

# St. Ignatius Loyola Catholic Church

.....  
January 2, 2022

Epiphany of the LORD



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*Bishop of the Roman Catholic Diocese of*  
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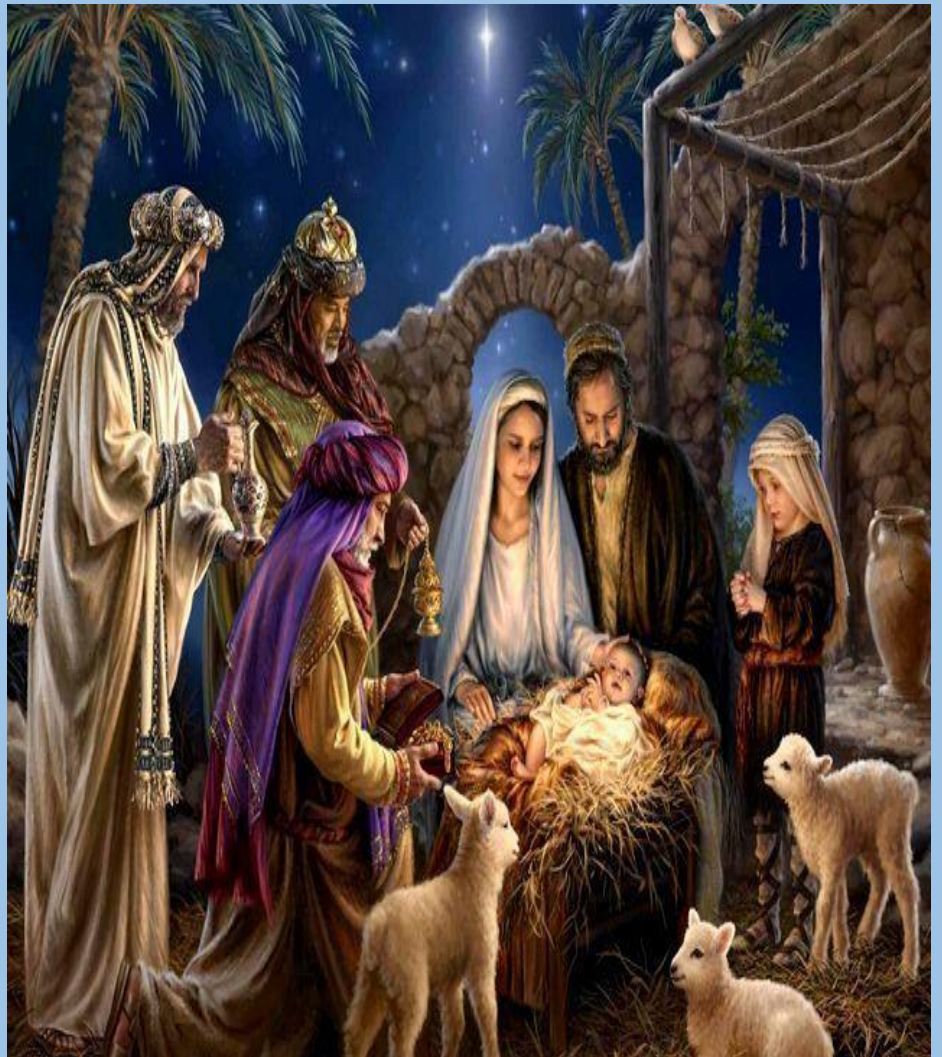
Current Public Weekend Masses

Vigil ~ 5:00 pm

Sunday ~ 8:00 & 10:30 am

Tuesday, Wednesday, Thursday & Friday PUBLIC Daily Masses

(See Weekly Calendar Inside for times)



"FOR unto us a Child is Born in Bethlehem!"



## Mass Schedule, Intentions and Events for the Week of January 2 ~ 9

**Saturday, January 1 ~ Vigil for The Epiphany of the LORD**  
5:00 PM MASS + TIM HELLER

**Sunday, January 2 ~ The Epiphany of the LORD**  
*Isaiah 60:1-6 • Ephesians 3:2-3a, 5-6 • Matthew 2:1-12*  
8:00 AM MASS - PEOPLE OF PARISH  
10:30 AM MASS + PAUL YORK



**Monday, January 3 ~ The Most Holy Name of Jesus**  
*1 John 3:22-4:6 • Matthew 4:12-17, 23-25*  
Parish Office CLOSED  
No MASS



**Tuesday, January 4 ~ St. Elizabeth Ann Seton, Religious**  
*1 John 4:7-10 • Mark 6:34-44*  
8:00 am - 2:00 pm ~ Parish Office Open  
10:00 AM MASS + FR. JOSEPH K. FAGAN



**Wednesday, January 5 ~ St. John Neumann, Bishop**  
*1 John 4:11-18 • Mark 6:45-52*  
8:00 am - 2:00 pm ~ Parish Office Open  
6:00 - 6:45 pm ~ Confessions - Parish Loyola Center  
7:00 pm MASS - SPECIAL INTENTION FOR ELIZABETH STANSKY  
*Adoration following Evening Mass*



**Thursday, January 6 ~ St. André Bessette, Religious**  
*1 John 4:19-5:4 • Luke 4:14-22a*  
8:00 am - 2:00 pm ~ Parish Office Open  
10:00 AM MASS + MARY J. DITOMASSO  
6:30 pm ~ Knights of Columbus - Conference Room



