

PROCESSIONAL

Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly-minded,
For with blessing in his hand,
Christ our God to earth descendeth,
Our full homage to demand.

Rank on rank the host of heaven
Spreads its vanguard on the way,
As the Light of light descendeth
From the realms of endless day,
That the powers of hell may vanish
As the darkness clears away.

King of kings, yet born of Mary,
As of old on earth he stood,
Lord of lords, in human vesture,
In the body and the blood;
He will give to all the faithful
His own self for heavenly food.



Proper of the 3rd Sunday of Advent

Entrance Antiphon (*Phil 4:4-6*)

Rejoice in the Lord always: again I say, rejoice. Let your moderation be known to all men: for the Lord is near. Have no anxiety, but in everything, by prayer let your petitions be made known to God. (Ps 84:2) Thou has favored, O Lord, Thy land; Thou has restored the well-being of Jacob. V. Glory be to the Father... Rejoice.

Collect Prayer

Hear our prayers, O Lord, and enlighten the darkness of our minds by Thy coming on earth: Thou who live and reign.... **AMEN.**

Epistle

A Reading from the Epistle of blessed Paul the Apostle to the Philippians (Phil 4:4-7)

Brethren: Rejoice in the Lord always; I say it again, rejoice! All men should notice how kind you are. The Lord is near. Put all anxiety away from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then will God's own peace, which goes beyond all comprehension, stand guard over your hearts and minds, in Christ Jesus our Lord. **DEO GRATIAS.**

Gradual – Alleluia (*Ps 79:2-3*)

From Thy throne, O Lord, upon the cherubim, rouse Thy power, and come. V. O shepherd of Israel, hearken, O guide of the flock of Joseph! Alleluia, alleluia. V. Rouse, O Lord, Thy power, and come to save us. Alleluia.

Gospel

A Reading from the holy Gospel according to St. John (Jn 1:19-28)

At that time (when the Jews sent priests and Levites from Jerusalem to ask John, "Who are you?"), he declared without any qualification, "I am not the Messiah." They questioned him further, "Well, who are you? Elia?" "I am not," he answered. "Are you the Prophet?" "No!" was his reply. Then they said to him, "Just who are you? So that we can give some answer to those who sent us. What do you have to say for yourself?" He said, quoting the prophet Isaiah, "I am-'a herald's voice in the desert. Make the Lord's way straight." Now the envoys, who were of the Pharisees' party, questioned him further, "If you are not the Messiah, nor Elia, nor the Prophet, why then are you baptizing?" John answered them, "I am only baptizing with water, but there is one among you whom you do not recognize, the one who is to come after me, and whose sandals I am not even worthy to unfasten." It was in Bethany that this happened, across the Jordan where John used to baptize.

LAUS TIBI CHRISTE. (*Creed after the sermon*)

Offertory Antiphon (*Ps 84:2*)

Thou has favored, O Lord, Thy land; Thou has restored the well-being of Jacob. Thou has forgiven the guilt of Thy people.

Prayer in secret over the Gifts

May we always offer the sacrifice of adoration in such a manner, O Lord, that it will attain the purpose for which Thou instituted this sacred rite, and bring about our salvation. 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 (*Is 35:4*)

Say to those who are frightened: Be strong, fear not. Here is our God, he comes to save us.

Prayer after Communion

In Thy mercy cleanse us from our sins by these divine rites, O Lord, and make us ready for the coming feast. 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.
See He comes whom ev'ry nation
Thought of God desired to see
Filled with hope and expectation
That He would their Savior be.

Chorus:
Sing, O sing, with exultation
Haste we to our Father's home
Peace, redemption, joy, salvation
Now from heaven to earth are come.

See Him comes whom kings and sages
Prophets, patriarchs of old
Distant climes and countless ages
Waited eager to behold. (Cho.)
See the Lamb of God appearing
God of God from heaven above
See the heavenly Bridegroom cheering
His dear Bride with words of love

Glory to th'Eternal Father
Glory to th'Incarnate Son
Glory to the Holy Spirit
Glory to the Three in One.



