

J.M.J.

IV Sunday which remained after Epiphany

11-3-2024

Sunday Newsletter

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Part 1: Epistle & Gospel

EPISTLE (Romans XIII. 8-10.) Brethren, owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. For thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

GOSPEL (Matt. VIII 23-27) At that time, when Jesus entered into the boat, his disciples followed him. And behold, a great tempest arose in the sea, so that the boat was covered with waves; but he was asleep. And they came to him and awaked him, saying: Lord, save us, we perish. And Jesus saith to them Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?



Part 2: Weekly Ordo & Mass Schedule

This upcoming week's TLM Mass Schedule & Parish Ordo

Note: TLM on Thanksgiving Day will be at 7:00am.

Date & Time	Day of Week	Mass	Color	Gloria/Credo	Preface	Commeration(s)	Notes
11/3/2024 Noon	Sunday	IV Sunday which remained after Epiphany	Green	g,c	Trinity		
11/4/2024 8am	Monday	St. Charles Borromeo	White	g,c	Common	Sts. Vitalis & Agricola	After Mass: Catafalque Prayers
11/5/2024 8am	Tuesday	Requiem: In Missis Cotidianis Defunctorum	Black		Requiem		After Mass: Catafalque Prayers
11/6/2024 8am	Wednesday	Requiem: In Missis Cotidianis Defunctorum	Black		Requiem		After Mass: Catafalque Prayers
11/7/2024 8am	Thursday	Requiem: In Missis Cotidianis Defunctorum	Black		Requiem		After Mass: Catafalque Prayers
11/8/2024 8am	Friday	Requiem: In Missis Cotidianis Defunctorum	Black		Requiem		After Mass: Catafalque Prayers
11/9/2024 NO TLM TODAY	Saturday	Dedication of the Archbasilica of the Holy Savior	White	g	Common	St. Theodore	
11/10/2024 Noon	Sunday	V Sunday which remained after Epiphany	Green	g,c	Trinity		

Part 3: Announcements

- Please visit embercatholic.com to read this Sunday's Newsletter, which contains the following announcements, sermon notes, link, and Sunday Catechesis Home Lessons.
- Absolution at the Catafalque for members of MARIS STELLA CLASSICAL ACADEMY PURGATORIAL SOCIETY will take place after each 8am Mass this week (Monday-Friday).
 - You may still [enroll](#) loved ones until Tuesday, November 5, 2024
- Please offer prayers for Baby Angelle, who will be baptized after Mass today, and for baby Vallot, who was baptized last week.
- Thank you to St. Joseph Vaz (patron saint of fundraising): We were able to raise all the funds needed for the Pre-55 Violet Vestments and four new torches.
- Mercredi Soir resumes this Wednesday (see parish [bulletin](#) for details).
- The parish will have special festivities for our Patronal Feast Day on Monday, November 11, 2024: Food and Fireworks in the evening. Begins with a procession of the Relic of St. Martin de Tours around 7pm (see parish [bulletin](#) for details).
- Note: TLM on Thanksgiving Day will be at 7:00am.

8. Public Rosary for Christ's Social Kingship [SIGN-UP](#)
9. [Indulgences for November](#)

§1 A plenary indulgence, applicable only to the souls in purgatory, is granted to the faithful who,

1° on any and each day from November 1 to 8, devoutly visit a cemetery and pray, if only mentally, for the departed;

2° on All Souls' Day (or, according to the judgment of the ordinary, on the Sunday preceding or following it, or on the solemnity of All Saints), devoutly visit a church or an oratory and recite an Our Father and the Creed.

§2 A partial indulgence, applicable only to the souls in purgatory, is granted to the faithful who 1° devoutly visit a cemetery and at least mentally pray for the dead; 2° devoutly recite lauds or vespers from the Office of the Dead or the prayer Eternal rest.