**Friday, January 7 ~ St. Raymond of Penyafort, Priest**  
*1 John 5:5-13 • Luke 5:12-16*  
Parish Office CLOSED  
10:00 AM MASS + FR. ANDREW MARWAK



**Saturday, January 8 ~ Christmas Weekday**  
*1 John 5:14-21 • John 3:22-30*

**Saturday, January 8 ~ Vigil for The Baptism of the LORD**  
5:00 PM MASS + MARILYN COLE

**Sunday, January 9 ~ The Baptism of the LORD**  
*Isaiah 42:1-4, 6-7 • Acts 10:34-38 • Luke 3:15-16, 21-22*  
8:00 AM MASS + TIM CLAPSADLE  
10:30 AM MASS - PEOPLE OF PARISH



**SECOND COLLECTION: CHURCH IN EASTERN EUROPE, LATIN AMERICA & AFRICA**

*They ... offered Him gifts of gold,  
Frankincense, and myrrh. Matthew 2:11*



Next week we will take up a collection for:

**Church in Central & Eastern Europe,  
Latin America & Africa.**

Although the Church is growing, a secular culture, difficult rural terrain, a shortage of ministries and a lack of basic resources all present obstacles to practicing the Faith. Your support for the collection provides lay leadership training, catechesis, priestly and religious formation, and other programs to share our Catholic Faith with those who long to hear the Good News of Christ. To learn more about how your gifts make a difference, visit:

[www.usccb.org/latin-america](http://www.usccb.org/latin-america)

#ShareYourFaith  
#1ChurchMission

*Holy Hour ~ Rosary for Life*



Wednesday, January 19

(following 7:00 pm Mass)

In support of the  
48th Annual "March for Life" in Washington, D.C.  
on January 21, 2022



**THANK YOU**

to all parishioners for  
your Christmas  
gifts, goodies and treats!

Fr. Dominic, Deacon Steve & Sue



**Parish Office Closing for  
New Years**

**Closed Thursday, December 30 - January 3**

**DIOCESE OF HARRISBURG  
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*Christmas 2021*

Dear Brothers and Sisters in Christ,

Another year has come and gone, and we find ourselves navigating the hustle and bustle leading up to Christmas. Recently, our Diocesan Center staff gathered for our annual Advent Mass and Christmas Lunch. A favorite activity during the lunch is singing Christmas Carols, especially the *12 Days of Christmas*. Each table takes on one of the days and is encouraged to be creative in how they portray that day. Along with many traditions in our families, we had to forgo our singing again this year.

This will be our second Christmas during COVID and perhaps some are not feeling very merry this year. As I reflect back on all that we have faced over this past year, and the previous years, I am reminded of this line from the carol, *God Rest Ye Merry, Gentlemen*: "Let nothing you dismay, for Jesus Christ our Savior was born upon this Day." This carol, originally found in an anonymous manuscript in the 1650s, is an English melody that was recorded by James Nares in the mid-18th century. This carol was used by Charles Dickens in "A Christmas Carol." While this carol does relay the story of Christmas, it also has an underlying message. We are told not to be dismayed but to have comfort and joy. This seems like an appropriate message given all that we have faced in 2021. However, this type of comfort is not that of a warm blanket and a hot cup of cider, but more a message to take heart and to be filled with hope. This is the message we hear in this carol, that we not be dismayed, but have comfort and take hope, in the knowledge that Christ our Savior has come.

As we celebrate our LORD's Nativity, let us have joy and take comfort in knowing and proclaiming that our God is with us; He is Christ, our Savior. He is with us, redeeming us, loving us, setting us free to receive the gift of His own Life. Our joy should be the characteristic that most defines us as disciples of Christ.

In our world so hungry for good news, so needful of comfort and joy, may we as individuals, as married couples, as families and as a Church not be dismayed but remember that Christ is our Savior at Christmas and always. That is the Good News that brings genuine comfort and joy.

With prayers, warm wishes and the pledge to remember you in my Masses throughout the Christmas Season, I am

Sincerely in Christ,

Most Reverend Ronald W. Gainer  
Bishop of Harrisburg



**"URBI ET ORBI" MESSAGE  
OF HIS HOLINESS POPE FRANCIS**

**CHRISTMAS 2021**

*Saturday, 25 December 2021*

*Dear brothers and sisters, Happy Christmas!*

The Word of God, who created the world and who gives meaning to history and to humanity's journey, became flesh and came to dwell among us. He came like a whisper, like the murmur of a gentle breeze, to fill with wonder the heart of every man and woman who is open to this mystery.

The Word became flesh in order to dialogue with us. God does not desire to carry on a monologue, but a dialogue. For God himself, Father, Son and Holy Spirit, *is* dialogue, an eternal and infinite communion of love and life.

By the coming of Jesus, the Person of the Word made flesh, into our world, God showed us the way of encounter and dialogue. Indeed, he made that way incarnate in himself, so that we might know it and follow it, in trust and hope.

Sisters and brothers, "what would our world be like without the patient dialogue of the many generous persons who keep families and communities together?" (*Fratelli Tutti*, 198). In this time of pandemic, we have come to realize this more and more. Our capacity for social relationships is sorely tried; there is a growing tendency to withdraw, to do it all by ourselves, to stop making an effort to encounter others and do things together. On the international level too, there is the risk of avoiding dialogue, the risk that this complex crisis will lead to taking shortcuts rather than setting out on the longer paths of dialogue. Yet only those paths can lead to the resolution of conflicts and to lasting benefits for all.

