

## Pope marks beginning of Advent with prayer for life

By JOHN THAVIS (CNS)

VATICAN CITY

Pope Benedict XVI welcomed the beginning of Advent with a prayer for life and a defense of the human embryo.

The pope presided over an evening prayer service at the Vatican Nov. 27, part of a worldwide pro-life vigil. He said it was an appropriate initiative to launch Advent, the liturgical period in which the church prepares to celebrate the birth of Jesus.

In a homily, he said the church's teaching against abortion comes from its teaching about the dignity of every human life and its concern that the unborn is most vulnerable

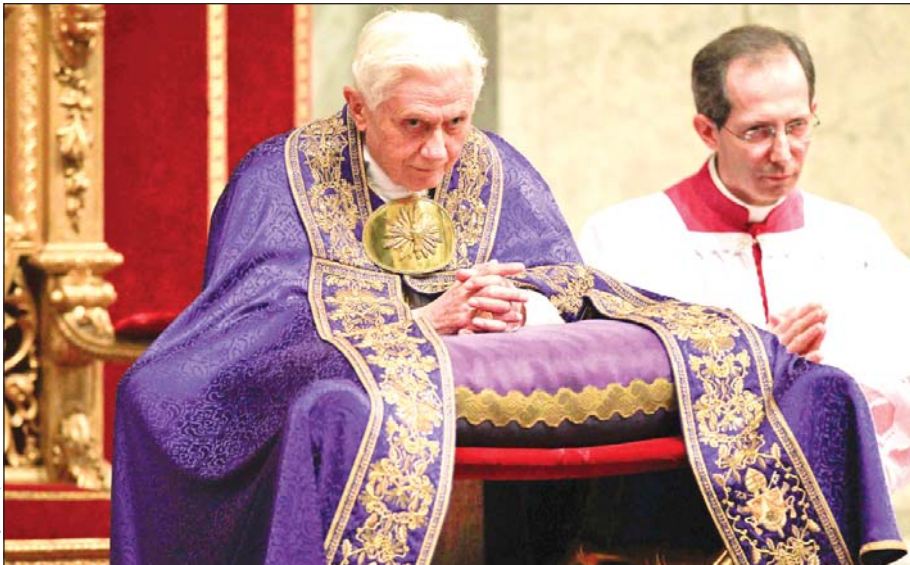
to "the selfishness of adults and the clouding of consciences."

"There are cultural tendencies that seek to anesthetize consciences with spurious arguments," the pope said.

Regarding the human embryo, the pope said science itself has demonstrated the embryo's autonomous capacity of interaction with the mother, the coordination of its biological processes, the continuity of its development and its complexity as an organism.

"It's not a question of a collection of biological material, but of a new living being, dynamic and marvelously ordered, a new individual of

Continued on page 6



Pope Benedict XVI celebrates the beginning of Advent during an evening prayer service in St. Peter's Basilica at the Vatican November 27.

## New clues in 400 year old mystery

The mission church at Santa Catalina (St. Catherines Island) may be "arguably the oldest Christian church in this country," said Dr. David Hurst Thomas during a recent presentation at the Coastal Georgia Center in Savannah. This was one of two new revelations he made during the October 10 talk.

Thomas is the Curator of North American Archaeology, American Museum of Natural History. His involvement in St. Catherines Island spans 37 years and was instrumental in the development of the dig at the mission site. The island has a 5,000 year history and 140 archeological sites. The Spanish (Franciscan) mission found by Thomas and his teams was established in the 1570s and lasted until 1680 when it was destroyed after the English took control of the area from Spain.

Thomas said the mission was "lost" for 300 years.

The mission was found by using a soil resistivity machine, ground penetrating

radar, and proton magnetometer.

The first find was a three-barrel well with iron rings, providing access to fresh water.

Next they found the kitchen, and later the church.

All building materials were found locally (wattle and daub, heart pine, thatch) and biodegradable. The fire which destroyed the mission baked the clay in the broken walls, creating the anomaly in the soil which showed up in the magnetometer readings.

It took them five years to make the discovery, and 15 to complete the excavation.

There is evidence of the burial of 432 people found within the church walls – feet toward altar and hands across chest. Franciscan custom would indicate use of shrouds.

With the human remains were found offerings of food, glass beads from all over the world, grave goods from the Vatican – a medallion of silver with gold wash.

"Most of what we know about the mission comes from Spanish records, but we now have material evidence of the culture including the coiled rattlesnake symbol of leadership," said Thomas.

Included in the Spanish records is a transcription of an address given by Juanillo — son of the chief of the Guale (pronounced Wally) Indians. In that address Juanillo listed his grievances against the Franciscan Friars who had converted much of the tribe to Christianity. Primary among his grievances was practice of monogamy.

Thomas noted, "there is no way two barefoot friars could have shoved around a thousand Guale people. They were there at the pleasure of the Guale tribe."

Juanillo closed his address by saying, "If we kill them all now, we shake off the heavy yoke from that moment [on]."

Subsequently Frays Antonio de Badajoz, Miguel de Añon, Pedro de

Corpa, Blas Rodríguez and Francisco de Veráscola were murdered during what came to be known as the "Juanillo revolt" in September of 1597.

The official opening of the Cause of Martyrdom and Beatification of the five Franciscans took place in 1984 at the Diocesan Chancery in Savannah.

In March of 2007 the materials collected, by Franciscan Father Conrad L. Harkins, Vice Postulator for the Cause, were delivered to the Vatican. They included archaeological findings from the site on St. Catherines Island.

Based on new findings, according to Thomas, the Guale were one of several powerful chieftainships along the coast. The 1597 uprising is now thought to represent rivalry between two chieftains.

This startling revelation prompted Virginia Siegel, diocesan archive intern, to ask for clarification. Thomas said, "... this was not a revolt of the Native

Americans against the Spanish, not anti-Spanish and anti-Catholic, but a different dynamic a conflict between two powerful native entities. (Red on Red violence.) This represents a major revamp of the way we look at the past – not an effort to get rid of the Spanish but warfare between tribes competing with each other for Spanish favor. Thomas said, "this was something that took us all by surprise."

Thomas responded that Franciscan Father Conrad had noted the issue of motivation — were the Franciscans trying to stamp out polygamy or were they meddling in local politics — a different case, opening up debate.

When the Franciscans meet for their congress at Flagler, Florida in March they will debate these questions.

This article was compiled by

GILLIAN M. BROWN, diocesan archivist and  
MICHAEL J. JOHNSON.



Smoke rises from South Korean Yeonpyeong Island after being hit by dozens of artillery shells fired by North Korea November 23, in this picture taken by a South Korean tourist. South Korea says two marines have been killed and 16 others injured in the bombardment of the South Korean island near the countries' disputed western sea border.

### INTO THE 'LIGHT': POPE BENEDICT COMES INTO CLEARER FOCUS IN NEW BOOK

VATICAN CITY (CNS)

In the middle of Pope Benedict XVI's new book is a story about a hat, and it sheds light on the trials and tribulations of the modern papacy. The book's interviewer, German journalist Peter Seewald, recalled a public appearance one winter day when the pope donned the "camauro," a red velvet cap trimmed with ermine that was last worn by Pope John XXIII. Seewald suggested this was one of those subtle signals that marked a return to the old ways of the church. In reading the pope's answer, one can almost hear him sighing. "I wore it only once. I was just cold, and I happen to have a sensitive head. And I said, since the camauro is there, let's put it on. But I was really just trying to fight off the cold," he said. The pope's appearance in the cap caused a minor uproar in the media, which saw it as a kind of pre-Vatican II fashion statement. In the book, the pope said he hasn't put it on since that day, "in order to forestall over-interpretation." The book, "Light of the World: The Pope, the Church and the Signs of the Times" is that kind of book. It deflates myths, explains papal decisions and offers unexpected insights, leaving the German pontiff in much clearer focus. Perhaps most surprising is that Pope Benedict, an academic theologian whose speeches can challenge even erudite listeners, comes across in these pages as a very human and accessible figure, one who communicates simply and directly.

### SOUTH KOREAN PRIESTS CRITICIZE NORTH KOREAN SHELLING; CHURCH DAMAGED

INCHEON, SOUTH KOREA (CNS)

A South Korean chancellor whose diocese was affected by the recent North Korean military provocation criticized the aggression and expressed concern for local residents. "The relationship between the North and the South worsened under the current South Korean government," Father John Kim Yong-hwan, chancellor of Incheon, which covers Yeonpyeong Island, told the Asian church news agency UCA News. "The South Korean government should introduce dialogue and embrace the North." On Nov. 23, North Korea fired several hundred artillery shells at the South Korean island in the Yellow Sea. The attack killed two soldiers while injuring 13 soldiers and three civilians, said the South Korean military. The shells also set fire to about 70 houses and mountains in the island, local media reported. Meanwhile, South Korea returned fire, aiming at the North Korean coastal artillery base. The attack damaged the only Catholic Church on the island. However, all Catholics, including Father Joseph Kim Tae-heon, the parish priest, were safe because they evacuated to a bomb shelter as soon as the shelling began. While 80 percent of the residents have since gone, Father Kim has opted to stay on the island with those remaining, UCA News reported Nov. 24. North Korea accused the South of firing first. South Korea was conducting military exercises in the area but said its shells were not directed at the North.