Requiem aeternam: *“Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.”*

Part 4: Sermon

1. “For he that loveth his neighbor hath fulfilled the law” words taken from Today’s Epistle +
2. I will be preaching a Sermon Series from now until Advent, discussing death, purgatory, and the last things.
 - a. In light of yesterday being All Souls’ Day, today I would like to preach on the topic of Purgatory.
3. **Doctrine of Purgatory**
 - a. What is purgatory? To answer that question, let us look at the [“Catechism Explained”](#) by Fr. Spirago.
 - i. “Purgatory is a place where the souls of those must suffer for a time, who, though dying without grave sin on their souls, have not done complete penance for their offenses against God” [\[Fr. Spirago\]](#)

- ii. “The holy souls suffer in purgatory to expiate either their venial sins, or those mortal sins, which, though absolved [in the Sacrament of Confession by a priest], have not been completely atoned for” [Ibid].
- iii. “The sufferings in purgatory include exclusion from the vision of God and other great pains” [Ibid].”
- iv. “The greatness and duration of the sufferings in purgatory vary according to the gravity of [our sins, attachments, and temporal punishment due to sin]” [Ibid].
- v. “That there is a purgatory we learn from the teaching of Christ, and especially from the practice and doctrine of the Church”
 - 1. Moreover, it is a remarkable fact that nearly all the nations of the earth believe in a purging fire. In addition, we know from sound reason that there must be a purgatory” [Ibid].
- vi. “The faithful on earth can help the holy souls in purgatory by good works; in particular by prayer, fasting, alms-deeds, by offering or being present at Mass, by receiving the sacraments and gaining indulgences” [Ibid].
 - 1. “The relatives of the departed are bound to help them” [Ibid].”
- vii. “Prayer for the dead is of great benefit to ourselves, for it is a work of mercy” [Ibid]
 - 1. “It might be objected that by doing too much for the Holy souls, a man neglects himself. But this is not true. Prayer confers a blessing on him who is prayed for, and on him who prays [Ibid]
 - a. He who has pity on the holy souls will find in God a merciful Judge : " Blessed are the 268 Faith. merciful, for they shall obtain mercy " (Matt. v. 7) ;
 - b. Christ accepts every deed of mercy as a favor done to Himself (Cf. Matt. xxv. 40) ;
 - c. the departed also display their gratitude when they get to heaven.
 - d. Says Marie Lataste : " Thou canst do nothing more acceptable to God or profitable to thyself than to pray for the holy souls; for they will be mindful of your favors in heaven, and will pray unceasingly for you . . . that you may become holier in life and be freed from purgatory soon after death."
 - e. *It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins " (2 Mach. xii. 46).*

b. [Catechism of the Council of Trent](#)

- i. What does the Catechism of the Council of Trent say about purgatory?
 - 1. “There is the fire of purgatory, in which the souls of the just are purified by punishment for a stated time, to the end that they may be admitted into their eternal country, into which nothing defiled entereth. And of the truth of this doctrine, which holy Councils declare to be confirmed by the testimonies of Scripture and by apostolical tradition, the pastor will have occasion to treat more diligently and frequently, as we are fallen on those times, wherein men endure not sound doctrine.”

2. "Prayers for the dead, that they may be liberated from the fire of purgatory, had their origin in the doctrine of the apostles; but this subject we already treated at sufficient length, when speaking of the sacrifice of the Mass."
 - a. *Sucipe Sancte Pater* [during the Offertory]
 - i. "Receive, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen."
3. "[When we pray "deliver us from evil" in the Our Father, among other things, we are praying] that we be not tormented in the fire of purgatory, from which we piously and devoutly implore the liberation of others."

4. Modern Errors about Purgatory

a. Error #1 "Everyone goes straight to heaven."