Indeed, even as the message of the birth of the Saviour, the source of true peace, resounds in our hearts and in the whole world, we continue to witness a great number of conflicts, crises and disagreements. These never seem to end; by now we hardly even notice them. We have become so used to them that immense tragedies are now being passed over in silence; we risk not hearing the cry of pain and distress of so many of our brothers and sisters.

Let us think of the people of Syria, who for more than a decade have experienced a war that has resulted in many victims and an untold number of displaced persons. Let us look to Iraq, which still struggles to recover from a lengthy conflict. Let us listen to the cry of children arising from Yemen, where an enormous tragedy, overlooked by everyone, has silently gone on for years, causing deaths every day.

Let us recall, too, the continuing tensions between Israelis and Palestinians that drag on without a resolution, with ever more serious social and political consequences. Nor should we forget Bethlehem, the place of Jesus' birth, which is experiencing hardship also from the economic repercussions of the pandemic, preventing pilgrims from visiting the Holy Land and adversely affecting the life of the people. Let us think of Lebanon, which is undergoing an unprecedented crisis, accompanied by very troubling economic and social conditions.

Yet, in the heart of the night, look! The sign of hope! Today, “the Love that moves the sun and the other stars” (*Paradiso*, XXXIII, 145), as Dante says, became flesh. He came in human form, he shared in our plight and he broke down the wall of our indifference. In the cold of the night, he stretches out his tiny arms towards us: he is in need of everything, yet he comes to give us everything. Let us ask him for the strength *to be open to dialogue*. On this festive day, let us implore him to stir up in the hearts of everyone a yearning for reconciliation and fraternity. Let us now turn to him in prayer.

Baby Jesus, grant peace and concord to the Middle East and the whole world. Sustain all those who provide humanitarian aid to peoples forced to flee from their homelands; comfort the Afghan people, who for more than forty years have been sorely tested by conflicts that have driven many to leave the country.

King of all peoples, help political authorities bring peace to societies roiled by tension and conflict. Sustain the people of Myanmar, where intolerance and violence not infrequently target the Christian community and its places of worship, clouding the peaceful countenance of that people.

Be a source of light and support for all those who believe in and strive, despite all obstacles, to advance encounter and dialogue. In Ukraine, prevent fresh outbreaks of a long-festering conflict.

Prince of Peace, help Ethiopia to find once again the path of reconciliation and peace through a forthright encounter that places the needs of the people above all else. Listen to the plea of those living in the Sahel region, who experience the violence of international terrorism. Turn your gaze to the peoples of the countries of North Africa, tormented by divisions, unemployment and economic inequality. Alleviate the pain of our many brothers and sisters who suffer from internal conflicts in Sudan and South Sudan.

Grant that, through dialogue, mutual respect and recognition of the rights and cultural values of every human being, the values of solidarity, reconciliation and peaceful coexistence may prevail in the hearts of the peoples of the Americas.

Son of God, comfort the victims of violence against women, which has increased in this time of pandemic. Offer hope to young children and adolescents suffering from bullying and abuse. Show consolation and warmth to the elderly, especially those who feel most alone. Give serenity and unity to families, the first educators of their children and the basis of the fabric of society.

God-with-us, grant health to the infirm and inspire all men and women of good will to seek the best ways possible to overcome the current health crisis and its effects. Open hearts to ensure that necessary medical care – and vaccines in particular – are provided to those peoples who need them most. Repay those who generously devote themselves to caring for family members, the sick and the most vulnerable in our midst.

Child of Bethlehem, grant that the many military and civilian prisoners of war and recent conflicts, and all those imprisoned for political reasons, may soon return home. Do not leave us indifferent before the tragic situation of migrants, displaced persons and refugees. Their eyes beg us not to look the other way, ignoring our common humanity, but instead to make their stories our own and to be mindful of their plight. [1]

Eternal Word become flesh, make us attentive to our common home, which is suffering from the carelessness with which we so often treat it. Inspire political leaders to reach effective agreements, so that future generations can live in an environment respectful of life.

Dear brothers and sisters, amid all the many problems of our time, hope prevails, “for to us a child is born” (*Is* 9:6). He is the word of God, who became an infant, capable only of crying, and in need of help for everything. He wished to learn how to speak, like every other child, so that we might learn to listen to God, our Father, to listen to one another and to dialogue as brothers and sisters.

O Christ, born for our sake, teach us to walk beside you on the paths of peace.

Happy Christmas to all!



[1] Cf. *Address at the “Reception and Identification Centre”*, Mytilene, 5 December 2021.



# Pope Francis' Christmas Homily 2021



By Pope Francis | Vatican City, Dec 24, 2021

*Below is the full text of Pope Francis' homily for the Solemnity of the Nativity of the LORD, delivered Dec. 24, 2021 in St. Peter's Basilica.*

In the darkness, a light shines. An Angel appears, the glory of the LORD shines around the shepherds and finally the message awaited for centuries is heard: "To you is born this day a Savior, who is Christ the LORD" (Lk 2:11). The Angel goes on to say something surprising. He tells the shepherds how to find the God who has come down to earth: "This will be a sign for you: you will find a child wrapped in swaddling clothes, and lying in a manger" (v. 12). That is the sign: a child, a baby lying in the dire poverty of a manger. No more bright lights or choirs of Angels. Only a child. Nothing else, even as Isaiah had foretold: "unto us a child is born" (Is 9:6).