SPECIAL PARISH ACTIVITIES OF CHRISTMAS

Dec. 16 – 23:

4.30AM – Misa de Gallo
Weekday Masses – 7.15AM & 6.30PM.

Dec. 24 (Sunday):

4.30AM – Misa de Gallo
9.00AM – Sunday Sung Mass
6.00PM – Sunday Low Mass
9.30PM – Christmas Matins
11.30PM – Panuluyan followed by Midnight Mass

Dec. 25(Monday):

12.00AM – Christmas Midnight Mass
9.00AM – Christmas Sung Mass
6.00PM – Christmas Low Mass

Dec. 26 – 30:

Women's Ignatian Retreat
Weekday Masses: 7.15AM & 6.30PM

Dec. 31 (Sunday):

9.00AM – Sunday Sung Mass
6.00PM – Sunday Low Mass

Jan. 1, 2018 (Monday):

9.00AM – Sung Mass of the Octave of Christmas
6.00PM – Low Mass of the Octave of Christmas

Dear faithful and friends,

We have entered our final preparations for Christmas! Today is the 3rd Sunday of Advent, Gaudete Sunday, and at the same time, 2nd Day of our Missa de Gallo. Next Sunday, it will be Christmas Eve already. ***As we clean and decorate our houses, let us not forget to clean our souls by penance and decorate it with virtues.*** That is why the Church invites us to penance this coming Ember Days. ***Like St. Leo the Great, we encourage all of you to do fasting and abstinence this coming – Wednesday, Friday and Saturday.***

More PRACTICAL NOTE, our ***Parish and School Christmas Function is rescheduled to 6 January 2018***, because of the typhoon Urduja. However, our ***PANUNULUYAN will continue on 24 December 2017, at 11.30PM immediately after the Christmas Matins.*** But, this week our Masses are – 4.30AM Misa de Gallo, 7.15AM and 6.30PM Low Mass. ***On Thursday is the 2nd class-feast of St. Thomas the Apostle.*** And, our ***2018 Liturgical Calendar at 100 pesos per copy is now available.*** It commemorates the 50th anniversary of St. Padre Pio's death. But, since it is limited edition, it is sold on first-come-first-serve basis.

On SPIRITUAL MATTERS, let us ***briefly reflect on today's liturgy.*** The 3rd Sunday of Advent or Gaudete is so called from the first word of the Introit its Mass (Gaudete, meaning – Rejoice). ***The season of Advent originated as a fast of 40 days in preparation for Christmas***, starting right after the feast of St. Martin of Tours (12 November). So, it was once called "St. Martin's Lent" around the 5th century AD. However, the introduction of the Advent fast is of apostolic origin. It is still observed by today by some monastic Orders as well as some Eastern Rite Catholics. For us, ***this week's Ember Days are vestiges of what was used to be like "2nd Lent" of the Church.*** In the ***9th century, the duration of Advent was reduced to 4 weeks***, the first allusion to the shortened season was a letter of St. Nicholas I (858-867) to the Bulgarians, and by the ***12th century the fast had been replaced by simple abstinence.***

Yet, ***St. Gregory the Great was the first to draw up an Office for the Advent season.*** The Gregorian Sacramentary is the earliest to provide Masses for the Sundays of Advent. In both Office and Mass provision is made for five Sundays, but by the 10th century, 4 was the usual number, though some churches of France observed 5 as late as the thirteenth century. ***Notwithstanding all these modifications, Advent still preserved most of the characteristics of a penitential season which made it a kind of counterpart to Lent***, the middle (3rd) Sunday corresponds with Laetare or Mid-Lent Sunday. On it, as on Laetare Sunday, ***the organ and flowers, forbidden during the rest of the season, were, permitted to be used; rose-colored vestments were allowed instead of purple*** (or black, as formerly); the deacon and subdeacon reassumed the dalmatic and tunicle at Mass, and the cardinals wore rose-color choir vestments instead of purple. All these distinguishing marks have continued in use, and are the present discipline of the Latin Church. ***Gaudete Sunday, therefore, makes a breaker like Laetare Sunday, about midway through a season which is otherwise of a penitential character. This signifies the nearness of the Lord's coming.*** Of the "Stations" kept in Rome for the 4 Sundays of Advent, the ***Vatican basilica is assigned to Gaudete Sunday***, as being the most important and imposing of the four. However, ***in both Office and Mass throughout Advent continual reference is made to our Lord's second coming***, and this is emphasized on the third Sunday by the additional signs of gladness permitted on that day. In the Breviary, ***Gaudete Sunday is further marked by a new Invitatory***, the Church no longer

