

February 9, 2025

# ***Sunday Newsletter***

## ***5th Sunday after Epiphany***



### **This Sunday's Epistle & Gospel**

**EPISTLE (Col. III. 12-17.)** Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things, do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

**GOSPEL (Matt. XIII. 24-30,)** At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him: Sir, didst thou not sow good seed in thy field? whence, then, hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

In this newsletter  
you will find the  
following:

Sunday's  
Epistle & Gospel

Weekly Ordo

Announcements

Catechesis on  
the burying of  
the Alleluia

Sermon Notes

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## This upcoming week's TLM Mass Schedule & Parish Ordo

Date & Time	Day of Week	Mass	Color	Gloria/Credo	Preface	Commeration(s)/Notes	Notes
2/9/2025 Noon	Sunday	V Sunday after Epiphany	Green	g.c	Holy Trinity		
2/10/2025 8:00 AM	Monday	St. Scholastica	White	g	Common		
2/11/2025 8:00 AM	Tuesday	Our Lady of Lourdes	White	g	Common		
2/12/2025 8:00 AM	Wednesday	Seven Holy Founders	White	g	Common		
2/13/2025 8:00 AM	Thursday	Requiem: In Missis Cotidianis Defunctorum	Black		Requiem		Absolution at Catafalque
2/14/2025 8:00 AM	Friday	St. Valentine	Red	g	Common		
2/15/2025 11:00 AM	Saturday	BVM on Saturday	White	g	BVM	Sts. Faustinus & Jovita	Burying of the Alleluia
2/16/2025 Noon	Sunday	Septuagesima Sunday	Violet	g	Holy Trinity		

### Weekly Announcements

#### MONTHLY TLM ALTAR SERVER WARRIOR MEET

We will have our first monthly Altar Server Warrior Meet Today after the Noon Mass.  
Meet in Sacristy after Mass. Ends at 3pm.

#### BURYING OF THE ALLELUIA

The last Holy Mass before Septuagesima (pre-lent) will be at 11am on Saturday, February 15, 2025, at the main altar.  
“The Alleluia” will be buried immediately after Mass at the Our Lady of Lourdes grotto.

#### MECREDI SOIR RETURNS

See Church Bulletin for information.

#### RETURN BLESSED PALMS

Please return blessed palms to Church immediately before or after Noon Mass  
on Sunday, March 2, 2025 near the Baptismal Font.

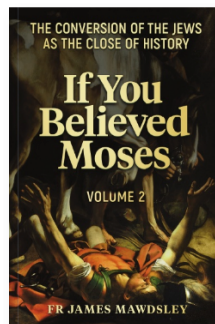
## Septuagesima Book Recommendation

In light of recent comments by US politicians to “take-over” Gaza, I highly recommend the following book:

If You Believed Moses (Vol 2)

The Conversion of the Jews as the Close of History

By Fr James Mawdsley



*Note: There is one problematic sentence in this book concerning validity of the current papacy.  
Ignore that line. Please note that the sede-vacantism (in any of its current forms)  
is a grave theological error.*

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## ***“The Burying of the Alleluia”***

*adapted from cantius.org*  
[www.cantius.org/post/the-burial-of-the-alleluia](http://www.cantius.org/post/the-burial-of-the-alleluia)

The Burial of the Alleluia is an ancient custom...The [Saturday before Septuagesima], we bid this sacred word a fond farewell for the duration of [Septuagesima] and Lent...The Alleluia will only emerge again at the Easter Vigil after the 40 days of Lent, when we hear the Church proclaim the Resurrection of Our Lord. The deacon approaches the Celebrant with the words, “I announce to you a great joy: it is the Alleluia.” And the priest sings it in three different keys before the gospel of the Holy Saturday Mass, the choir repeats it jubilantly, and we all rejoice again: Alleluia! At the end of Mass, a placard with the ‘Alleluia’ in ornate, gold letters is taken from the Sanctuary and processed to Mary’s Altar where it is “buried”—placed under the altar cloth. In the language of prayer, some words need no translation. “Amen” is one. The “Kyrie eleison” is another. Still, another is the “Agnus Dei.”

Alleluia is also a word familiar to all Christendom, whether the language of the local liturgy is Latin or Greek, Spanish or Ukrainian, Polish or Vietnamese. It is the Latinized form of Hebrew’s Hallelujah (i.e., “Praise the Lord”). In the West, we associate Alleluia with the joy of the Resurrection and Easter. And so, the Church buries the Alleluia while the rest of us put on ashes and sackcloths to demonstrate our penance.

Pope Alexander II decreed that the dismissal of the Alleluia be solemnly marked on the eve of Septuagesima Sunday (i.e., three Sundays before Ash Wednesday) in the chanting of the Divine Office by inserting Alleluias in the sacred text. This custom also inspired the creation of new hymns sung at Vespers honoring the Alleluia. The best-known of these hymns is Alleluia, dulce carmen (i.e., “Alleluia, Song of Gladness”), composed by an unknown author of the tenth century:

Alleluia, song of gladness, voice of joy that cannot die;  
Alleluia is the anthem ever dear to choirs on high;  
In the house of God abiding thus they sing eternally.  
Alleluia thou resoundest, true Jerusalem and free;  
Alleluia, joyful mother, all thy children sing with thee;  
But by Babylon’s sad waters mourning exiles now are we.  
Alleluia we deserve not here to chant forevermore;  
Alleluia our transgressions make us for a while give o’er;  
For the holy time is coming bidding us our sins deplore.  
Therefore in our hymns we pray Thee, grant us, blessed Trinity,  
At the last to keep Thine Easter in our home beyond the sky;  
There to Thee forever singing Alleluia joyfully.

