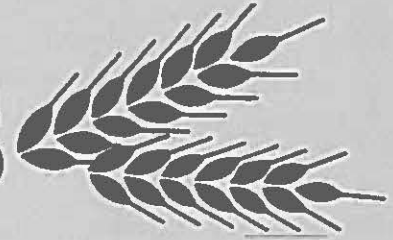


ST. PATRICK'S PARISH

# In Focus



## Advent wreath a symbol of change and eternity

**W**inter comes; the weather is changing. The days are shorter, the air crisper. The rake and leaf bag replace the lawn mower and watering hose. Another circle of the seasons nears completion.

The Church too marks a change in the seasons; one Church year ends, another begins—a different circle of seasons. In the Church calendar we will soon mark this passage of seasons from Ordinary Time to Advent.

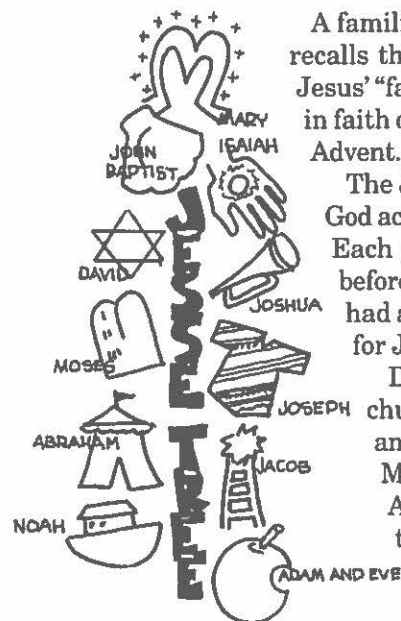
The Church recognizes and celebrates this passage of time with the Advent wreath. According to Fr. William Saunders, dean at Notre Dame, “The circle of the wreath, because it has no beginning or end, symbolizes the eternity of God, the immortality of the soul, and the everlasting life found in Christ.”



The wreath's composition continues this symbolism of change and eternity. “The laurel signifies victory over persecution and suffering; pine, holly, and yew, immortality; and cedar, strength and healing.” Fr. Saunders adds, “The wreath of evergreens depicts the immortality of our soul and the new, everlasting life promised to us through Christ.”

Though we experience change in the seasons through our senses, scrunching the fallen leaves underfoot and feeling the cold in our noses, we also touch eternal events symbolized in the Advent wreath, unchanging realities: Christ is coming, and Christ is here. So the circle is unbroken, from the birth of Christ to this present day, as we celebrate the end of one Church year and the beginning of another during this season of Advent.

## The Jesse Tree: Jesus' family history



A familiar Advent tradition, the Jesse Tree (named for David's father) recalls the significant family stories that are part of Jesus' heritage—Jesus' “family tree.” Symbols representing the ancestors of Jesus, either in faith or bloodline, are gradually added to the tree during the weeks of Advent.

The Jesse Tree connects the Advent season with the faithfulness of God across four thousand years of history, tracing the ancestry of Jesus. Each person represented on the tree, some born thousands of years before Jesus, was uniquely important in God's plan of salvation—each had a special place and role at a particular time in history to prepare for Jesus' coming.

During the weeks of Advent as the Jesse Tree in St. Patrick's church “blossoms,” read again in scripture the stories of Jesus' ancestors that are represented: Adam, Noah, Abraham, Isaac, Jacob, Moses, Jesse, David, Solomon . . . culminating in Joseph and Mary. And realize that your life too is significant in God's plan, in this time and in this place.

~Fr. George Wuellner's conception of a Jesse Tree

## St. Patrick's Parish Nurses continue services to parishioners



Parish Nurses offered their annual fall Health Fair on Sunday, Oct. 29, for the people of St. Patrick's. Throughout the morning they provided literature and offered consultation on many topics of interest, took blood pressure readings, and demonstrated CPR and use of the automatic external defibrillator. At the end of that week, on Saturday, Nov. 4, they gathered once again, this time to celebrate their years of service to parishioners at a breakfast of thanksgiving.



**Q: What is centering prayer?**

**A:** Centering prayer "quiets our faculties to cooperate with the gift of God's

presence. We respond to the Spirit of Christ by consenting to God's presence and action within. This type of prayer is traditionally known as contemplative prayer."

It moves "from more active modes of prayer—verbal, mental, or affective prayer—into a receptive prayer of resting in God. It emphasizes prayer as a personal relationship with God. At the same time, it is a discipline to foster and serve this relationship by a regular daily practice of prayer."