The Gospel emphasizes this contrast. It relates the birth of Jesus beginning with Caesar Augustus, who orders the census of the whole world: it presents the first Emperor in all his grandeur. Yet immediately thereafter it brings us to Bethlehem, where there is no grandeur at all: just a poor child wrapped in swaddling clothes, with shepherds standing by. That is where God is, in littleness. This is the message: God does not rise up in grandeur, but lowers himself into littleness. Littleness is the path that he chose to draw near to us, to touch our hearts, to save us and to bring us back to what really matters.

Brothers and sisters, standing before the crib, we contemplate what is central, beyond all the lights and decorations, which are beautiful. We contemplate the child. In his littleness, God is completely present. Let us acknowledge this: "Baby Jesus, you are God, the God who becomes a child". Let us be amazed by this scandalous truth. The One who embraces the universe needs to be held in another's arms. The One who created the sun needs to be warmed. Tenderness incarnate needs to be coddled. Infinite love has a miniscule heart that beats softly. The eternal Word is an "infant", a speechless child. The Bread of life needs to be nourished. The Creator of the world has no home. Today, all is turned upside down: God comes into the world in littleness. His grandeur appears in littleness.

Let us ask ourselves: can we accept God's way of doing things? This is the challenge of Christmas: God reveals himself, but men and women fail to understand. He makes himself little in the eyes of the world, while we continue to seek grandeur in the eyes of the world, perhaps even in his name. God lowers himself and we try to become great. The Most High goes in search of shepherds, the unseen in our midst, and we look for visibility, to be seen. Jesus is born in order to serve, and we spend a lifetime pursuing success. God does not seek power and might; he asks for tender love and interior littleness.

This is what we should ask Jesus for at Christmas: the grace of littleness. "LORD, teach us to love littleness. Help us to understand that littleness is the way to authentic greatness". What does it mean, concretely, to accept littleness? In the first place, it means to believe that God desires to come into the little things of our life; he wants to inhabit our daily lives, the things we do each day at home, in our families, at school and in the workplace. Amid our ordinary lived experience, he wants to do extraordinary things. His is a message of immense hope. Jesus asks us to rediscover and value the little things in life. If he is present there, what else do we need? Let us stop pining for a grandeur that is not ours to have. Let us put aside our complaints and our gloomy faces, and the greed that never satisfies! The littleness, the wonder at that small child – this is the message.

Yet there is more. Jesus does not want to come merely in the little things of our lives, but also in our own littleness: in our experience of feeling weak, frail, inadequate, perhaps even "messed up". Dear sister or brother, if, as in Bethlehem, the darkness of night overwhelms you, if you feel surrounded by cold indifference, if the hurt you carry inside cries out, "You are of little account; you are worthless; you will never be loved the way you want", tonight, if you hear this, God answers back.

Tonight he tells you: “I love you just as you are. Your littleness does not frighten me, your failings do not trouble me. I became little for your sake. To be your God, I became your brother. Dear brother, dear sister, don’t be afraid of me. Find in me your measure of greatness. I am close to you, and one thing only do I ask: trust me and open your heart to me”.

To accept littleness means something else too. It means embracing Jesus in the little ones of today. Loving him, that is, in the least of our brothers and sisters. Serving him in the poor, those most like Jesus who was born in poverty. It is in them that he wants to be honored. On this night of love, may we have only one fear: that of offending God’s love, hurting him by despising the poor with our indifference. Jesus loves them dearly, and one day they will welcome us to Heaven. A poet once wrote: “Who has not found the Heaven – below – Will fail of it above” (E. DICKINSON, Poems, P96-17). Let us not lose sight of Heaven; let us care for Jesus now, caressing him in the needy, because in them he makes himself known.

We gaze once again at the crib, and we see that at his birth Jesus is surrounded precisely by those little ones, by the poor. It is the shepherds. They were the most simple people, and closest to the LORD. They found him because they lived in the fields, “keeping watch over their flocks by night” (Lk 2:8). They were there to work, because they were poor. They had no timetables in life; everything depended on the flock. They could not live where and how they wanted, but on the basis of the needs of the sheep they tended. That is where Jesus is born: close to them, close to the forgotten ones of the peripheries. He comes where human dignity is put to the test. He comes to ennoble the excluded and he first reveals himself to them: not to educated and important people, but to poor working people. God tonight comes to fill with dignity the austerity of labour. He reminds us of the importance of granting dignity to men and women through labour, but also of granting dignity to human labour itself, since man is its master and not its slave. On the day of Life, let us repeat: no more deaths in the workplace! And let us commit ourselves to ensuring this.

As we take one last look at the crib, in the distance, we glimpse the Magi, journeying to worship the LORD. As we look more closely, we see that all around Jesus everything comes together: not only do we see the poor, the shepherds, but also the learned and the rich, the Magi. Everything is unified when Jesus is at the center: not our ideas about Jesus, but Jesus himself, the living One.

So then, dear brothers and sisters, let us return to Bethlehem, let us return to the origins: to the essentials of faith, to our first love, to adoration and charity. Let us look at the Magi who make their pilgrim way, and as a synodal Church, a journeying Church, let us go to Bethlehem, where God is in man and man in God. There the LORD takes first place and is worshipped; there the poor have the place nearest him; there the shepherds and Magi are joined in a fraternity beyond all labels and classifications. May God enable us to be a worshipping, poor and fraternal Church. That is what is essential. Let us go back to Bethlehem.