### A YEAR OF CATHOLIC CENTENNIALS: MANY GROUPS FOUNDED IN PROGRESSIVE ERA

WASHINGTON (CNS)

The year 1910 was quite the watershed year for U.S. Catholicism. Catholic Charities USA was founded a hundred years ago. So were the Maryknoll Fathers and Brothers, followed by the Maryknoll Sisters in 1912. The Crosiers, founded in Europe 700 years ago, decided to place their first outpost in the United States in 1910. And that's just a sampling of Catholic groups marking their centennial. What was it that prompted these Catholic organizations to take root in 1910 and not only to withstand the vagaries of the following century but to flourish a century later with an enduring influence on the larger society? To hear some historians describe it, the growth of Catholic organizations 100 years ago has much to do with the Progressive Era, a period of social activism and reform that had its heyday from the 1890s to the 1920s. Among its leading exponents were presidents, including Teddy Roosevelt, Woodrow Wilson and Herbert Hoover, Wisconsin Gov. Robert La Follette Sr., and Secretary of State Charles Evans Hughes, who went on to become chief justice of the United States. It was a time marked by women's suffrage, muckraking journalism, trust-busting, constitutional changes, governmental reforms and exposing corruption. It was also a time when the Vatican no longer considered the United States as missionary territory.



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# Funding Religious Retirement — December 11-12

Over the weekend of December 11-12, the parishes and missions of the Diocese of Savannah will take up the annual collection for the Retirement Fund for Religious.

For over 20 years, this fund has provided assistance for the care of elderly Catholic sisters, brothers, and religious order priests. In so many ways, they have been the heroes, often unsung, of the Catholic Church in the United States. Over many generations, consecrated religious have taught the young (and the not so young) in our parochial schools, academies, colleges and universities. They have spearheaded parish efforts to form in the Catholic faith those who did not or could not enroll in our schools. They have nursed the sick, whether rich or poor, Catholic or not, in hospitals and clinics which they established with no thought of profit. They continue to serve “as instruments of God’s love to the poor, the sick, the lonely, and the oppressed.” And their lives of prayer and contemplation support and fuel the efforts of the rest of us as we seek to live out our vocations as members, with them, of the one, holy, Catholic and apostolic Church.

Fund for Religious set up and why is it so greatly needed? The office that manages the fund puts it this way: “In the early and mid-twentieth century, religious communities attracted record numbers of women and men to lives of service and prayer. Having many members afforded these communities a certain degree of financial security. Funds that religious communities earned or saved were used to build Catholic hospitals, schools, and social service agencies. Retirement was funded on a ‘pay-as-you-go’ basis, with the stipends of the younger members providing the basics of daily living for themselves and for elder members.” As long as there were numerous young religious, this “pay-as-you-go” system worked tolerably well. And, in those days, “health-care services were often provided by Catholic hospitals and Catholic physicians at little or no cost to the religious institute.”

As early as the 1970s, though, “dramatic changes

were taking place in the Church and in U.S. culture that greatly impacted religious life. Life expectancy had increased significantly, fewer young men and women were choosing religious life, and health-care costs were growing exponentially. “As a result,

**“skyrocketing health-care costs make it increasingly difficult for religious communities to provide adequate elder care.” While “the income of those [religious] in compensated ministry bridges a significant portion of the retirement funding gap, ... in the coming years that will no longer be the case.”**

signs of a “retirement funding problem” were becoming evident.

In 1985, a task force on religious retirement, made up of representatives of religious leadership in the United States, commissioned a nationwide Retirement Needs Survey, which led to a front page article in the Wall Street Journal in 1986, which

“called attention to the unfunded retirement liability, which, based on the Retirement Needs Survey, had been calculated at \$2 billion.” In that same year, the task force established the National Religious Retirement Office (NRRO), which had four goals: “fund raising for a projected multi-billion dollar unfunded liability at religious institutes, technical and financial assistance for institutes, compensation adjustments for religious workers, and education for religious and laity regarding the dearth of retirement funds for religious.”

The first national collection for the Retirement Fund for

Religious was conducted in 1988 and has been taken up every year since. Last year’s collection brought in \$28.1 million. It is one of the most popular and successful “second collections” in the United States, as it meets a clear and visible need: the support of religious brothers and sisters, monks, nuns, and religious priests, in their advanced years.

For their part, the religious communities have been diligent in their efforts to implement comprehensive retirement strategies, combining assistance now available through government programs with their own savings and fund-raising initiatives. And many religious continue in active and volunteer ministry long past the age when others are retired, although many other religious are frail and in need of assistance. Despite these efforts, significant needs remain. It is no surprise that “skyrocketing health-care costs make it increasingly difficult for religious communities to provide adequate elder care.” While “the income of those [religious] in compensated ministry bridges a significant portion of the retirement funding gap, ... in the coming years that will no longer be the case.”

Once again, in 2010, the love of Christ impels us to respond in gratitude and generosity to the needs of those who have consecrated their lives to God for you and me and so many others.

**FATHER DOUGLAS K. CLARK, STL,**  
is pastor of  
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**Port Wentworth.**

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## POPE SAYS CATHOLIC NEWSPAPERS HAVE ‘IRREPLACEABLE’ ROLE

BY JOHN THAVIS (CNS)  
VATICAN CITY

Pope Benedict XVI said the Catholic press has an irreplaceable role in forming Christian consciences and reflecting the church’s viewpoint on contemporary issues.

Despite the crisis in print media today, the Catholic newspaper still has a vital role to play in diocesan communications, the pope said. He made the remarks Nov. 26 to members of the Italian Federation of Italian Weeklies, which represents 188 Catholic newspapers.

The pope said that while secular media often reflect a skeptical and relativistic attitude toward truth,

the church knows that people need the full truth brought by Christ.

“The mission of the church consists in creating the conditions so that this meeting with Christ can be realized. Cooperating in this task, the communications media are called to serve the truth with courage, to help public opinion see and read reality from an evangelical viewpoint,” he said.

A primary task of the Catholic newspaper, he said, is to “give voice to a point of view that reflects Catholic thinking on all ethical and social questions.”

The pope said the printed news-

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## EVERYDAY GRACES

*Swords into plowshares*

**“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.” Isaiah 2:4**

I was browsing through Christmas cards the other day, trying to find one suitable to send my son, a soldier in Afghanistan. That’s a lot harder than you’d think. Even the phrase, “Merry Christmas,” tossed around so casually this time of year, seems wrong. Almost absurd. When you consider Christmas in light of war, there’s only one sentiment that makes any sense. It’s “Peace on Earth. Goodwill to all.”

Any greeting that fails to acknowledge the Prince of Peace seems either shockingly trivial or wildly inappropriate.

Of course, for many, peace seems like an impossible dream. As I write this, North and South Korea appear on the brink of war. We’ve been told to expect our troops to remain in Afghanistan until at least 2014. Peace talks in the Middle East seem to be going

nowhere. Most of us have come to overlook or ignore the plight of people in parts of Africa that erupt regularly into brutal civil war.

We are so accustomed to war, in some form or another, many people believe war is something we must accept as part of the human condition. Many of these people, of course, have no firsthand experience of war.

I was on a plane to Syracuse, New York, to visit Fort Drum, to say goodbye to my son before he left for Afghanistan. As I was standing in the aisle to exit the plane, I overheard a couple addressing an elderly man, standing right behind me. They were acknowledging a cap he wore which indicated he was a veteran of both World War II and the Korean War.

“World War II and Korea!” the wife said. “Thank you for your service.”

The old man nodded and then responded, “No more war!”



**Mary Hood Hart**

No one could accuse him of being an idealist. He spoke from an experience most of us, thankfully, will never know.

As long as we accept war as inevitable, will we ever become peacemakers? As long as people who speak of peace are accused of being weak and dangerous, will we ever trust the efficacy of their ideas? At what point, as Christians, are we willing to listen to the words of Jesus Christ who instructs us, in no uncertain terms, to love our enemies?

Indeed, even among Christians, it is highly controversial to talk about practical ways to achieve peace. It’s as if we have come to compartmentalize that portion of the Gospel, as if it was not intended for our world, our time in history.

Have we ever really tried to live as Jesus instructs us?

Indeed, those few who have attempted to effect radical change through peaceful means have shown us an alternative. Notable recent examples are Gandhi, Martin Luther King, Nelson Mandela.

Of course, they all paid a price – two lost their lives, one was imprisoned for decades.