"Centering prayer is drawn from ancient prayer practices of the Christian Contemplative heritage, notably the Fathers and Mothers of the Desert, *Lectio Divina* (praying with scripture), *The Cloud of Unknowing*, St. John of the Cross, and St. Teresa of Avila. It was distilled into a simple method of prayer in the 1970's by three Trappist monks, Fr. William Menniger, Fr. Basil Pennington, and Abbot Thomas Keating at St. Joseph's Abbey in Spencer, Massachusetts."

These brief descriptions come from [www.centeringprayer.com](http://www.centeringprayer.com). Books by

these three monks look more deeply at this form of prayer, particularly Thomas Keating's *Open Mind, Open Heart*, available in St. Patrick's library. Trying to deliver the full experience of centering prayer in words recalls the saying that "talking about music is like dancing about architecture." Centering prayer is strongly distinguished from Quietism, a heresy of passivity that has been condemned in various forms since the fourth century. Centering prayer is quiet, yes, but also utterly Catholic.

At St. Patrick's, a group meets for centering prayer on Mondays at 7 p.m. in the church. They preface their prayer time with a few minutes of *Lectio Divina* (a prayerful reading of sacred scripture), using a brief passage from the upcoming Sunday's readings. Other groups or individuals may use hymns, formal prayers, or other prayers from scripture to precede centering prayer, but *Lectio* is good for moving from a busy workday to a quiet prayer time.

During centering prayer the person tries to remain aware of the presence of God within and in the group. When a thought or feeling arises, silently recalling a previously chosen "sacred word" (Yahweh, Abba, Father, Jesus, peace) returns one to simple awareness of God's presence and acceptance of what God is asking. This is not easy, but neither is it hard

in the conventional sense. One analogy compares the thoughts that arise to boats passing by. The task is then to not climb into the boat, or at least to climb back out gently and without annoyance (the annoyance is about "me" while centering prayer is about "God"). Like a toddler's crayon drawing offered to Mommy, the sheer desire to pray expresses love for God more purely than any success at avoiding distractions.

The period of centering prayer concludes with the Lord's Prayer and spontaneous prayers of petition. St. Patrick's centering prayer group disbands at about 8 p.m. First-timers and newcomers are always welcome to participate, without feeling a commitment to come every week. This is not a committee or a class where you "fall behind" if you miss a week. Rather, it is a gathering of individuals who choose to pray together, aware of God's presence and accepting God's action within.

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Questions about Catholic practice or Catholic teaching may be sent to the Communications Committee in care of the parish office.



## Taizé: An evening of contemplation and reconciliation

Taizé is a small village in France, where an ecumenical Christian community was founded in the ashes of World War II. This community fostered reconciliation among Christian denominations and among people. People from various traditions and cultures joined this community and searched for a way of prayer to draw them together.

After experimentation, the community developed their own style of prayer and created their own music. Taizé

services include short passages of scripture, repeated in the languages of those present, in the hope that people would more easily retain what they

heard. Much of what has come to be known as "Taizé songs" has the form of an ostinato: a short piece of music, repeated many times, to which an instrument or a harmony part can be

added. This music is often sung in several languages from the cultures of the participants, or in Latin as a common language owned by no single culture. It has entered the hymnals of many churches; titles such as "Ubi Caritas" and "Jesus, Remember Me" are part of our worship here at St. Patrick's.

On Tuesday, Dec. 12, at 7 p.m. St. Patrick's will host an Advent prayer service in the style of Taizé. The candlelit service will be led by

musicians from St. Thomas Church, Philo, and St. Patrick's. The service will include music, intercessory prayer, scripture, and silence. In the spirit of Taizé, invite

a friend from another church to this service. Spend some time in contemplation and come prepared to sing, pray, and meditate on the coming of the Lord.



## Light and Sweet: Mrs. Claus's Cookie Jar and more!

On Sunday, Dec. 3, from 8:30 a.m. to noon, St. Patrick's Guild will offer something a little different from their "Christmas Expo" of recent years. Yes, there will be the customary "sweets" table with cookies, bars, breads and sweet breads, crispy treats, etc., and a repeat of the popular "twelve cookies for \$4" selected by the buyer. Treats wrapped in gift baskets, holiday mugs, plates, and a somewhat limited gift table will entice parishioners making an early start on holiday gift shopping.

This year a generous donation by a friend of St.