invites the faithful to adore merely “The Lord who is to come”, but calls them to worship and hail with joy “The Lord who is now nigh and close at hand”. The Nocturne lessons from the Prophecy of Isaiah describe the Lord’s coming and the blessings that will result from it, and the antiphons at Vespers re-echo the prophetic promises. From the 17 December, the Church sings the famous O Antiphons at Vespers. Each one expresses a specific Messianic prophecy from the Old Testament as well as the longing of the whole world. ***Yet the joy of expectation is emphasized by the constant Alleluias, which occur in both the Office and Mass throughout the entire season.*** In the today’s Mass, the Introit “Gaudete in Domino semper” strikes the same note, and gives its name to the day. The ***Epistle again incites us to rejoicing, and bids us prepare to meet the coming Savior*** with prayers and supplication and thanksgiving. ***In the Gospel, the words of St. John Baptist, warns us that the Lamb of God is even now in our midst,*** though we appear to know Him not. The spirit of the Office and Liturgy all through Advent is one of expectation and preparation for Christmas as well as for the Second Coming of Our Lord. So, ***the penitential exercises suitable to that spirit are suspended on Gaudete Sunday, as were, in order to symbolize that joy and gladness in the Promised Redemption which should never be absent from our heart.***

For our MATERIAL CONCERNS, our tympanum is nearly finished. And so, every time we enter OLVC, we are reminded that we will be judged not by what we know, but by how we love. On the other hand, ***the envelops to write your intentions for Fr. Peter Fortin’s Christmastide Novena Mass are now available.*** Donations from these envelops are necessary help repair of our Church and sacristy ceilings. Moreover, ***we would like to express our sincere gratitude to all those who organized, helped and donated for the success of our Guadalupe pilgrimage, and for our Church’s decorations as well.*** Since its Christmas holidays and there are no more classes so, ***we are calling volunteers and join our Panunuluyan Musical Production.*** And, for all of us, let us we prepare ourselves well for Christmas!




Traditional Trivia

Interview – Roberto de Mattei Discusses the Escalating Church Crisis

By: Maike Hickson

From: angelqueen.org; 11 December 2017

Editor’s note: Last month, Dr. Maike Hickson began a correspondence with Catholic historian, author, and speaker Professor Roberto de Mattei on the nature of the escalating crisis in the Church. Although her husband’s recent sudden illness has necessitated that she take a leave of absence from her work here at OnePeterFive, she and her husband both asked that we proceed with the publication of this important and timely interview.

Maike Hickson (MH): Many Catholics around the world had hoped that the Dubia Cardinals would publish their public correction of Pope Francis concerning his Post-Synodal Exhortation, *Amoris Laetitia*. What would you tell those among the faithful who are now disappointed and even discouraged in the face of the silence of the princes of the Church? With which words would you try to encourage these faithful to persevere in their hope and in their Faith?

Roberto de Mattei (RDM): The present crisis in the Church did not originate with Pope Francis,

and it is not focused in one single person; rather, it dates back to the Second Vatican Council, and, going back even further, to the Modernist Crisis [of the early 20th century]. Today a large part of the college of cardinals, of the college of bishops, and of the clergy in general, are infected with modernism. The few cardinals, bishops and priests who resist ought to take account of this situation, and it is our job to help them. But above all one must not imagine that a single act by one of these players, for example a *Correctio Fraternalis* of the Pope announced by Cardinal Burke, can, by itself, resolve the crisis. What is needed is a convergence and focus of action by diverse groups of both clergy and laity, each one at their own level and according to their own capability. The *Sensus Fidei* can guide the cardinals, bishops, religious, and simple laity how to react [to the present crisis]. The importance of the *Correctio Filialis*, signed by 250 scholars, both religious and lay, was that it expressed this *Sensus Fidei*. The reaction may be different from one country to another, from one diocese to another, but its characteristics are always those of a profession of the truth and a denunciation of the errors which are opposed to this truth.