Before my son deployed, I gave him a medal. On it was the face of Maximilian Kolbe, a Franciscan priest who was killed in World War II. I gave my son this medal for two reasons. One is that Maximilian Kolbe’s feast day is the same day as my son’s birthday. The other reason is that Kolbe was martyred when he sacrificed his own life for that of a fellow prisoner while being held in a concentration camp. Maximilian Kolbe’s courage, selflessness, and faith in God, are virtues that seem highly appropriate for a soldier in the midst of war. He said, “These Nazis will not kill our souls, since we prisoners certainly distinguish ourselves quite definitely from our tormentors...”

We must never allow hatred and evil to “kill our souls.”

When my son arrived in Afghanistan, I signed up to donate monthly in my son’s honor to the Central Asia Institute, a non-profit established by Greg Mortenson, author of “Three Cups of Tea.”

The Central Asia Institute is devoted to improving the lives of Afghans and Pakistanis through education. On its web site, its mission statement reads “Peace and Hope Begin with Education: One Child at a Time.” I’ve also signed up to donate regularly to Catholic Relief Services. These are two small ways I can show my support to groups who promote world peace.

I am convinced that the only way to lasting peace is through working to improve the lives of those who are vulnerable to the message of hate. Education leads to greater understanding and prosperity. This, in my view, is the contemporary equivalent of turning “swords into ploughshares.”

The prophet Isaiah’s dream is not wild fantasy. It is our mission, our hope.

**MARY HOOD HART lives with her family in Ocean Isle Beach, North Carolina. She can be reached at [mhhart@diosav.org](mailto:mhhart@diosav.org).**

*At peace with Advent*

I stumbled upon some disturbing news the other night while out with friends. In the course of casual conversation with these lifelong buddies, I discovered that one of girls was completely done with her Christmas shopping a week before Advent. She was done shopping and all her packages were wrapped and ready to go.

The news made me dizzy; the room started to spin. I felt panicked and light-headed and behind schedule. Worst of all was the tidal wave of envy I allowed into my heart after that split-second discovery. My goodness I was ashamed.

Part of the problem is that I’ve always prided myself on having fabulous organizational skills. I don’t bring this up in conversation (too often) but it’s something about me that brings peace and joy into my life. Sad but true. While I do draw the line at color-coding the Legos, I am indeed a person who enjoys a nice crisp calendar and neatly organized, well, everything.

And so, on that evening, to suddenly feel less-than-organized – it was a challenge. It wasn’t fun, not at all.

I pushed through all the emotions because I realized I would not let such a silly thing ruin an otherwise perfect evening. I also realized I was being a big baby. Yes it’s nice (and preferable) to have all that shopping behind me, but that isn’t how it panned out this year. And that’s okay.

There is no working schedule for me when it comes

to Christmas shopping, schedules and just plain getting-it-done. The way I roll varies from year-to-year and I have to be at peace with how the season of Advent (and yes, the season of shopping) fits in with all the other details and obligations of my life.



**Rachel Balducci**

One year, a very close friend was due to give birth the day after Christmas. As you can imagine, her shopping and wrapping took place months earlier than normal.

The next year, around late September, I found myself furiously working on Christmas lists and shopping charts. As the end of October approached – and I wasn’t done shopping – I finally realized that I was operating out of a similar sense of impending birth – and I wasn’t even pregnant! After that came a much needed pep talk about the importance of calming your bad self down. To Do Lists are here to serve me, not the other way around.

Another year, I was feeling similarly motivated (but within reason). I decided that all my Christmas duties – shopping, wrapping, Christmas cards – would be done by the start of Advent. That way I could have a prayerful Advent season that focused on spiritual preparation and on baking. My heart would be more than ready for the birth of the Christ-child and so would our gastronomic yens.

Except, there were those one or two items that I couldn’t quite locate and then somehow I began to add a few more “necessary” items each day and pretty

soon I was out running “one last errand” nearly every day of December. In the end, I had a frenzied Advent that was made worse by the fact that I’d been in an elevated shopping mode for weeks before.

Lesson learned.

This year, it is the first week of Advent and I’ve got nothing. No gifts are purchased which means none are wrapped. As I write this, the boys are upstairs working on Christmas lists that most children probably completed months ago. Oh sure I have a few items in my online shopping cart, but even they have yet to be purchased.

Advent has begun and there is nary a wrapped gift in the house – and I am totally at peace with that.

Jesus will arrive in his manger whether I’m four weeks ahead of schedule or two days behind. Christmas will come and the most important thing for me to do is work on a prayerful state of being. My interior life is what can inspire peace and joy in my family.

This year, I’m going to focus on that reality more than ever.

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# Another Nun's Story: Sister M. Felicitas Powers, RSM and "Religion in Life Week, UGA," February, 1961

Sometimes you forget. In 1959, *The Nun's Story*, a movie about a nun's questioning of her vocation based on a novel by Kathryn Hulme, was a box office smash. In 1960, African-Americans continued to press hard for equal rights. Also in 1960, John F. Kennedy, first Catholic president of the U.S., was elected. In August, 1960, Sister M. Felicitas Powers, RSM, was invited to give a series of lectures at the University of Georgia.

"My first reaction," Sister later wrote in what she termed *Another Nun's Story*, "was to think the whole thing was a joke." When she realized the university was serious about her being a panelist during its February, 1961, "Religion in Life Week", she lost no time in seeking permis-

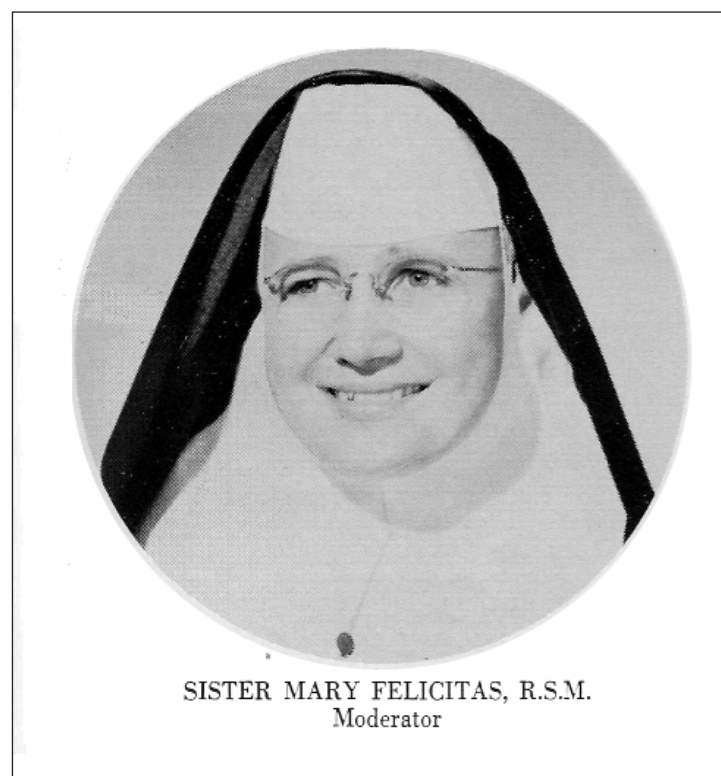
sion from her order's Mother Provincial and from bishops of both the (then) Diocese of Atlanta and the Diocese of Savannah. Father James Harrison, first principal of Atlanta's St. Pius X High School, and Sister Felicitas, principal of Mt. de Sales Academy, Macon, would supply the Catholic view during the week-long event.

Sister started preparing for the seminar during Christmas holidays in 1960. On January 14, 1961, she received her assigned topics: "The Catholic Concept of Education", "What should be the Relation of Religion to Public Education?", and "The Case for Honesty". This last topic, coming from a pharmacy class at Georgia, she thought "nebulous" and "almost hopeless", given the mix of people she would address.

Researching at Mercer, a Baptist University in Macon, Sister tackled the second topic, "Relation of Religion to Public Education", and became convinced that many people wanted religion in public schools. The remaining topic, "The Catholic Concept of Education", was easier, but might be difficult for her diverse audience to understand. Sister Felicitas (nee Loretto Powers) was eminently up to the challenge. Educated in Savannah's Catholic schools, she entered the Mercy Order in 1938. After completing her novitiate and college studies, she taught grammar school, high school and college classes. Subject of her Master's Dissertation at Catholic University of America was "A History of Catholic Education in Georgia".

Recalling the University of Georgia seminar, Sister Felicitas later wrote that the days between January 14 and February 5, 1961, were among the most hectic of her life. "The tasks of preparing three papers, teaching my classes, and keeping up with the deluge of semester-end work in the office," she confessed, "almost vanquished me." She chose to travel by bus to Athens so she could collect her thoughts and was reminded how she felt when facing comprehensives at Catholic University.

An exchange student majoring in animal husbandry met her at the bus station. Unusual, she noted, but things soon became stranger. On Sunday, the panelists went to the Presbyterian Student Center for a three-hour orientation session that turned out to be completely dis-



SISTER MARY FELICITAS, R.S.M.  
Moderator

Photo from the 1958 Mount de Sales yearbook.  
Courtesy of Lisa Kersey

orienting. Sister was dismayed when faculty members present criticized Georgia's academic standards in front of students.

