

**LITURGIES FOR THE FIRST SUNDAY OF  
ADVENT AND THE SECOND SUNDAY OF  
ADVENT**

**December 4 - 10, 2023**

**Monday, 12/4 † Advent Weekday, Saint John  
Damascene, Priest & Doctor of the Church**  
6pm: Gary (Birthday)

**Tuesday, 12/5 † Advent Weekday**  
8am: Ryan Haugh (Birthday)  
9am: A.S.-Deceased Members of All Saints Sodality

**Wednesday, 12/6 † Weekday, Saint Nicholas,  
Bishop**  
9am: A.S. Mary Daly (Birthday) by Joan Sickler  
6pm: Maizy

**Thursday, 12/7 † Saint Ambrose, Bishop &  
Doctor of the Church**  
8am: Jamieson  
9am: A.S. Mary Daly (Birthday) by Mary Serge

**Thursday, 12/7 † Vigil: THE IMMACULATE  
CONCEPTION OF THE BLESSED  
VIRGIN MARY (12/8/23)**  
6pm: Parishioners of All Saints & SS. C & M

**Friday, 12/8 † THE IMMACULATE  
CONCEPTION OF THE BLESSED  
VIRGIN MARY  
(HOLY DAY OF OBLIGATION)**

8am: Ryan  
9am: A.S. James Sosnoski  
6pm: Parishioners

**Saturday, 12/9 † Advent Weekday, Saint Juan  
Diego Cuauhtlatotzin**  
8:30am: Destiny (Birthday) by Great Grandma

**Saturday, 12/9 † Vigil, SECOND SUNDAY OF  
ADVENT**  
4:30pm: Annette

**Sunday, 12/10 † SECOND SUNDAY OF  
ADVENT**

7:30am: Parishioners  
9am: A. S. Byron Bailey by Family  
11am: Mary Ellen Beatty by Ed & Joan Beatty

†† R. I. P. ††

*Doris (Vanek) Neumaier*

*Former SS. Cyril & Methodius parishioner*

*Funeral Mass @ SS. Cyril & Methodius on Dec. 6  
At 11am. Reception at All Saints parish hall.*

**This week at SS. C & M & All Saints**

Tues., Dec.5 – 11am - All Saints Mass followed by  
Ladies Sodality Mtng. & Christmas Party  
Wed., Dec. 6 – 6:30 pm – K of C, Parlor  
Thurs., Dec. 7 – Legion of Mary  
Thurs., Dec. 7 – Our Lady of Perpetual Help  
Sun., Dec.10 – 9:30am – Religious Education

As per our custom, we will be celebrating Our Lady of Guadalupe on Monday, December 11 & will have a carry-in reception in the church parlor following the 6pm Mass.

The Christian Ladies will hold their next meeting on Tuesday, December 12 at 6:00pm in the Church Parlor with a carry-in dinner. Each member is asked to bring a \$10.00 gift for a gift exchange. All ladies of the parish are encouraged to participate and join in the fun. Newer parishioners are especially encouraged to participate, to get to know your fellow church members.

This Tuesday, December 5, Catholic Charities will again sponsor a food giveaway in our church parking lot beginning at 10am. The mobile food pantry is open to anyone living in Indiana, proof of residency is required or Indiana driver's license. One bag per household.

# Dear Padre

December 3, 2023

**Why are the Gospels Matthew and Mark so alike? Why did the Church keep both Gospels when so much of Mark seems to be a mirror image of Matthew?**

The Gospels were written over time and used by the faithful when they gathered for worship. They read the Hebrew Scriptures (Old Testament) and accounts of the life and ministry of Jesus collected by Matthew, Mark, and Luke.

The Christian communities were often great distances from one another. A community may have had access to only one of these accounts. There is considerable similarity because the Gospel writers depended on one another. All three Gospels include some of the same incidents. Each also has incidents or details unique to that Gospel.

These were not the only accounts written about the life and ministry of Jesus. At some point, the Church had to decide which should be considered the inspired word of God. There were four accounts that were widely used: Matthew, Mark, Luke, and John. With their similarities and differences, the Church accepted these four accounts as Gospel—the Good News. ●

*The Redemptorists / DearPadre.org*

© 2023 Liguori Publications, Liguori, MO 63057-9999. Printed in USA. Imprimatur: "In accordance with c. 827, permission to publish was granted on February 13, 2023, by the Most Reverend Mark S. Rivituso, Auxiliary Bishop, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication, nor is any liability assumed by this permission." No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from the New American Bible, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved.

# Good News!

December 3, 2023

*First Sunday of Advent (B)*

Isaiah 63:16b-17, 19b; 64:2-7 / 1 Corinthians 1:3-9 /  
Mark 13:33-37

FR. JOSEPH JUKNIALIS

Sometimes it seems as if life is a laboratory of designed experiments on how to become human, all of them allotted ten-year blocks.

