

Sunday Newsletter
J.M.J.
1st Sunday of Advent

12-1-2024

Download this newsletter to access hyperlinks.

Table of Contents

Part 1: Epistle & Gospel
Part 2: Weekly Ordo & Mass Schedule
Part 3: Announcements
Part 4: Sermon
Part 5: Weekly Catechism Home Lessons

Part 1: Epistle & Gospel

EPISTLE (Rom. 13:11-14). Brethren, knowing the time, that it is now the hour for us to rise from sleep: for now our salvation is nearer than when we believed. The night is past, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and strife; but put ye on the Lord Jesus Christ.

GOSPEL (Lk. 21:25-33). At that time, Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And he spoke to them a similitude: See the fig tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Part 2: Weekly Ordo & Mass Schedule

This upcoming week's TLM Mass Schedule & Parish Ordo

Date & Time	Day of Week	Mass	Color	Gloria/Credo	Preface	Commemoration(s)	Notes
12/1/2024 Noon	Sunday	1st Sunday of Advent	Violet	c	Trinity		
12/2/2024 8am	Monday	Bibiana	Red	g	Common	Feria	
12/3/2024 8am	Tuesday	St. Francis Xavier	White	g	Common	Feria	
12/4/2024 8am	Wednesday	St. Peter Chrysologus	White	g	Common	St. Barbara	
12/5/2024 8am	Thursday	Votive Mass of Our Lord Jesus Christ, eternal High Priest	White	g	Common	Feria & St. Sabbas	
12/6/2024 8am	Friday	Votive Mass of Most Sacred Heart of Jesus	White	g	Sacred Heart	Feria & St. Nicholas	
12/7/2024 8am	Saturday	Votive Mass of Immaculate Heart	White	g	BVM	Feria & St. Ambrose	
12/8/2024 Noon	Sunday	Immaculate Conception	White	g,c	BVM	Sunday	

Part 3: Announcements

1. More Information on Notes & Announcements

- Please visit embercatholic.com to read this Sunday's Newsletter, which contains the following announcements, sermon notes, links, and Sunday Catechesis Home Lessons.

2. Wednesdays in Advent

- 5:45pm Exposition of the Blessed Sacrament
- 6:00pm Solemn Vespers with Advent Homily
- 6:30pm Confessions Begin with Silent Eucharistic Adoration
- 7:20pm Benediction of the Blessed Sacrament and Reposition
- 8:00pm Confessions End

3. Seminarian Connor Williams:

- Please Send Letters & Alms to ICK Seminarian Connor Williams:
 - 517 Elm St. Rockford IL, 61102
 - givesendgo.com/GD8EE (for online donations/messages)

4. Reparation Needed For

- The Movie "Conclave"

- b. [“Mary” on Netflix](#)

Part 4: Sermon

1. INTRODUCTION

- 1.1. “When these things begin to come to pass, look up and lift up your heads, because your redemption is at hand.” - These words are taken from today’s Gospel. +

2. ADVENT: PREPARING FOR COMING OF CHRIST

- 2.1. Advent is a time to prepare our hearts to receive and welcome Christ.
- 2.2. Nothing welcomes him more than an increase in *supernatural* faith, *supernatural* hope, and *supernatural* love.
- 2.3. An excellent way to increase faith, hope, and love is to read the Old Testament in light of the New Testament.
- 2.4. When we see that centuries and millennia before Christ walked this Earth, incredible details about Jesus were described, prophesized, and written down, our hearts believe with greater fervor. We increase our trust.
- 2.5. Literally, everything in the Old Testament points to Christ: every person, every event, every word.
- 2.6. Today, I would like to focus on some of the messianic prophecies concerning CHRIST’S ARRIVAL, BIRTH, & CHILDHOOD.¹
- 2.6.1. There are many more prophecies about Christ’s ministry, preaching, death, and passion. But today, being the 1st Sunday of Advent, we will focus on a sample of those prophecies that foretell the details of Christ’s birth and arrival.

¹ See “Credo” Chapter 7, by Bishop Athanasius Schneider; “The Catcheism Explained” by Fr. Francis Spirago, “Catholic Bible Dictionary” by Scott Hahn”

3. MESSIANIC PROPHECY² CONCERNING CHRIST'S COMING, BIRTH, & CHILDHOOD³

- 3.1. Each one of the prophecies we will look at today comes from 500 to 700 years before Christ.
- 3.2. The most significant prophecies come from the prophets Jeremiah, Isaiah, and Micah.
 - 3.2.1. To this day, we have copies and fragments, verified by carbon dating of [Jeremiah](#), [Isaiah](#), and [Micah](#) that pre-date the birth of our Lady.

