

PROCESSIONAL

O come, O come, Emmanuel
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.

(Refrain) Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Day-Star come and cheer
Our spirits by Thy advent here
Disperse the gloomy clouds of night
And death's dark shadows put to flight. (Ref.)

O come, Thou Key of David, come
And open wide our heavenly home
Make safe the way that leads on high
And close the path to misery. (Ref.)

Proper of the 1st Sunday of Advent

Introit Antiphon (Ps 24:1-3)

To Thee I lift up my soul; in Thee, O my God, I trust; let me not be put to shame; let not my enemies exult over me. No one who waits for Thee shall be put to shame. (Ps 24:4) Thy ways, O Lord, make known to me; teach me Thy paths. V. Glory be to the Father... To Thee I lift up my soul...

(The Gloria is not said in Masses of the Time from this Sunday until the vigil of Christmas, inclusively).

Collect Prayer

O Lord, stir up Thy might and come! Be our protector and liberator; rescue us from the dangers that threaten us because of our sins, and lead us to our salvation: Thou who lives and reigns with the Father, in the unity of the Holy Ghost, one God world without end. **AMEN.**

Epistle

A Reading from the Epistle of blessed Paul the Apostle to the Romans (Rom 13:11-14)

Brethren: It is now the hour for you to wake up from sleep, because our salvation is closer than when we first accepted the faith. The night is far gone; the day is drawing near. Let us cast aside deeds of darkness and put on the armor of light. Let us live honorably, as in daylight: not in carousing and drunkenness, not in sexual excess and lust, not in quarrelling and jealousy. Instead,

put on the Lord Jesus Christ. **DEO GRATIAS.**

Gradual (*Ps 24:3-4*)

No one who waits for Thee shall be put to shame. V. Thy ways, O Lord, make known to me; teach me Thy paths.

(On the ferial days of Advent, when the Mass of the Sunday is used during the week, neither the Alleluia nor the following verse is said, but only the gradual).

Alleluia, alleluia. V. (*Ps 84:8*) Show us, O Lord, Thy kindness, and grant us Thy salvation. Alleluia.

Gospel

A Reading from the holy Gospel according to St. Luke (Lk 21:25-33)

At that time Jesus said to his disciples: "There will be signs in the sun, the moon, and the stars. On the earth nations will be in anguish, distraught at the roaring of the sea and the waves. Men will die of fright in anticipation of what is coming over the earth; for the hosts of heaven will be shaken loose. And then men will see the Son of Man coming on a cloud with great power and glory. When these things begin to happen stand up straight and raise your heads, for your redemption is near at hand." Then he told them a parable: "Notice the fig-tree and trees in general. When they are budding, you see them and know for yourselves that summer is near. Likewise, when you see these things happening, you know the kingdom of God is near. Let me tell you this: the present generation will not pass away until all these things happen. Heaven and earth will pass away; but my words will never pass away." **LAUS TIBI CHRISTE.** (*Credo after the sermon*)

Offertory Antiphon (*Ps 24:1-3*)

To Thee I lift up my soul; in Thee, O my God, I trust; let me not be put to shame; let not my enemies exult over me. No one who waits for Thee shall be put to shame.

Prayer in secret over the Gifts

O Lord, may these sacred rites we perform cleanse and purify us, so that they may bring us closer to Thee their author. 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 (*Ps 84:13*)

The Lord will give his benefits: and our land shall yield its increase.

Prayer after Communion

O Lord, be merciful toward us assembled before Thy altar, so that we may prepare ourselves for a worthy celebration of the coming feast of our redemption. 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.

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!'

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

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.

So when next he comes with glory,
Shrouding all the earth in fear,
May he then as our defender
Of the clouds of heaven appear.

Tidbits from your

PARISH PRIEST

Dear faithful and friends,

Today, we start the season of Advent, the beginning of the new Liturgical Year. As its name stands, Advent means 'coming'. Yet we know already who is coming – Our Lord Jesus Christ.