It is good for us to go there, obedient to the Gospel of Christmas, which shows us the Holy Family, the shepherds, the Magi: all people on a journey. Brothers and sisters, let us set out, for life itself is a pilgrimage. Let us rouse ourselves, for tonight a light has been lit, a kindly light, reminding us that, in our littleness, we are beloved sons and daughters, children of the light (cf. 1 Thess 5:5). Brothers and sisters, let us rejoice together, for no one will ever extinguish this light, the light of Jesus, who tonight shines brightly in our world.

**Pope Francis** was born **Jorge Mario Bergoglio** on Dec. 17, 1936 in Buenos Aires. After earning a secondary school degree as a chemical technician, Bergoglio felt a call to the priesthood as a Jesuit, joining the novitiate in 1958, at the age of 22. He was ordained a priest on Dec. 13, 1969. In 1973 he made his perpetual vows in the Society of Jesus and the same year was elected Jesuit provincial for Argentina. He would go on to serve as a seminary rector, a pastor, a professor, and a spiritual director. In 1992 Fr. Bergoglio was consecrated an auxiliary bishop of the Buenos Aires archdiocese. He became the archdiocese’s coadjutor archbishop in 1997, and succeeded as archbishop the following year. St. John Paul II named Archbishop Bergoglio a cardinal in 2001. As president of the Argentine bishops’ conference from 2005 to 2011, Bergoglio attended the Fifth Latin American Episcopal Conference held in Aparecida, Brazil in May 2007. He was in charge of the drafting of the meeting’s final document, which came to be known as the Aparecida document, recognized as an important guiding document for the Church in Latin America and beyond. On March 13, 2013, Bergoglio was elected to the papacy, at the age of 76. He was the first Jesuit and the first Latin American to become pope.

<https://www.catholicnewsagency.com/news/249983/pope-francis-christmas-homily-for-midnight-mass-at-the-vatican-2021>



MESSAGE OF HIS HOLINESS POPE  
FRANCIS  
FOR THE CELEBRATION OF THE  
**55th WORLD DAY OF PEACE**

1 JANUARY 2022

*Dialogue Between Generations, Education and Work:  
Tools for Building Lasting Peace*

1. “How beautiful upon the mountains are the feet of the messenger who announces peace” (Is 52:7).

The words of the Prophet Isaiah speak of consolation; they voice the sigh of relief of a people in exile, weary of violence and oppression, exposed to indignity and death. The Prophet Baruch had wondered: “Why is it, O Israel, why is it that you are in the land of your enemies, that you are growing old in a foreign country, that you are defiled with the dead, that you are counted among those in Hades?” (3:10-11). For the people of Israel, the coming of the *messenger of peace* meant the promise of a rebirth from the rubble of history, the beginning of a bright future.

Today the *path of peace*, which Saint Paul VI called by the new name of *integral development*, [1] remains sadly distant from the real lives of many men and women and thus from our human family, which is now entirely interconnected. Despite numerous efforts aimed at constructive dialogue between nations, the deafening noise of war and conflict is intensifying. While diseases of pandemic proportions are spreading, the effects of climate change and environmental degradation are worsening, the tragedy of hunger and thirst is increasing, and an economic model based on individualism rather than on solidary sharing continues to prevail. As in the days of the Prophets of old, so in our own day *the cry of the poor and the cry of the earth* [2] constantly make themselves heard, pleading for justice and peace.

In every age, peace is both a gift from on high and the fruit of a shared commitment. Indeed, we can speak of an “architecture” of peace, to which different institutions of society contribute, and an “art” of peace that directly involves each one of us. [3] All can work together to build a more peaceful world, starting from the hearts of individuals and relationships in the family, then within society and with the environment, and all the way up to relationships between peoples and nations.

Here I wish to propose *three paths* for building a lasting peace. First, *dialogue between generations* as the basis for the realization of shared projects. Second, *education* as a factor of freedom, responsibility and development. Finally, *labour* as a means for the full realization of human dignity. These are three indispensable elements for “making possible the creation of a social covenant”, [4] without which every project of peace turns out to be insubstantial.

2. *Dialogue between generations to build peace*

In a world still gripped by the pandemic that has created untold problems, “some people attempt to flee from reality, taking refuge in their own little world; others react to it with destructive violence. Yet between selfish indifference and violent protest there is always another possible option: that of dialogue. Dialogue between generations”. [5]

All honest dialogue, in addition to a correct and positive exchange of views, demands basic trust between the participants. We need to learn how to regain this mutual trust. The current health crisis has increased our sense of isolation and a tendency to self-absorption. The loneliness of the elderly is matched in the young by a sense of helplessness and a lack of a shared vision about the future. The crisis has indeed been painful, but it has also helped to bring out the best in people. Indeed, during the pandemic we encountered generous examples of compassion, sharing and solidarity in every part of the world.

Dialogue entails listening to one another, sharing different views, coming to agreement and walking together. Promoting such dialogue between generations involves breaking up the hard and barren soil of conflict and indifference in order to sow the seeds of a lasting and shared peace.

Although technological and economic development has tended to create a divide between generations, our current crises show the urgent need for an intergenerational partnership. Young people need the wisdom and experience of the elderly, while those who are older need the support, affection, creativity and dynamism of the young.