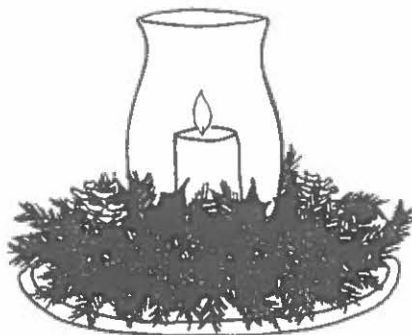
Patrick's enables the Guild to present beautiful, brand new, candles. They are available singly, in pairs, in lidded jars. The "lights" table will also

present small wreaths to encircle your candles, making a lovely centerpiece.

Members of CREW will once again offer for sale fresh evergreens, hooded sweatshirts, and cookbooks, and will wrap your Christmas purchases for a small donation. All proceeds will help to underwrite the cost of next summer's Mission trip.

Mrs. Claus, at the urging of her Guild sponsors, asks that donated cookie jar treats be dropped off no later than **Thursday morning, Nov. 30**, when all will be assembled for this special event. She also asks

that you call the Christmas hotline at the parish office (367-2665) to tell what you plan to bring and to offer help if you can assist on the morning of the event.



## Mass Times to Note

**Dec. 7, Thursday**  
*Vigil, Feast of the Immaculate Conception:* 5:15 p.m.

**Dec. 8, Friday**  
*Feast of the Immaculate Conception:*  
7 a.m., 12:10 and 5:15 p.m.

**Dec. 24, Sunday**  
*Fourth Sunday of Advent:*  
5:00 p.m. Saturday; 7:30, 9, 10:30 a.m., and noon Sunday

*Christmas Eve:*  
4:00, 6:30, and 10:30 p.m. Sunday

**Dec. 25, Monday**  
*Christmas Day:*  
10:30 a.m.

**Dec. 31, Sunday**  
*Feast of the Holy Family:*  
5:00 p.m. Saturday; 7:30, 9, 10:30 a.m., and noon Sunday

*Vigil, Feast of Mary, Mother of God:*  
5:15 p.m. Sunday

**Jan. 1, Monday**  
*Feast of Mary, Mother of God:*  
9 a.m.

On Christmas Day, the Vietnamese community will celebrate at St. Patrick's with Mass at 5 p.m., preceded by confession from 3:30 to 4:30 p.m. and followed by dinner in the parish hall.

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On New Year's Eve, the Congolese community will celebrate at St. Patrick's with Mass at 7 p.m., followed by a celebration in the parish hall. Watch the bulletin for details.



## Words from the heart

### *Peace and Justice*

*On World Mission Sunday, Oct. 21-22, Dr. Susan Nagele, daughter of parishioners Tom and Lenore Nagele, spoke at every Mass at St. Patrick's, telling something of her work with Maryknoll lay missionaries in Africa. Following are excerpts from her address:*

It has now been over twenty years that you've supported our health care ministry and me in East Africa. Certainly you have given us many charitable contributions. For that we are very grateful, and we try to be good stewards by giving you accurate reports.

I've now been almost three years at Kiminini Cottage Hospital. Last December we were able to open two new patient wards, increasing the total number of hospital beds from 19 to 32. This was fortunate because in the summer we had an outbreak of malaria, and at times there were over 40 patients in the hospital.

We have had a lot of turnover in the medical staff—both the government and other organizations are able to pay better salaries than we pay. But last month we were able to give all our staff an 8% increase in their salaries. This has to be paid out of the income the hospital generates so it doesn't become dependent on outside funds. If it does, the hospital will collapse when those funds are gone.

### Parish Council News

For over twenty years the Council's recording secretaries have graciously provided a draft of the minutes of the Council meeting within 2-3 days, giving us information for *In Focus* in a timely manner about the more significant matters discussed at the meetings. We have considered ourselves incredibly fortunate to be able to share these with our readers in the pages of *In Focus*, but—as happens with many good things—this service is no longer possible, and we are searching for a volunteer reporter who can prepare a summary of the



So we will have to raise our prices in the coming year, something we haven't done for two years. But it is estimated that 56% of Kenyans live in poverty and 23% in extreme poverty. We don't turn anyone away, and we have a social work department that evaluates and assists those who are in need. Many of these people are helped by the donations you give to us.

But the kind of service that Christ calls us to is more than charitable donations. He was a servant who gave his life as an offering for sin. He was a high priest who can sympathize with our weaknesses because he himself was tempted in every way, yet without sin. We need to step out of our own comfort zones and cultivate a servant's heart, one that can feel the pain of others and respond to it.