Then, the subject of religion surfaced. One professor claimed that discussion of how students' religious faith should be reconciled with their actions during the university's recent integration was pointless. This was so, he said, because there were no morals in the country any more, no right or wrong. Another faculty member, an atheist, appeared to hold all religion in contempt. Sister wondered why he was on the panel. Later that week, when she addressed students, most of whom had never seen a nun, all went well.

A single slur, not from a student but from a fellow panelist, was the only thing that marred her time at Georgia. Arriving late for Sister's talk, this man began his paper with: "Now I'm not standing up here in any pious garb, or dishing out religious platitudes, but I'm going to tell you about life as

you'll find it." He insisted that children couldn't be taught Christianity because the sight of the cross was utterly repulsive and would disturb them so much that they would never accept Christianity later.

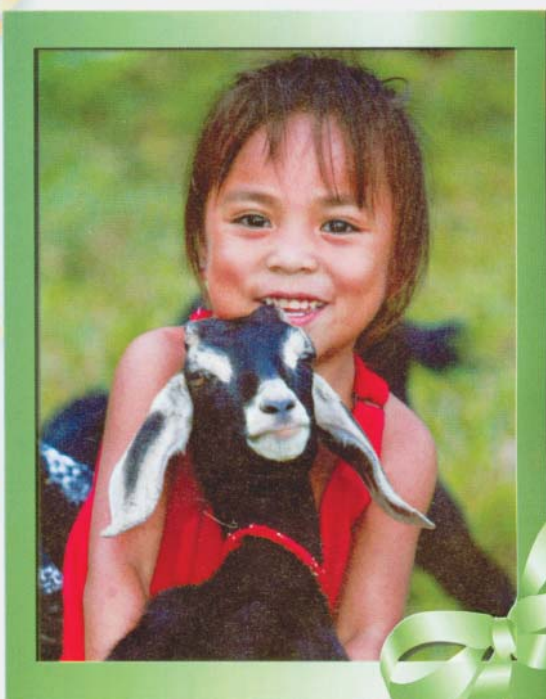
Prepared for questions about integration, Sister Felicitas received none. "As far as we visitors could determine," she wrote, "integration is an accepted fact at Georgia and the only ones still stewing about it are a few faculty members and the press." Besides teaching, Sister M. Felicitas Powers is remembered for her role in helping to establish diocesan and religious order archives in this country and abroad. She died in 2009, a nun for 71 years.

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Writer's note: *Sister Felicitas's efforts on my behalf enabled me to go to college. I owe her a lifelong debt.*

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**Advent blessing—continued from page 1**

the human species,” he said.

“This is how Jesus was in Mary’s womb; this is how we each were, in our mother’s wombs,” he said.

The pope cited the early church author Tertullian, who reasoned that abortion is wrong because, as he wrote, “He is a man, who is to be a man.” The pope added that “there is no reason not to consider him a person from the moment of concep-

tion.”

Pope Benedict emphasized that the threat to human life does not end at birth. He said children today are often subject to abandonment, hunger, poverty, disease, abuse, violence and exploitation. Faced with this “sad panorama of injustices” before and after birth, the church calls everyone to responsibility, he said.

He urged leaders in politics, economics and communications to do everything possible to promote a culture that respects human life and to establish a network of services that support human life.

On Nov. 28, the first Sunday of Advent, the pope spoke to pilgrims from his apartment window about the importance of “expectant waiting” in the period before Christmas

and in people’s lives in general.

“We think of the expectation of a child by a married couple, or of a visit by a distant relative or friend. We think of a young person who awaits the outcome of a decisive examination, or a meeting at work,” he said.

“One can say that a person is alive as long as he is expectant, as long as hope lives in his heart,” he said.

**Role of Catholic print media—continued from page 3**

paper, because of its simplicity and widespread distribution, remains an effective way of spreading news about local diocesan events and developments, including charity initiatives.

As “newspapers of the people,” he said, Catholic papers can also favor real dialogue between different social sectors and debate among people of different opinions.

“By doing this, Catholic newspapers not only

fulfill the important task of providing information, but also perform an irreplaceable formative function” in the education of “critical and Christian consciences,” he said.

The pope said Catholic journalists should give witness to their faith in their work. Their success as Catholic communicators will depend above all on their personal relationship with Christ, he said.

**Editor’s note: 45 times each year the Southern Cross publishes 12 pages containing a mix of Catholic articles and columns from across the diocese, the nation and the world. The information is presented as a point of departure for exploring a deeper understanding of our Catholic Faith. Please subscribe to the Southern Cross and “Put Faith in your opinions.”**

## BOOKS RECOMMENDED FOR CHRISTMAS GIVING OR HOLIDAY MEDITATIONS

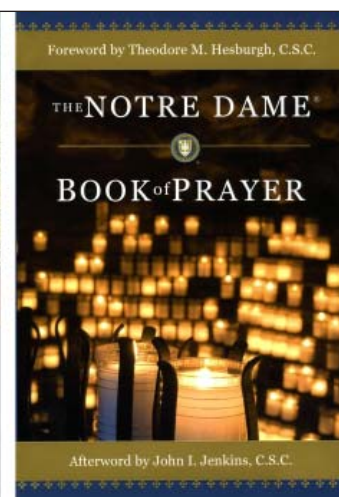
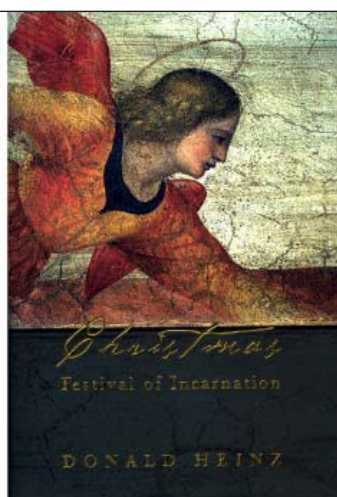
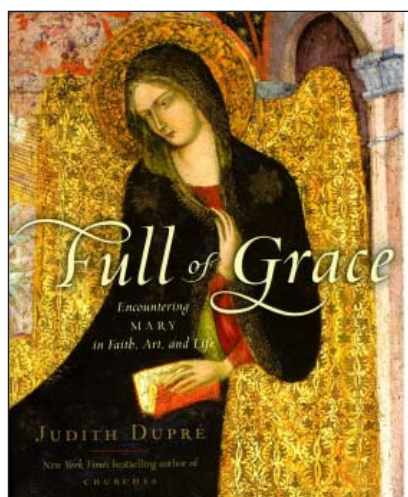
BY NANCY FRAZIER O’BRIEN  
(CNS)

Here are some new books suitable for Christmas giving or with Christmas themes:

– “Revelation of the Magi: The Lost Tale of the Wise Men’s Journey to Bethlehem” by Brent Landau. HarperOne (San Francisco, 2010). 151 pp., \$22.99. Translated into English from an eighth-century manuscript discovered after centuries in the Vatican Library, this book fills in details about the visit of the Wise Men to the site of Jesus’ birth, beyond the brief account contained in the Gospel of Matthew.

– “The Notre Dame Book of Prayer,” edited by Heidi Schlumpf, photographs by Matt Cashore. Ave Maria Press (Notre Dame, Ind., 2010). 301 pp., \$27.95. With a foreword by Father Theodore Hesburgh and an afterword by Father John Jenkins, this collection of traditional and contemporary prayers relates each set of prayers to photographs of campus locations, including the Grotto and Notre Dame Stadium.

– “Blessed and Beautiful: Picturing the Saints” by Robert Kiely. Yale University Press (New Haven, Conn., 2010). 288 pp., \$40. Written by



“Full of Grace” by Judith Dupre, “The Notre Dame Book of Prayer” edited by Heidi Schlumpf and “Christmas: Festival of Incarnation” by Donald Heinz are among the books recommended for Christmas reading and giving by reviewer Nancy Frazier O’Brien.

a professor emeritus of English from Harvard, this book includes 130 color images of saints painted by Renaissance artists in Italy, along with meditations on the lives of more than a dozen saints, seen as real people rather than icons of perfection.

– “What I Keep: Photographs of the New Face of Homelessness and Poverty” by Susan Mullally. Baylor University Press (Waco, Texas, 2010). 93 pp., \$34.95. These photographs, taken at the Church Under the Bridge beneath Interstate 35 in Waco, offer a portrait of 21st-century poverty by asking the homeless and formerly homeless what object they would never give up. The answers are touching and varied – a

stuffed animal found in a dumpster, a 1945 penny to remember the year his mother was born, a great-grandmother’s “antique” 7UP bottle, a father’s watch or a musical washboard. This book might help children and adults alike change their perspective on Christmas “loot.”

