

December 1, 2013
28th Sunday after Pentecost
Holy Dormition Friary, Sybertsville, PA
www.hdbfm.com

Divine Liturgy – December 1-15
with special prayers for:

Sun Dec 1 8am + Mary Craver
 Mon Dec 2 no Divine Liturgy
 Tue Dec 3 8am Franciscan Missionary Union
 Wed Dec 4 8am *from the unscheduled intentions*
 Th Dec 5 8am ++ Orlando and Phelps families

Feast of St Nicholas

Fri Dec 6 8am + Patrick Hanlon
 Sat Dec 7 8am + Mary Yurek
 5pm + Mary Craver

Feast of the Conception of Mary in the womb of Anna

Sun Dec 8 8am + William Mortell
 Mon Dec 9 8am *from the unscheduled intentions*
 Tue Dec 10 8am + Chris Cusatis
 Wed Dec 11 8am + Nicholas Skimbo

Feast of Our Lady of Guadalupe

Th Dec 12 8am + Anna Skimbo
 Fri Dec 13 8am + Alice Krupinsky
 Sat Dec 14 8am ++ Anthony & Rose Rizzo
 5pm + Mary Craver
 Sun Dec 15 8am + William Mortell

Confession schedule: Thursdays & Fridays
3-4:30pm & 7-7:30pm
No Confessions Thursday December 5

Welcoming the Stranger

This is the time when we prepare for the birth of Jesus. This is a season of looking forward and waiting for something greater. We know the story of Mary and Joseph traveling to Bethlehem and finding no room available to them. But a kindly innkeeper welcomed them and gave them a place to stay out back in a manger.

After Jesus was born they again traveled to a foreign land, Egypt. They were immigrants, "undocumented" in a strange land. Think for a moment if the story were a little different. Suppose the people of Egypt were tired and fearful of all these "illegals" coming across the border, claiming they were a burden on society. Suppose they built a fence to try and keep "those people" out. Suppose they regularly rounded up and arrested undocumented people, then sent them off to detention centers where they tried to dehumanize them and then deported them. Families were split apart; children were left to wonder where their mothers or fathers were.

Imagine that Joseph was at work one day, maybe in a carpentry shop, paid under the table because he did not have the right permit, working hard to provide for his wife and son. Mary was home taking care of Jesus and preparing dinner for the family. As he left his workplace,

Emmanuel Moleben and Concert Dec 15 at 3pm

Join us for a prayer service to prepare for the feast of the Birth of Jesus. Concert and social following.

Information: 570-788-1212 ext 400

Joseph was apprehended by immigration officials. They took him away for being undocumented. Mary was still waiting for Joseph to come home for dinner and had no idea what happened to him. Mary took the young child Jesus and went to look for Joseph. She went to the place where they held the undocumented but nobody would tell her anything. Joseph was deported and Mary was left without knowing what happened to her husband. She was worried about how she was going to survive. Jesus cried every night asking what happened to daddy, when is daddy coming home? How different the Incarnation story would be if it happened today, if Mary and Joseph were from Mexico and traveled to the USA.

Two weeks ago I spent a few days on a hunger fast as part of Fast4Families. I joined other faith leaders, immigrant rights and labor leaders in a tent on the National Mall in "[Fast for Families: A Call for Immigration Reform and Citizenship](#)." Leaders will fast every day and night, abstaining from all food - except water - to move the hearts and compassion of members of Congress to pass immigration reform with a path to citizenship. Since November 12, there has been a Franciscan in the tent every day fasting and praying.

On December 3, we are joining faith and labor groups in calling for a [national fast day](#). Fasting and prayer to help bring about peace and social justice has been a tradition of Franciscans since their founding in the 13th century by St. Francis. As fasters in the tent, we issued a [joint statement](#), which said: "We refuse to dwell on the frustrations of 'wait.' We rise with them [other social justice leaders] and declare our moral obligation, grounded in the words of God spoken through the prophets, to move the compassion of elected leadership in the House, and to inspire a resilient movement to cease the deportations, suffering, sorrow and fear and usher a new structure of laws for the good of our country men and women and the sake of our values."

Romans 13:11-14, tells us: "The night is advanced, the day is at hand. Let us then throw off the works of darkness and put on the armor of light; let us conduct ourselves properly as in the day." Are we putting on "the armor of light" when our laws allow families to be separated, children to cry every night where is my daddy? Do we conduct ourselves properly when we do not welcome the stranger? In the first reading from Isaiah 2:1-5 the prophet tells us: "They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again."

