love is not a feeling but the act by which one wills the good of another. Therefore, one cannot authentically love someone else unless he has a truthful perception of what is really good for that person. There might, I argued, be a tension between welcoming and truth but not between authentic love and truth.



A third area of interest/concern for me centered around the notion of mission. The term “mission” was used constantly in the texts we considered and the conversations we had. That the Church is a mission, to use Pope St. Paul VI’s language, was taken for granted by the synod members, and this represents a significant and very encouraging appropriation of the teaching of Vatican II and of the postconciliar papal magisterium. Pope St. John Paul II’s indefatigable teaching on the New Evangelization has evidently worked its way into the heart and mind of the worldwide Church. But there was, at least to my mind, a fair amount of ambiguity around the meaning of the word itself. Judging from what we read in the Instrumentum Laboris, mission seemed, more often than not, to designate the Church’s work in favor of social justice and the betterment of the economic and political situation of the poor. Conspicuous by their absence in the texts on mission were references to sin, grace, redemption, cross, resurrection, eternal life, and salvation, and this represents a real danger. For in point of fact, the primary mission of the Church is to declare the Resurrection of Jesus Christ from the dead and to invite people to place themselves under his Lordship. This discipleship, to be sure, has implications for the way we live in the world, and it certainly should lead us to work for justice, but we must keep our priorities straight. The supernatural should never be reduced to the natural; rather, the natural order should be transfigured by its relationship to the supernatural order.

A final point—and here I find myself in frank disagreement with the final synodal report—has to do with the development of moral teaching in regard to sex. The suggestion is made that advances in our scientific understanding will require a rethinking of our sexual teaching, whose categories are, apparently, inadequate to describe the complexities of human sexuality. A first problem I have with this language is that it is so condescending to the richly articulate tradition of moral reflection in Catholicism, a prime example of which is the theology of the body developed by Pope St. John Paul II. To say that this multilayered, philosophically informed, theologically dense system is incapable of handling the subtleties of human sexuality is just absurd. But the deeper problem I have is that this manner of argumentation is based upon a category error—namely, that advances in the sciences, as such, require an evolution in moral teaching. Let us take the example of homosexuality. Evolutionary biology, anthropology, and chemistry might give us fresh insight into the etiology and physical dimension of same-sex attraction, but they will not tell us a thing about whether homosexual behavior is right or wrong. The entertaining of that question belongs to another mode of discourse. It is troubling to see that some of the members of the German bishops’ conference are already using the language of the synod report to justify major reformulations of the Church’s sexual teaching. This, it seems to me, must be resisted.

I invite everyone to continue to pray for the work that we synod members must do both in the interim and at the Vatican next year.

The very best part of the synod was, of course, coming into close contact with Catholic leaders from all over the world. In my various small groups—and during the very lively coffee breaks—I met bishops and laity from the Philippines, Indonesia, Malaysia, Lithuania, Hong Kong, Germany, Canada, Mexico, Argentina, Austria, Australia, and on and on. The four weeks in Rome was a uniquely privileged opportunity to sense the catholicity of Christ’s Church—and like it or not, this kind of encounter changes you, compelling you to see that your vision of things is one perspective among many.

All of these ideas and experiences from the synod will continue in the coming year to percolate in the mind of the Church, in preparation for the second and final round next October. Might I invite everyone to continue to pray for the work that we synod members must do both in the interim and at the Vatican next year?

May God bless you all in this Advent Season.

Fr. Tim Fairman

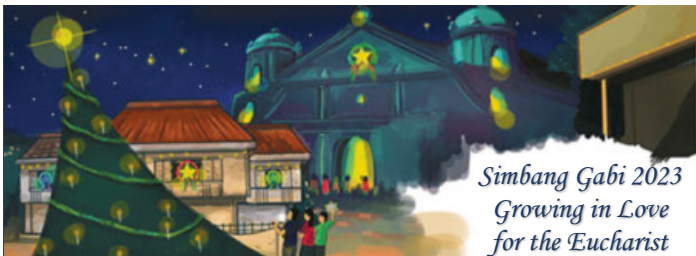
Christmas Giving Tree

TAGS Gift selection in the narthex continues this weekend, December 9 and 10 after all weekend Masses.

RETURN GIFTS will be accepted ONLY on Saturday, December 16 and Sunday, December 17 after all Masses. Please first see one of the volunteers who will be in the Narthex to accept your gifts. Please do not leave them under the tree, and be sure they have your tag attached, that is the only way we can identify the gift.

Thank you for your cooperation and generous giving at this Season of giving and sharing in Thanksgiving of the many blessing we have received from a loving God.