For some PRACTICAL POINTS: the Masses this week are as usual, 7.15AM and 6.30PM. This Tuesday, **5 December, we will have a Potluck for Fr. Laisney after the evening Mass.** So, come one, come all! Let us thank Father for his dedicated apostolate among us and wish him all the best for his next assignment. On Friday, **8 December, feast of the Immaculate Conception, Principal Patroness of the Philippines, we will have 3 Masses – 7.15AM, 11.30AM and 6.30PM Sung Mass.** The usual Friday abstinence is suspended. The following day, **9 December, 5.00AM, our assembly time is 5.00AM at the Bisig Marker in front of Lapu-lapu statue in Luneta Park** for our annual pilgrimage in honor to Our Lady of Guadalupe. **There will be no car to bring people from OLVC to Luneta, so please go there directly!** Next week, **14 December 2017, please be available for our Parish and School Christmas function.** There will be food booths and children's presentation at the basketball court.

For some SPIRITUAL CONSIDERATIONS: **how many times does Our Lord come to us?** The answer is quite simple – **2 physical and many trans-physical.** What does this mean? Well, before His incarnation, Jesus Christ existed already as a pure and perfect spirit – the Second Divine Person of the Blessed Trinity. Understanding Himself, God the Father conceived the most perfect mental expression of Himself – His eternal Word of God – consubstantial, co-eternal and co-equal to Himself. That is Our Lord Jesus Christ. Through Him all things are made and by Him all things

exist. But, ***when Creation had fallen through the sin of Adam, it is also through Him, the New Adam, that all things are to be re-created.*** So, when the fullness of time arrived; when mankind sufficiently understood the gravity of sin, God the Father sent His only-begotten Son uniting to Him to a created human soul and body in the womb of the Blessed Virgin Mary. Not by the operation of any man, but by the direct action of the Holy Ghost. Such is the mystery of the Incarnation, ***the First Physical Coming of Our Lord which we will commemorate on Christmas Day.***

On the other hand, ***His Second Physical Coming is at the end of the world.*** It is the one that we are waiting for and was described in today's gospel. The same Jesus Christ, who was unjustly condemned to death by wicked men, will come again to judge all angels and men. Yes, Our Lord, as man and not just as God, will judge both angels and men because all of them are to become members of His mystical body. In fact, ***the question of salvation ultimately depends in our being a living and fruitful member of His one mystical body – the Roman Catholic Church – militant, suffering or triumphant.*** Moreover, since man is incomplete without his own body and because our body is the instrument of our soul; so Our Lord owes it to His justice to give back to each man his own body in order that the whole human person will receive the due reward or punishment of his actions. ***The Last Judgment will not be a different sentence from the one we shall have received at the hour of our death.*** Rather, it is the public proclamation of that same sentence, because no matter how private our sin is; it will always have a social consequence, for after all, man is a social animal.

Still, ***in-between these two comings, there are a lot of trans-physical comings.*** You see, sacraments are not just an empty symbols; conventional signs like the traffic light. No, they contain the graces they signify. Actually, it is through their use (as the theologians say – the sacraments acts ex opere operato) that we receive the particular grace of each sacrament. Yet the center of all the seven sacraments is the Holy Sacrifice of the Mass and its special fruit is Holy Communion. So, as our tongue receives the consecrated Bread, our soul receives at the same time, not just an increase of Sanctifying Grace, but also the author of grace itself – Our Lord Jesus Christ – body, blood, soul and divinity! That is why it is trans-physical, through the physical symbols of consecrated bread and wine, we attain their spiritual reality namely, Jesus Christ whole and entire. Truly, no one would have ever thought or imagined such a thing; only the Word of God, the Wisdom of the Father had invented them!

Therefore, ***let us prepare ourselves seriously for these coming feasts.*** The Immaculate Conception reminds us to keep ourselves pure and holy in order to receive Holy Communion as often as we can, and as worthily as we can. Yet especially on Christmas Day, so that Our Lord may be born again in our hearts and souls. We would have no fear of His Second Physical Coming, if we often receive His Trans-physical Coming! Remember, ***each season of the Liturgical Year brings with it a new modality of God's life, the deepening of Sanctifying Grace as well as our transformation.*** In the end, we will become more and more like Our Lord Jesus Christ – Son of God and Son of Mary.