Great social challenges and peace processes necessarily call for dialogue between the keepers of memory – the elderly – and those who move history forward – the young. Each must be willing to make room for others and not to insist on monopolizing the entire scene by pursuing their own immediate interests, as if there were no past and future. The global crisis we are experiencing makes it clear that encounter and dialogue



between generations should be the driving force behind a healthy politics, that is not content to manage the present “with piecemeal solutions or quick fixes”, [6] but views itself as an outstanding form of love for others, [7] in the search for shared and sustainable projects for the future.

If, amid difficulties, we can practise this kind of intergenerational dialogue, “we can be firmly rooted in the present, and from here, revisit the past and look to the future. To revisit the past in order to learn from history and heal old wounds that at times still trouble us. To look to the future in order to nourish our enthusiasm, cause dreams to emerge, awaken prophecies and enable hope to blossom. Together, we can learn from one another”. [8] For without roots, how can trees grow and bear fruit?

We need only think of care for our common home. The environment, in fact, “is on loan to each generation, which must then hand it on to the next”. [9] We ought to esteem and encourage all those young people who work for a more just world, one that is careful to safeguard the creation entrusted to our stewardship. They go about this with restlessness, enthusiasm and most of all a sense of responsibility before the urgent change of direction [10] required by the challenges emerging from the present ethical and socio-environmental crisis. [11]

On the other hand, the opportunity to build paths of peace together cannot ignore education and labour, which are privileged settings and contexts for intergenerational dialogue. Education provides the grammar for dialogue between generations, and in the experience of labour men and women of different generations find themselves able to cooperate and to share expertise, experiences and skills in view of the common good.

### *3. Teaching and education as drivers of peace*

In recent years, there has been a significant reduction worldwide in funding for education and training; these have been seen more as expenditures than investments. Yet they are the primary means of promoting integral human development; they make individuals more free and responsible, and they are essential for the defense and promotion of peace. In a word, teaching and education are the foundations of a cohesive civil society capable of generating hope, prosperity and progress.

Military expenditures, on the other hand, have increased beyond the levels at the end of the Cold War and they seem certain to grow exorbitantly. [12]

It is high time, then, that governments develop economic policies aimed at inverting the proportion of public funds spent on education and on weaponry. The pursuit of a genuine process of international disarmament can only prove beneficial for the development of peoples and nations, freeing up financial resources better used for health care, schools, infrastructure, care of the land and so forth.

It is my hope that investment in education will also be accompanied by greater efforts to promote the culture of care, [13] which, in the face of social divisions and unresponsive institutions, could become a common language working to break down barriers and build bridges. “A country flourishes when constructive dialogue occurs between its many rich cultural components: popular culture, university culture, youth culture, artistic culture, technological culture, economic culture, family culture and media culture”. [14] It is essential, then, to forge a new cultural paradigm through “a global pact on education for and with future generations, one that commits families, communities, schools, universities, institutions, religions, governments and the entire human family to the training of mature men and women”. [15] A compact that can promote education in integral ecology, according to a cultural model of peace, development and sustainability centred on fraternity and the covenant between human beings and the environment. [16]

By investing in the education and training of younger generations, we can help them – through a focused programme of formation – to take their rightful place in the labour market. [17]

### *4. Creating and ensuring labour builds peace*

Labour is an indispensable factor in building and keeping peace. It is an expression of ourselves and our gifts, but also of our commitment, self-investment and cooperation with others, since we always work *with* or *for* someone. Seen in this clearly social perspective, the workplace enables us to learn to make our contribution towards a more habitable and beautiful world.

The Covid-19 pandemic has negatively affected the labour market, which was already facing multiple challenges. Millions of economic and productive activities have failed; short-term workers are increasingly vulnerable; many of those who provide essential services have an even lower public and political profile; and in many cases, distance teaching has led to a deficit in learning and delays in completing programmes of study. Furthermore, young people entering the job market and recently unemployed adults presently face bleak prospects.

In a particular way, the impact of the crisis on the informal economy, which often involves migrant workers, has been devastating. Many of the latter are not even recognized by national legislation; it is as though they did not exist. They and their families live in highly precarious conditions, prey to various forms of slavery and with no system of welfare to protect them. Currently only one third of the world’s population of working age enjoys a system of social protection, or benefit from it only in limited ways. Violence and organized crime are on the increase in many countries, impinging on people’s freedom and dignity, poisoning the economy and hampering the development of the common good. The only answer to this is an expansion of dignified employment opportunities.

Labour, in fact, is the foundation on which to build justice and solidarity in every community. For this reason, our aim should not be “that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment”. [18] We need to combine our ideas and efforts in order to create the solutions and conditions that can provide everyone of working age with the opportunity, through their work, to contribute to the lives of their families and of society as a whole.

It is more urgent than ever to promote, throughout our world, decent and dignified working conditions, oriented to the common good and to the safeguarding of creation. The freedom of entrepreneurial initiatives needs to be ensured and supported; at the same time, efforts must be made to encourage a renewed sense of social responsibility, so that profit will not be the sole guiding criterion.

In light of this, there is a need to promote, welcome and support initiatives that, on all levels, urge companies to respect the fundamental human rights of workers, raising awareness not only on the part of institutions, but also among consumers, civil society and entrepreneurial entities. As the latter become more and more conscious of their role in society, the more they will become places where human dignity is respected. In this way, they will contribute to building peace. Here, politics is called to play an active role by promoting a fair balance between economic freedom and social justice. All who work in this field, starting with Catholic workers and entrepreneurs, can find sure guidelines in the Church’s social doctrine.