MH: But how can this situation be resolved?

RDM: It will not be men who save the Church. The situation will be resolved by an extraordinary intervention of Grace, which however must be accompanied by the militant commitment of faithful Catholics. In the face of this present crisis there are some who think that the only thing to do is to wait for a miracle in silence and prayer. But it is not like this. It is true that we need a divine intervention, but grace builds on nature. Each of us ought to do the maximum that we can according to our ability.

MH: The 2016 letter with which Pope Francis gave his approval to the guidelines laid out by the pastors of Buenos Aires was published in *Acta Apostolicae Sedis* (AAS), with a note written by the Secretary of State, Cardinal Parolin, according to which the Pope himself wanted the two documents – the guidelines and the letter – published in AAS.

RDM: The fact that the guidelines of the Argentine bishops and the approval of the Pope have been published in AAS has made it official that “no other interpretations are possible” of *Amoris Laetitia* other than that of the Argentine bishops, which authorizes communion to be given to those divorced and remarried people who are in an objective state of mortal sin. The letter was private, but the publication in AAS transforms the position of Pope Francis into an act of the Magisterium. It seems to me that this confirms the thesis expressed by Fr. Giovanni Scalese in his blog, according to which we are entering into a new phase of the pontificate of Pope Francis: moving from a pastoral revolution to the open reformulation of doctrine. Pope Francis’ discourse of October 11 [2017], on the occasion of the 25th anniversary of the promulgation of the new catechism, seems to call for the beginning of a reinterpretation of the Catechism of the Catholic Church in the light of *Evangelii Gaudium* and *Amoris Laetitia*.

MH: In a recent essay, in light of how Luther is now being reinstated within the Catholic Church, you stated: “In short, every Catholic is called upon to choose whether to side with Pope Francis and the Jesuits of today, or be alongside the Jesuits of yesterday and the Popes of all time. It is time for choices and to meditate precisely on St. Ignatius’ two standards (*Spiritual Exercises*, n. 137)* which will help us make them in these difficult times.” Would you explain these words a little more to our readers, not only in light of the question of Luther, but also in light of *Amoris Laetitia*?

RDM: There are moments in our life and in the history of the Church in which one is obligated to choose between two sides, without ambiguity and compromise. The *Spiritual Exercises* of Saint Ignatius and theology of history of Saint Augustine in *The City of God* do nothing other than emphasize the Gospel maxim according to which “no one can serve two masters; either he will hate the one and love the other or love the one and hate the other” (*Matthew* 6:24). Seen in this light, the recent publication in AAS of the letter of Pope Francis to the bishops of Buenos Aires reduces the matter to two diametrically opposed positions. The line of thinking of those cardinals, bishops, and theologians who maintain that it is possible to interpret *Amoris Laetitia* in continuity

with *Familiaris Consortio* and other documents of the Magisterium has been reduced to dust. *Amoris Laetitia* is a document which serves as a litmus test: it must be either accepted or rejected in toto. There is not a third position, and the insertion of Pope Francis' letter to the Argentine bishops [into AAS] has the merit of making this clear.

MH: There are those who deny that the publication of the letter to the Argentine bishops is an act of the Magisterium, because it proposes an erroneous, if not heretical, position.

RDM: Whoever thinks this, it seems to me, begins with a false premise: the idea that the pontifical Magisterium can never err. In reality the guarantee of inerrancy is reserved to the Magisterium only in specific conditions, which are clearly spelled out in the Dogmatic Constitution *Pastor Aeternus* of Vatican I. The existence of errors in the non-infallible documents of the Magisterium, including the pontifical Magisterium, is possible, above all during periods of great crisis. There can be an act of the Magisterium which is both authentic and solemn, but erroneous. This was the case, for example, in my opinion, with the declaration *Dignitatis Humanae* of Vatican II, which, apart from its pastoral character, is undeniably a Magisterial act and almost certainly contradicts the doctrine of the Church on religious liberty, in at least an indirect and implicit way.