– “Full of Grace: Encountering Mary in Faith, Art and Life” by Judith Dupre. Random House (New York, 2010). 332 pp., \$40. In a series of stories and essays, illustrated by classic Renaissance portraits and contemporary images, Dupre takes a new look at Mary as mother and virgin, saint and peasant, and examines her artistic, cultural and historic influence – even as one of the central women in Islam.

The author also visited the Holy Land and many of the great shrines of Marian pilgrimage to find Mary’s meaning in her own life.

– “Christmas: Festival of Incarnation” by Donald Heinz. Fortress Press (Minneapolis, 2010). 274 pp., \$25. Heinz, a professor of religious studies at California State University in Chico, explores the social practices and broader cultural history of Christmas, as well as its theological meaning as the celebration of the incarnation of Jesus.

– “Hidden in the Rubble: A Haitian Pilgrimage to Compassion and Resurrection” by Gerard Thomas Straub. Orbis Books (Maryknoll, N.Y., 2010). 170 pp., \$18. As the first anniversary of the

January 2010 earthquake in Haiti approaches, author, filmmaker and photographer Straub uses words and images to capture the realities of the poor – both their sufferings and their spirit – in the poorest country in the Western Hemisphere.

– “A Maryknoll Book of Inspiration: Readings for Every Day of the Year,” edited by Michael Leach and Doris Goodnough. Orbis Books (Maryknoll, N.Y., 2010). 401 pp., \$25. With brief passages written by Catholic figures that include Father Henri Nouwen, Flannery O’Connor, Dorothy Day, Blessed Teresa of Calcutta and many others, this book provides a way to both focus each day in prayer and to expand the reader’s horizon to worldwide concerns and the universality of the church.

– “A Franciscan Christmas” by Kathleen M. Carroll. St. Anthony Messenger Press (Cincinnati, 2010). 120 pp., \$12.99. With short chapters on various people and elements important to the story of Christ’s birth, this slim volume looks at each piece of the Nativity through its meaning in Franciscan history and Christian spirituality.

# Luz del Mundo: el Papa la Iglesia y los Signos de los Tiempos

Esta semana se presentó en la Oficina de Prensa de la Santa Sede el libro "Luz del Mundo. El Papa, la Iglesia y los signos de los tiempos. Una conversación de Benedicto XVI con Peter Seewald". (Librería Editora Vaticana)

Intervinieron en la rueda de prensa el arzobispo Rino Fisichella, presidente del Pontificio Consejo para la promoción de la nueva evangelización y Luigi Accattoli, periodista

Estaba también presente el autor de la entrevista, Peter Seewald y don Giuseppe Costa, S.D.B., director de la Librería Editora Vaticana

El arzobispo Fisichella explicó que Seewald pregunta al Papa sobre "los grandes temas que marcan la teología del momento, los diferentes acontecimientos políticos que siempre han acompañado las relaciones entre los diferentes países y, por último, los interrogantes que a menudo ocupan gran parte del debate público. Estamos ante un Papa que no se niega a responder a ninguna pregunta, que se expresa con un lenguaje sencillo, pero no por eso menos profundo, y que acepta con benevolencia las provocaciones de tantas preguntas". "Pero -continuó-, reducir la entrevista a una frase sacada de contexto y de todo el pensamiento de Benedicto XVI sería una ofensa a la inteligencia del Papa y una manipulación gratuita de sus palabras. Lo que emerge del marco general de estas páginas es la visión de una Iglesia llamada a ser la Luz del mundo, signo de unidad de todo el género humano"

El presidente del Pontificio Consejo para la promoción de la nueva evangelización señaló que "no se trata de un libro escrito por Benedicto XVI, y, sin embargo se condensa su pensamiento, sus preocupaciones y sufrimientos de estos años, su programa pastoral y las expectativas para el futuro. La impresión que se tiene es la de un Papa optimista sobre la vida de la Iglesia, a pesar de las dificultades que la acompañan desde siempre"

El volumen que se presenta hoy, dijo, "es una entrevista que, en cierto sentido supone un reto para hacer un serio examen de conciencia dentro y fuera de la Iglesia con el fin de lograr una verdadera

conversión del corazón y de la mente. Las condiciones de vida de la sociedad, la ecología, la sexualidad, la economía y las finanzas, la misma Iglesia... son cuestiones que requieren un esfuerzo especial para verificar la dirección cultural del mundo de hoy y las perspectivas que se abren para el futuro.

Benedicto XVI no se deja intimidar por las cifras de las encuestas, porque la verdad tiene otros criterios: "la estadística no es la medida de la moral". "Benedicto



POR PADRE ROBERTO MENA, ST

XVI vuelve a menudo en estas páginas a la relación entre modernidad y cristianismo. Una relación que no puede ni debe vivirse paralelamente, sino conjugando correctamente fe y razón, derechos individuales y responsabilidad social. En una palabra,

"poner a Dios en el primer lugar". (...) Esta es la conversión que el Papa pide a los cristianos y a todos los que deseen escuchar su voz. (...) Esta es la tarea que el Papa se propone en su pontificado, y, honestamente, no se puede negar, que es difícil"

El arzobispo Fisichella concluyó poniendo de relieve que "los rasgos característicos de esta conversación de Benedicto XVI para compartir con el público en general su pensamiento, su manera de ser y su forma de concebir la misma misión que se le ha confiado son sobre todo la sencillez y la verdad. Es una tarea difícil en el período de la comunicación, que a menudo tiende a destacar sólo algunas partes y deja de lado el conjunto. Un libro para leer y meditar, para entender una vez más cómo la Iglesia puede ser en el mundo anuncio de una buena noticia que trae alegría y serenidad"

Luigi Accattoli sugiere a sus colegas periodistas que lean este libro "como una visita guiada al laboratorio papal de Benedicto XVI y al mundo vital de Joseph Ratzinger". "Vislumbraremos sobre todo a este hombre llamado a ser Papa, en la actitud con la que ha publicado los dos volúmenes sobre Jesús de Nazaret, que propone no como documentos de magisterio, sino como atestados de su búsqueda del rostro del Señor"

Desde el principio, el volumen nos advierte, prosigue, que "el Papa puede tener opiniones personales equivocadas y que sin duda dispone de la "facultad de la

decisión final" en materia de fe, pero "esto no significa que continuamente produzca infalibilidad". "Quizá en esta reflexión -subraya el periodista- hay que buscar la primera raíz del libro-entrevista que afronta también cuestiones difíciles"

En varias ocasiones Benedicto XVI se interroga sobre sus 83 años e incluso se plantea "la oportunidad de la dimisión si se encontrase incapacitado para cumplir su misión". En la misma página niega haber pensado en dimitir por el escándalo de pedofilia: "No se puede huir en el momento en el peligro".

"Sabemos que todos los Papas contemporáneos -desde Pío XII en adelante- se han planteado el problema de la dimisión, pero antes de esta entrevista ninguno lo había hecho en público." En el libro-entrevista el Papa "analiza a fondo el conflicto de la fe cristiana con nuestro tiempo", pero por lo menos en dos pasajes reconoce "la moralidad de la modernidad" y la existencia de una "modernidad justa y buena". A esas afirmaciones positivas hay que unir los pasajes en los que reconoce las prevaricaciones religiosas del pasado: desde las

"atrocidades" cometidas "en nombre de la verdad", a las "guerras de religión" y al "rigorismo" frente a la corporeidad con el que "se llegó a asustar al hombre". En el conflicto con el mundo moderno en consecuencia, hay que preguntarse a cada paso "en qué tiene razón el secularismo" y dónde hay en cambio que "oponer resistencia"

El Papa "no tiene miedo de usar expresiones como "la pecaminosidad de la Iglesia" y el término "suciedad" para indicar el pecado que está en la Iglesia; (...) se utiliza al menos tres veces en el libro a propósito de la pedofilia del clero y del "shock enorme" que causó". En este ámbito, el pontífice reconoce "reiteradamente el papel positivo de los medios de comunicación, que ya había expresado en varias ocasiones pero nunca de forma tan explícita": "Desde el momento en que se trata de descubrir la verdad, debemos estar agradecidos", y sobre este tema "nos regala uno de los aforismas más eficaces del volumen: "Solo porque el mal estaba dentro de la Iglesia los demás han podido utilizarlo contra ella"

Asimismo el Santo Padre "ase-

**Luz del Mundo —Continued on page 12**

## November 2010

### Hardcover

- The End and the Beginning**  
George Weigel • Doubleday Religion • 9780385524797
- Rediscovering Catholicism**  
Matthew Kelly • Beacon Publishing • 9781929266081
- The Jesuit Guide to (Almost) Everything**  
James Martin • HarperOne • 9780061432682
- Confessions of a Mega Church Pastor**  
Allen Hunt • Beacon Publishing • 9780984131839
- The Dream Manager**  
Matthew Kelly • Beacon Publishing • 9781401303709
- The Saint John's Bible: Historical Books**  
Donald Jackson • Liturgical Press • 9780814690536
- The Rhythm of Life**  
Matthew Kelly • Beacon Publishing • 9780743265102
- Celebration of Discipline**  
Richard J. Foster • HarperOne • 9780060628390
- The Seven Levels of Intimacy**  
Matthew Kelly • HarperOne • 9780743265119
- The Catechism of the Catholic Church**  
Doubleday Religion • 9780385508193

