

## PROCESSIONAL

Hark! A herald voice is calling:  
'Christ is nigh,' it seems to say;  
'Cast away the dreams of darkness,  
O ye children of the day!'

Lo! the Lamb, so long expected,  
Comes with pardon down from heaven;  
Let us haste, with tears of sorrow,  
One and all to be forgiven.

Startled at the solemn warning,  
Let the earth-bound soul arise;  
Christ, her Sun, all sloth dispelling,  
Shines upon the morning skies.

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### Proper of the 2<sup>nd</sup> Sunday of Advent

#### **Introit Antiphon** (*Is. 30:30*)

People of Sion, behold the Lord shall come to save the nations; and the Lord shall make the glory of his voice to be heard, in the joy of your heart. V. (Ps. 79: 20) Shepherd of Israel, hearken, O guide of the flock of Joseph! V. Glory be to the Father... People of Sion....

#### **Collect Prayer**

O Lord, stir up our hearts to prepare the way of Thy only-begotten Son, so that, through his coming on earth, we may serve Thee always with a pure intention: Thou who lives and reigns.... **AMEN.**

#### **Epistle**

*A Reading from the Epistle of blessed Paul the Apostle to the Romans (Rom. 15:4-13)*

Brethren: Everything that was written in times past was written for our instruction, that through the patience and encouragement afforded by the Scriptures we might have hope. May the God of patience and encouragement enable you to live in harmony with one another according to the example of Christ Jesus, so that with one heart and voice you may glorify God, the Father of our Lord Jesus Christ. So accept one another as Christ accepted you, for the glory of God. I say that Christ exercised his ministry to the circumcised to show God's fidelity in fulfilling his promises to the fathers, whereas the Gentiles glorify God for his mercy, as it is written: "Therefore will I proclaim you among the nations, and I will sing praise to your name." And again it says: "Exult, you nations, with his people"; and again: "Praise the Lord, all you nations; glorify him, all you peoples!" And again Isaiah says: "The root of Jesse will appear, the one who will rise up to rule the nations; in him the Gentiles will hope." Now may the God of hope fill you with all joy and peace in your faith, so that through the power of the Holy Spirit you may have hope in abundance. **DEO GRATIAS.**

#### **Gradual – Alleluia** (*Ps. 49: 2-3;5*)

From Sion, perfect in beauty, God shines forth. V. Gather his faithful ones before him, those who have made a covenant with him by sacrifice. Alleluia, alleluia. V. (Ps. 121:1) I rejoiced because they

said to me: "We will go up to the house of the Lord." Alleluia.

### **Gospel**

*A Reading from the holy Gospel according to St. Matthew (Mt. 11:2-10)*

At that time, John in prison heard about Christ's achievements and sent a message through his disciples to ask him, "Are you 'He-who-is-to-come,' or are we to expect someone else?" In reply, Jesus said to them, "Go back and report to John what you hear and see: the blind recovering their sight, cripples walking, lepers being cleansed, the deaf hearing, dead men being raised to life, the poor hearing the good news. And happy the man who does not falter because of me." As the messengers were setting off, Jesus began to speak to the crowds about John, "What did you go out to see in the desert-a reed swayed by the wind? Really, what did you go out to see someone luxuriously clad? Remember, those who dress luxuriously are to be found in royal palaces. Then why did you go out to see a prophet? Of course it was! In fact, something more than a prophet. It is about this man that Scripture says, "Look, I am sending my messenger ahead of you, who will prepare your way before you." **LAUS TIBI CHRISTE.**

### **Offertory Antiphon (Ps. 84: 7-8)**

Will Thou not, O God, give us life; and shall not Thy people rejoice in Thee? Show us, Lord, Thy kindness, and grant us Thy salvation.

### **Prayer in secret over the Gifts**

O Lord, let our humble offering of these prayers and sacrifices appease Thee for our sins. We have no merits of our own to depend on; so assist us with Thy aid. Through Jesus Christ.... Amen.