4. WHEN CHRIST WAS TO BE ARRIVE (DANIEL CHAPTER 9).

- 4.1. The most striking prophecy involves when Christ was to arrive.
 - 4.1.1. It comes from the prophet Daniel who lived from 605 B.C. until 530 B.C., over five centuries before Christ's birth.
 - 4.1.2. Daniel was a Jew who lived in captivity in Babylon, modern day Iraq.
 - 4.1.3. He lived after the destruction of the temple. He had no place to offer sacrifice, no place to encounter God in the ark.
 - 4.1.4. He longed for the temple to be rebuilt so much that he prayed in the direction of where the temple used to stand, 900 miles away.
 - 4.1.5. Daniel would pray at the traditional times prayers used to be offered in the temple.
- 4.2. One day, while praying, Daniel was visited by the Archangel Gabriel.
 - 4.2.1. The same Gabriel that would centuries later appear to Mary and Joseph to announce the immediate birth of Christ.
 - 4.2.2. God saw Daniel's desire for the temple. Gabriel foretold something greater than a temple made of stone. He foretold the coming of the Messiah.
 - 4.2.3. Gabriel was sent to tell Daniel when the Messiah would come.
 - 4.2.3.1. He was told that from the rebuilding of Jerusalem until the public appearance of the Messiah, there would be "seven weeks [of years] and sixty-two weeks of years], in other words: sixty-nine weeks of years or 69 x 7 years (i.e. 483 years.)"

² Messianic Prophecy is "any prophecy [in the Old Testament] referring to the Messiah, announcing the events of the Gospel before they occurred." - "Credo" Chapter 7, # 255 by Bishop Athanasius Schneider

³ See "Credo" Chapter 7, by Bishop Athanasius Schneider; "The Catcheism Explained" by Fr. Francis Spirago, "Catholic Bible Dictionary" by Scott Hahn

- 4.3. About a century later, in 453 B.C., Nehemiah was given the power to fortify the rebuilt city of Jerusalem.
- 4.4. Exactly 483 years, or 69 weeks of years, after this is 30 A.D., the year when Christ was Baptized by John the Baptist and began his public ministry.

5. WHERE CHRIST WAS TO BE BORN (MICAH CHAPTER 5)

- 5.1. The prophet Micah was an Old Testament Prophet who ministered from 740 BC to 705 B.C, seven centuries before Christ was born.
 - 5.1.1. In the book of Micah, we read about the city of Bethlehem.
 - 5.1.2. We read in Micah 5:2 that the Messiah would come forth from the small city of Bethelhem.”
 - 5.1.3. We also read that this ruler of Israel’s “going forth is from the beginning, from the days of eternity.”
- 5.2. While Bethlehem was not a large city, it would play an important role in the Old Testament.
- 5.3. Birthplace of Benjamin, youngest son of Jacob
 - 5.3.1. Not only was Benjamin the youngest of the sons of Israel, his tribe was the smallest.
 - 5.3.2. Points to Christ’s humility, hiddenness, and meekness.
- 5.4. Burial place of Rachel.
 - 5.4.1. The same Rachel that was prophecied by Jeremiah (see See Jeremiah 31:15 and Genesis 25:19) to cry over the slaughtered children of Israel.
- 5.5. Hometown of David.
 - 5.5.1. Place where David, as young man was a shepherd.
 - 5.5.2. The place where David was anointed King (1 Sam 16).
 - 5.5.3. Bethlehem was sometimes called the “City of David” (Luke 2:4)

5.5.4. Fitting since Christ, from the tribe of Judah and David, is our King and Shepherd.

5.6. Bethlehem in Hebrew means “house of bread.”

5.6.1.1. Points to the Eucharist.

5.7. Based on this prophecy in Micah, at the time of Jesus, the scribes knew the Messiah would be born in the small city of Bethlehem.

5.7.1.1. “Hence, the three kings were informed that Christ would be born in Bethlehem [Spirago]”:

5.7.1.1.1. **Matthew 2:3-5** And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda.

6. HOW CHRIST WAS TO BE BORN (ISAIAH CHAPTER 7)

6.1. There are many other prophecies about Christ’s birth.

6.1.1. In Number 24:17, we read that with the Messiah, a new star would appear.

6.1.2. In Psalm 71:10, we read about how the Messiah was to be adored by kings from distant lands who would bring him gifts.