About our MATERIAL CONCERNS, ***please register yourselves for our Guadalupe pilgrimage*** which will be this coming Saturday already! ***We would also like to thank all of you for your generous 2nd collections.*** However, ***please continue to help us in our on-going parish projects – our tympanum and sacristy repairs.*** For our part, please be assured of our continual prayers and sacrifices for you and your families. ***Let us prepare the way of the Lord; bring back Jesus Christ this Christmas!***

Has Cardinal Müller Joined the Casuist Brigade? – Part II

By: Christopher A. Ferrara

From: *fatimaperspectives.com*; 13 November 2017

In the firestorm that followed publication of the Müller preface, the Cardinal has since walked back his statements — but not convincingly, in my opinion. In a telephone interview, translated into English by Life Site News, the Cardinal affirms that “The Dubia are authoritative and clearly legitimate....” Yet, early this year, the Cardinal slammed the “dubia cardinals,” declaring that “what astonished me is that it was made public, trying to force the pope to say yes or no. I do not like this. It harms the church to talk about these things in public.” Not exactly a direct contradiction, but certainly a different tune from what the Cardinal is singing now.

The Cardinal went on to state that in his preface to Buttiglione’s book he was not proposing any “exception” to the ban on Holy Communion for validly married Catholics who purport to divorce their spouses and enter “second marriages,” but rather was merely referring to situations that arise in Latin America and elsewhere, where people marry “informally” without benefit of a priest, or “under regimes that persecute the Church, where it isn’t possible to be married canonically” and only a natural union based on consent is possible.

But even natural, non-sacramental marriages are indissoluble outside of the Pauline and the Petrine privileges. Yet in his attempted walk-back, Müller argues that with natural marriages based on consent, when the parties separate and purport to remarry “everything depends on the internal forum, on their honesty in acknowledging if there was consent...” That simply isn’t so. The canonical forum, not the so-called “internal forum,” would still be needed to adjudicate the nullity of any purported natural marriage before the Church could approve of a canonical union with a new partner.

Moreover, Müller’s preface speaks of much broader circumstances than merely third-world anomalies. He writes: “Individual Christians can find themselves without their own fault in the harsh crisis of being abandoned and of not being able to find any other way out than entrusting themselves to a person of good heart, and the result is a marriage-like relationship.” There is no limitation to natural marriages of possibly dubious validity.

And, of course, Buttiglione’s book, to which Müller lent his name, argues precisely for “exceptions” to the Church’s Eucharistic discipline even in the case of marriages according to canonical form. In fact, while trying to walk back his preface, Müller only reaffirms his support for Buttiglione’s and AL’s opening to Holy Communion for public adulterers when he declares that “These are cases of unconscious Christians, who are baptized but unbelieving, who may have gotten married in the Church to please their grandmother, but without a real awareness. Here it becomes a problem when, after many years, they return to the faith and then question the marriage. There are many such cases. Benedict XVI also looked at the issue. So what’s to be done?”

What does the Cardinal mean by “What is to be done?” He knows very well what is to be done: the same thing that has always been done before Pope Francis. That is, the one purporting to remarry in such a case must seek an annulment, and if one is not granted on grounds of lack of consent then he or she must accept that he/she is still validly married to the first and only spouse and

cannot marry another. One cannot simply declare a “self-annulment” “self-decreed annulment” through “discernment” in the “internal forum” and then receive the sacraments while engaging in sexual relations with someone to whom one is not married.

Furthermore, even if this sort of self-granted pseudo-annulment were possible for pastoral purposes — and it isn’t — what about the second “union,” which is likewise without canonical form? Is the Church now supposed to recognize civil unions following divorce as valid marriages, or else permit Church weddings following a self-granted “annulment” in the “internal forum” without any declaration of nullity under canon law? Müller, signing on to Buttiglione’s sophistry, cracks open the door to chaos even as he purports to deny that he advocates any exceptions to the indissolubility of marriage.

And so, the Cardinal continues to talk out of both sides of his mouth. And yet even this equivocating prelate was too conservative for Pope Francis. With defenders of the indissolubility of marriage like these, it is no wonder the Church is now involved in a “final battle” over marriage and family.

+++++

Friendly Criticism of Rocco Buttiglione’s Theses

By: Roberto de Mattei

From: Corrispondenza Romana; 15 November 2017

Translated by: Francesca Romana

I have known Rocco Buttiglione for more than forty years. Both of us were assistants to Professor Augusto Del Noce (1910-1989) at the Faculty of Political Science at La Sapienza University in Rome, but since then our positions have diverged, mainly regarding our judgment on modernity. Buttiglione believed that the historical process inaugurated by the French Revolution was compatible with Christianity, but I believed it incompatible. Despite these differences, I appreciated Buttiglione’s work as Minister of National Cultural Heritage in Berlusconi’s government (2005-2006) and expressed my solidarity with him in 2004 when he didn’t attain the nomination as European Commissioner as a result of having called homosexuality “a sin”. I refer to all this in order to show my sincerity in my “friendly criticism” of his theses, just as Buttiglione is truly sincere when he argues with Professor Seifert, his “life-long friend” in his most recent book (Friendly Responses to the Critics of Amoris Laetitia, which included an essay introduction by Cardinal Gerard Ludwig Müller, Ares, Milan 2017, p. 41).

