



Savior of the World Family

With Love and Prayers

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The children of Savior of the World, along with others from the parish, enjoying a Christmas treat after the skit

Dearest Family,

Christ birth brings us Love, may that same love continues to dwell in our heart, and may we continue to spread it to the world. Thank you all for the Christmas gifts. We are forever appreciative of your love and support.

This year we hope to celebrate our Christmas with our parish family as there will be a little party at the church compound where we will play a skit about the birth of Christ, sing Christmas Carols and go home. On the 26th we will go to the beach to have fun as a family.

Our activities are limited this year as we have a lot of restrictions because of the Covid. Though our country has gone out of the redlist, we are experiencing a lot of hardship

this time. But since Christ is in the boat, we believe every storm will stop.

The children of Saviour of the World say I most tell you that they Love you, they cherish you, they care for you, that they are praying for you and most of all they need you in their lives.

We pray that we all have the happiest of the Birth of Christ and A blessed and Prosperous new year. And May the coming year marks the era of world peace, love. We greet you all with the love of Christ HAPPY NEW YEAR.

*With love and
prayer,*

*Louisa and
Children*



Welcome the Gift

Savior of the World –
may the Peace of Jesus
Christ be with you!

Dearest brothers and sisters,



Christmas celebration with all
the children of the parish

I am writing this letter as I always do in an atmosphere of prayer. I have been reading carefully papers that my students have been writing about how to

be a good and responsible parent. My student Lois cited a woman known as Professor Janet Smith who belongs to the Order of Consecrated Virgins. She is better known throughout the world as the one who defends the right of women to be holy and responsible wives and mothers without recourse to such devices as contraceptives that reduce the women to sexual objects. My student Lois chose to highlight a favorite theme of Professor Smith: the world – and every man and woman who lives in the world – must learn to understand that each and every child is a gift. God himself is the giver. Any lover engaged in the act of marital intercourse who does

not want to conceive a child is insulting both the child and God.

Here is what Professor Smith says:

In our day when some animals have more rights than some humans, people are hard pressed to understand what it means to have an immortal soul and what a grand privilege it is to be able to participate in the bringing forth of new human souls. Contraception is so thinkable and doable because couples do not realize what a great insult it is against children as a gift from God. Those who engage in contracepted sexual intercourse are engaging in an act that God designed as a means of conferring a great gift on them, [the gift of a child] ... Contraception is an emphatic rejection of the gift of the child while at the same time a selfish embrace of the pleasure that comes with the act...

While we can, we must try to make clear why such acts as abortion and contraception are so in conflict with a love of nature and of life.

The Christmas Octave – in other words, Christmas and the week that

follows it – puts great emphasis on the fact that there are people who do not respect children and those who do not reverence God. The Feast of the Holy Innocents highlights King Herod's wish that Jesus would never have been born. The Feast that follows upon Christmas, that of St. Stephen, brings to the surface the fact that there are people who wish that God would never have designed his plan for our salvation in the manner that he did. When St. Stephen proclaimed that he could see, by way of a vision, the crucified and risen Jesus, in complete and perfect unity with his eternal Father, the people decided to throw rocks at him until he died.

Even as we celebrate Christmas, there are people who refuse to accept the gifts that God gives and refuse to give to God the gifts that he wishes to receive. We recall St. Thomas More. King Henry VIII put him in prison because he kept reminding the king that his wife Catherine was a gift God had given him even if she could not give birth to a child. The King wanted to divorce

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Christmas and the Eucharist

by Fr. John A. Hardon, S.J.

Of the many subjects that we could talk about on Christmas day, I thought the most appropriate would be to speak on Christmas and the Eucharist. There are many aspects to their relationship, but I believe that there are mainly three: (1) both Christmas and the Eucharist are facts; (2) both reveal a mystery; and (3) both are meant to teach us a profound and not easily learned lesson.

Christmas, first of all, is a fact of history. In a point of time and at a definable place the God of heaven and earth was born of a woman, and came to live among us as man. It is a fact that the infinite God became, unexplainably, a finite creature. It is a fact to which historians attest but which we know is no mere statistic of history; it is, rather, a fact planned by God from all eternity. This is the fact of Christmas: the Word actually became Flesh.

What is the fact of the Eucharist? It is that the same Jesus Who was born on earth not only became man but remains man. He not only came into the world, He is in the world. In a word, He came to stay. *The Eucharist is Christmas prolonged*, because faith tells us that once God became man, He decided to remain man. From all the reaches of past eternity, God had only been God. But having once taken on human flesh, into now the future reaches of eternity, God will always remain man. And this God-Man is here; Bethlehem is wherever there is a Catholic

Church or chapel in which Christ is present. These are the two facts that we commemorate on Christmas day.

But Christmas and the Eucharist are not only facts, they are also mysteries.

Love wants to prove its love in deeds; better, it wants to show its love in pain. Love wants to be near the one it loves, to be united with the one it loves.