6.1.3. In Hosea 11:11, we read how the Messiah, was to flee to Egypt and return from there.

6.1.4. In Isaiah 40, we read that the Messiah was to flee to Egypt and return from there.

6.1.5. In Isaiah 40:3 and Malachi 3:1, we read about prophecies concerning St. John the Baptist, who, while in his mother’s womb leaped for joy and was sanctified by our Lord who was in the womb of our Lady.

6.2. But the greatest of the remaining prophecies concerns how Christ was to be born: the Miraculous Virginity of His Mother

6.2.1. Isaiah prophesied from 742 B.C. to 701 B.C. in Jerusalem

6.2.2. At one point, Isaiah is told by God to meet King Achaz, who engaged in battle, was being attacked by the two kings. Isaiah was sent by God to assure King Achaz that these enemies would not succeed in Jerusalem. Then we read...

6.2.2.1. Isaiah 7: 10-14 “And the Lord spoke again to Achaz, saying: 11 Ask thee a sign of the Lord thy God either unto the depth of hell, or unto the height above. 12 And Achaz said: I will not ask, and I will not tempt the Lord. 13 And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? 14 Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.

7. THE ONLY PERSON PRE-ANNOUNCED

7.1. In the Old Testament, we see the when, the where, and the how of Christ's coming. Fulton Sheen refers to Jesus was the only person pre-announced:

7.1.1. “Reason dictates that if any one of these men actually came from God, the least thing that God could do to support His claim would be to pre-announce His coming. Automobile manufacturers tell their customers when to expect a new model. If God sent anyone from Himself, or if He came Himself with a vitally important message for all men, it would seem reasonable that He would first let men know when His messenger was coming, where He would be born, where He would live, the doctrine He would teach, the enemies He would make, the program He would adopt for the future, and the manner of His death. By the extent to which the messenger conformed with these announcements, one could judge the validity of his claims.God's promise to the patriarchs that through them all the nations of the earth would be blessed; the prediction that the tribe of Juda would be supreme among the other Hebrew tribes until the coming of Him Whom all nations would obey; the strange yet undeniable fact that in the Bible of the Alexandrian Jews, the Septuagint, one finds clearly predicted the virgin birth of the Messias; the prophecy of Isaia 53 about the patient sufferer, the Servant of the Lord, who will lay down his life as a guilt-offering for his people's offenses; the perspectives of the glorious, everlasting kingdom of the House of David—in whom but Christ have these prophecies found their fulfillment?”

Part 5: Weekly Catechism Home Lessons

Excerpts from “The Life of Christ” by Fulton Sheen

Excerpts from Chapter Two

EARLY LIFE OF CHRIST

A fourth distinguishing fact is that He does not fit, as the other world teachers do, into the established category of a good man. Good men do not lie. But if Christ was not all that He said He was, namely, the Son of the living God, the Word of God in the flesh, then He was not “just a good man” then He was a knave, a liar, a charlatan and the greatest deceiver who ever lived. If He was not what He said He was, the Christ, the Son of God, He was the anti-Christ! If He was only a man, then He was not even a “good” man. But He was not only a man. He would have us either worship Him or despise Him— despise Him as a mere man, or worship Him as true God and true man. That is the alternative He presents. It may very well be that the Communists, who are so anti-Christ, are closer to Him than those who see Him as a sentimentalist and a vague moral reformer. The Communists have at least decided that if He wins, they lose; the others are afraid to consider Him either as winning or losing, because they are not prepared to meet the moral demands which this victory would make on their souls. If He is what He claimed to be, a Savior, a Redeemer, then we have a virile Christ and a leader worth following in these terrible times; One Who will step into the breach of death, crushing sin, gloom and despair; a leader to Whom we can make totalitarian sacrifice without losing, but gaining freedom, and Whom we can love even unto death. We need a Christ today Who will make cords and drive the buyers and sellers from our new temples; Who will blast the unfruitful fig-trees; Who will talk of crosses and sacrifices and Whose voice will be like the voice of the raging sea. But He will not allow us to pick and choose among His words, discarding the hard ones, and accepting the ones that please our fancy. We need a Christ Who will restore moral indignation, Who will make us hate evil with a passionate intensity, and love goodness to a point where we can drink death like water.