Have you noticed how nine- and ten-year-olds can be easy to be around? Then about the time we've gotten being a kid down to a science, life begins to move us into adolescence. We want to be independent and responsible, but we don't yet have all the skills. We have sexual feelings, but we're expected not to act on them. About the time we reach adulthood and move into our twenties, it seems we can finally do what we want, but then we might drink too much, spend too much, drive too fast, and party too long. Once we begin to settle down around year thirty, we have to learn how to live with another person. One likes it warm, the other cool. One seeks to save, the other spends. One is a homebody, the other enjoys going out on the town. By the time we've gotten to our sixties and seventies, we may have figured out life, but by then we've used up most of our energy.

What's going on?

Faith suggests it's the hand of God shaping us into the sort of persons we're meant to be. "Lord, you are our father; we are the clay and you our potter; we are all the work of your hand" (Isaiah 64:7). Advent may be a time to figure out how God is acting in your life now and look back to see that God was shaping you all along. ●

© 2023 Liguori Publications, Liguori, MO 63057-9999. Printed in U.S.A. Imprimatur: "In accordance with c. 827, permission to publish has been granted on February 13, 2023, by the Most Reverend Mark S. Rivituso, Auxiliary Bishop, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication, nor is any liability assumed by this permission." No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from the New American Bible, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. To order Liguori Sunday Bulletins, call 800-325-9521.

"Be watchful! Be alert! You do not know when the time will come." - Mark 13:33

We all take things for granted. In particular, we take time for granted. We make our lives too busy. We plan our days, weeks, months, even years in advance. Remember, our time on earth is a gift. None of us knows how long we will be here. Start today and begin thanking God for each and every day. Take time in silence, every day, and listen to how God is calling you right now to help build His kingdom on earth.

## Prayer after Holy Communion

I give Thee thanks, O holy Lord,  
Father Almighty, Eternal God,  
Who nourish me, a sinner,  
and Thine unworthy servant,  
with the precious Body and Blood of Thy Son,  
our Lord Jesus Christ.

I had no merits, no deserts  
which I could put forward in my own behalf.

But let not this Holy Communion, I pray Thee,  
turn to my judgment and condemnation:  
let it rather obtain for me pardon and salvation.

Let it cleanse me from all my vices;  
let it destroy all my concupiscences and evil desires.

Let it increase my charity,  
my patience, my humility, my obedience.

Let it defend me from all my enemies,  
visible and invisible.

Let it appease all the evil propensities  
of my mind and body;  
and guide me so straight to Thee,  
my true and only God,  
that I may look forward to Thee  
as the happy goal of all my endeavors.

Thus lead me, I pray Thee,  
to that unspeakable festival,  
when Thou, and Thy Son, and the Holy Ghost,  
will be to me and all the Saints,  
the complete fullness, the end of hope,  
the everlasting joy,  
and the never-changing happiness:  
through the same Jesus Christ our Lord.

Amen.

## The Litany of Humility

**Rafael Cardinal Merry del Val (1865-1930)**

O Jesus, meek and humble of heart, Hear us.

*O Jesus, meek and humble of heart, Hear us.*

From the desire of being esteemed, *Deliver me, Jesus.*

From the desire of being loved, *Deliver me, Jesus.*

From the desire of being extolled, *Deliver me, Jesus.*

From the desire of being honored, *Deliver me, Jesus.*

From the desire of being praised, *Deliver me, Jesus.*

From the desire of being preferred to others, *Deliver me, Jesus.*

From the desire of being consulted, *Deliver me, Jesus.*

From the desire of being approved, *Deliver me, Jesus.*

From the fear of being humiliated, *Deliver me, Jesus.*

From the fear of being despised, *Deliver me, Jesus.*

From the fear of suffering rebukes, *Deliver me, Jesus.*

From the fear of being calumniated, *Deliver me, Jesus.*

From the fear of being forgotten, *Deliver me, Jesus.*

From the fear of being ridiculed, *Deliver me, Jesus.*

From the fear of being wronged, *Deliver me, Jesus.*

From the fear of being suspected, *Deliver me, Jesus.*

That others may be loved more than I,

*Jesus, grant me the grace to desire it.*

That others may be esteemed more than I,

*Jesus, grant me the grace to desire it.*

That, in the opinion of the world, others may increase and I may decrease,

*Jesus, grant me the grace to desire it.*

That others may be chosen and I set aside,

*Jesus, grant me the grace to desire it.*

That others may be praised and I unnoticed,

*Jesus, grant me the grace to desire it.*

That others may be preferred to me in everything,

*Jesus, grant me the grace to desire it.*

That others may become holier than I, provided that I may become as holy as I should,

*Jesus, grant me the grace to desire it.*

The true story of Santa Claus begins with St. Nicholas, who was born during the third century in the village of Patara. At the time the area was Greek and is now on the southern coast of Turkey. His wealthy parents, who raised him to be a devout Christian, died in an epidemic while Nicholas was still young. Obeying Jesus' words to "sell what you own and give the money to the poor," Nicholas used his whole inheritance to assist the needy, the sick, and the suffering. He dedicated his life to serving God and was made Bishop of Myra while still a young man. Bishop Nicholas became known throughout the land for his generosity to those in need, his love for children, and his concern for sailors and ships.