### Children & Young People

- The Catholic Faith Handbook for Youth**, Second Edition  
Brian Singer-Towns • Saint Mary's Press • 9780884899877
- Why Am I Here?**  
M. Kelly & H. Mitchell • Beacon Publishing • 9780984131808
- Handbook for Today's Catholic Teen**  
Jim Auer • Liguori Publications • 9780764811739
- Getting Confirmed**  
A Redemptorist Pastoral Publication • Liguori Publications • 9780764800481
- Absolutely Advent - Day by Day to Christmas 2010**  
Jean Larkin • Pflaum Publishing Group • 9781935042402
- Chicken Soup for the Soul: Christian Teen Talk**  
J. Cantfield & M. Hansen • Liguori Publications • 9781935096122
- Your Child's First Confession**  
A Redemptorist Pastoral Publication • Liguori Publications • 9780892436569
- Tear Soup**  
P. Schwiebert & C. DeKlyen • ACTA Publications/Griefwatch • 9780961519766
- Absolutely Advent - Getting Ready for Christmas 2010**  
Jean Larkin • Pflaum Publishing Group • 9781935042396
- Welcome, Children!**  
Jean Buell • Pflaum Publishing Group • 9781933178387

### Paperback

- Chicken Soup for the Soul: Devotional Stories for Mothers**  
S. Heim & K. Talcott • Liguori Publications • 9781935096535
- Chicken Soup for the Soul: A Book of Miracles**  
J. Cantfield, M. Hansen & W. Walker • Liguori Publications • 9781935096511
- Mere Christianity**  
C.S. Lewis • HarperOne • 9780060652920
- The Screwtape Letters**  
C.S. Lewis • HarperOne • 9780060652937
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- United States Catholic Catechism for Adults**  
USCCB Publishing • 9781574554502
- Chicken Soup for the Soul: Stories of Faith**  
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C.S. Lewis • HarperOne • 9780061208492
- Handbook for Today's Catholic**  
A Redemptorist Pastoral Publication • Liguori Publications • 9780764812200

### Spanish Language

- Catecismo de la Iglesia Católica**  
Doubleday Religion • 9780385479844
- Manual para el Católico de Hoy**  
Una Publicación Pastoral Redentorista • Liguori Publications • 9780764813221
- Juntos Para Toda La Vida**  
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- Manual para los Catequistas de Hoy**  
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## A conversation the church wants to have about work

BY DAVID GIBSON (CNS)

**A**nxiety-ridden conversations about work – the jobs people hold or don't hold – are a sign of the times. Unhappily, work is a topic of conversation that tends nowadays to be approached with fear and trepidation.

Certainly, the importance and meaning of work are not regarded today as esoteric concerns reserved to the finest academic minds. The recent recession's severity and its job losses have made work a topic of conversation in communities and homes everywhere.

Given the harsh toll of unemployment (one's own or that of relatives, friends and acquaintances), what is of paramount concern in these conversations often boils down to paychecks – to keeping a roof over one's head, providing sufficient, healthy food for one's children or paying for essential medical care.

The boundaries of current conversations about the role of work very understandably tend to get defined by the urgencies of the times.

Los Angeles Cardinal Roger Mahony spoke about this in a late-2008 spiritual reflection. Everyone he had met the previous couple of months had been "impacted negatively in some way by our poor economy," he wrote.

"The strongest emotion we experience during such desperate times is fear – fear that we will lose something, or everything, we have worked so hard to achieve such as a steady job, our home, the basic necessities for our families, opportunities for our children," the cardinal said.

What happens, he explained, is that fear of an unknown future "gives way to insecurity, worry, alarm and even desperation because so many of the elements causing our fears are beyond our personal ability to reverse."

Cardinal Mahony is just one of many church leaders around the world

who joined the conversation about the Great Recession's economic impact on the lives of ordinary people. These church leaders –

a) Spoke out of compassion for suffering people and to advocate the well-being of families.

b) Recognized that job losses often cloud people's sense of personal worth and dignity. The church always is concerned that the truth about human dignity not be lost from sight.

c) Shared a conviction that factors underlying the recession (greed, for example) invited a response drawn from church teachings on justice.

Perhaps church leaders also have recognized a teachable moment in the recession, viewing it as an opportune time to drive home the church's expansive teaching on the meaning of work and the basic need and right to work.

Bishop Howard Hubbard of Albany, N.Y., commented recently that work "is more than a way to earn a livelihood." He said, "Whether one is a white-collar or blue-collar employee, work is an expression of the human person and an exercise of God-given talents," and it is "a way of participating in God's plan for our world."

The Christian vision of work arose in a 2008 speech Pope Benedict XVI gave in France. For Christians, God is a Creator, which means that "God is working," the pope explained. In fact, he said, God "continues working in and on human history."

Thus, Pope Benedict stressed that the work we do ought to be viewed as "a special form of human resemblance to God, as a way in which man can and may share in God's activity as creator of the world."

Despite this noble vision, however, vast numbers of people view their jobs as boring drudgery conducted in a separate compartment of life that they escape at day's end. Any link of their work to God's continuing creation is



Ana Portillo, an employee of the Catholic Charities-run Hermano Pedro Day Program in Washington, helps a woman search for a job.

invisible to them.

Are they ever thanked or praised for their work? Do relatives or friends even attempt to understand the work they do?

Others view themselves as victims of the 21st-century workplace. How, they may wonder, can they serve as God's co-workers when there appears to be so little work for them to do?

Keeping a roof over our heads and food in our stomachs is a good reason to work. The conversation about work desired by the church definitely encompasses these essentials.

But there is more to this conversation, and it is a conversation for good times as well as bad. What the Catechism of the Catholic Church says about work might serve as a conversation starter.

"Everyone should be able to draw from work the means of providing for his life and that of his family, and of

serving the human community," the catechism says (No. 2428). It insists too that work can be "a way of animating earthly realities with the Spirit of Christ" (No. 2427).

Cardinal Mahony has described the church's Advent season as a time to prepare for "the birth of Jesus Christ in time and history." Advent is a time of "making straight the ways of the Lord," he wrote in 2001.

Some today might well ask what Jesus' birth "in time and history" means for the workplace – a fulfilling place for many, but a source of fear and frustration for many others.

How can any of us make straight the ways of the Lord in the world of work?

GIBSON served on Catholic News Service's editorial staff for 37 years.

### FAITH IN THE MARKETPLACE

#### WERE YOU EVER CALLED UPON TO WITNESS TO SOME ASPECT OF YOUR CHRISTIAN FAITH WHILE ON YOUR JOB? HOW SO?

"I was once asked by my boss (and business owner) to go in to our payroll system and falsify an employment record and make a check that appeared to be an employee paycheck so (that) a relative could get a house loan. I refused. I retained my job, but our relationship was never the same." -- Pearl Burk, Tucson, Arizona.

"A co-worker was distraught over a TV news report about children painfully dying in unusual swimming pool accidents. She said she knew we lived in a fallen world, but why would God allow those deaths in that manner. I talked with her about redemptive suffering. ... Another instance was the day after Divine Mercy Sunday. Two other co-workers were upset about some 'wrongdoing.' I told them about the Divine Mercy Sunday service I had attended. ... One (co-worker) is Pentecostal and the other is in the Church of Christ. Later, the Pentecostal talked to me privately to get more information." -- Frances Smith, Birmingham, Alabama.

### In a Nutshell

John the Baptist challenges Christians to "produce good fruit as evidence" of our repentance, thereby preparing "the way of the Lord."

How can any of us make straight the way of the Lord in the world of work?

Work is more than a way to earn a livelihood; it is a way of participating in God's plan for our world.

The Advent season is rich with customs for the family to celebrate.

# Finding courage in Advent's vision of the kingdom of God

BY FATHER LAWRENCE E. MICK (CNS)

The Catechism of the Catholic Church reminds us that Advent is about two "comings" of Christ:

"When the church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior's first coming, the faithful renew their ardent desire for his second coming" (No. 524).

The first reading and the responsorial psalm for the Second Sunday of Advent express that "ardent desire." Speaking for God, the prophet Isaiah proclaims a vision of a peaceful kingdom:

"Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them. The cow and the bear shall be neighbors, together their young shall rest; the lion shall eat hay like the ox.

"The baby shall play by the cobra's den, and the child lay his hand on the adder's lair. There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea."

When God's kingdom comes in its fullness, there will be no war, no violence, no hatred among people or even among species on the earth. All will live in peace.

This poetic image also fits well with St. Paul's teaching that Christ came to reconcile all things to God.

We yearn for the fulfillment of this beautiful prophecy.