### **Preface of Advent**

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to Thee, O Lord, holy Father, almighty and eternal God, through Christ our Lord; for in Thy mercy and fidelity Thou has promised him as Savior to the lost human race, to instruct the ignorant with his truth, justify the wicked with his holiness, and help the weak by his power. Now that the time draws near for the coming of him whom Thou art sending and the day of our liberation is dawning with faith in Thy promises, we rejoice with holy exultation. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise Thy glory in song, and say:

### **Communion Antiphon (Bar. 5:5; 4:36)**

Rise up, Jerusalem! Stand upon the heights; and behold the joy that comes to you from your God.

### **Prayer after Communion**

We have just been nourished with Thy body and blood, O Lord. Teach us through this sacramental rite to disdain the things of earth and to yearn for the things of heaven. Through Jesus Christ.... **AMEN.**



## **RECESSIONAL**

Alma Redemptoris mater, quae pervia caeli  
Porta manes et stella maris; succurre candenti  
Surgere qui curat populo: tu quae genuisti  
Natura mirante, tuum sanctum Genitorem,  
Virgo prius ac posterius, Gabrielis ab ore  
Sumens illud Ave, peccatorum miserere.

O come Divine Messiah  
The world in silence waits the day  
When hope shall sing its triumph  
And sadness flee away.

Refrain:  
Sweet Savior haste, come, come to earth  
Dispel the night and show thy face  
And bid us hail the dawn of grace:  
O come Divine Messiah  
The world in silence waits the day  
When hope shall sing its triumph  
And sadness flee away.

Shall come in peace and meekness  
And lowly will his cradle be  
All veiled in human weakness  
Thy majesty we'll see. (Ref.)

O Thou whom nations sighed for  
Whom priest and prophet long foretold  
Wilt break the captive's fetters  
Redeem the long-lost fold. (Ref.)



*Tidbits from your*  
**PARISH PRIEST**

Dear faithful and friends,

We enter today the 2nd week of our remote preparation for Christmas. However, this year, our season of Advent is rather short because we will not have a 4th week. So, let us not waste our time. Let us enter seriously this penitential season in order that on Saturday, we can begin our proximate preparation – our traditional Missa de Gallo. ***Aside from the preservation and propagation of the Faith in our country, us at OLVC, must also beg God to make our families holy so that we our parish can produce more holy vocations to the priesthood and to the religious life.***

But, in the meantime, for a PRACTICAL NOTE, we would congratulate all those who joined our annual pilgrimage in honor to Our Lady of Guadalupe. As for our Masses this week, they are still – 7.15AM and 6.30PM as usual. ***On Tuesday, 12 December, is the feast of Our Lady of Guadalupe while on Saturday, 16 December, we will start our Missa de Gallo at 4.30AM.*** That same day also, ***16 December, at 4.30PM we will have our Parish and School Christmas function.*** There will be food booths once again at the basketball court and our school children will be doing some Christmas presentation for us. ***So, come one, come all – there are lots of surprises at OLVC and OLVCs this Advent and Christmas!***

Since we cannot give long sermons during our Missa de Gallo, our SPIRITUAL REFLECTION today is ***a brief introduction of this year's sermon topics – The titles of Our Lord in the gospel of***

**St. John.** During Advent, the Church gave us as models 2 great saints of the Old Testament – the prophet Isaiah and St. John the Baptist. Actually, one of the Baptist’s disciples who also became a disciple of Christ was, St. John the Evangelist. **The constant Tradition of the Church identified this “Beloved Disciple” as the younger brother of St. James.** They were sons of Zebedee and Salome (Mt 4:21, 27:56; Mk 15:40, 16:1) and were fishermen from Galilee. They were among the first ones called by Our Lord to become fishers of men. He even nicknamed them as “Boanerges”, ‘sons of thunder’. (Mk 3:17, Lk 9:54) **Together with St. Peter, they formed the inner circle of Christ’s friends.** They witnessed the rising of Jairus’ daughter, Our Lord’s Transfiguration and His Agony in the garden of Gethsemane. **It was to him that Our Lord left His mother at the foot of the cross.** (Jn 19:27) And, after the Blessed Virgin’s death, he buried her back in Jerusalem. **Although he did not die a martyr’s death like his brother, yet he lived a martyr’s life by his perpetual virginity.** What’s more, the emperor Domitian had him thrown into a cauldron of boiling oil in Rome, but he survived. Later, the emperor Nerva exiled him to Ephesus, where he wrote his other epistles and the book of the Apocalypse or Revelations. (cf. Tertullian and Eusebius)