World Mission Sunday calls us to look beyond our own comfort zones and out to the rest of the world. Yes,

there are many poor and needy people right here in our own community, and no, not all of us are called to work in another country or culture. But Jesus tells us clearly that whoever wishes to be great needs to be a servant, and whoever wishes to be first needs to be a slave. We need to know what it is like for people in other countries, especially those not as fortunate as we are. We need to reflect on our status as a world power and how we use that power. Do we serve, or do we lord it over them, as Jesus suggested some were doing in his own day. Do we think the American way is the best and only way? Or do we recognize that while we have some very good things to contribute to the international world order, we don't have all the answers—that we need to work with other countries with an attitude of service and cooperation for the common good?

People ask me how long I'm going to keep doing this. Given the large turnover in our medical staff, I think it is important for me to stay on at this hospital for a while longer. I can offer some continuity in care and help them build on the foundations we've been able to lay these past several years. Statistics show that the need for health care workers in Africa is huge: 24% of the total health burden in the world is in Africa, where only 3% of the health care workers reside, and only half of those have formal medical training. The growing need for health care workers in other parts of the world, coupled with the financial advantage gained from professionals who work abroad and send money back to the country results in a continuing drain of health care workers from a continent that already lacks enough people to do the work.

But I would say that the best reason for me to stay is that I think this is what God wants me to do. The readings today are calling each of us to look at our lives, look at what we are doing and reflect on how we are being of service to others. Let's take the chance to move out of our comfort zones and listen to what it is that God wants of us.

Council's discussions in time to meet our publishing deadline (see "Volunteer Opportunities," this issue). Meanwhile, we refer our readers to the minutes posted in the church vestibule and on the bulletin board in the office wing of the parish center.

All parishioners are welcome to attend the Council meetings, which are open to the parish. The next meeting will begin at 7 p.m. on Dec. 21 in the parish lounge, following a half hour of prayer in the church.

—Ed.



## Volunteer Opportunities

**Will you be our Council reporter?** Through *In Focus*, the Communications Committee seeks to publicize the concerns, plans, and issues discussed by Council members at their monthly meetings. Council meetings are usually on third Thursdays, from 7 to 8 or 8:30 p.m. A report on the meeting is needed by the following Saturday evening if it is to appear in that month's *In Focus*. Council meetings can be fun, energizing, and informative (though maybe not in that order)—try it! *Communications: Mary Lou Menches, 344-1125*

**Can you help serve at funeral lunches?** Because funerals often occur on weekdays, working men and women who might like to assist with the lunch following the funeral cannot do so. Help is needed to monitor the buffet table to ensure adequate food and service items, to refill coffee cups, and to clean up afterwards. *St. Patrick's Guild: Irma Wait, 367-6547*



Parish groups are invited to submit entries for this column to the Communications Committee or by calling Peggy Whelan (367-3668). Provide your name and telephone number or e-mail address and the name of your group.

**Today the scale and horror of modern warfare—whether nuclear or not—makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history; it should find no place on humanity's agenda for the future.**

~Pope John Paul II

## Communal Reconciliation services planned

Advent's communal reconciliation service is a good way to prepare ourselves for Christ's coming. We approach God with the support and encouragement of other members of our faith community who are also approaching God to ask forgiveness for all of our transgressions, big and small. Scripture readings, hymns, and examination of conscience help us to reconcile with God, with ourselves, and with one another. The communal aspect adds to the sharing—knowing that everyone at the service is also



seeking forgiveness heightens our realization of God's love and mercy.

Three local churches offer communal reconciliation to fit your schedule. Priests from the three parishes gather at each church in turn for the 7 p.m. services:

- Monday, Dec. 18, at Holy Cross
- Tuesday, Dec. 19, at St. Patrick's
- Wednesday, Dec. 20, at St. Matthew's

## St. Benedict's Prayer of a Firm Purpose of Amendment

O Lord, I place myself in your hands and dedicate myself to you. I pledge myself to do your will in all things:

To love the Lord God with all my heart, all my soul, all my strength. Not to kill. Not to steal. Not to covet. Not to bear false witness. To honor all persons. Not to do to another what I would not wish to be done to myself.

Not to seek after pleasures. To love fasting. To relieve the poor. To clothe the naked. To visit the sick. To bury the dead. To help in trouble. To console the sorrowing.

To hold myself aloof from worldly ways. To prefer nothing to the love of Christ. Not to give way to anger. Not to foster a desire for revenge. Not to entertain deceit in the heart. Not to make a false peace. Not to forsake charity.