- i. Common Attitude
 1. Modern Obituaries often canonize the dead and state they are in heaven.
 2. Modern funeral services are more like celebrations than prayers for repose.
- ii. Out of three places, one can be sentenced during the particular Judgement after death: Heaven, Hell. or Purgatory: Heaven is the most uncommon immediate destination. Many people go to hell. Many people go to purgatory.

b. Error # 2: A loving God would not send us to purgatory. I have watched all the seasons of Chosen, and "my Jesus" would not send anyone there.

- i. It is because God loves us, that he gives us purgatory.
- ii. Christ merited purgatory for us from the Cross.
- iii. A good parent wants their children to have virtue.
- iv. God wants us to be truly holy.
 1. 2 Peter 1: 2-4 "Grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord: 3 As all things of his divine power which appertain to life and godliness, are given us, through the knowledge of him who hath called us by his own proper glory and virtue. 4 By whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature"
 2. St. Paul says in Romans 5:5" And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us.
- v. Arch-heretic Luther believed that sin only covered us like snow covers a dunghill.
 1. In Truth, Grace purifies and elevates us from the inside. He pours himself through the Sacraments into our heart.

- vi. To stand before the endless beauty and majesty of God, we will want to be clean. We will want to be wearing the proper wedding garment (see Matthew 22:12).

c. Error # 3 “I can die in Mortal Sin and take care of it in purgatory.”

- i. Remember nothing unclean can enter heaven.
 - 1. “There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb” (Apocalypse 21:27).
 - 2. By their actions, people choose Heaven or Hell.
 - 3. A man who cheats on his fiance, might not want to ruin the engagement but does so by his actions.

d. Error # 4: “There is no pain in purgatory, just growth.”

- i. I found this in a parish bulletin of a Catholic Church in Wisconsin last week:
 - 1. “While the Western Church has emphasized the cleansing and purifying nature of purgatory, the Eastern Orthodox Church has emphasized the growth and development aspect of it. Today, belief in purgatory allows one who has died in Christ to continue growing and developing before meeting God face to face. God continually invites communion with these loved ones, but some feel the need to continue growing and developing before entering into full communion with God.”
- ii. There is real pain in purgatory through the faculty of the imagination.
- iii. Often said the least pain in purgatory is worse than the worst pain on Earth.
 - 1. "According to the holy Doctors, for every mortal sin a man is obliged by God to seven years of penance in this world, or the equivalent in purgatory; the reason being that every mortal sin is an offense against the seven Gifts of the Holy Ghost." (St. Vincent Ferrer)
- iv. Some have said that have to atone 7 years in purgatory for each mortal sin we have committed, unless we take of that temporal punishment now.
- v. Book Recommendation: [Purgatory: Explained by the Lives and Legends of the Saints by Rev. Fr. F. X. Shouppe S.J.](#)

e. Error #5: If purgatory is so painful, I might as well party and go to hell.

- i. This can be for some a temptation. But we must remember that in hell there is no hope. In hell there is no end. In purgatory, even amidst the incredible pain, there is the certainty that you are going to heaven. Certain peace about that. Purgatory is temporary. We can avoid it and cut down our time here by what we do on earth.

5. There is Good news.

- a. The good news is that we can become great saints and avoid purgatory.

- i. There is even a Book I recommend called: [“How to avoid purgatory” by Fr. Sullivan.](#)
- b. The good news is that we can take care of our temporal punishments due to sin on Earth
 - i. The Sacrament of Confession
 1. Ending Confession with general confession for past confessed sins.
 - a. Example “ And for all my sins against the 5th commandment”
 - ii. Works of Charity, Mercy, Penance, & Prayer
 1. Daily Mass
 2. Visits to the Most Blessed Sacrament
 3. Frequent Confession
 4. [And more](#)
 - iii. We can gain [Indulgences](#) for ourselves and other
 - iv. By fulfilling our duty to pray for Souls in purgatory, we in turn shorten our time there.
 1. For by praying and working for the repose of the Poor Souls we fulfill the words taken Today’s Epistle“For he that loveth his neighbor hath fulfilled the law”. +