Unlike the synoptic gospels of Sts. Matthew, Mark and Luke, **St. John’s gospel does not dwell too much importance in the historical sequence of events. He was more interested in their theological meaning and moral application.** The purpose of his gospel was not another historical record of Christ’s life, like the other evangelists. No, his precise aim was: “these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.” (Jn 20:31; cf. Jn 10:38; 11:15; 12:36; 13:19; 14:29; 19:35) **The structure of his gospel is like a triptych** – the Prologue outlines the pre-existence of Christ, the Divine Logos. **The book of signs** showed the deeper meaning of Our Lord’s miracles, while the **book of Our Lord’s glorification** is the eye-witness account of Christ’s Passion, Death and Resurrection. In the Prologue, St. John applied to Our Lord the Greek concept of λογος (logos), the mental word. Then, through the miracles that He performed, Jesus reveals the Father to us (chapters 1 – 4), but also His true identity (chapters 5 – 12). Again, unlike the synoptic gospels, **St. John treated Our Lord’s miracles not so much as proofs of His divinity, but as its actual manifestation**, an epiphany of how the ‘Word dealt among us’. That is why he did not call them δυνάμις (dunamis – mighty work, cf. Mt 25:15, Mc 6:14, Lk 23:8) but σημεία (semeia – signs) showing that the eternal truly entered our time and the divinity really intervened in our human history. The other part of his gospel is Our Lord’s return to His Father which is through His passion, death and resurrection (chapters 13 – 21).

**Another characteristic of St. John’s gospel is Our Lord’s usage of the phrase ‘I am’.** It is only in this gospel that Our Lord uses the – absolute emphatic, predicative emphatic and non-emphatic form of this phrase. But, what’s the big deal about them? Well, Jesus Himself says ‘I am’ εγώ (eimi) forty-five times in St. John’s Gospel (including when other characters quote Jesus’ words). Twenty-four of these are emphatic, explicitly including the pronoun ‘I’ εγώ εγώ (ego eimi), which would not be necessary in Greek grammar. These emphatic references can also be sub-divided into “Absolute” or “Predicate” statements. In the Hebrew Bible, God’s name (יהוה YHWH – pronounced as Yahweh, not Jehovah) is closely related to ‘I am’ (cf. Exo 3:14; 6:2; Deut 32:39; Isa 43:25; 48:12; 51:12; etc.). In the Greek Septuagint Bible (LXX), most of these passages are translated with the expression εγώ εγώ (e.g. Exo 3:14; 6:12, Deut 32:39, Isa 48:12).

Now, in some passages of St. John, Our Lord uses the **absolute emphatic form**. There is no predicate in these sayings (cf. Jn 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8). By this, Jesus identified Himself as the God who revealed His name to Moses. That is why, whenever this happened, the Pharisees would take stones to throw at Him. Unfortunately, the Revised Standard Version (RSV) and other English translations often translate this phrase as “I am he”, but the pronoun “he” is not explicit in the Greek text. In the case of the **predicate emphatic**, Our Lord uses this form together with some metaphorical images from the Old Testament which are used primarily in reference

to God. (cf. Jn 6:35, 41, 48, 51; 8:12, 18, 23; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5) This is another way of identifying Himself with the Father. We will dwell more on them in our coming Dawn Masses. As for the non-emphatic form, it is Our Lord's ordinary mode of speech or when others said by quoting Him. (cf. Jn 7:28-29, 33-34, 36; 8:16; 9:5; 10:36; 12:26; 13:13,33; 14:3,9; 16:32; 17:11,14,16,24; 18:37; 19:21) In most cases, this refers to His simple presence or denotes His human nature. So, let us discover more of these in our series of sermons during the Missa de Gallo.

We cannot love someone, unless we know the person thoroughly. So, here are our sermon series for the coming Dawn Masses – on **December 16, our topic will be “The Divine Logos”; December 17, “The Lamb of God”; December 18, “The Son of Man”; December 19, “The Bread of Life”; December 20, “The Light of the World”; December 21, “The Door and Good Shepherd”; December 22, “The Resurrection and Life”; December 23, “The True Vine” and December 24, “The Way, the Truth and the Life.”** As you can see, there is always something new about Our Lord. We can never know Him completely. Our aim, however, is to know Him better so that we may love Him even more. In fact, the more we know Him, the more we realize that our knowledge and love for Him is not enough. Unfortunately, knowing my precarious health, **please pray that the Good Lord may give me enough strength and voice to share to you some knowledge** of this Holy Child who wants to be born again in our hearts on Christmas day.