To speak the truth with heart and tongue. Not to return evil for evil. To do no injury, yes, even to bear patiently any evil done to me. To love my enemies. Not to curse those who curse me, but rather to bless them. To bear persecution for justice' sake.

Not to be proud. Not to be given to intoxicating drink. Not to be an overeater. Not to be lazy. Not to be

slothful. Not to be a murmurer. Not to be a detractor.

To put my trust in God. To refer any good I see in myself to God. To fear the day of judgment. To desire eternal life with spiritual longing. To keep death before my eyes daily. To keep constant watch over my actions.

To remember that God sees me everywhere. To call upon Christ for defense against evil thoughts that arise in my heart. To guard my tongue against evil speech. To avoid much speaking. To avoid idle talk. To read only what is good to read. To look at only what is good to see.

To pray often. To ask forgiveness daily for my sins, and to seek ways to amend my life. To obey my superiors in all things rightful. Not to desire to be thought holy, but to seek holiness.

To fulfill the commandments of God by good work. To love chastity. To hate no one. Not to be jealous or envious of anyone. Not to love strife. To honor the aged. To pray for my enemies. To make peace after a quarrel, before the setting of the sun. Never to despair of your mercy, O God of Mercy. Amen.

## Seniors' Halloween Meeting

St. Patrick's Seniors had their annual fall cookout on Oct. 30 at the parish center. These photos tell the story, though we have no photo of Bob Haessly's cleanup crew (perhaps the party was so wild that even the photographer was needed to clean up afterward). Walter Splittstoesser also showed slides of the Amazon River area.

Committees were formed to plan the next meeting (Dec. 5, noon, in the parish center), as well as those in 2007. Watch the Sunday bulletin for details about the December meeting. To help with these meetings, call Shirley Splittstoesser (367-3330). Dates for the 2007 meetings will be mailed to members in January.



*Bill Plymire helped Ray Wait at the parish grill.*



*Irma Wait decorated the party with skeletons and trick-or-treaters.*

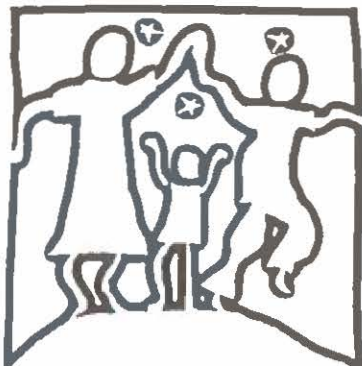


*Sharon and Roger Armstrong were welcomed as new members of St. Patrick's Seniors.*

### Remember that time...

At Saint Patrick's family dance  
under the spell of Poor Fool Polka  
in a double long line  
reaching high  
children and adults  
formed a dancing tunnel.

Each couple took turns stooped low,  
danced into the human tunnel,  
stumbled, laughed to reappear at the far end  
over and over again



Some crouching low  
tickled those with their arms raised above  
Some reached down from the tunnel  
tickled the dancers passing under

Until at last  
finally  
we all got tired  
and the music stopped  
we sat down  
and the children said: "When can we do this again?"

The next day smiling young eyes across Sunday Mass  
said: "Do you remember me?"  
Sidelong glances said: "I remember you."  
One child when passing an adult  
held his arms tight against his sides  
and grinned  
in pretended fear of tickling.

Years later  
a smiling young person, much taller now,  
will say: "Remember that time we..."  
It was a building block of his being.

*A new and unpublished poem by Quentin Kirk*



## Holy Cross Happenings



Holy Cross School proudly announces the **2006-7 Student Council**: Fifth-graders Doug Mitchell, Gabby Wszalek, Allyssa

Kaiser, and Ian Niccum; sixth-graders Faith Taylor, Matthew Wilkie, Will Justice, and Nathaniel Thomas; seventh-graders Spencer Liautaud, Justin Werth, Caitlin Caruso-Dobbs, and Leah Malkovich; and eighth-graders Thomas Hlinka, Laura Zasada, Cullyn Murphy, and Garrett Rives. Fourth-grade representatives are Alexis Burgin and Alexandro Griffin. Thank you for serving your classmates and your school.

Congratulations to Holy Cross School music students who were selected to participate in the **I.M.E.A. District 3 Festival** at Illinois State University on Nov. 18: Caitlin Caruso-Dobbs, Elizabeth Kehl, Shelby Simmering, and Claire Taylor.