The volume recently published has 200 pages, divided into four chapters. There is nothing in it that Buttiglione’s readers don’t know. The chapters are in fact made up of essays previously published in several places, between 2016 and 2017. This explains the numerous repetitions, which, nonetheless, aid in a better understanding of his basic thesis: the possibility of admitting the divorced and remarried to Communion, since in certain cases, “even if the acts are illegitimate”, people “may not fall into mortal sin because of the absence of full knowledge and deliberate consent” (p.172).

I have already had the occasion to criticize this position. Additionally, in order to justify it, Buttiglione introduces a fallacious distinction between “grave sin”, “specified by the object (by grave matter)” and “mortal sin”, “specified by the effects on the subject (it kills the soul)”. He writes “all mortal sins are also grave sins, but not all grave sins are also mortal. It may happen in fact that in some cases grave matter has not been accompanied by full awareness and deliberate

consent.” (p. 173).

This thesis had already been rejected by John Paul II, who, when faced with the proposal by some theologians and Fathers at the 1984 Synod, of introducing a threefold distinction in sins – venial, grave, mortal – declared, in the Post-Synod Exhortation *Reconciliatio et paenitentia*, that in the Church’s doctrine grave sin is identified with mortal sin. Here are his words: “This threefold distinction might illustrate the fact that there is a scale of seriousness among grave sins. But it still remains true that the essential and decisive distinction is between sin which destroys charity and sin which does not kill the supernatural life: There is no middle way between life and death [...] Hence, in the church’s doctrine and pastoral action, grave sin is in practice identified with mortal sin”. (*Reconciliatio et paenitentia* n. 17).

Certainly, there are degrees in gravity of sins. Our Lord’s Crucifixion, for example, was not of the same gravity for Pilate as it was for the Jewish leaders (John, 19, 11). However, all grave sins are mortal and all mortal sins are grave. According to Buttiglione, on the other hand, cohabitation is always a “grave wound” for the moral good of the person, yet not always a “mortal wound” (p.174). It all depends on the “circumstances”, which, “do not change the nature of the act, but may change the judgment on the person’s responsibility.” (p. 174). The Church, therefore, “may exceptionally give the Sacraments, if it is verified, despite objective disagreement with Christian morality, that the subject finds himself in a condition of mortal sin as a result of subjective attenuating circumstances.” (p. 197). The adulterer, for example, may “find himself in a situation of sin, but not mortal sin” (p.175). “Thus, while the rule is valid without exceptions, the behavior unlike the rule, is not always culpable in the same way.”(p,185). The exception counts for the behavior, not for the rule, but – one wonders - how can the moral rule be violated if not by behavior?

Buttiglione denies that Pope Francis’ position and his own fall into “situational ethics”, condemned by the Church, but to be convincing it is necessary to demonstrate what it affirms and what it denies. Unfortunately I have to reiterate, along with Josef Seifert, Carlos Casanova, Corrado Gnerre, Claudio Pierantoni and other excellent critics of Buttiglione, that the position of *Amoris laetitia*, coincides with that of “situation ethics” or more precisely “circumstantial ethics”.

A typical characteristic of situation ethics, is, according to Father Angelo Perego, “the denial of the decisive and constitutive function of the morality of the objective order” (Situation ethics, Edition “La Civiltà Cattolica”, Rome 1958, p.106). In traditional morality, the ultimate rule of human action is being, not the acting subject. Hence, traditional morality is essentially objective, as it springs from being [itself] and is continually in proportion to being. Situation ethics, on the other hand, are based on subjective becoming. In Buttiglione’s and Pope Francis’ situation ethics, the ultimate constitutive element of morality is of a strictly subjective nature. The moral law becomes an extrinsic norm which contributes to determine practical judgment, without it ever being the determining element. What is the decisive factor? “Discernment” of the circumstances, on the part of the confessor, who, like a magician, can transform good into evil and evil into good.