The psalmist, too, speaks of a kingdom of peace, but also describes a kingdom of justice: "Justice shall flourish in his time, and fullness of peace for ever. Justice shall flower in his days, and profound peace, till the moon be no more."

Pope Paul VI echoed this psalm when he titled his proclamation of January 1 as a day of prayer for peace in 1972 with this exhortation: "If you want peace, work for justice."

There can be no true peace without justice. Justice involves creating right relationships between people, with God and all creation.

Only when we are in right relationships can we live in peace together.

St. Paul also exhorts us to live in peace with one another. "May the God of endurance and encouragement grant you to think in harmony with one another, in keeping

with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ" (Romans 15:5-6).

Paul is speaking especially of unity between the Jews and Gentiles who have come to believe in Christ, but the message resonates for all of God's people.

Living in peace requires a conversion of heart from sin and selfishness to following God's will and loving one another.

John the Baptist challenges the Pharisees and Sadducees to "produce good fruit as evidence" of their repentance. He calls all of us to "prepare the way of the Lord, make straight his paths" (Matthew 3:8,3).

We tend to think of John the Baptist as the forerunner of Jesus, but it helps to remember that he was only six months older than his cousin Jesus, and he is preaching now three decades after Jesus was born.

His call to repentance was preparing the way for the preaching and ministry of Jesus, but it really looks beyond his own era to the coming of the kingdom in its fullness and the Day of Judgment:

"His winnowing fan is in his hand. He will clear his



CNS photo/Crosiers

A statue of St. Paul stands in St. Mary's Church in St. Benedict, Kan. Father Lawrence E. Mick reminds us that St. Paul exhorts us to live in peace with one another.

threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire" (Matthew 3:12).

As we prepare to celebrate the first coming of Christ

at Bethlehem, we wait and yearn for him to come again to set all things right.

FATHER MICK is a priest of the Archdiocese of Cincinnati and a freelance writer.

## Advent beauty

BY SISTER JOAN ROCCASALVO, CSJ (CNS)

Once again the church calls the faithful to relive Advent, the first season of her "year of grace."

December 1 to 16 recalls the fulfillment of the divine plan at Christ's historic coming at the Incarnation and at the Parousia (his second coming).

December 17 to 24 celebrates the prophecies of his coming and his birth of the Virgin Mary.

The Advent season is rich with customs for the family to celebrate. The Advent wreath, with accompanying ceremony, symbolizes eternity; the evergreens, eternal life; the purple candles and ribbon, preparation; the rose candle, the expectant joy of the Lord's Nativity; and the four candles, the four weeks and 4,000 years of longing for the Messiah.

The Jesse Tree gives the lineage of Jesus: "A shoot shall sprout from the stump of Jesse" (Isaiah 11:1).

In the custom of Kris Kindl, a person's name is randomly selected as one's "little Christ Child." Throughout Advent, one prays for his or her Kris and may send Kris a note to say so.

Just before Christmas, a person's Kris Kindl is given a spiritual gift of prayer offerings and a small material gift as a remembrance of that Advent.

Parish bulletins are the perfect place to round out Advent customs by suggesting to families crafts and recipes.

The beauty of the soaring liturgical poetry draws us into the Old Testament prophecies that long for the Messiah. Rich with symbolism and art, poetry and music, Advent beauty directs the soaring spirit toward Christmas.

From mid-December on, the church's expectation of the Lord's coming reaches an exuberant pitch in the seven "O" antiphons, prayed or sung at vespers:

December 17: "O Wisdom of our God Most High, come to teach us the path of knowledge!"

December 18: "O Leader of the House of Israel, ... come to rescue us with your mighty power!"

December 19: "O Root of Jesse's stem, ... come to save us without!"

December 20: "O Key of David, ... come and free the prisoners of darkness!"

December 21: "O Radiant Dawn, ... come and shine on those who dwell in darkness and in the shadow of death."

December 22: "O King of all nations and keystone of the church, come and save man, whom you formed from the dust!"

December 23: "O Emmanuel, ... come to save us, Lord our God!"

December 24: The Christmas season begins in earnest.

Holiday shopping may be timed to parallel the Advent season, but there is little resemblance between the two. The one jars liturgical sense and sensibility. The other nourishes and lifts up the spirit. Trinkets have little, if anything, to offer.

Advent is the hour to prepare, watch and wait for the Lord's second coming at the end of time and to remember his birth at Christmas.

Come, Emmanuel, be with us in the sacrament of the Advent moment!

SISTER ROCCASALVO, of the Sisters of St. Joseph, Brentwood, N.Y., holds PhDs. in music and liturgical studies.

**Diocese**

**ABUSE HOTLINE NUMBER**

To report sexual abuse of a minor by a Diocese of Savannah employee or volunteer, call the abuse hotline number at 888-357-5330 or the Office for the Protection of Children and Young People, 912-201-4073 or 912-201-4074. To read the diocesan policy on sexual abuse of minors, go to <http://diosav.org/chilyouthprotection>.

**Augusta Deanery**

**DISCOVER THE AQUINAS ADVANTAGE**

Become a proud member of the Aquinas High School Fightin' Irish Class of 2015! – The first step is to take the High School Placement Test on one of the dates shown below. All tests are administered at the high school with a \$20 fee payable at the time of the test. **December 4**, 8:30 - 11:30 am; **December 11**, 12:30 - 3:30 pm; **February 5**, 8:30 - 11:30 am. Students who earn a composite score of 98 or 99 on a test administered in December may receive a \$1,500 4-year renewable scholarship. Parents are invited to attend the Parent Forum during the first hour of the test sessions. Information about school programs will be presented by administrators, parents and students. A question and answer session will follow. Public school students may apply for GRACE Scholars and can be awarded a 4-year renewable scholarship.

**Columbus Deanery**

**ST. ANNE-PACELLI CATHOLIC SCHOOL**

**OPEN HOUSE**

St. Anne-Pacelli Catholic School is hosting an Open House on Sunday, **December 5** from 2:00 – 4:00 p.m. The event will feature student speakers, guided tours and an athletic/activity fair. Anyone interested in Pre-K through 12th grade should plan to attend. Program begins at 2:30 p.m in the Auditorium. Please contact Julie Davis at 706-561-8232 ext. 271 or [jdavis@sasphs.net](mailto:jdavis@sasphs.net) for more information.

**Savannah Deanery**

**AWAY IN A MANGER**

The Council of Catholic Women of St. Frances Cabrini Church, 11500 Middleground Road, will exhibit a collection of Nativity sets from around the world in the Parish Hall for the community to enjoy on Saturday, **December 4th** from 4:00 p.m.-7:00 p.m. and Sunday, **December 5th** from 9:30 a.m.-1:00 p.m. and 3:00 p.m.-5:00 p.m. St. Frances Cabrini Youth Ministry will present a live drive-thru Nativity scene on Saturday night from 6:00 p.m. to 9:00 p.m. There will be a parish celebration of Lessons & Carols at 4:00 p.m. in the Church. The CCW is asking for a \$3.00 donation to help raise money for the School Scholarship Fund. Everyone in the community is invited to come and enjoy the exhibit, drive-thru and music.

**SAINT VINCENT'S ACADEMY CHORUS'**

**CANDLELIGHT CONCERT**

The Saint Vincent's Academy Chorus will present their 39th annual Candlelight concert **December 5** at 7:00 p.m. in the Cathedral of Saint John the Baptist. This beautiful evening of scripture and song is a great way to begin your holiday season. The concert is free and open to the public.

**BENEDICTINE CHRISTMAS CONCERT**

Enjoy a night of Music of the Christmas season at the Ninth Annual Grand Night in the Cathedral Sunday, **December 12**, 7 p.m. at the Cathedral of St. John the Baptist. Performers include the Benedictine Cadet Chorus and the 13th Colony Sound Barbershop Chorus of Savannah. The instrumental side of Christmas music will include Ceremonial Brass directed by Robin Beauchamp, Timothy Hall at the organ and Brian Foster accompanying the BC students. Those attending will be able to enjoy a Christmas Carol Sing Along.

**ADVENT RECOLLECTION**

St. Boniface Church, Springfield, will host an Advent afternoon of recollection on **December 12**, from 1 to 5 p.m., with guest speaker Fr. Ben Dallas from Blessed Sacrament Church, Savannah. A light lunch will be served beforehand. If attending, please contact the parish office, 754-7473, by December 10th. All are welcome.