### Coming Attractions

Nov. 18: Confirmation for eighth-graders

Nov. 22: Grandparents' Day

Nov. 27-29: Kris Kringle Shop

Dec. 4: Music Department's Christmas Concert

Dec. 20: Christmas Break Begins



The deadline for submitting information, articles, and news items for the next issue of *In Focus* is December 3.

## St. Thomas More's Saber Stories

The **Academic Letter Awards Ceremony** was hosted by the high school's administration and the National Honor Society on Oct. 25, 2006. Academic Letters are presented to students maintaining a cumulative GPA above 3 to 3.5 (depending on years in school). Recipients included 12 St. Patrick's parishioners. Congratulations to Vincent Christman, Robert Kimmey, Anna Mayer, Kristen Faught, Caroline Jones, Catherine Keane, Christian Kurtz, Theresa Laumann, Nathaniel Perry, K. Avery Schael, Natalie Timpone, and Laura Welle.

The Music Department will host its first annual **Madrigals Dinner** on Dec. 2, providing an evening of entertainment with a medieval flair.

Travel back in time 500 years to enjoy food and frivolity with kings and queens, lords and ladies. St. Patrick's parishioners performing include Anna Mayer and Laura Welle. Anna, a senior, will portray the queen. For tickets call 352-9664.

### Coming Attractions

Nov. 18: Great Saber Raffle Drawing

Dec. 2: First Annual Madrigal Dinner

Dec. 16: Christmas Concert

Dec. 20: Christmas Break Begins

## Warm their hearts and hands

Are you looking for a way to get into the spirit of giving this holiday season? The St. Jude Catholic Worker House in Champaign invites you to spread some Christmas cheer among their guests. If singing's your thing, stop in and do some caroling! If you have some free time to fill, volunteer to help! If you have a Christmas tree to donate or other decorating skills to share, great! Do you have winter coats, clothing, or blankets in storage? Consider giving them to the CWH. If you'd like to provide a winter survival gift bag for a CWH guest, read on to see how.

The Catholic Worker House is a local "house of hospitality" that provides shelter for displaced women and children, as well as a daily soup kitchen for other homeless guests. The organization also speaks out against social injustice and does whatever possible to help those in need in our community.

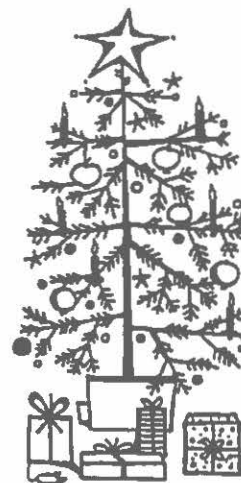
Starting December 21, the St. Jude Catholic



Worker House will accept gift bag donations for guests of the soup kitchen. You can make up such a bag yourself, or you could get together with friends or coworkers and make it a social event. Fill a medium-sized paper grocery bag with a warm hat, gloves, toiletries (staples such as deodorant, soap, toothpaste and toothbrush, and novelty items like foot powder or lotions add a nice touch). Include some candy or snacks and a special item, such as a comb, brush, bus tokens, or anything else that may help someone make it through the day

more easily. After filling your bag, tie it securely and mark it clearly as prepared for a man, a woman, or a child. Gift bag donations can be dropped off at the Catholic Worker House (317 S. Randolph, Champaign) before 10 a.m. or after 5 p.m.

For more information, contact Ellen McDowell (356-7101 or [www.prairienet.org/cwh-stjude](http://www.prairienet.org/cwh-stjude)).





## Inquirers step into catechumenate

Every year St Patrick's welcomes men and women who become part of our faith community through the RCIA (Rite of Christian Initiation of Adults) process.

This year, a group of inquirers has been meeting since Sept. 28. Inquiry is the first step in RCIA. It is a time for conversion and exploration, for inquirers to see what the Catholic Church is all about and to determine whether God is calling them to share in the life of the Church community.

On Dec. 3, inquirers will celebrate the Rite of Acceptance, marking the beginning of the second phase of RCIA. As with all rites, this one is celebrated with the congregation during the Sunday Mass. Inquirers declare their desire to continue their journey of faith by becoming catechumens in the Catholic Church. We respond by accepting and welcoming them into our faith community. This marks their exodus from inquiry to a new way of life.

The catechumenate is a formal order in the Church that carries certain privileges and rights. Catechumens are joined to the Church in a special way, and as such are entitled to participate in the Liturgy of the Word and to receive the rites of Marriage and Christian Burial.