Dear brothers and sisters, as we seek to combine our efforts in order to emerge from the pandemic, I renew my thanks to all those who continue to work with generosity and responsibility in the areas of education, safety and protection of rights, in supplying medical care, in facilitating meetings between family members and the sick, and in providing economic support to the needy and those who have lost their jobs. I continue to remember the victims and their families in my prayers.

To government leaders and to all those charged with political and social responsibilities, to priests and pastoral workers, and to all men and women of good will, I make this appeal: let us walk together with courage and creativity on the path of intergenerational dialogue, education, and work. May more and more men and women strive daily, with quiet humility and courage, to be artisans of peace. And may they be ever inspired and accompanied by the blessings of the God of peace!



*From the Vatican, 8 December 2021*

*Feast of the Immaculate Conception*

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[1] Cf. Encyclical Letter *Populorum Progressio* (26 March 1967), 76ff.

[2] Cf. Encyclical Letter *Laudato Si'* (24 May 2015), 49.

[3] Cf. Encyclical Letter *Fratelli Tutti* (3 October 2020), 231.

[4] *Ibid.*, 218.

[5] *Ibid.*, 199.

[6] *Ibid.*, 179.

[7] Cf. *ibid.*, 180.

[8] Post-Synodal Apostolic Exhortation *Christus Vivit* (25 March 2019), 199.

[9] Encyclical Letter *Laudato Si'*, [159](#).

[10] Cf. *ibid.*, 163; 202.

[11] Cf. *ibid.*, 139.

[12] Cf. *Message to the Participants in the 4th Paris Peace Forum*, [11-13 November 2021](#).

[13] Cf. Encyclical Letter *Laudato Si'* (24 May 2015), 231; *Message for the 2021 World Day of Peace: [A Culture of Care as a Path to Peace](#)* (8 December 2020).

[14] Encyclical Letter *Fratelli Tutti* (3 October 2020), 199.

[15] Cf. *Video Message for the Global Compact on Education: Together to Look Beyond* (15 October 2020).

[16] Cf. *Video Message for the High Level Virtual Climate Ambition Summit* (13 December 2020).

[17] Cf. JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), 18.

[18] Encyclical Letter *Laudato Si'* (24 May 2015), 128.



### Please Pray for:

Coronavirus victims and those who are ill, Rebecca Baldwin & Bruce & Sara, Jim & Jeanie Kline, Baby Jamie, Ron Zemsu, Peggy Neiderer, Danielle, Chris Kimple, Trey, Gene & Jo-Ann McDannell, Chad McDannell, Robert Riquet, Bob & Donna Doxzen, Kimberly Mears, Sheila, Gabriella Angello, Alexander, Lena Swartz, Mark & Kate Morrow, Denyel, Calvin Cramer, Mark Morris, Linda Fogleman, Paul Knight, David, Dennis Turner, George & Barbara Erstila, Jeff Carpenter, Nelson Harmon, Cole & Connor, Diane Slothour, Sue McDannell, Mickie & Larry Schneider, Joe & Lisa Grasel, Ange Pena, Julie Barnhart, Shaffer family, Em Dickerson, Endy Family, Brad Pabody, Adeline Lienard, Robbie, Michael & daughter, Mike Huete, Aiden Tyler Schneider, Karrie McCall & daughter, George Shahid, Heather, Christine Neiderer, Dorothy Vega, Mande, Marylyn Sobun, Drew Schneider & Family, Paul Ward, Ida Bloomfield, Linda McDannell, Ted, Janie Singley, Joseph Whalen, Mary Beth Greenstreet, Rick Benedict, Nelson Salem, Ryan, Kathe Fogleman, James, Sam Sheffler, Eileen, Kate Hemmis, Salem Shunnarah, Lana, Dennis Oehmsen, Baby Hannah, Jean, Bill Graham, Joanna Hodges, John Varones, Joan O'Sullivan, Donna, Martha Klinger, Lisa Dionne Lauretti, Sue Orndorff, Jim Gleason, Sue Gustafson, Rosemary McGilloway, Michelle Cleary, Dalton, Kim Johnson, Helen Mills, Ray Haber, Haley Detman, Fr. Bill Sullivan, Kathy, Jan Patla, Joe Durovey, Bev Smith, Donald Sheppard, Jenn, Ursula Kaley, Linda Mumaugh, Alison Haring, Hank & Loretta, Janet Hartman, Edward Johnson, Mary Irwin, Angela Galeone, Juliette Lang, Chris MacBeth, Harry Graham, Donald Howard, Armond Binni, Troy Weishaar, Elizabeth Stansky, Pat Johnson, Chris Morris, Peg Hippensteel, Faud Doaney, Rae Harmand, Marlene Iannotti, Patrick Glass, Helen Lagasse, Nancy Kewisnek, Maureen McGilloway Collins, Anji Eisenhart, Andy Graham, Monica Manner, Denny Borbonus, Paul & Helen Myers Scarlata, Mary Hawthorne, Ed Washington, Josh Kempinski, Nancy Baker Baltzey, Spencer Propts, Assour and Abuhajaze, Karlton Smith & Cheryl Sobun, Marlene Webster, Yvette Stoklosa, Andy Consiglio, Bill & Michelle Cloonan, Emile Shunnarah, Janet Shunnarah, Gorge Shunnarah, Bill & Deb McClintock, Mary Pekich, all nursing home residents, shut-ins, all parishioners, and all private intentions.