MH: Do you see a formal schism coming, and what would it practically look like? Who would be the creator of that schism, and what would it mean for simple lay people?

RDM: A schism is an internal division of the Church, such as happened in Europe for forty years between 1378 and 1417, when it seemed that one could not identify with absolute certainty where the [legitimate] authority of the Church was to be found. This tearing apart known as the "Great Western Schism" was not a matter of heresy. Generally however, heresy follows schism, as occurred in England at the time of Henry VIII. Today we find ourselves in an unprecedented situation in which heresy, which in itself is more grave than schism, precedes it rather than following it. There is not yet a formal schism, but there is heresy in the Church. It is the heretics who are promoting schism in the Church, certainly not faithful Catholics. And the faithful Catholics who want to separate themselves from heresy certainly cannot be defined as schismatics.

MH: You seem to suggest that the Pope may be promoting schism and heresy in the Church. What would be the consequences of this most grave situation? Would not the Pope lose his authority as Pope?

RDM: One cannot sum up such an important and complex problem in a few words. On this point it is necessary to have a theological debate, on which topic one may refer to the volume *True or False Pope* by Robert J. Sisco and John Salza, to the writings of Abbé Jean-Michel Gleize in [the French journal] *Courrier de Rome* and above all to the study of Arnaldo Xavier da Silveira, *Ipotesi teologica di un Papa eretico* [Theological hypotheses about a heretic Pope], the Italian edition of which I edited in 2016 and also the next edition in English. The author, whose basic position I share, develops the thesis of the medieval decretists, of St. Robert Bellarmine, and of modern theologians like Pietro Ballerini, according to whom, while there is a basic incompatibility between [holding] heresy and [holding] papal authority, the Pope does not lose his office until his heresy becomes apparent to the entire Church.

MH: And finally, what would your outlook and encouragement be for our readers, at the end of the 100th Anniversary year of the apparitions of Our Lady of Fatima?

RDM: Discouragement is a sentiment which the militant Catholic cannot permit himself. The first weapon to employ against enemies who attack the Church is the use of reason, in order to demonstrate the contradictions in which these enemies live, and by which they necessarily die. Then we need to turn to the invincible help of Grace. One hundred years ago Our Lady of Fatima foresaw the crisis of our time. She announced a chastisement for humanity if it was not converted, but she also made an unconditional and irreversible promise: the triumph of her Immaculate

Heart. For his part, Our Lord has promised us to be with us always, until the end of the world (Matthew 28:20). What more can we ask for?

Paganism makes comeback around the World

By: David Nussman

From: Church Militant; 11 December 2017

Church Militant reported last week about the rise of neo-paganism in Iceland. Another matter worthy of comment is the growth of paganism around the world, with special emphasis on formerly Christian countries in Europe and the Americas.

In recent years, exorcists and other Catholic priests have observed an outburst in demonic possessions. They attribute it to the growth of neo-paganism, Satanism, witchcraft and certain strains of syncretism (religion-blending).

Neo-paganism is, broadly speaking, an effort to return to Europe's pagan, pre-Christian days. Neo-pagans see themselves as rebelling against the Christian tradition and returning to something older, more natural and organic.

Some neo-pagans, like Iceland's Ásatrúarfélagið or Ásatrú Society, strive to recreate ancient pagan rituals with strict historical accuracy. Other modern pagans are more concerned with bringing heathenism into the present, formulating their own rituals for worshipping pagan deities, only loosely based on the ancient traditions.

Within Satanism, meanwhile, there are two distinct blends. Firstly, there are theistic Satanists, who actually believe in our ancient enemy the devil; they strive to serve him by committing grave sins and engaging in ritualized Satan-worship. Secondly, there are atheistic Satanists, who are actually just agnostics and atheists who want to mock Christianity, using the "Satanist" label to be controversial and offend Christians.