The ceremony of the Rite of Acceptance varies in format, depending on the preferences of the local priest and parish, but the essentials are always the same: a calling forward and greeting of the candidates; a ritual questioning of the candidate and promises of the candidate's sponsors; the acceptance of the congregation; and the priest's words, "Receive this sign of the cross on your forehead. It is Christ Himself who strengthens you with this sign of His love. Learn to know and follow him."

The occasion may be marked with a gift from the church community for the candidates, such as a Bible. The candidates are then sent forth as catechumens to reflect on the occasion and on the Word of God.



### in our parish library

If you're new to the parish or new to the parish library, here are answers to questions you may have.

#### What are the library hours?

The parish library has not had regular hours for some time, although the new parish librarian, Allison Sutton, may find it possible to establish hours when parishioners will find it open. During weekday office hours (8 a.m.-5 p.m.) you can borrow a key to the library from the parish office. Because many Bible study groups, parish organizations, and religious education classes meet in the library, you may want to call ahead to find out when it's available for browsing.

#### How do I check out materials?

Each book has a checkout card inside the front cover. Remove the card, print on it the current date, your name, and your telephone number, and leave the card in the box provided for them on top of the card catalog.

**How long may I keep borrowed items?** The library is very flexible here. Two to four weeks is reasonable, but longer is okay too—just don't forget to return them eventually. Some items are marked for a shorter loan period; you'll find that noted on the items themselves.

**How do I return what I've borrowed?** You don't have to return materials to the library itself. You may leave them in the parish center mailbox designated for the library (bottom left, in the standing two-door cabinet in the lobby).

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*If you have trouble locating books or other materials in the library or want to know whether the library has a book about something of interest to you, please call Allison Sutton (351-8663), new parish librarian. She will be happy to help.*



### VOCATION PRAYER

Loving Father, may your Word, Jesus Christ, take flesh in our lives more fully and bring all Christians to greater unity. Touch the minds and hearts of your children so that more may serve you and the Church as priests, sisters, brothers, and deacons. Send your Spirit to renew in all of us the desire and will to serve one another in love. Amen.



*Welcome to new parishioner John Oberland.*

*Farewell to these parishioners, who have moved from C-U: Andrea Depew, Joan Haynes, Norma and Verne Kroes, and Joan Primeaux.*

*Welcome to the following, baptized into our faith community: Henry Thomas Jajlich, Olivia Nicole Getty, Nora Louise O'Brien, Neil Walsh, Rose Walsh, and Oliver Walsh.*

*Congratulations to Kara Metcalf and George Poulas, and Mandy Sparrow and David Leming, married at St. Patrick's.*

*Also remember in your prayers the very many seriously and chronically ill members of our parish.*



## St. John the Evangelist: Witness, author, prisoner, caregiver

The next time you go to Mass at St. Patrick's, look again at the stained glass above the side door to Busey Street. It depicts John the Apostle holding a pen and book. Because he was probably the youngest of the twelve Apostles, he is often depicted as a young man, and the pen and book are symbols associated with him because of his authorship of the Gospel. An eagle is the symbol of St. John because of the soaring prose and the near-mystical nature of his gospel.

If you write, edit, print, publish, bind, or sell books, St. John is your patron saint because of his writing. He is often named as the author of three epistles and the book of Revelations, although there is considerable controversy over the authorship of those books.

John was the son of Zebedee and the brother of James the Greater. With their father, James and John were fishermen. The brothers were called by Christ, probably from among John the Baptist's followers; they stayed with Jesus for a while, went back to fishing a little longer, and finally returned to travel with Jesus. John had a prominent place among the Apostles. Only he, Peter, and James witnessed the raising of Jairus's daughter, the



Transfiguration, and then the Agony in Gethsemani. Only he and Peter were sent to prepare the Last Supper. Known as the "beloved disciple," he alone among the Twelve stood at the foot of the cross, where the dying Jesus entrusted to his care his mother, Mary.

Later in life John worked mostly in Jerusalem and probably at Ephesus, in what is now Turkey. He baptized many converts and founded many churches there, always keeping in mind Jesus' admonition to be inclusive.

There are a number of stories told about John. One is that he was brought to Rome under orders from the Emperor, beaten, poisoned, and

thrown into a cauldron of boiling oil. He came out of the cauldron unharmed and was banished to Patmos. Another story has it that when he denounced the worship of idols and followers of the goddess Artemis stoned him, the rocks turned around and struck the people throwing them.

John outlived all the other Apostles, dying at Ephesus around 100 a.d.; his feast day is Dec. 27.