How can we expect nations to stop warring against each other when we do not think of ourselves as brothers and sisters, when we carry out our individual wars against those that are different? I often hear people comment that those people are illegal. My reply is that they are not in God's eyes, and God's eyes are the only eyes that matter.

Peace and All Good,
 Patrick Carolan
 Executive Director, Franciscan Action Network

Inspired by the Gospel of Jesus, and the example of saints Francis and Clare, [the Franciscan Action Network \(FAN\)](#) is a collective Franciscan voice seeking to transform U.S. public policy related to peacemaking, care for creation, poverty, and human rights.

The Giving Tree

If you visit our chapel, you will see again this year the Giving Tree decorated with tags for gifts and clothes needed by families struggling financially this season. You are welcome to take a tag, purchase a gift, and return it (unwrapped) by December 9, to help out a family in need.

the joy of the gospel

Vatican City, Nov 26, 2013 ([CNA/EWTN News](#)).- In his first apostolic exhortation, “The Joy of the Gospel,” Pope Francis urged the Christian faithful to begin “a new chapter of evangelization,” marked by the joy that is “constantly born anew” with Christ.

“The Joy of the Gospel fills the hearts and lives of all who encounter Jesus,” the Pope wrote, inviting Christians to “a renewed personal encounter with Jesus Christ.”

The apostolic exhortation, also known as “*Evangelii Gaudium*,” follows the 2012 bishops' synod on the new evangelization, held as part of the Year of Faith. Released Nov. 26, the document stressed the need for Christian joy.

“There are Christians whose lives seem like Lent without Easter,” the Pope said. Despite different ways of expressing joy and the difficulties of experiencing joy in suffering, he said, we must all allow joy to be part of our lives.

At the core of preaching is “the God who revealed his immense love in the crucified and risen Christ,” the Holy Father explained. Christians should appear not as someone seeming to solely impose new obligations, but as those “who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet.”

Examining challenges to evangelization including relativism and secularization, Pope Francis observed a “profound cultural crisis” in marriage and the family, which is the “fundamental cell of society.”

The Pontiff rejected “an economy of exclusion and inequality,” which marginalizes people and treats them as disposable. Money has become an idol in the modern culture of indifference, he said, stressing the need for human-centered ethics in the financial system.

Turning to the call of every Christian to evangelize, Pope Francis acknowledged the necessity of explicitly proclaiming Christ as Lord.

He assured that “cultural diversity is not a threat to Church unity,” and explained that unity “is never uniformity, but a multifaceted and inviting harmony.” He rejected the imposition of a “specific cultural form” accompanying evangelization, preferring rather that each culture retain their expressions, while being renewed by the “transcultural” content of the Gospel.

All Christian formation must begin with an emphasis on God’s saving love before proclaiming moral obligations and doctrines, the Pope stated. Evangelization must be alluring, using the “way of beauty” and showing the attractiveness of the moral life.

In addition, **there is a need for patience, as well as “respectful and compassionate listening”** as a key component of evangelization, he explained.

“The Gospel tells us to correct others and to help them to grow on the basis of a recognition of the objective evil of their actions, but without making judgments about their responsibility and culpability ... our personal experience of being accompanied and assisted, and of openness to those who accompany us, will teach us to be patient and compassionate with others, and to find the right way to gain their trust, their openness and their readiness to grow.”

In addition, Pope Francis pointed to a “profound connection between evangelization and human advancement,” saying that the “Gospel is not merely about our personal relationship with God” but rather that it includes clear social content.

He emphasized that religion cannot be “restricted to the private sphere,” but is concerned with society, since **“all Christians ... are called to show concern for the building of a better world.”**

The Pontiff highlighted the preferential option for the poor, which “is primarily a theological category rather than a cultural, sociological, political or philosophical one,” and is a reflection of mercy.

Rather than any ideology, **the “authentic option for the poor” is based on love of the poor person precisely as a person,** he said, adding that “this is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them.”

The Bishop of Rome called everyone to have this closeness to the poor, shown through concrete action. No one is exempt because they have to give their attention elsewhere, he said.

The Pope examined economic policies, saying welfare projects are “merely temporary responses,” and that we should “reject the absolute autonomy of markets.”

“The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies,” he stressed.

The Roman Pontiff advocated a “better distribution of income,” while being “far from proposing an irresponsible populism.” He recalled both the universal destination of goods and that “the private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good.”

“(F)or this reason, solidarity must be lived as the decision to restore to the poor what belongs to them.”

Pope Francis concluded his exhortation with a call to be missionaries, motivated by love. He turned to the Blessed Mother, noting that her “interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization.” ■