The most common form of modern witchcraft is Wicca. It often falls under the umbrella term of paganism, as Wiccans believe in pagan deities rather than the One True God (of the Judeo-Christian tradition).

As for syncretism, the New Age movement is perhaps the most popular form today. It is a glossy, modernized mixture of Gnosticism and pseudo-Eastern mysticism created in the 1970s. New Age practitioners emphasize individualism and meditation. New Ager practitioners often look to tribal, pagan traditions from around the world for inspiration in formulating their own ceremonies and rituals.

There is also renewed interest in pagan architecture and symbolism. Last year, there was concern among some Christians when a reconstruction of the arch from the temple of Baal was placed in New York City. Baal was a pagan "god" at whose altars newborn children were often sacrificed.

According to the Old Testament, Baal worship among the Israelites repeatedly led to the downfall of God's people at the hands of their enemies. God withheld the protection of His grace from those who rejected it and turned to idolatry.

As recently as February 2017, the Baal temple archway reconstruction continued being placed in major cities around the world.

Aphrodite or Venus, the Greco-Roman goddess of lust, has devotees in the United States. Earlier this year, the Getty Museum in Los Angeles encouraged children to write prayers to Aphrodite

in connection with an ancient statue of the goddess on display.

The god Dionysus, a god of drunkenness and debauchery adored by ancient mystery cults, has been picked up by the homosexual crowd.

To them, much like his ancient worshippers, devotion to Dionysus involves an escape from civilization and societal norms — a wild unleashing of the appetites of the flesh.

In the United States, it is not uncommon to find “psychic” retail outlets, like the Boston Tea Room in Michigan. This store specializes in “holistic and spiritual gifts,” and every member of its all-female staff claims to be a psychic medium. When visiting this store’s website, the small icon that appears on the “tab” bar appears to be a pentagram — the five-pointed star employed in various forms by Satanists, Wiccans, neopagans and New Age practitioners.

Some feel that the decline of Christian, especially Catholic, identity in the West is responsible for causing this rise of paganism and superstition. Pope St. Pius V is often quoted as saying, “All the evil in the world is due to lukewarm Catholics.”

Many have grown lukewarm, and people are looking for a religion that they can take seriously, a religion that demands something out of them and offers something in return. When Catholics fail to present the One True Faith in such a way, people will tend toward debauchery and paganism instead.

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

17 December 2017

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

24 December 2017

MC: Jose Emmanuel Maningas
Th: Airo Estrella
AC1: John Ladice Tumbagahon
AC2: Ernest Estrella
CB: Jose Miguel Maninga

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

Dec. 18, Monday: Feria of Advent (4 class)
4:30 p.m. Missa de Gallo
7:15 a.m. Low Mass
6:30 p.m. Low Mass

Dec. 19, Tuesday: Feria of Advent (4 class)
4:30 p.m. Missa de Gallo
7:15 a.m. Low Mass
6:30 p.m. Low Mass

Dec. 20, Wednesday: Ember Wednesday
in time of Advent (2 class)
4:30 p.m. Missa de Gallo
7:15 a.m. Low Mass
6:30 p.m. Low Mass

Dec. 21, Thursday: St. Thomas (2 class),
Feria of Advent (comm)
4:30 p.m. Missa de Gallo
7:15 a.m. Low Mass
6:30 p.m. Low Mass

Dec. 22, Friday: Ember Friday in time of
Advent (2 class)
4:30 p.m. Missa de Gallo
7:15 a.m. Low Mass
6:30 p.m. Low Mass

Dec. 23, Saturday: Ember Saturday in time
of Advent (2 class)
4:30 p.m. Missa de Gallo
7:15 a.m. Low Mass
6:30 p.m. Low Mass

Dec. 24, Sunday: Third Sunday of Advent
(1 class)
4.30AM – Misa de Gallo
9.00AM – Sunday Sung Mass
6.00PM – Sunday Low Mass
9.30PM – Christmas Matins
11.30PM – Panuluyan followed by
Midnight Mass