Blessing to you all and Merry Christmas from the volunteers and Deacon Larry



*St. Hubert Bayanihan Association (SHBA)
cordially invites you to*

Simbang Gabi 2023
Wednesday, December 20
7:00 PM at St. Hubert Church
Presider: Rev. Matt Jamesson

*We invite you to bring parols (Christmas lanterns) and join the procession!
Potluck dishes appreciated.*

Simbang Gabi literally means "Night Mass." It is a novena (nine-day series) of dawn Masses celebrated by Roman Catholics in the Philippines from the 16th to the 24th of December, leading to the Solemnity of Christmas on December 25. Simbang Gabi is also known as Misa de Gallo or Mass of the rooster because the Masses are celebrated before the break of dawn, when the rooster crows.

Many churches in the Chicago Archdiocese participate in sponsoring one night of Simbang Gabi, allowing Catholics to complete the novena by visiting different churches. Some churches hold all 9 Masses, either at night or in the dawn. The theme of this year's Simbang Gabi is "Growing in Love for the Eucharist".



I'm Retired... Now What???

Stay Active, Have Fun!

Meet new people!

Join the Knights!

Visit us... Like us... Join us...

HoffmanSchaumburgKnights.com

MYTH VS. FACT #2

Myth: It is easy for a victim to leave their abuser, so if they don't leave, it means they like the abuse or are exaggerating how bad it is.



Fact: Fear, lack of safe options, and inability to survive economically prevent many people from leaving abusive relationships. Threats of harm, including death to the victim and/or children, keep many battered people trapped in abusive situations. The most dangerous time for a battered person is when they attempt to leave the relationship, or when the abuser discovers that there are plans being made to leave.

Find professional assistance by calling the National Domestic Violence Hotline at 800-799-7233. Chat with a NDVH service provider and find the domestic violence services nearest you. **If you are in immediate danger, call 911.**

More info at: <https://hopeandsafety.org/learn-more/domestic-violence-myths-facts>

*Brought to you by the
St. Hubert Domestic Violence Outreach and
St. Matthew Peace and Justice Ministries*

St. Hubert School News



Our preschoolers made Advent wreaths to mark the beginning of the Advent season.



It's official, the first trimester is over. Congratulations to our student scholars!

First Trimester HONOR ROLL

GRADE 6

Ryan Fajardo
Olivier Narel
Connor Roach
Victoria Saldivar
Evan Sand
Lilly Sertich
Anthony Wieclaw
Daniel Zychowski

GRADE 7

Camila Carranza
Jack Lane
Nicholas Pavlik
Ken Stapleton

GRADE 8

Olivia Gaston
Steven Morales
Manny Sanchez
Sebastian Wingfield



HIGH HONORS

GRADE 6

Andros Aga
Grace Gorr
Ben Skrajny
Kaisey Visitacion
Jacob Zychowski

GRADE 7

Rachel Chirinos
Ethan DeVoll
Nathan Gurley
Zachary Leynes

GRADE 8

Quinn Altman

Go Knights!



Poinsettias and Greens for Christmas Environment

If you would like to provide a poinsettia or greens for the environment this Christmas season, please fill out this form and bring it to the Parish Ministry Center, drop in the collection basket, or scan the QR code to make a donation electronically in a loved one's memory.



Name of Honoree(s) for Poinsettia

Name of Donor

Phone Number



Any donation is welcome and can be applied toward the seasonal decorations.

FROM THE BUSINESS OFFICE:

In conjunction with the Archdiocese Renew My Church team, we are working to combine SS. Matthew & Hubert Parish financial information. Once that has been accomplished, we will determine future reporting. Thank you for your patience. Please contact the Business Office if you have any questions.

SUNDAY OFFERTORY ONLY

	PARISH TOTAL
Received 11/05/23	\$ 35,861.00
Received 11/12/23	\$ 29,381.00
Received 11/19/23	\$ 29,090.00
Received 11/26/23	\$ 25,788.00



Come join the Knights of Columbus Council 6964 every 2nd Thursday of the month at 6:30 PM as they pray the Rosary. The Knights welcome all to join them at St Hubert Church. Spend some prayer-filled moments at church. Bring your Rosary and join this community in prayer.

www.HoffmanSchaumburgKnights.com

2024 Bible Diaries are here!



Now available in 3 hard cover designs for a donation of \$20 per book. They make great Christmas presents. All proceeds will benefit Saints Matthew and Hubert Parish. Look for us in the narthex before and after most Masses at St. Hubert and St. Matthew or purchase at the Parish Ministry office.

All Networking Meeting December 11, 6–9 PM Parish Ministry Center



Bring plenty of handbills or resumes and be prepared to present through a dynamic elevator speech with target companies in mind.

There will be...

- More personalized interview tips
- More personalized resume advice
- More personalized networking opportunities

St. Hubert Job & Networking Ministry
729 Grand Canyon
Hoffman Estates, Illinois 60169

ROSARIES - Donate and Repair

Patrick Fleming, a parishioner, collects rosaries and sends them to the Missions. Please put unused rosaries you wish to donate into the slot on the ministry table in the narthex at St. Hubert Church marked "Rosaries for the Missions."

He also repairs rosaries. Put your rosary in need of repair in the slot on the ministry table marked "Rosaries for repair." The broken rosary should be in an envelope with your name and phone number written clearly on the envelope. Thank you for helping with this ministry.