For our MATERIAL CONCERNS, a little accident happened here last Thursday, 6 December. While we were praying our midday Office of Sext, **a portion of our ceiling by the gospel side of the sanctuary fell down. It nearly dropped on the head of Fr. Ghela!** Indeed, we have not finished yet our tympanum and sacristy. But, it seems that **we urgently need to repair our roofing and ceiling as well!** For the time being, we are negotiating with some contractors already. In the next bulletin, we inform you of their quotation for this rather big project. However, since we are doing our ceilings, we might do our wirings as well to prevent short-circuits that can cause fire. **So, we will be printing envelopes where you can write your Christmas intentions and enclose your donations. Fr. Peter Fortin will be celebrating special Masses for them. They will be a great help for all these repairs.** We heartily thank you in advance and may the Holy Family of Jesus, Mary and Joseph bless you and your families!

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## Traditional Trivia

### ‘Perhaps we have arrived at the End Times’: an interview with Cardinal Burke

By: Paolo Gambi  
From: *The Catholic Herald*; 1 December 2017

Cardinal Raymond Burke has been much in the news this past year. In November 2016, he and three other cardinals presented Pope Francis with the famous dubia – five questions regarding Francis's apostolic exhortation on the family, *Amoris Laetitia*.

Then the American cardinal became embroiled in a power struggle within the Order of Malta, of which he is patron. This was followed by his surprise appointment as a member of the Supreme Tribunal of the Apostolic Signatura, the Church's highest court. He had been prefect of the Apostolic

Signatura from 2008 to 2014, when he was removed by Pope Francis. Cardinal Burke has spoken out frequently against what he sees as the growing confusion within the Church about the liturgy, Catholic identity and even the faith itself.

I met him shortly before the first anniversary of the dubia at a celebration in the Basilica of Sant'Apollinare in Classe in Ravenna, organised by the Coordinamento Nazionale del Summorum Pontificum and the St Michael the Archangel cultural association.

PG Your Eminence, you have recently referred to our times as “realistically apocalyptic”. And you added that the “confusion, division and error” within the Catholic Church coming from “shepherds” even at the highest levels indicate that we “may be” in the End Times. Would you help us to understand what you meant by this?

CARDINAL RAYMOND BURKE In the present moment there is confusion and error about the most fundamental teachings of the Church, for example with regard to marriage and the family. For instance, the idea that people who are living in an irregular union could receive the sacraments is a violation of the truth with regard both to the indissolubility of marriage and to the sanctity of the Eucharist.

St Paul tells us in his First Letter to the Corinthians that before we approach to receive the Body of Christ, we have to examine ourselves, or we eat our condemnation by receiving the Eucharist in an unworthy way. Now the confusion in the Church is going even further than that, because there is today confusion as to whether there are acts which are intrinsically evil and this, of course, is the foundation of the moral law. When this foundation begins to be questioned within the Church, then the whole order of human life and the order of the Church itself are endangered.

So there is a feeling that in today’s world that is based on secularism with a completely anthropocentric approach, by which we think we can create our own meaning of life and meaning of the family and so on, the Church itself seems to be confused. In that sense one may have the feeling that the Church gives the appearance of being unwilling to obey the mandates of Our Lord. Then perhaps we have arrived at the End Times.

PG Could you please give us an update on the “formal correction” [of Amoris Laetitia]?

CRB I cannot say too much. On November 14, it will be a year since the dubia were published. The whole question is still to be determined as to how to go forward, since we have not received any response at all, not even an acknowledgment of the dubia, which are very serious questions. I think I cannot say anything more than that right now.

PG What is the correct interpretation of your recent reappointment to the Apostolic Signatura?

CRB As a cardinal I have served various dicasteries of the Roman Curia. As a matter of fact, I am right now serving only two dicasteries, the Congregation for the Causes of Saints and the Pontifical Council for Legislative Texts. Certainly, I have preparation in canon law and especially in jurisprudence, so in a certain way, my new appointment is a logical one. Beyond that I would not want to speculate about what it may mean.