Pius XII said: “We oppose with three considerations or maxims against situation ethics. The first is We concede that God wants above all and always, an upright intention; but this is not enough. He wants also good action. The second is that a bad action is not permissible in order for good to come from it (Rom, 3,8). The third is that there can be given circumstances, in which a man, especially a Christian, must remember that it is necessary to sacrifice everything, even his life, in order to save his soul. All the countless martyrs even in our time, remind us of this. But would the mother of the Maccabees and her children, Saints Perpetua and Felicitas without regard for their babies, Maria Goretti and thousands of other men and women, venerated by the Church, against the circumstances, have faced in vain and even wrongly a sanguinary death? Certainly not; and they remain, with their blood, the most eloquent witnesses to the truth, against the new morality”.

(Discourse , April 18, 1952, in AAS, 44 (1952), pp. 417-418)..

Furthermore, as a friend of mine noted, if Buttiglione's doctrine of the imputability of guilt was valid, it would follow that even abortion could become a grave sin, but not imputable to the woman who aborts, considering her psychological-economic situation at the time of terminating her pregnancy and of the psychological-economic problems that would be imposed on her in giving birth to a child. The same can be said of euthanasia, and a fortiori of sodomy, which would be the sin that cries out for vengeance, but not imputable to the "sodomite" who is not like that by choice, but by nature.

Rocco Buttiglione's intellectual effort is also sterile, as, beyond the words, the facts remain. And the facts are, that, in the confessional, an increasing number of priests, on the basis of *Amoris laetitia*, are reassuring penitents that Divine mercy covers their irregular situation and are inviting them in all tranquility to receive Holy Communion.

Finally, we ask Professor Buttiglione: Have the number of sacrilegious Communion and invalid Confessions increased or diminished since *Amoris Laetitia*? Has the notion of the indissolubility of matrimony been strengthened or has it been diminished? The answer is clear. The new "pastoral strategy" is destroying matrimony and the Sacraments; it is dissolving the natural law and paving the way for new errors and heresies on the doctrinal level and at the level of praxis. No sophism can deny this.

+++++

Praying to the Saints in the Confiteor

By: Veronica A. Arntz

From: rorate-caeli.blogspot.com; 28 November 2017

In the older form of the Confiteor, which is prayed three times in the 1962 liturgy, specific saints are invoked: the Blessed Mother, St. Michael the Archangel, St. John the Baptist, St. Peter, St. Paul, and then all the Saints. While the listing of these saints in the Confiteor was not retained in the liturgical changes after the Second Vatican Council, this ancient tradition is vital for the spiritual growth of the members of the Body of Christ, for a number of reasons. Indeed, praying for the intercession of the saints while we are on our journey toward the heavenly patria is essential for our sanctification, for these individuals have come before us and are now worshipping before the heavenly throne of God.

The Confiteor is the prayer that asks the Lord to pardon of us of our sins. We admit that we have sinned against our Lord, and we recognize that we are in need of His mercy, of which we are certainly not deserving. How fitting, then, for us to pray to the saints when asking for the Lord's mercy. Indeed, the Psalms of David reveal a saint who prayed to the Lord for mercy, because he was aware of his deep and profound sinfulness: "Have mercy on me, O God, according to your merciful love; according to your abundant mercy blot out my transgressions" (Psalm 51:1).

If the saints themselves begged for the mercy of God, then surely we too must follow in their example, by asking for the mercy of God. Therefore, when we invoke the saints in the Confiteor, we are asking for their intercession for the Lord's mercy. We acknowledge the fact that they are

in Heaven, and at one time, they, too were in need of mercy. As Dr. Peter Kwasniewski, in his book *Noble Beauty, Transcendent Holiness*, explains: “When one confesses to St. Michael, to St. Peter and St. Paul, one invokes particular, real, historical and heavenly patrons, patrons with a special authority and role in the variegated drama of salvation. In spite of our lowliness, we are in communion with them as fellow members of the Mystical Body of Christ”(p. 217). The personal invocation of the saints gives us this hope that we also will join them in the Beatific Vision.