Sacramental Life

Baptisms

If you would like your child to be baptized at St. Matthew Church, please contact John Blaszkowski at 847-217-6248 or jeb3359@gmail.com with a subject line of Baptism; for baptism at St. Hubert Church, please contact Mike Keenan at mkeen@sainthubert.org.

Weddings

Please contact 847-885-7700, ext. 104 or email office@sainthubert.org to arrange weddings at both churches.

Pastoral Staff

Rev. Timothy Fairman, Administrator
frtim@sttheresachurch.org

Rev. Matt Jamesson, Associate Pastor
mjameson@archchicago.org | 847-885-7700, ext. 107

Rev. Robert Rizzo, Pastor Emeritus St. Hubert Church

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atatara@archchicago.org & statara@sainthubert.org
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Karyn Weiland, Marketing Director
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Kristen Cullen, Administrative Assistant
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ARCHDIOCESE HOT LINES

Sexual Abuse 800-994-6200
Financial Misconduct 866-294-5256

St. Hubert Office:

847-885-7700 | Fax: 847-885-4631
office@sainthubert.org

Hours:

- Monday-Thursday: 9 AM–Noon, 1-5 PM
- Friday: 9 AM–Noon, 1-4 PM
- Saturday: 9 AM–1:30 PM

St. Matthew Office :

847-891-1220 | Fax: 247-891-3140
www.stmatthewparish.org
Religious Education 847-891-1220, ext. 139

Hours:

- Monday-Thursday: 9 AM–5 PM
- Friday: 9 AM–1 PM
- Saturday: 10 AM–2:00 PM

St. Hubert School

255 Flagstaff Lane | Hoffman Estates, IL 60169
847-885-7702 | Fax: 847-885-0604
office@sthubertschool.org

Office Hours:

- Monday-Friday: 7 AM–3 PM

Julie Martin, Principal
jmartin@sthubertschool.org
847-885-7709

Ashley Rylander, Assistant Principal
arylander@sthubertschool.org
847-885-7702, ext. 214

Trish Nelli, Book Keeper & School Secretary
tnelli@sthubertschool.org | 847-885-7702, ext. 204

Darla Filipucci, Administrative Assistant
office@sainthubert.org | 847-885-7700, ext. 102

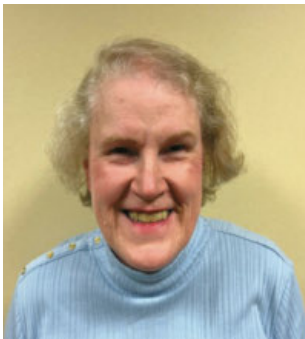
Beth Masen, Administrative Assistant
office@sainthubert.org | 847-885-7700, ext. 102

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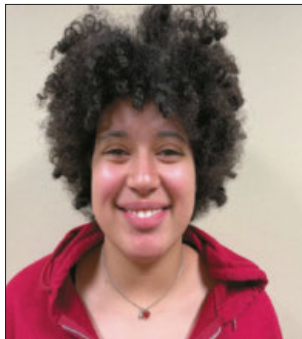
AMI Catechumens and Candidates

On Sunday, December 3, at the 10:30 AM Mass we celebrated the Rite of Acceptance and Welcome. Please keep the catechumens and candidates in your prayers and welcome them to our parish if you happen to see them. Stop by the kiosk in the narthex to learn more about each of them.

Lynn and Elodie are catechumens preparing for Baptism at the Easter Vigil.



Lynn O'Connell

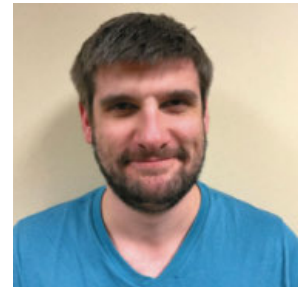


Elodie Spangler

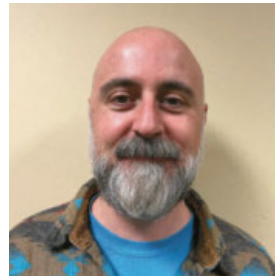
Donna, August, Patrick, and Jonathan are baptized Christians preparing for Confirmation and Eucharist



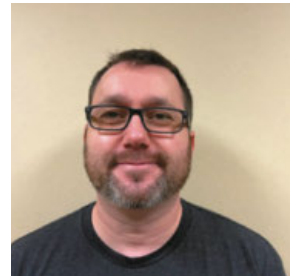
Donna Christopherson



August Karbowski



Jonathan Spangler



Patrick Thompson

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Rich Goode • 225 S. Aberdeen Street, Chicago, IL 60607 • 312.655.7848
To include St. Hubert in your will, the correct legal designation is:
Catholic Bishop of Chicago - A Corporation Sole, For the use and benefit of St. Hubert
To have Richard Goode contact you, complete the form below and drop it off at the Parish Office.
Name: _____
Phone (home): _____
Best time to call: _____
Phone (work): _____
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