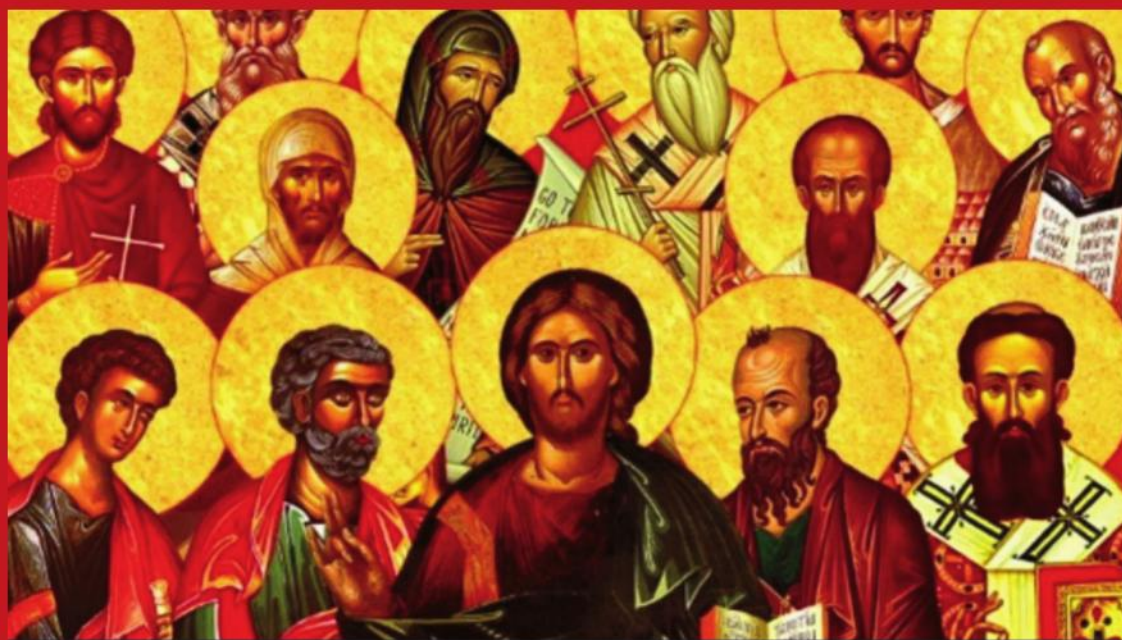


January 3, 2021

Solemnity of Mary, Mother of God

St. Elizabeth Ann Seton Catholic Parish

Richmond, IN



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Solemnity of Mary

Mother of God, (Jan 1st)

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we may be made worthy of the
promises of Christ!*



Buy a raffle ticket
on pg. 5 & 6.



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Deacon: Rev. Mr. Jim Miller

deacon_jim@setoncatholics.org

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THE EPIPHANY OF THE LORD

JANUARY 3, 2021

HOLY MASS SCHEDULE & INTENTIONS

Saturday, 1/2	SM	5:00 pm	For the people of S.E.A.S
Sunday, 1/3	HF	8:00 am	Jim Fisher
Sunday, 1/3	SA	10:00 am	Mary Lou Benkert
Sunday, 1/3	SM	1:30 pm	For the people of S.E.A.S.
Monday, 1/4	SM	Noon	Cancelled
Tuesday, 1/5	SA	8:15 am	Cancelled
Wednesday, 1/6	SM	8:15 am	Cancelled
Thursday, 1/7	HF	8:15 am	Cancelled
Friday, 1/8	SA	8:15 am	Cancelled
Saturday, 1/9	SM	5:00 pm	Dan Cappa
Sunday, 1/10	HF	8:00 am	Ron Holthouse
Sunday, 1/10	SA	10:00 am	For the people of S.E.A.S.
Sunday, 1/10	SM	1:30 pm	Alvaro Garcia Vargas

This Week's Liturgy: Jan 4 to Jan 9

MON	4	St. Elizabeth Ann Seton, Religious
TUE	5	St. John Neumann, Bishop
WED	6	Christmas Weekday
THU	7	Christmas Weekday
FRI	8	Christmas Weekday
SAT	9	Christmas Weekday, SM

Stewardship report for December 20, 2020

Sunday/Holy Day	12/20/2020	12,650.00
Online Giving	December 14-18	6,092.70
Spanish	12/20/2020	189.00
Total		18,931.70
Budget Weekly		20,193.00
Tuition Aid India	12/20/2020	5,595.00
Needs of the Parish	12/20/2020	189.00

Our Mission Statement

As committed Christians of the Roman Catholic Church in Richmond, Indiana, we are a community, centered in Christ, rooted in the Eucharistic communion, journeying together in our call to be holy, constantly discerning the charisms of the Spirit, making one another disciples of Christ and seeking God's kingdom in service, stewardship and charity.