This burial of the Alleluia was nicknamed the deposition (i.e., “the giving on deposit”). Curiously enough, gravestones in Catholic cemeteries traditionally had the inscription Depositus, or simply “D,” to indicate a Christian’s burial. When this term indicates the burial of the Alleluia or of the faithful departed, the Christian belief in resurrection is clear. As we bury those who have been “marked with the sign of faith,” (Roman Canon), and as we enter into the fasting of Lent, we do not silence our tongues because of despair or permanent loss. Rather, we do so with confidence that what has been deposited into the earth—our dead, our Alleluia—will rise again.

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J.M.J.

February 9, 2025

## Sermon Notes

### 1. INTRODUCTION

- 1.1. “Sir, didst thou not sow good seed in thy field? whence, then, hath it cockle? And he said to them: An enemy hath done this.” - These words are taken from today’s Gospel. +

### 2. WHAT IS COCKLE?

- 2.1. “Cockle weed is a name for several types of weeds, including cow cockle, white cockle, and corn cockle. These weeds can be toxic to livestock and can reduce crop yields.”<sup>1</sup>
- 2.2. From now on, in this sermon, we will use the phrase “destructive weed” to describe cockle.

### 3. FR. LEONARD GOFFINE’S “THE CHURCH’S YEAR.”

- 3.1. To unpack and apply today’s Gospel, let us look at how [FR LEONARD GOFFINE](#) comments on it in his famous work “[THE CHURCH’S YEAR](#).”
- 3.2. *What is understood by the kingdom of heaven ?*
  - 3.2.1. The Church of God, [the one Roman Catholic Church] or the collection of all orthodox [Catholic] Christians on earth, destined for heaven.
- 3.3. *What is meant by the good seed, and by the destructive weed?*
  - 3.3.1. The good seed, as Christ Himself says, (Matt. XIII. 38.) signifies the children of the kingdom, that is, the true Christians, the living members of the Church, who being converted by the word of God sown into their hearts become children of God, and bring forth the fruit of good works. The destructive weed means the children of iniquity, of the devil, that is, those who do evil; also every wrong, false doctrine which leads men to evil.

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<sup>1</sup> According the Bastion of Truthiness also known as Google. {satire}

3.4. *Who sows the good seed, and who sows the destructive weed?*

- 3.4.1. The good seed is sown by Jesus, the Son of Man not only directly, but through His apostles, and the priests, their successors; the evil seed is sown by the devil, or by wicked men whom he uses as his tools.

3.5. *Who are the men who were asleep?*

- 3.5.1. Those superiors in the Church; those bishops and pastors who take no care of their flock, and do not warn them against seduction, when the devil comes and by wicked men sows the destructive weed of erroneous doctrine and of crime; and those men who are careless and neglect to hear the word of God and the sacrifice of the Mass, who neglect to pray, and do not receive the Sacraments. In the souls of such the devil sows the seeds of bad thoughts, evil imaginations and desires, from which spring, later, the cockle of pride, impurity, anger, envy, avarice, etc. [Not to mention the seeds of error and heresy].

3.6. *Why does not God allow the destructive weed, that is, the wicked people, to be rooted out and destroyed?*

- 3.6.1. Because of His patience and long suffering towards the sinner to whom He gives time for repentance, and because of His love for the just from whom He would not, by weeding out the unjust, take away the occasion of practicing virtue and gathering up merits for themselves; for because of the unjust, the just have numerous opportunities to exercise patience, humility, etc.

3.7. *When is the time of the harvest?*

- 3.7.1. The day of the last judgment when the reapers, that is, the angels, will go out and separate the wicked from the just, and throw the wicked into the fiery furnace; while the just will be taken into everlasting joy. (Matt. XIII. 29.)

4. WHAT ARE SOME COMMON ERRORS TODAY CONCERNING THE DESTRUCTIVE WEED IN THE FIELD?

- 4.1. Error #1: The Church has neither an enemy nor enemies.
- 4.2. Error # 2: The destructive weed is not that destructive.
- 4.3. Error # 3: Christian society has always had destructive weeds; these contemporary times are no worse.
- 4.4. Error # 4: There has been no organized plan by the Church's enemies to spread error amongst her members.
- 4.5. Error # 5: This is the first time we have had problems within the Church.
- 4.6. Error # 6: Geo-Politics and "the common sense revolution" will save the Church. Pass the hopium.
- 4.7. Error # 7 If we just get rid of all the heretics in the Church, we will be fine. [Ignoring the reality of concupiscence and the tendency to sin]
- 4.8. Error # 8: The bad seeds only come from archliberals.
- 4.9. Error # 9: Embrace quietism. Don't concern yourself at all with the errors of these times.
- 4.10. Error #10: Embrace activism. It's all on our worldly efforts alone.

5. SEPTUAGESIMA TEACHES US THE SOLUTION

- 5.1. Interior Life
- 5.2. Penance
- 5.3. Conversion
- 5.4. Prayer
- 5.5. Study
  - 5.5.1. Leo XIII, Pius 9th- 12th
- 5.6. Fulfilling our duties & orks of Mercy
  - 5.6.1. Instructing the ignorant
  - 5.6.2. Admonishing the sinner
  - 5.6.3. Counseling the doubtful
  - 5.6.4. Consoling those who grieve