THE ANNUNCIATION

Every civilization has had a tradition of a golden age in the past. A more precise Jewish record tells of a fall from a state of innocence and happiness through a woman tempting a man. If a woman played such a role in the fall of mankind, should she not play a great role in its restoration? And if there was a lost Paradise in which the first nuptials of man and woman were celebrated, might there not be a new Paradise in which the nuptials of God and man would be celebrated? In the fullness of time an Angel of Light came down from the great Throne of Light to a Virgin kneeling in prayer, to ask her if she was willing to give God a human nature. Her answer was that she “knew not man” and, therefore, could not be the mother of the “Expected of the Nations.” There never can be a birth without love. In this the maiden was right. The begetting of new life requires the fires of love. But besides the human passion which begets life, there is the “passionless passion and wild tranquility” of the Holy Spirit; and it was this that overshadowed the woman and begot in her Emmanuel or “God with us.” At the moment that Mary pronounced Fiat or “Be it done,” something greater happened than the Fiat lux (Let there be light) of creation; for the light that was now made was not the sun, but the Son of God in the flesh. By pronouncing Fiat Mary achieved the full role of womanhood, namely, to be the bearer of God’s gifts to man. There is a passive receptiveness in which woman says Fiat to the cosmos as she shares its rhythm, Fiat to a man’s love as she receives it, and Fiat to God as she receives the Spirit.

Children come into the world not always as a result of a distinct act of love of man and woman. Though the love between the two be willed, the fruit of their love, which is the child, is not willed in the same way as their love one for another. There is an undetermined element in human love. The parents do not know whether the child will be a boy or a girl, or the exact time of its birth, for conception is lost in some unknown night of love. Children are later accepted and loved by their parents, but they were never directly willed into being by them. But in the Annunciation, the Child was not accepted in any unforeseen way; the Child was willed. There was a collaboration between a woman and the Spirit of Divine Love. The consent was voluntary under the Fiat; the physical cooperation was freely offered by the same word. Other mothers become conscious of motherhood through physical changes within them; Mary became conscious through a spiritual change wrought by the Holy Spirit. She probably received a spiritual ecstasy far greater than that given to man and woman in their unifying act of love. As the fall of man was a free act, so too the Redemption had to be free. What is called the Annunciation was actually God asking the free consent of a creature to help Him to be incorporated into humanity. Suppose a musician in an orchestra freely strikes a sour note. The conductor is competent, the music is correctly scored and easy to play, but the musician still exercises his freedom by introducing a discord which immediately passes out into space. The director can do one of two things: he can either order the selection to be replayed, or he can ignore the discord. Fundamentally, it makes no difference which he does, for that false note is traveling out into space at the rate of more than a thousand feet per second; and as long as time endures, there will be discord in the universe. Is there any way to restore harmony to the world? It can be done only by someone coming in from eternity and stopping the note in its wild flight.

But will it still be a false note? The harmony can be destroyed on one condition only. If that note is made the first note in a new melody, then it will become harmonious. This is precisely what happened when Christ was born. There had been a false note of moral discord introduced by the first man which infected all humanity. God could have ignored it, but it would have been a violation of justice for Him to do so, which is, of course, unthinkable. What He did, therefore, was to ask a woman, representing humanity, freely to give Him a human nature with which He would start a new humanity. As there was an old humanity in Adam, so there would be a new humanity in Christ, Who was God made man through the free agency of a human mother. When the angel appeared to Mary, God was announcing this love for the new humanity. It was the beginning of a new earth, and Mary became “a flesh-girt Paradise to be gardenized by the Adam new.” As in the first garden Eve brought destruction, so in the garden of her womb, Mary would now bring Redemption. For the nine months that He was cloistered within her, all the food, the wheat, the grapes that she consumed served as a kind of natural Eucharist, passing into Him Who later on was to declare that He was the Bread and the Wine of Life. After her nine months were over, the fitting place for Him to be born was Bethlehem, which meant “House of Bread.” Later on He would say:

God's gift of bread comes down from heaven And gives life to the whole world. JOHN 6:23

It is I Who am the Bread of Life; He who comes to Me will never be hungry. JOHN 6:35

When the Divine Child was conceived, Mary's humanity gave Him hands and feet, eyes and ears, and a body with which to suffer. Just as the petals of a rose after a dew close on the dew as if to absorb its energies, so too, Mary as the Mystical Rose closed upon Him Whom the Old Testament had described as a dew descending upon the earth. When finally she did give Him birth, it was as if a great ciborium had opened, and she was holding in her fingers the Guest Who was also the Host of the world, as if to say, “Look, this is the Lamb of God; look, this is He Who takes away the sins of the world.”