Furthermore, invoking the saints reminds us of the great humility we need when praying to God, especially when praying for His mercy. As we read in *Humility of Heart* by Fr. Cajetan Mary da Bergamo: “In Paradise there are many Saints who never gave alms on earth: their poverty justified them. There are many Saints who never mortified their bodies by fasting or wearing hair shirts: their bodily infirmities excused them. There are many Saints too who were not virgins: their vocation was otherwise. But in Paradise there is no Saint who was not humble.”

In other words, while there are many vocations and paths to sanctity, only those who were humble in this life are in Heaven. Even though the paths to humility are diverse—some through poverty, others through hair-shirts, still others through the daily care of children—we are all in need of the virtue if we wish to attain Heaven. But to be humble, we must recognize our own sinfulness and our own human weakness. We must recognize our total dependence on God for everything—and the saints in Heaven have already done this.

It is for this reason that we pray to the saints in the Confiteor: as Dr. Kwasniewski continues, “They [the saints] are hearing our humiliating confession; they, personally, are going to pray for us” (p. 217). By humbling ourselves before the saints, we are preparing ourselves to ask for the intercession of the merciful Father. Humility must be our first step in the spiritual life if we want to be with the saints in Heaven. In the letter to the Hebrews, we read: “Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and the perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God” (Hebrews 12:1-2, RSV).

The saints in Heaven are our “great cloud of witnesses.” They surround us with their prayers and petitions before the heavenly throne, because they have already won the race that we are now enduring. They have already humbled themselves before God, recognizing their deep sinfulness, and begging the Lord for His grace of forgiveness and the grace to amend their lives. In this passage from Scripture, we are reminded that the saints can help us to “lay aside ... sin which clings so closely.” Thus, when we pray to the saints in the Confiteor, we should remember that they can help us to put aside our sins, because they have already lived in this vale of tears, and are now in Heaven with God. The saints point us to Christ, who endured the Cross for our sake, and offers the Resurrection of the Body to us, if we should reject our sins and live entirely conformed to Him. Let us then take up our crosses and follow after Christ, praying to the saints for their help, and protection from sin.

Finally, the first saint invoked in the Confiteor is Mary, the Blessed Virgin. This is most fitting, because she was entirely without sin during her life. She was “full of grace,” and for this reason, she can help us to overcome our own attachments to sin. As Co-Redemptrix, she is able to intercede

for us with her Son, that we might be given the grace to reject sin and choose to follow God. Mary is our model for living the virtuous life: She was perfectly humble, as exemplified in her Fiat. She submitted herself to the Lord, and now reigns as Queen of Heaven. We should also submit ourselves to the Lord, recognizing the ugliness of our sin, so that our souls may be transformed to be more like Mary, who was perfectly full of grace. She is a loving Mother, who stood beneath the Cross of her Son—she will assist us in all our needs, if we pray for her intercession.

In short, the fact that the Confiteor invokes the saints should give us great hope for the life to come, and for the Resurrection of the Body. They have gone before us, and they have won the race. When we pray to them, we are given the hope that we too might someday be sitting before the heavenly throne of the most Holy Trinity, worshipping the Father, Son, and Holy Ghost with Mary and all the saints. Let us, in all humility, recognize our faults, failings, and sinful habits, so that we might have the hope of worshipping our Lord in Heaven.

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

December 10, 2017

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

December 17, 2017

MC: Kerwin Ferrer
 TH: 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>Dec. 4, Monday: St. Peter Chrysologus <i>(3 class)</i>, Feria of Advent, St. Barbara <i>(comm)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p>Dec. 5, Tuesday: Feria of Advent <i>(3 class)</i>, St. Sabbas <i>(comm)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p>Dec. 6, Wednesday: St. Nicholas <i>(3 class)</i>, Feria of Advent <i>(comm)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p>Dec. 7, Thursday: St. Ambrose <i>(3 class)</i>, Feria of Advent <i>(comm)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p>Dec. 8, Friday: Immaculate Conception of the Blessed Virgin Mary <i>(1 class)</i>, Feria of Advent <i>(comm)</i> 7:15 a.m. Low Mass 6:30 p.m. Sung Mass</p>
<p>Dec. 9, Saturday: Feria of Advent <i>(3 class)</i> 7:15 a.m. Low Mass 6:30 p.m. Low Mass</p>
<p>Dec. 10, Sunday: Second Sunday of Advent <i>(1 class)</i> 9:00 a.m. Sung Mass 5:30 p.m. Second Vespers 6:00 p.m. Low Mass</p>