

Sunday Newsletter

Fourth Sunday of Advent

12-22-2024

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 (I Cor. 4:1-5). Brethren, Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me, it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GOSPEL (Lk. 3:1-6). In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas: the word of the Lord came to John the son of Zachary in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low: the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

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 |
|-------------------------------|-------------|--|--------|--------------|----------|------------------|---------------------------------------|
| 12/22/2024 Noon | Sunday | 4th Sunday of Advent | Violet | c | Trinity | | |
| 12/23/2024 8am | Monday | Advent FERIA (Mass of the 4th of Advent) | Violet | | Common | | omit Alleluia |
| 12/24/2024 8am | Tuesday | Vigil of the Nativity of the Lord | Violet | | Common | | omit Alleluia and the following verse |
| 12/25/2024 Midnight & Noon | Wednesday | Nativity of the Lord | White | g,c | Nativity | | Proper Communicantes |
| 12/26/2024 8am | Thursday | St. Stephen | Red | g,c | Nativity | Nativity | Proper Communicantes |
| 12/27/2024 8am | Friday | St. John | White | g,c | Nativity | Nativity | Proper Communicantes |
| 12/28/2024 No Mass | Saturday | The Holy Innocents | Red | g,c | Nativity | Nativity | Proper Communicantes |
| 12/29/2024 Noon | Sunday | Sunday within the Octave of the Nativity | White | g,c, | Nativity | | Proper Communicantes |

Part 3: Announcements

1. More Information on Notes & Announcements

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

2. Christmas Eve Penance

- a. While no longer required by Canon Law, Christmas Eve is a traditional day of Fasting and Abstinence.

3. Christmas & Holy Day Schedule

- a. December 25, 2024
 - i. Midnight TLM
 - ii. Noon TLM
- b. January 1, 2025
 - i. 8am TLM
 - ii. 6pm TLM

4. Seminarian Connor Williams:

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

Part 4: Sermon

1. INTRODUCTION

- 1.1. “Prepare ye the way of the Lord, make his paths straight.” - These words are taken from today’s Gospel +

2. LAST WEEK OF ADVENT

- 2.1. The fourth week of Advent teaches us that we need to be humble.

3. NUMBERS

- 3.1. Numbers often have symbolic significance in Scripture & the Liturgy
- 3.2. The number **Forty** is significant in Scripture & Tradition (Source: Catholic Bible Dictionary, Hahn, “Numbers.”)
 - 3.2.1. Forty is connected with times of tribulation or testing.
 - 3.2.1.1. Forty Days of the Flood (Gen7:4)
 - 3.2.1.2. Forty Years Israel spent in the wilderness (Ex 16:35)
 - 3.2.1.3. Forty Days of Elijah’s Journey (1 Ks 19:8)
 - 3.2.1.4. Forty Days Jesus spent fasting in the wilderness (Luke 4:2)
- 3.3. The number **Ten** is also important
 - 3.3.1. The number **Ten** has a symbolic sense of completeness ([source](#))
 - 3.3.1.1. 10 plagues of Egypt
 - 3.3.1.2. 10 commandments
 - 3.3.1.3. 10 Strings on the Harp of David
- 3.4. The number **Hundred is a product of ten and ten. Hundred** symbolizes the completeness of completeness ([source](#))
 - 3.4.1. Ten times Ten, completeness brought to completeness
 - 3.4.1.1. Christ spoke of a hundredfold harvest and a hundredfold reward.
- 3.5. Three important numbers: 40, 10, & 100

4. BIRTH OF CHRIST

- 4.1. It is generally believed that Adam was created around 4000 B.C. ([source](#))
 - 4.1.1. In other words, Jesus was born four centuries after Adam fell
 - 4.1.2. For 4000 years, mankind wallowed in sin and tribulation.
 - 4.1.3. For 4000 years, mankind was tested.
 - 4.1.4. **4000 years is 40 centuries** (40 x 100),
 - 4.1.5. 4000 years is the **completeness of completeness of testing and tribulation**

- 4.2. Why was Christ not born immediately after the fall of Adam and Eve? Why wait 4000 years?
 - 4.2.1. That man, by long experience of his wretchedness, might be humbled and more eager for a savior (source: CREDO by Bishop Athanasius Schneider, Question # 233]
 - 4.2.2. We have to be stripped of pride to be prepared for Christ.
 - 4.2.3. The four weeks of Advent represent the 4000 years of waiting for Christ.
 - 4.2.4. 4000 years of mankind's murders, idolatries, and horrid sins.
 - 4.2.5. Horrid sins, not just among the pagans but also committed by God's chosen people.
 - 4.2.6. Man needs to realize he needs more than the law. He needs grace. He needs Christ. He needs the sacraments.