PG The secretary-general of the Italian bishops’ conference, Bishop Nunzio Galantino, has recently declared that the Reformation was “an event of the Holy Spirit”, and every day we read about prelates winking at the Protestant world. In the meantime, we read about a commission that is working on the hypothesis of a common sacramental interpretation of the Eucharist [a rumour later denied by the Vatican]. Will we all die Protestant?

CRB Well, I don't see how you can say that the division of the Church was an act of the Holy Spirit. It simply does not make sense. And I don't know what the nature of this commission is, but it is not possible to have a common Eucharistic celebration with Lutherans, because they don't believe in the Eucharist as the Catholic Church teaches, and, very significantly, they don't believe in the doctrine of transubstantiation, that the substance of the bread and wine, at the moment of consecration of the Mass, is changed into the substance of the Body and Blood of Christ. For Catholics to engage in some kind of ecumenical Eucharist would be abandoning the Catholic Faith. This is a profoundly false ecumenism which would do grave harm to the Faith and to souls.

PG In a homily you stated: "The nature of the reform of the Rite of Mass has significantly darkened in a sense; the divine action in the Holy Mass, which is the union of heaven and earth, has led some to mistakenly thinking that the Holy Liturgy is an action that we have fabricated in a certain way and with which we can therefore experiment."

Is it true, as many people think and say, that this new way of celebrating the Mass is a necessary consequence of Vatican II?

CRB The precise form of the revised Rite of the Mass is not a necessary consequence of the Second Vatican Council. In fact, the reform of the Rite of the Mass as it was carried out did not follow as faithfully as it should have what the Second Vatican Council taught us and wanted. That is why we are talking today about a "reform of the reform": in other words, we should examine again how the Rite of the Mass should be more faithfully reformed according to the Council.

Certainly, the Council mandated some reform of the Rite of the Mass. However, some condemned the reform as it was carried out as too violent, in a certain way, in terms of removing so many aspects of it that it was difficult to see the continuity between the rites before and after the Council. Of course, that continuity is essential, because the Rite of the Mass has come down to us from the first Christian centuries as an organically living reality; you can't have a "new" Mass in the sense of a totally new Rite of the Mass. We must in some way express the Apostolic Tradition as it has come down to us.

PG Is it possible nowadays to ask for the traditional liturgy and not be considered, for this reason, an "enemy" of Pope Francis and perhaps even of the entire Church?

CRB Yes; in fact, the celebration of both forms of the Roman Rite – the more ancient or traditional form, and the Ordinary Form – is to be considered normal in the Church. Since the *motu proprio Summorum Pontificum* of Benedict XVI in 2007, priests are free to celebrate the Extraordinary Form.

So there should be no reason to believe that celebrating the Extraordinary Form of the Roman Rite is a sign of being somehow a protester or an enemy of the Pope.

PG But how can we use the word "Catholic" to describe both a cardinal who celebrates the ancient Mass and defends the values of the family and, for example, a bishop like François Fonlupt of Rodez et Vabres, who has recently ordained a priest following a rite with Hindu elements? What can keep all of us together?

CRB Better than "what" is "who". Who keeps us together is Jesus Christ, who comes to us in the unbroken tradition of the Church, in her teaching, in her sacred worship, in her discipline and in her government. I haven't heard about the episode that you mention, but a bishop who pretends to ordain a priest according to a strange rite has broken communion with the Church.

PG Do you, as patron of the Order of Malta, have any update about the unusual situation of the order?

CRB No. The Pope announced that his only representative to the order is Archbishop Becciu [of the Vatican Secretariat of State]. He left me with the title of “cardinal patron”, but I don’t have any function right now. Therefore, I don’t receive any communication either from the Order of Malta or from the Pope.

PG Forgive me a last silly question: what would you do as your first act if you were elected pope?

CRB I don’t think there is any danger of that. I think that, not referring to myself, the first thing any pope should do is simply to make the profession of faith together with the whole Church, as Vicar of Christ on Earth. Most popes did that, usually by a first encyclical letter, like Pope St Pius X with his encyclical *E Supremi*. Also Pope John Paul II’s *Redemptor Hominis* is a sort of profession of faith, calling to mind again that the Church is the Body of Christ, the Church belongs to Christ and that we are all obedient in his service.