Also In your prayers please also remember all our men and women who are currently in our Armed Forces who are on active duty.  
Pray for them, their families, and for their safe return.

Maj. Nathan Jeffcoat - Marines, Lt. Alexandra Jeffcoat - Navy, Lt. Joseph Cleary - Navy, Michael C. Kenney IV - Coast Guard, Joshua Kimple - Army, Lt. Sarah Fogleman, M.D. - Navy CPT.

If you have a family member or someone who you would like listed in the bulletin for the parish prayer chain to pray for, contact:

**Mickie Schneider at [hlsforts@centurylink.net](mailto:hlsforts@centurylink.net) or 642-8501 or Helen Lagasse @ 352-4339.**

### Ministers' Reading Schedule

#### January 1/2

5:00 pm - Mark Schur  
8:00 am - Peggy Ernst  
10:30 am - Dodie Huete

#### January 8/9

5:00 pm - Cheryl Sobun  
8:00 am - Beth Gilbert  
10:30 am - Mary Lou Graham

Flowers on the Altar are In Loving Memory of:



*Angela Blatky*



From Mary Ann Ober

*The Sanctuary Candle reminds us of the Presence of Jesus Christ in the Most Blessed Sacrament.*

*The Sanctuary Candle in the church is Offered for the month of January In Memory of*

**Marilyn Cole**

from  
Ken Cole



For the intention of the Holy Father, Pope Francis, for the month of January:

*For all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originated from being brothers and sisters in the human family.*



**HAPPY BIRTHDAY BLESSINGS**

**TO ALL IN OUR  
PARISH FAMILY**

**CELEBRATING IN JANUARY!**

*Mary kept all these things reflecting  
on them in her Heart.*



**The Original Star Trek**

Food for the Spirit:

**Happiness is not about getting  
all you want, it is about  
enjoying all you have.**

Upcoming Second Collections:

January

9 ~ Aid to the Catholic Church  
in Central & Eastern  
Europe, Latin America &  
Africa

LORD, every nation on earth will adore You!

**Sacrament of Penance**

Wednesday ~ 6:00 - 7:00 pm; or by appointment.

**Sacrament of the Sick**

Anointing of the Sick should be given if an individual is gravely ill or near death. If possible, the Sacrament should also be administered before major surgery or when one is initially hospitalized.

**Sacrament of Holy Matrimony**

Diocesan policy requires 12 months of preparation for Marriage. Contact the parish as soon as possible after engagement. No arrangements should be made prior to consultation with the pastor.

**Sacrament of Baptism**

Parents must be registered members of the parish and attend a Baptism preparation class prior to the Baptism if this is your first child baptized. Requirements for godparents are established by the Catholic Church. Please call the parish office for information and to register your child for Baptism.

**Parish Registration**

All Catholics should be registered in their local parish. Please contact the parish office to obtain registration forms, or if you are uncertain of the parish where you should register.

**Parish Staff & Ministries Directory**

**Parish Secretary** ~ Sue Switzer ~ 717-677-8012 ~ [sswitzer@hbgdiocese.org](mailto:sswitzer@hbgdiocese.org)

**Financial Manager** ~ Deacon Steve Huete ~ 717-677-8012/677-0682/816-9600 (cell) ~ [shuete@hbgdiocese.org](mailto:shuete@hbgdiocese.org)

**Coordinator of Religious Education** ~ contact the Parish Office

**Buildings & Grounds** ~ JB Groff ~ 717-677-8012



**Parish Council Members**

Kathleen Allwein  
Donnie Althoff  
Jim Bittle  
Danielle Cramer  
Joanne Riedel - *Secretary*  
Dr. Bob Ternes  
Walt Wilson - *Chair*

**Finance Council Members**

Deacon Steve Huete (*Ex Officio*) - 677-8012  
Greg Ernst - *Chair*  
Christy Hemler - *Secretary*  
Diane MacBeth  
Phil Mobley  
Terri Pendleton



**Altar Flowers**

Diana Stouffer 512-517-9997

**Bereavement Luncheons**

Ginny Bittle

**Catholic Communications/EWTN**

OPEN-Please contact office if you are interested

**Cemetery**

Contact Sue Switzer

**Knights of Columbus**

SK Bob Ternes - Grand Knight

**Covid-19 Task Force**

Walt Wilson - Coordinator  
Health Advisors -  
Dr. Robert Ternes and  
Joanne Cochran  
(Keystone Health System)

**Life After Loss**

Dodie Huete

**OCIA**

Contact Fr. Dominic

**Picnic Co-Chairpersons**

John Neiderer

Wally Kane

**Prayer Chain**

Mickie Schneider -  
[hlsforts@centurylink.net](mailto:hlsforts@centurylink.net)  
Helen Lagasse

**Pro-Life Ministry**

OPEN

**Soup Kitchen**

Please send donations directly  
to "Soup Kitchen"

**Website Development**

Erin Switzer -  
[tse441@embarqmail.com](mailto:tse441@embarqmail.com)

*Call the Parish Office for*



Diocese of Harrisburg  
Youth Protection Program

**Diocese of Harrisburg Youth Protection Program**

[www.YouthProtectionHBG.com](http://www.YouthProtectionHBG.com)

**Abuse Reporting Contact Information**

First – Call the toll-free PA Child Abuse Hotline at 800-932-0313

Then – Call the Diocesan toll-free hotline at 800-626-1608

**"If one member suffers, all suffer together with it." (1 Cor 12:26)**