- 4.3. At the beginning of the four weeks of Advent and the forty days of Lent, we often make resolutions.
 - 4.3.1. Some of us might start Advents and Lents strong only to end it weak.
 - 4.3.2. We found that we failed the testing.
 - 4.3.3. Even if we did not loosen our resolutions, penance makes us more aware of our attachments and sins.
 - 4.3.4. "Lord, I need your grace." "Lord, I am weak."
 - 4.3.5. "Lord, I know by wretchedness, make be hunger for you and your grace."

- 4.4. Advent teaches us to humble ourselves before God. Pride clutters the heart; Humility makes room for Christ.
 - 4.4.1. The first beatitude is "Blessed are the poor in Spirit."
 - 4.4.2. From all eternity, the Blessed Most Holy Trinity knows every humiliation that will come our way. His providence allows for pain and humiliation for our good.

- 4.4.3. Pride is sneaky and subtle. It takes on various forms. Every day we need to make acts of humility. Every day we need to accept the humiliations that come our way. Kiss our cross.
- 4.4.4. "Prepare ye the way of the Lord...every mountain and hill shall be brought low."

Part 5: Weekly Catechism Home Lessons

Christmas

Martindale, Cyril Charles. "Christmas." The Catholic Encyclopedia. Vol. 3. New York: Robert Appleton Company, 1908.

<<http://www.newadvent.org/cathen/03724b.htm>>

The word for Christmas in late Old English is *Cristes Maesse*, the Mass of Christ, first found in 1038, and *Cristes-messe*, in 1131. In Dutch it is *Kerstmis*, in Latin *Dies Natalis*, whence comes the French *Noël*, and Italian *Il natale*; in German *Weihnachtsfest*, from the preceeding sacred vigil. *Early Celebration*

The first evidence of the feast is from Egypt. About A.D. 200. In Cappadocia, Gregory of Nyssa's sermons prove that in 380 the 25th December was already celebrated there. In 385, Silvia of Bordeaux (or Etheria, as it seems clear she should be called) was profoundly impressed by the splendid Childhood feasts at Jerusalem. They had a definitely "Nativity" colouring; the bishop proceeded nightly to Bethlehem, returning to Jerusalem for the day celebrations. The Presentation was celebrated forty days after. In Antioch, on the feast of St. Philogonius, Chrysostom preached an important sermon. Chrysostom tries to unite Antioch in celebrating Christ's birth on 25 December, part of the community having already kept it on that day for at least ten years. In the West, he says, the

feast was thus kept. In 379 or 380 Gregory Nazianzen made himself the initiator of the new feast in

Constantinople. At Rome the earliest evidence is in the Philocalian Calendar compiled in 354. From the fourth century every Western calendar assigns it to 25 December. Till the tenth century Christmas counted, in papal reckoning, as the beginning of the ecclesiastical year. The Second Council of Tours proclaims, in 566, the sanctity of the "twelve days" from Christmas to Epiphany, and the duty of Advent fast; that of Agde (506), orders a universal communion, and that of Braga (563) forbids fasting on Christmas Day.

The Gelasian and Gregorian Sacramentaries give three Masses to this feast. These Masses, at midnight, dawn, and in the day, were mystically connected, by St. Thomas Aquinas, to the triple "birth" of Christ: in Eternity, in Time, and in the Soul. Liturgical colours varied: black, white, red, or (e.g. at Narbonne) red, white, violet were used. The first Mass, celebrated at the Oratorium Præsepi in St. Mary Major and the third, at St. Peter's. The second Mass was celebrated by the pope in the "chapel royal" of the Byzantine Court officials on the Palatine, i.e. St. Anastasia's church.