United Catholic Appeal

St. Elizabeth Ann Seton Parish Fall 2020	
Parish Goal	\$83,884
Amount Pledged	\$32,987
% of Goal	39%
Total \$'s Received	\$23,499
Parish Households	779
# of Pledges	127
Parish Participation	16%

Message from Our Seminarian Jack Wright

Today we celebrate the Solemnity of the Epiphany of the Lord, one of the most ancient liturgical feasts in the Church. This feast is not simply a remembrance of the three “wise men” visiting Christ after His birth; it is a celebration of the *epiphany* of God, i.e., the showing forth of His divine presence in Christ, which occurred when the Magi came to worship the newborn Child in Bethlehem. The Church also includes Christ’s baptism—when the Father’s voice proclaimed Jesus as His “beloved Son” and the Holy Spirit descended upon Him in the form of a dove—and the miracle at Cana as part of today’s feast, as His divine nature is manifested in these Gospel scenes. What the Church celebrates today, in other words, is the revelation of *who Christ is*, that He is “true God and true man,” as we profess every Sunday in the Creed.

What I want to point out now is that today’s feast is closely connected to another solemnity we celebrated this week, namely, the Solemnity of Mary, Mother of God on January 1st. From a logical perspective, the connection between these two feasts is simple: If Mary is the mother of God, this means, of course, that Jesus is God. The Church’s proclamation of the divine motherhood of Mary thus reveals the identity of Christ; it tells us with certainty that He is a Divine Person. But when we look at the Feast of Mary, Mother of God from a historical perspective, it becomes even clearer how this truth about Jesus’ mother helped to settle and announce to the world who Christ is.

By the early 4th century Christians were already referring to Mary as *Theotokos*, a Greek word meaning “God-bearer” or “Mother of God.” But the use of this title for Mary was upsetting to some Christians, particularly Nestorius, a monk and patriarch of one of the early churches. In the Council of Ephesus in 431, the Church condemned Nestorius’ position that Mary is not God-bearer and affirmed her as true *Theotokos*. The first Marian dogma of the Church was now official: Mary is truly the mother of God, and it is this fact that we celebrate each year on the first day of January.

But the most important aspect of this dogma is not so much what it says about Mary as what it says about Christ. In the time of the early Church, heresies that taught a false understanding of Christ’s identity were abounding. For instance, Docetism taught that Christ was never really in the flesh—that His body was only an illusion—which meant that He is not really man, while Arianism and

Nestorianism both denied, in their own unique ways, that Christ is God. When the Church officially approved the doctrine of Mary’s divine maternity in 431, it effectively destroyed those heresies which refuted either the humanity or divinity of Christ. If Mary is truly the mother of God, then Christ received real human flesh from her, and He is therefore really a man; and if she is truly the mother of God, then Christ is really a Divine Person; He is truly divine.

The proclamation of Mary as *Theotokos*, Mother of God, was first and foremost a defense of the truth about which the Church had always taught but which had been under constant attack by various heretical groups since the Church’s beginning. Almost all the major heresies of the first several centuries were based on distortions of this truth, misrepresentations of who Christ is. Issues related to Christ’s identity ultimately came to hinge on the question of Mary’s divine maternity, and, by the Providence of God, it was the Church’s affirmation of Mary as *Theotokos* which served as the critical factor that crushed these Christological heresies. The Church, in naming Mary the mother of God, came to a more perfect—though not different—understanding of the identity of Christ: that He is one Person in two natures, divine and human. The pronouncement of the first Marian dogma was therefore a moment of epiphany for the Church, a moment when the identity of Christ came into clearer view. In coming to know His mother better, the Church had come to know Christ better.

The Solemnity of Mary, Mother of God teaches us that the role of Mary is always to reveal Christ; this has been true for the Church throughout its history, and it is true for individual Christians who seek to know, love, and follow Jesus. The closer we get to Mary, the closer we get to her Son; the more we know who Mary is, the more we know who Christ is.

Jack Wright

Rev. Carlton Beever - Food For The Poor

Weekend of January 9th & 10th, Rev. Carlton Beever will speak at all the services about a ministry providing relief to the poor throughout Latin America and the Caribbean. Fr. Beever will share personal witness about Food For The Poor’s mission to care for the destitute as a means of living out the Gospel mandate to love one another. Fr. Carlton was ordained to the priesthood in 1974 and has served as pastor at five parishes in the Archdiocese of Indianapolis and also serve as Chaplain to the Indianapolis Fire Department. El Salvador and Haiti have been blessed as Fr. Carlton has served in their countries as a missionary. Please join in welcoming Father Beever.