**Do you have a brief news note from your parish, school or organization? Please send it to [southerncross@diosav.org](mailto:southerncross@diosav.org).**

**MAY THEY REST IN PEACE**

**Please pray for the faithful who have died recently:**

- † DOROTHY JANE BELL CAMPBELL, Savannah, November 21, 2010
- † PEGGY UDELLE LAIRSEY BILTON, Augusta, November 22, 2010
- † ERNEST LEE DAVIS, Fort Valley, November 22, 2010
- † ETHEL BERKINS METZINGER, Glennville, November 22, 2010
- † RUBY GRACE FORTH, formerly of Cordele, November 22, 2010
- † HOWARD PAUL ARATA, formerly of Tybee Island, November 23, 2010
- † SISTER MARY AURELIA BENEDETTO, Columbus, November 23, 2010
- † GERALD PAUL LEWANDOWSKI, Glennville, November 23, 2010
- † GEORGE RAYMOND GORSKI, Cussetta, November 23, 2010
- † DR. JOHN FRANCIS ERBLAND, Augusta, November 26, 2010
- † BERNARD EUGENE MOORE, Columbus, November 26, 2010
- † GERALD L. SOLOMON SR., formerly of Augusta, November 26, 2010
- † MARY STROZZO GALIBERT, Savannah, November 27, 2010
- † WILLIAM ALFRED FUHRMAN, Savannah, November 28, 2010
- † MELODIE SCHOFIELD, Richmond Hill, November 29, 2010

*Names of the recently deceased are submitted by parish offices.*

**Bishop J. Kevin Boland's Schedule**

DECEMBER		
3	Tifton	Father Alfonso Gutierrez 25th Ordination Anniversary
4	Tifton	Catholics Come Home Workshop
5	Statesboro	St. Matthew's Mass (College Students)
6	Savannah	Savannah Deanery Council of Catholic Women
7	Savannah	Presbyteral Council
8	Savannah	Immaculate Conception Mass, St. Vincent's Academy
9	Savannah	Catholic Lawyers Liturgy, Pastoral Center
10	Savannah	Diocesan Finance Council
11-12	Claxton	Masses at St. Christopher's & Missions

**CLASSIFIEDS**

Classified ads are available for \$2.00 per line. Contact the Southern Cross, 601 East Liberty Street, Savannah, GA 31401-5196; Phone 912-201-4100; Fax 912-234-5726; E-mail: [SouthernCross@diosav.org](mailto:SouthernCross@diosav.org).

**CEMETERY PLOTS** available in the Dogwood section of the Catholic Cemetery in Savannah: 912-925-9282.

**PRINCIPAL CATHOLIC LOWER SCHOOL (PK-8)** St. Anne/Pacelli Catholic School a PK-12 school, located in Columbus, Georgia, is seeking a highly motivated Lower School Principal for 2011-2012. With an enrollment of 355 stu-

dents in grades Pre K-8 and 143 students in grades 9-12, this dually accredited (FCC/SACS) school challenges its students to strive for academic excellence and high standards of faith and moral values. The school is supported by St. Anne Parish and the Columbus Deanery. A strong board and an equally strong Development Office ensure the financial strength and stability of this institution. Applicants must have a Master's degree in education, be qualified in Catholic School administration with at least five years experience and be certifiable by the State of Georgia. Visit our website: [www.beaviking.com](http://www.beaviking.com). Applications and job

description are available from the Catholic Schools Office. Application deadline: December 3, 2010. Inquires may be directed to: St. Anne-Pacelli Catholic School Search Committee, Diocese of Savannah/Catholic Schools Office, 601 E. Liberty Street – Savannah, Georgia 31401, (Telephone) 912-201-4121 (Fax) 912-201-4101, (E-mail) [Schools@diosav.org](mailto:Schools@diosav.org)

**NEEDED FOR VILLA MARIE** – gently used yoga mats, blankets, blocks and straps. Please contact Alicia Neal [anneal@diosav.org](mailto:anneal@diosav.org) or (912) 201-4048.

# Sister Mary Aurelia Benedetto dies

Sister Mary Aurelia Benedetto, 86, of Baltimore, Maryland, died while on a visit to friends in Columbus on November 23, 2010.

She was the youngest of seven children of Elizabeth and Aristide Benedetto. The Benedettos gave two daughters and two sons to religious orders.

Sister Aurelia was born in Macon, Georgia on February 29, 1924, attended St. Joseph's School and Mount de Sales Academy in Macon, then entered the Sisters of Mercy in 1941.

Her ministries included: education, educational administration, health care, and service to the aging.

Of the Sisters of Mercy she said, "Since my early childhood in Macon, the Sisters of Mercy have been a vital influence in



Sr. M. Aurelia Benedetto

my life. My heart overflows with gratitude to God for calling me to this chosen group."

She taught at Blessed Sacrament School, Savannah, Holy Family School in Columbus, and Mount de Sales High School in Macon between



Four of the nine religious pictured above are Benedetto siblings. Left to right are: Father Arnold Benedetto, SJ; Sister Mary Aurelia Benedetto, RSM; Sister Mary Arnold Benedetto, OP; Sister Bernadette Kennington, RSM; Father Frank Benedetto, SJ; Sister Rita Marie Callaghan, OP; Sister Mary Fides Sheridan, RSM; Sister Martin Marie Callaghan, OP; and Father Edward Sheridan, SJ. (See Southern Cross page 3, Vol. 85 No. 01, January 6, 2005.)

1947 and 1973. She served as the local superior of her religious community in Macon, Savannah and Columbus. She was greatly loved by her religious community and family. She has lived in retirement in Baltimore since 2003.

She is survived by her

sisters, Mrs. Mary Witte of Rockledge, Florida and Sr. Mary Gertrude Benedetto of Miami, Florida, and by numerous extended family members.

Sister Mary Aurelia donated her body to science. Memorial Masses will be celebrated at

St. Anne's Church in Columbus at 10 a.m. on December 4, and at The Villa in Baltimore on the same day.

Hart's Mortuary and Crematory, Cherry Street, Columbus, GA has charge of arrangements.

## Diocesan Schools pursuing system wide accreditation

On December 5, eight educators from across the continental United States and Puerto Rico will arrive in Savannah to serve as the AdvancED/SACS Accreditation visiting team.

For eighteen months the school communities and the Catholic Schools Office have been gathering data and input and preparing the submitted document for review (accessible on the diocesan www.diosav.org).

The upcoming team site visit is the final step in the diocesan accreditation process. While the schools have been accredited by Florida Catholic Conference (FCC) and/or

Southern Association of Schools and Colleges (SACS) this represents the first time the system as a whole has participated in the accreditation process.

The team's schedule includes interviews with various groups at the Catholic Pastoral Center on December 6; visiting schools across the diocese in teams of two on December 7 and completing their work and presenting the oral exit report on December 8.

AdvancEd describes the process as a review of how schools:

- Take stock of themselves in relation to a set of research based quality standards

- Establish a vision, assess their current reality, implement an improvement plan, monitor progress and evaluate results
- Enhance best thinking with the insights and perspectives of an external review team.

The process is described on the AdvancED site: www.advanc-Ed.org "At AdvancED we believe district accreditation is like a huge fulcrum that can leverage improvement across an entire district. There is no question that the school and the classroom are at the heart of teaching and learning. District accreditation, however,

has the power to nurture and support individual school improvement, and at the same time unify school improvement and align it with overall district improvement goals so that the district's schools are moving in one direction together, on the same page."

"With such a commitment to assessing the current reality and planning for continuous improvement," Sister Rose Mary Collins, Superintendent of Schools said, "we welcome our visiting team and are proud to share with them the rich tapestry that Catholic schools have woven into the fabric of our Catholic Diocese of Savannah."

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Luz del Mundo —From page 7

gura que no habría levantado la excomunión al obispo Williamson sin llevar a cabo una investigación posterior si hubiera sabido de su posición de negación del Holocausto”

Benedicto XVI busca “con cautela y valor una manera pragmática a través de la cual los misioneros y otros operadores eclesiales puedan ayudar a superar la pandemia del SIDA sin aprobar, pero sin excluir -en casos particulares- el uso del profiláctico” y reafirma el carácter “profético” de la “Humanae Vitae” de Pablo VI, pero no oculta la existencia de una dificultad real en “encontrar caminos que se puedan recorrer humanamente” (...) reconociendo que “muchas cosas en este campo deben ser repensadas y expresadas de una manera nueva”

El Papa es “muy optimista sobre el hecho de que el cristianismo se enfrenta a una nueva dinámica” que tal vez lo llevará a asumir “un aspecto cultural diverso”; pero se siente también “desilusionado” porque “la tendencia general de nuestro tiempo es de hostilidad a la Iglesia”

Por último, Benedicto XVI sueña con encontrar la “simplicidad” y “radicalismo” del Evangelio y del cristianismo. Se trata de “comprender el drama de nuestro tiempo, de permanecer firmes en la Palabra de Dios como la palabra decisiva y al mismo tiempo de dar al Cristianismo esa sencillez y esa profundidad sin las que no puede actuar”.

*This article is about the Pope's new book and his interview in the Holy See Press Office, held to present a new book published by the Vatican Publishing House. The volume is entitled: "Light of the World. The Pope, the Church and the Signs of the Times. A conversation of Benedict XVI with Peter Seewald".*

**PADRE ROBERTO MENA ST**, a member of the Missionary Servants of the Holy Trinity, is a native of Guatemala and former pastor of Saint Joseph Parish, Bainbridge. He currently serves in Riverside, California.



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