## Mary in our Divine History

*By: Fr. Raul Plus S.J.*

*From: rorate-caeli.blogspot.com; 8 December 2017*

We should not be astounded at such a sublime privilege! Are not the reasons which wage battle in favor of the Immaculate Conception of Mary evident? Due to His holiness, Jesus had to be born of a sinless Mother; He ‘who finds specks in the Angels themselves’ and Who ‘takes delight only amongst the lilies’ would never have consented to have been born of a flesh tainted by sin.

The starting point of the elevation to grace is, for each one of us, Baptism. Every man, in fact, enters into existence with the consequences of original sin, and he does not possess that divine life which God wanted to give to humanity, because our first parents lost it. Therefore, born firstly to human life, it is necessary that he be born a second time to the divine life. This is the reason the baptismal rite exists: to introduce him into the Christian life, in the supernatural sphere, into the family of the children of God.

One creature alone in the world entered into human existence entirely pure: Mary; and this incomparable privilege is called the Immaculate Conception. The Church does not want it to be understood that Mary was conceived as She Herself conceived Jesus Christ, that is, by means of the Holy Spirit; that would mean to attribute to Her a divine and miraculous origin like that of Our Lord. It does not mean that at all; the Church, calling Mary ‘Immaculate’ in Her conception, means that Mary, from the moment that St. Anne conceived Her, was preserved from the original sin contracted by all the descendents of Adam and Eve.

A Protestant convert was right in saying: “It seems to be that the supposition alone of a sin of Mary would reverberate as an outrage on Christ, from Whom She received all perfections and Who He is not ashamed to call His Mother.”

Moreover, had not Jesus to preserve Mary from original sin for His own glory? What in fact was

the purpose of His coming to earth? It was to reduce to a minimum the empire of sin. Would His victory have been so complete, if, even for an instant, the demon would have been able to make his mark upon Mary, depriving Her of divine life?

Better still: for the very love itself He nourished towards His Mother, had not Jesus to preserve Her from every stain? Honoring Her from all eternity, did He not set things in motion so that she would be absolute purity? And behold: She comes amongst us: "Eternal Wisdom – Bossuet will exclaim in addressing the Word of God - You see in this very same instant She is about to be contaminated by a horrible sin and to become prey to the demon. By Your goodness, remove this tragedy: start to honor Your Mother, grant that it may be of profit to Her to have a Son Who would exist before Her; because, to be precise, She is already Your Mother, and you are already Her Son."

Until the decision December 8, 1854, the Church left the firm belief in the Immaculate Conception to the free acceptance of the Faithful; however, She authorized it, since the feast was celebrated whilst the dogma had still not been formulated definitively.

In truth, in early Christian times and up to the 10th Century, explicit testimonies of such a Marian privilege are not to be found. In the Bible, the Mother of the Redeemer is described in the act of crushing the serpent, and we can agree, without any difficulty, that Her triumph over the demon would not have been very effective if firstly She had been its victim. In the Gospel the Angel proclaims Mary "Full of Grace" and "Blessed amongst all women" : at the height of their meaning, these expressions logically include the exemption from original sin. But all that the Faithful understood from the reading of the Bible and of the Gospel was the marvellous holiness of Mary. The precise point of the immaculate preservation did not appear as such to them. Their attention was not drawn to this because for them it was not a problem.

Only the Middle Ages will shed complete light on the various controversies. Saints and eminent theologians – such as St. Bernard and St. Thomas Aquinas - did not dare give their opinions; they were inclined rather towards the negative opinion, not believing that the privilege of Mary was obvious from the texts of the Gospel and of the Holy Fathers, which could exclude the Holy Virgin from the affirmation revealed of original sin, but that it was absolutely universal. The University of Paris clearly sided with the defenders of the Immaculate Conception; in particular in 1387 it sent several of its members, which included Pierre d'Ailly and Gerson to the Pope, in order that the adversaries of the privilege of Mary be denounced and condemned.