Under the Roman Emperor Diocletian, who ruthlessly persecuted Christians, Bishop Nicholas suffered for his faith, was exiled and imprisoned. The prisons were so full of bishops, priests, and deacons, there was no room for the real criminals—murderers, thieves and robbers. After his release, Nicholas attended the Council of Nicaea in AD 325. He died December 6, AD 343 in Myra and was buried in his cathedral church, where a unique relic, called manna, formed in his grave. This liquid substance, said to have healing powers, fostered the growth of devotion to Nicholas. The anniversary of his death became a day of celebration, St. Nicholas Day, December 6th (December 19 on the Julian Calendar). Through the centuries many stories and legends have been told of St. Nicholas' life and deeds. These accounts help us understand his extraordinary character and why he is so beloved and revered as protector and helper of those in need.

One story tells of a poor man with three daughters. In those days a young woman's father had to offer prospective husbands something of value—a dowry. The larger the dowry, the better the chance that a young woman would find a good husband. Without a dowry, a woman was unlikely to marry. This poor man's daughters, without dowries, were therefore destined to be sold into slavery. Mysteriously, on three different occasions, a bag of gold appeared in their home—providing the needed dowries. The bags of gold, tossed through an open window, are said to have landed in stockings or shoes left before the fire to dry. This led to the custom of children hanging stockings or putting out shoes, eagerly awaiting gifts from Saint Nicholas. Sometimes the story is told with gold balls instead of bags of gold. That is why three gold balls, sometimes represented as oranges, are one of the symbols for St. Nicholas. And so St. Nicholas is a gift-giver.

One of the oldest stories showing St. Nicholas as a protector of children takes place long after his death. The townspeople of Myra were celebrating the good saint on the eve of his feast day when a band of Arab pirates from Crete came into the district. They stole treasures from the Church of Saint Nicholas to take away as booty. As they were leaving town, they snatched a young boy, Basilios, to make into a slave. The emir, or ruler, selected Basilios to be his personal cupbearer, as not knowing the language, Basilios would not understand what the king said to those around him. So, for the next year Basilios waited on the king, bringing his wine in a beautiful golden cup. For Basilios' parents, devastated at the loss of their only child, the year passed slowly, filled with grief. As the next St. Nicholas' feast day approached, Basilios' mother would not join in the festivity, as it was now a day of tragedy. However, she was persuaded to have a simple observance at home—with quiet prayers for Basilios' safekeeping. Meanwhile, as Basilios was fulfilling his tasks serving the emir, he was suddenly whisked up and away. St. Nicholas appeared to the terrified boy, blessed him, and set him down at his home back in Myra. Imagine the joy and wonderment when Basilios amazingly appeared before his parents, still holding the king's golden cup. This is the first story told of St. Nicholas protecting children—which became his primary role in the West.

Christians were concerned that access to the tomb might become difficult. For both the religious and commercial advantages of a major pilgrimage site, the Italian cities of Venice and Bari vied to get the Nicholas relics. In the spring of 1087, sailors from Bari succeeded in spirited away the bones, bringing them to Bari, a seaport on the southeast coast of Italy. An impressive church was built over St. Nicholas' crypt and many faithful journeyed to honor the saint who had rescued children, prisoners, sailors, famine victims, and many others through his compassion, generosity, and the countless miracles attributed to his intercession. The Nicholas shrine in Bari was one of medieval Europe's great pilgrimage centers and Nicholas became known as "Saint in Bari." To this day pilgrims and tourists visit Bari's great Basilica di San Nicola.

## The Immaculate Conception

DEC 8

I am confused. I thought that the Immaculate Conception has to do with Mary conceiving by the power of the Holy Spirit. My friend says it deals with the conception of Mary. Please explain.

Actually, the confusion over the "Immaculate Conception" is not uncommon. Some people mistakenly do think the term is related to Mary's conception of Christ by the power of the Holy Spirit. However, the Immaculate Conception is the belief that "the most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and in view of the merits of Christ Jesus the Savior of the human race, preserved immune from all stain of original sin..." (Pope Pius IX, *Ineffabilis Deus*).