*St. Patrick's Parish In Focus* is published on the last weekend of the month in Urbana, Illinois. News items and information may be submitted by mid-month for the next issue. Written materials must include the name and telephone number of the writer.

Please leave news items in the Communications Committee mailbox in the parish center, or call a committee member. All submissions are subject to review and/or editing by the committee and staff. By-lines are generally omitted.

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### Quick fixin's from the kitchen of . . .

**Kathy McKenzie**

#### Orange Tapioca Salad

3 c water  
1 pkg (3 oz) orange Jello  
1 pkg (3 oz) vanilla pudding  
1 pkg (3 oz) tapioca  
4-1/2 oz Cool Whip  
1 can (11 oz) mandarin oranges, drained  
1 can (20 oz) crushed pineapple, drained

In a large pan mix the first four ingredients. Bring to a boil, stirring often. When cool, add remaining ingredients and refrigerate to set.

*When doubled, this recipe makes a great dish for potlucks.*





# St. Patrick's Parish      Urbana, IL

## December 2006



Because the calendar is prepared in advance, be sure to check the parish bulletin to confirm dates and times of listed events.

Deadline for the next issue of *In Focus* is Dec. 3.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Because the calendar is prepared in advance, be sure to check the parish bulletin to confirm dates and times of listed events.					10:45am Mass CCNH	8-11am Bible Study Presentation 1-4pm CREW: Hardy's Reindeer Ranch
Deadline for the next issue of <i>In Focus</i> is Dec. 3.					1	2
8:30-1:30 Guild Cookie Sale 9:15am Rel Ed 10:30am Children's Liturgy 6:30pm Jr/Sr Rel Ed	7pm Pro-Life 7pm FGDW 7pm Centering Prayer	9:30am Mass Canterbury Ridge 5:30pm Financial Affairs 6pm Faith Sharing Group 6pm Mystogogia	9am Moms UIP 5:15pm SVDP 5:15pm Children's Choir 6:30pm St. Joe Rel Ed Reconciation 7pm Choir	6:45am Men's Bible Study 5:15pm Holy Day Viigil Mass 6pm Building and Grounds 7pm Baptism Prep 7pm RCIA 7pm Choir	<b>Immaculate Conception</b> Masses at 7am, 12:10, 5:15pm 10:30am Mass Care Center 10:45am Mass CCNH	
3	4	5	6	7	8	9
8:30am-Noon Blood Pressure 9:15am Rel Ed 4-7pm CREW: CTC at St. Thomas More	7pm FGDW 7pm Centering Prayer	7:30pm Council Exec. Com. 6pm Mystogogia 7pm Taize Prayer Service	9am Moms UIP 9:30am Schola 5:15pm SVDP 5:15pm Children's Choir 6:30pm St. Joe Rel Ed 7pm Social Action 7pm Choir	6:45am Men's Bible Study 7pm RCIA 7pm Choir	10:30am Mass Clark-Lindsey 10:45am Mass CCNH	5pm Mass, Filipi- no Mesa de Gallo
10	11	12	13	14	15	16
8:30-1:30pm Blood Drive 9:15am Rel Ed 6:30-8pm CREW: Pay it Foward (CWH)	7pm Communal Penance, Holy Cross 7pm FGDW 7pm Centering Prayer	7pm Communal Penance, St. Patricks 6pm Faith Sharing Group 6pm Mystogogia	7pm Communal Penance, St. Mathews 9am Moms UIP 5:15pm SVDP 5:15pm Children's Choir 6:30pm St. Joe Rel Ed	6:45am Men's Bible Study 7pm Parish Council 7pm RCIA 7pm Choir	10:45am Mass CCNH	
17	18	19	20	21	22	23
4th Sunday of Advent, Masses: 7:30, 9, 10:30, noon <b>Christmas Eve</b> Masses: 4, 6:30, 10:30 p.m.	<b>Christmas Day</b> Mass at 10:30am  Vietnamese: 3:30 Confession 5pm Mass and Dinner	Offices Closed	9am Moms UIP	6:45am Men's Bible Study 7pm RCIA	10:45am Mass CCNH	
24	25	26	27	28	29	30
Holy Family, Masses: 7:30, 9, 10:30, noon <b>New Year's Eve</b> Holy Day Vigil, Mass: 5:15 p.m. Congolese Mass: 7 p.m. 31						

CCNH = Champaign County Nursing Home    SVDP = St. Vincent de Paul Society    Moms UIP = Moms United in Prayer  
FGDW = Finding God in Daily Work