The first requests to obtain from the Church the recognition of the glorious title of Mary, dated back to the Council of Basel in 1453. The Immaculate Conception was then defined as a pious doctrine, in harmony with the worship of the Church, through reasoning and Sacred Scripture, but the decree did not have the strength of the law, due to the schism which the Council of Basel allowed itself to be drawn into.

New steps were taken in the XVI Century, during the V Lateran Council; and in the epoch of the Council of Trent, Pope Leo X considered a definition, but did not arrive at that point: and in a purely negative way he declared that, speaking of the universality of original sin, Mary was not to be included in this universality. This could appear to be a timid gesture, and yet it was instead an important act, which demonstrated how the doctrine of the Immaculate Conception was certainly not heretical, or false, as some people claimed it to be. However, it was not sufficient to impose it as a doctrine of the faith or even as an "un-discussed" doctrine.

In the meantime, the defence of the Marian privilege continued to flow to the centre of Christianity. Alexander VII published a Bull, determining that the cult of the Immaculate Conception of Mary be valid in the Roman Catholic church, threatening severe punishment upon those who would oppose it or be detractors of it. Thus we see the University of Douai July 2, 1662, proclaim

unhesitatingly from the mouth of the Rector, the belief so dear to the hearts of the people: "Holy Mary, Conceived without original sin, Immaculate Virgin and Mother of God, We, the Rector, together with the entire University of Douai, today with single hearts and voices, elect You as our Queen, Patroness and Directress, and we are prompt, according to the exhortation of the Holy Father, Pope Alexander VII, and in union with the greater part of the whole world, to profess and defend always and everywhere Your Immaculate Conception."

In the year 1748, Benedict XIV had the scheme of a Bull written up; but it was reserved for the 19th Century to see the expectation of the preceding centuries fulfilled. A commission was named by Pope Pius IX to examine the question, and Rome asked the opinion of the Bishops of the whole world: out of 626 replies, only four were negative, which later on was reduced to one only. On December 8, 1854, in the presence of 63 Cardinals and 143 Bishops coming from every part of the world, Pius IX solemnly proclaimed this most beloved dogma. Four years later, at Lourdes, the apparitions to St. Bernadette took place with the precious disclosure made by the Virgin in the only language that the young Soubirous girl understood – the dialect of the Pyrenees: "I am the Immaculate Conception."

**ARCHCONFRATERNITY OF ST. STEPHEN  
FOR ALTAR SERVERS**

**December 10, 2017**

MC: Ronald Frio  
Thurifer: Glen Cruz  
AC1: Leander Joshua Regner  
AC2: Gabriel Peralta  
CB: Rafael Duran

**December 17, 2017**

MC: Kerwin Ferrer  
Thurifer: Johnlery Pugao  
AC1: Vincent Lim  
AC2: Vicente Santos  
CB: Red Magbanua

Fr. Thomas Onoda  
Mobile: 0917-585-2976 (globe)*[only this]*  
e-mail: fr.thomas.onoda@gmail.com

**Resident priests and sisters:**

Fr. Thomas Onoda (Prior)  
Fr. François Laisney (District Bursar)  
Fr. Carlo Magno Saa (Parish Priest)  
Fr. Albert Ghela (Priest-in-charge of Mission in Leyte)  
Fr. Peter Fortin (Principal of the School)  
Br. Isidore Mary  
Br. James Mary  
Sr. Maria Carmela

**Weekly Mass Schedule**

<p><b>Dec. 11, Monday:</b> St. Damasus I (3 class), Feria of Advent (comm) 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p><b>Dec. 12, Tuesday:</b> Our Lady of Guadalupe (3 class), Feria of Advent (comm) 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p><b>Dec. 13, Wednesday:</b> St. Lucy (3 class), Feria of Advent (comm) 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p><b>Dec. 14, Thursday:</b> Feria of Advent (3 class) 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p><b>Dec. 15, Friday:</b> Feria of Advent (3 class) 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p><b>Dec. 16, Saturday:</b> St. Eusebius (3 class), Feria of Advent (comm) 4:30 p.m. Missa de Gallo 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p><b>Dec. 17, Sunday: Third Sunday of Advent (1 class)</b> 4:30 p.m. Missa de Gallo 9:00 a.m. Sung Mass 5:30 p.m. Second Vespers 6:00 p.m. Low Mass</p>