Part 5: Home Catechesis

Taken from the Baltimore Catechism No. 3

See the Next Page

*** Q. 435. What is an indulgence?**

A. An indulgence is the remission granted by the Church of the temporal punishment due to sins already forgiven.

*** An indulgence does not take away sin. Neither does it take away the eternal punishment due to mortal sins. An indulgence can produce its effects in the soul only after sins are forgiven and, in the case of mortal sins, only after their eternal punishment is taken away. Many who are not Catholic wrongly understand an indulgence to be a permission to commit sin, or a pardon for future sin, or a guarantee against temptation. By an indulgence the Church merely wipes out or lessens the temporal punishment due to sins already forgiven.**

*** The Church from the beginning has granted indulgences. Up to the sixth century indulgences generally took the form of a lessening of the public penances imposed for sins. In the early centuries it was customary for those who were to be martyred to ask that indulgences be granted to certain individuals.**

*** > "And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven"**

(Matthew 16:19-20)

*** Also, read *2 Kings 24:1-25*.**

*** Q. 436. How many kinds of indulgences are there?**

A. There are two kinds of indulgences, plenary and partial.

*** Q. 437. What is a plenary indulgence?**

A. A plenary indulgence is the remission of all the temporal punishment due to our sins.

*** A plenary indulgence is understood to be so granted that if a person should be unable to gain it fully, he will nevertheless gain it partially, in keeping with his disposition. A plenary indulgence, unless it is otherwise expressly stated, can be gained only once a day, even though the prescribed work is performed several times.**

*** The conditions ordinarily prescribed for gaining the plenary indulgence and designated by the familiar phrase, "under the usual conditions," are the following: confession, Communion, a visit to a church or public oratory, or even a semi-public oratory in certain cases, and prayer for the intentions of the Supreme Pontiff.**

*** The confession that may be required for gaining any particular indulgences may be made within the eight days which immediately precede the day to which the indulgences are appointed; the Communion may take place on the previous day; or both conditions may be satisfied on the day itself or within the following octave.**

*** The following are several examples of plenary indulgences that can be gained by all the faithful:**

*** Those who piously recite a third part of the Rosary (five decades) in the presence of the Blessed Sacrament, publicly exposed or even reserved in the tabernacle, may gain a plenary indulgence, on condition of confession and Communion (The Raccolta, No. 395, c).**

*** The faithful who, with at least a contrite heart, whether singly or in company, perform the pious exercises of the Way of the Cross, when the latter has been legitimately erected according to the prescriptions of the Holy See, may gain a plenary indulgence as often as they perform the same, and another plenary indulgence if they receive Holy Communion on the same day, or even within a month after having made the Stations ten times (The Raccolta, No. 194).**

*** The faithful who recite devoutly the prayer, "Behold, O good and sweetest Jesus" before an image of Jesus Christ Crucified, may gain a**

plenary indulgence under the usual conditions (The Raccolta, No. 201).

*** Q. 438. What is a partial indulgence?**

A. A partial indulgence is the remission of part of the temporal punishment due to our sins.

*** A partial indulgence, unless the contrary is expressly stated, can be gained frequently throughout the day, whenever the prescribed work is repeated.**

*** To say that an indulgence of so many days or years is granted means that the amount of temporal punishment is remitted which, in the sight of God, would have been remitted by so many days or years of penance in the early Church. God alone knows exactly how much of the temporal punishment is actually taken away by an indulgence.**

*** Q. 439. How does the Church by means of indulgences remit the temporal punishment due to sin?**

A. The Church by means of indulgences remits the temporal punishment due to sin by applying to us from her spiritual

treasury part of the infinite satisfaction of Jesus Christ and of the superabundant satisfaction of the Blessed Virgin Mary and of the saints.

*** In granting indulgences the Church exercises the power of the keys given to her by Christ. When the Church, by means of an indulgence, remits the temporal punishment due to sin, this action is ratified in heaven.**