What is the mystery of Christmas? The mystery is the humanly incredible reality of why God became man. He did not have to. God did not even have to make the world, and within the world, He did not have to make us. Except for the love of God, we are all empty unoccupied spaces on earth. But, having decided to make the world and to make us, God also decided that once man had sinned, He would redeem man. God might have redeemed man by an act of His divine Will; He chose not to do so. He chose, rather, to become man, so that as man He might not only, by some *fiat* of His human freedom redeem us, but might have a mortal flesh and a soul capable of suffering. In a word, the mystery of Christmas is the mystery of God's love that chose to take on our human form in order to show His love for us by suffering.

The only ultimate reason for Bethlehem is Jerusalem; the only reason in God's mind for becoming a Child was so that He might, as man, die on the Cross. In a word, the mystery of Christmas is the mystery of God's unfathomable love that wants to suffer. God took on human flesh so that He might be able to endure pain. That is the mystery of Christmas, the mystery of God's love, in order that loving, He might endure the Cross.

What is the mystery of the Eucharist? It is the same. You would think that God's love would have been satisfied with His becoming man and as man living, suffering and dying for our sins. And having once died, rising from the dead and returning as man to the Father from whom He came. But no, the mystery of God's love is that He invented a way of showing His love for us not only by being with us and near us but God even invented a way of being inside of us. All of this tells us a lot about what love means.

Love wants to show that it loves. It is not satisfied with sentiments or words. Love wants to prove its love in deeds; better, it wants to show its love in pain. Love wants to be near the one it loves, to be united with the one it loves. All of this is hidden behind the mystery of the Eucharist, made possible by the mystery of Christmas, because these two mysteries are really one. The Eucharist is merely an extension, a continuation, of what hap-

pened 2000 years ago in Bethlehem. Because Mary gave birth to the Son of God, we now have the Flesh of the Son of God near us, with us, and when we receive Him in Communion, within us.

Finally, what is the lesson? The lesson of Christmas and the Eucharist must be obvious by now. God does nothing in vain. He did not choose to become man nor does He remain man in our midst except that He wants to evoke from us something of the same kind of love that He showed during His life on earth and still shows us in His life in the Eucharist. Jesus Christ gives us His Flesh and Blood to adore, worship and nourish our souls on, so that we might live with His life. What He wants us to do therefore, and this is the lesson, is to love Him as He has been loving us.

How has He been loving us? First of all, He loves us in simplicity. Is there anything more simple than a child, or anything more simple than the round wafer of the Eucharist? God wants us to love Him in simplicity. Above all, we must have no duplicity with God. He wants our whole heart, not just part of it. We are to love Him, therefore, simply, unqualifyingly, totally.

God wants us to love Him humbly. Is there anything more lowly than a baby? They are speechless, helpless; they must be fed and carried from place to place.

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Welcome the Gift

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Please help these children

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his wife Catherine. After deciding that Thomas should be executed, the court gave him a chance to speak some last words. He said, "When they killed St. Stephen, there was a man present who agreed with the murder. We now call this man St. Paul. St. Stephen and St. Paul are rejoicing together in heaven as good friends. So, just as you have been for my condemnation, I wish to be for your salvation, so that you who have been my enemies on earth may rejoice together with me as good friends in heaven."

At the moment of execution, Thomas said to the one who was about to decapitate him, "Tell the King that I die as his good servant, but first, I am God's servant." These words echo what he said to his daughter

Margaret, "My dearest Margaret, the king may have in his mind the idea to execute me. But I am well convinced that whatever happens in this world, no matter how bad it may seem to us, it is still God's will. And because it is God's will it is the very best that can happen."

God became a baby so that he could make sure that you go to heaven. Jesus knew from his place in heaven that if he were to become flesh and blood, he would suffer a slow and painful death in his human body on the cross. He died this way as a gift for you. May you rejoice in God's gift of salvation; and may you do everything necessary to ensure the salvation of your brothers and sisters. Merry Christmas and Happy New Year!

Father Umuhozanimana



Christmas and the Eucharist

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And is there anything more unpretentious than what seems to be a piece of bread and a sip of wine? Yet as we know, real humility is always greatness hiding itself out of love. What a hard lesson for us to learn, to love this God of ours humbly.

We are to love God and, allowing Him to do with us as He pleases, we are to love God obediently. When God came into the world, He came as Scripture tells us, obedient

first of all to His Father's Will; then, as a Child and through His growing manhood, He was obedient to His mother Mary and to Joseph. In the Eucharist, too, He is totally submissive. The moment a duly ordained priest pronounces the words of Consecration, Jesus Christ comes down on the altar, He obeys. This is our faith. And perhaps this is the hardest lesson to learn, to love God obediently. It means, as we know, obeying God not only interiorly or according to our own un-

derstanding or interpretation of God's Will, it means obeying God as that divine Will is explained and interpreted for us by His very fallible and weak human creatures.

These are the lessons that God wants us to learn from Christmas as a historical event and from Christmas as a perennial reality because, as you see, the Eucharist is Christmas. Believing in Christ's Real Presence, we have the grave responsibility of invoking,

in faith, this Jesus, begging Him, pleading with Him that He might grant those graces—if need be, miraculous graces—that the sinful world He came to redeem so desperately needs. Jesus redeemed the world, but it is not redeemed unless we co-operate with His grace. And we must cooperate with His grace not only for ourselves, but for the whole world, so that Jesus' coming into the world will not, for any soul, have been in vain.

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