In examining the history surrounding this belief we see the beauty of a Church founded by Christ, whose faithful followers struggle to grasp ever more clearly the mystery of salvation. This struggle is guided by the Holy Spirit, whom Jesus called "The Spirit of Truth, " who "will instruct you in everything and remind you of all that I told you" and "will guide you to all truth" (cf. Jn 14:17, 15:26, 16:13).

Part of the "struggle" with the Immaculate Conception is that there is no specific, crystal clear scriptural citation for it. Nevertheless, the references in the Gospels to the Blessed Mother and her role in the mystery of salvation intimate this belief. In the Gospel of Luke, we find the beautiful passage of the Annunciation, where Archangel Gabriel said to Mary (in our familiar wording), "Hail Mary, full of grace. The Lord is with you. " While some scripture scholars haggle over "how full is full," the testimony of St. Gabriel definitely indicates the exceptional holiness of the Blessed Mother. When one considers the role Mary was to play in the life of our Lord — whether His incarnation, His childhood, or His crucifixion — she must have been outstanding in holiness, truly "full of grace" in accepting and in fulfilling her role as the Mother of the Savior, in the fullest sense of Mother. We believe, therefore, this exceptional, grace-filled holiness extended to the very beginning of her life, her conception.

On the practical side, if original sin is inherited through our parents, and Jesus took on our human nature in all things except sin, then Mary had to be free of original sin. The question then arises, "How is Christ the Savior of Mary?" Actually much of the debate concerning the Immaculate Conception during the Middle Ages focused on this problem. Duns Scotus (d. 1308) posited one solution saying, "Mary more than anyone else would have needed Christ as her Redeemer, since she would have contracted original sin... if the grace of the Mediator had not prevented this." Quoting the Dogmatic Constitution on the Church the Catechism adds, "The 'splendor of an entirely unique holiness, by which Mary is 'enriched from the first instant of her conception' comes wholly from Christ: she is 'redeemed, in a more exalted fashion by reason of the merits of her Son'" (No. 492). In essence, since Mary was chosen to share intimately in the life of Jesus from her conception, He was indeed her Savior from her conception.

Perhaps one reason why the discussion over the Immaculate Conception was prolonged is because the early Church was outlawed and under persecution until the year 313, and then had to address various problems surrounding Jesus Himself. More reflection about Mary and her role occurred after the Council of Ephesus (431) solemnly affirmed Mary's divine motherhood and gave her the title, "Mother of God" in that she conceived by the power of the Holy Spirit and bore Jesus who is second person of the Holy Trinity, one in being with the Father. Several of the early Church Fathers including St. Ambrose (d. 397), St. Ephraem (d. 373), St. Andrew of Crete (d. 740), and St. John Damascene (d. 749) meditated on Mary's role as Mother, including her own grace-filled disposition, and wrote of her sinlessness. A feast day in honor of the Immaculate Conception has been celebrated in the Eastern part of the Church at least since the sixth century.

As time passed, further discussion arose about this belief. In 1849, Pius IX asked the bishops throughout the Church what they themselves, their clergy, and the people felt about this belief and whether they would want it defined solemnly. Of 603 bishops, 546 responded favorably without hesitation. Of those opposing, only 5 said the doctrine could not be solemnly defined, 24 did not know whether this was the opportune time, and 10 simply wanted a condemnation of any rejection of the doctrine. On December 8, 1854, Pius IX solemnly defined the dogma of the Immaculate Conception in his bull *Ineffabilis Deus*.

Finally, it is also interesting that in several apparitions of our Blessed Mother, she herself has attested to her Immaculate Conception: On December 9 (the date for the Solemnity of the Immaculate Conception in the Spanish Empire) in 1531 at Guadalupe, Mary said to Juan Diego, "I am the perfect and perpetual Virgin Mary, Mother of the true God, through whom everything lives. . ." In 1830, Mary told St. Catherine Labouré to have the Miraculous Medal struck with the inscription, "Mary conceived free from sin, pray for us who have recourse to thee." Lastly, when she appeared to St. Bernadette at Lourdes in 1858, Mary said, "I am the Immaculate Conception."

In a homily on the Solemnity of the Immaculate Conception delivered in 1982, Pope John Paul II wrote, "Blessed be God the Father of our Lord Jesus Christ, who filled you. Virgin of Nazareth, with every spiritual blessing in Christ. In Him, you were conceived Immaculate! Preselected to be His Mother, you were redeemed in Him and through Him more than any other human being! Preserved from the inheritance of original sin, you were conceived and came into the world in a state of sanctifying grace. Full of grace! We venerate this mystery of the faith in today's solemnity. Today, together with all the Church, we venerate the Redemption which was actuated in you. That most singular participation in the Redemption of the world and of man, was reserved only for you, solely for you. Hail O Mary, Alma Redemptoris Mater, dear Mother of the Redeemer."

FR. WILLIAM SAUNDERS