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BY:
LENA ALLEN



Resumen de la Segunda Sesión del Dr. Ralph Martin

La segunda plática del Dr. Martin es una continuación de la primera. La espiritualidad católica se conoce clásicamente como el camino de los santos hacia la santidad. Más elaborado por los santos "Doctores" como Santa Teresa de Ávila, Santa Teresa Lisiéux, Juan de la Cruz, San Francisco de Sales, San Bernardo de Clara-val - de los 33 doctores de la Iglesia, el camino espiritual católico de este viaje se caracteriza por tres etapas: La vía purgativa, la vía iluminativa y la vía unitiva (pág. 11 de Cumplimiento de todos los deseos) La etapa purgativa apunta a la fase inicial de la vida de uno, en respuesta a la misericordia de Dios. Esto suele ser en la conversión, apartarse del pecado, armonizar la vida con la ley moral, iniciar el hábito de la oración, aumentar la piedad y mantener una vida relativamente estable en la Iglesia. La etapa iluminativa se trata de un crecimiento continuo. Esta etapa se caracteriza por una oración más profunda, un crecimiento en las virtudes, un amor más profundo al prójimo, una mayor estabilidad moral, una entrega más completa al señorío de Cristo, un mayor desapego de todo lo que no es Dios y un creciente deseo de unión plena. Va acompañado de varios tipos de pruebas y purificaciones y, a veces, de grandes consuelos y bendiciones; en otras palabras, conocido como "fenómenos místicos".

El estado unitivo es uno de unión profunda y habitual con Dios, que se caracteriza por un gozo profundo, una humildad profunda, libre de temores de sufrimiento o pruebas, gran deseo de servir a Dios y fecundidad apostólica. La experiencia de la presencia de Dios es casi continua. El sufrimiento ahora se convierte principalmente en la gracia de participar del sufrimiento redentor de Cristo en lugar del sufrimiento de la purificación. Esta unión profunda se describe como un "matrimonio espiritual" o "unión transformadora".



El Dr. Ralph se centró en los dos primeros principios de la vida espiritual: 1. La gracia de Dios es suficiente para que nos hagamos santos y Dios es fiel al darnos todo lo que necesitamos. 2. Pero nuestra respuesta y nuestra cooperación son necesarias aunque no suficientes. ¿Qué tipo de respuesta se espera? ¡Orar! ¿Por qué rezar? Ore por el deseo de Dios. Si no tenemos el deseo de Dios, no debemos dudar en pedir ese deseo en oración.

Cuando pedimos esta gracia, ¡Dios definitivamente nos dará el deseo! ¿Qué más deberíamos hacer? Debemos desarrollar un fuerte sentido de autoconocimiento. El autoconocimiento incluye tanto las cosas buenas como las malas de nosotros. No todos están igualmente inclinados a un pecado en particular. Cuando sabemos lo que realmente necesitamos, podemos orar mejor por liberación. ¿Qué más? Fija tus ojos en Cristo. Confía en él como un niño. La mejor imagen que nos viene a la memoria es la del discípulo amado apoyado en los reconfortantes hombros de Cristo. Al fijar nuestros ojos en Cristo, nos dejamos lentamente ser transformados para conocerlo más y ser como él poco a poco. Así es como buscamos a Cristo en nuestra ajetreada vida diaria.

Espero que esté escuchando al Dr. Ralph Martin. Si no, sus charlas se registran y están disponibles en su sitio web de los ministerios de renovación. Ayudémonos unos a otros a ser santos y acompañémonos unos a otros en nuestro camino de conversión.

Padre Sengole Gnanaraj.

Communion & Adoration Services

While Fr. Sengole is in India, Deacon Jim Miller will be having a Communion Service on the next four Wednesdays beginning on December 30th, January 6th, 13th and 20th at 6:00 pm with Adoration to follow from 6:30 pm -7:30 pm. All are welcome.

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- ♦ Buy a raffle ticket for \$50; 60 chances to win in 2021.
- ♦ Monthly drawings of \$200, \$150, \$100, & \$75 on the 4th Sunday of the month.
- ♦ Only 1 Ticket per Adult parishioner (Anyone over 18 in each parish household)
- ♦ The cost of each raffle ticket is \$50. This raffle is open to 360 people only.
- ♦ Payment is by cash or check only. No credit or debit card payments accepted.
- ♦ Drawings will take place at Holy Family church after the 8:00 a.m. Mass on the last Sunday of the month. The three special drawings of Easter, Thanksgiving and Christmas will take place the Sunday before.



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- ♦ Winnings will be paid out by check.
- ♦ Winners of the first prize will not be eligible to win first prize again unless they choose to pay an additional \$20 to be put back in for future first place drawings.

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