



Welcome to
our parish
community!

~ Our Pastor's
Message ~

Greetings and Merry Christmas,

During the past week or so I have been asked by a few parishioners, "Father, are we going to have Christmas Mass?" The Answer is YES. We will celebrate Christmas with a different schedule and with limited capacity.

Right now the State limits gatherings to no more than 75 persons. With this capacity limit we will have four masses on Christmas Eve and four on Christmas Day, the schedule is as follows:

CHRISTMAS EVE:

- ❖ 3:00 pm,
- ❖ 4:30 pm,
- ❖ 6:00 pm, and
- ❖ 7:30 pm

CHRISTMAS DAY:

- ❖ 7:30 am,
- ❖ 9:00 am,
- ❖ 10:30 am, and
- ❖ 12:30 pm (Bi-lingual)

Seventy-Five (75) tickets will be available for each celebration. Please call or email for your tickets. You need to pick them up before these Christmas Celebrations.

All reserved tickets must be picked up before the celebrations on Christmas Eve. Any unreserved tickets will be available at the door. You must have a ticket to gain entry to the church.

For reservations email Kimberly at kjarnagin@iccabq.org

Please know that the DISPENSATION FOR ATTENDING MASS is still in effect. Also, those attending must wear a mask and practice social distancing from non-household members.

If you are not feeling well or have been exposed, or you are experiencing any symptoms for Covid, please do not come to church and run the risk of infecting your fellow parishioners.

Thanks for your cooperation and have a great Christmas. We love you all.

Warren J. Broussard SJ

Fr. Warren J. Broussard, SJ



[FAMILY CONNECTION FROM LOYOLA PRESS](#)

The Nativity of the Lord (Christmas) Vigil Mass

First Reading: Isaiah 62: 1-5;

The Lord delights in his people.

Responsorial Psalm: Psalm 89: 4-5, 16-17, 27, 29

The goodness of the Lord is praised.

Second Reading: Acts of the Apostles 13: 16-17, 22-25

God chose the people of Israel, and from them he raised up Jesus, the Savior for all people.

Gospel Reading: Matthew 1: 1-25; After being visited by an angel in a dream, Joseph takes Mary as his wife.

Background on the Gospel Reading: Today's liturgy offers the option to read a longer or shorter form of the Gospel. If we read the longer form, we hear Matthew recount the ancestry of Jesus. This genealogy sets Jesus' birth within the context of the history of Israel, highlighting two of Jesus' ancestors—Abraham, the father of the Hebrew people, and David, the most important king of Israel. Jesus' ancestral lineage reinforces a central theme of Matthew's Gospel: Jesus is the fulfillment of the prophecies made to the people of Israel.

The Gospel of Matthew tells the story of the birth of Jesus from Joseph's perspective. During his betrothal to Mary, Joseph learned that Mary was pregnant. Betrothal in first-century Jewish culture was more than an engagement period; it was part of the marriage contract. A breach of this contract was considered adultery. If adultery was proved, the punishment might be death. Joseph had rights under Mosaic Law, but he chose to act discreetly in his plans to break the marriage contract so as to protect Mary. The way that Joseph and Mary faced these extraordinary circumstances tells us much about these holy people and their faith in God.

The message the angel gave to Joseph in a dream reveals many important theological details about the child Mary will bear and about the child's role in God's plan. He was conceived by the Holy Spirit. His name will be Jesus, which in the Hebrew means "God saves." He will be the fulfillment of Isaiah's prophecy. He will be Emmanuel, "God with us." This is the mystery we celebrate at Christmas, the Incarnation. God chose to become a human being in the person of Jesus.

Joseph did as the angel of the Lord directed. He took Mary to be his wife and accepted the child in her womb as his own. When Jesus was born, Joseph followed the directions of the angel and gave the child the name Jesus. We often recall Mary's cooperation in God's plan for our salvation. Today's Gospel reminds us of Joseph's important role, which was also crucial to God's plan for Jesus' birth.

SUNDAY CONNECTION FROM LOYOLA PRESS

The Nativity of the Lord (Christmas) Mass

During the Day ~ December 25

First Reading: Isaiah 52: 7-10

God's salvation is announced to the world.

Responsorial Psalm: Psalm 98: 1-6

A prayer of praise for God's salvation.

Second Reading: Hebrews 1: 1-6

God now speaks to us through his Son.

Gospel Reading: John 1: 1-18; John announces that in Jesus, the Word became flesh and dwelt among us.Background on the Gospel Reading: There are four Masses that are celebrated for the Feast of Christmas and each is given its own set of readings to help us contemplate Christ's birth. The Gospel for the Vigil Mass on Christmas Eve is taken from the beginning of the Gospel of Matthew. The Mass at midnight proclaims the birth of Jesus through the Gospel of Luke. The Mass at dawn on Christmas morning continues the story of the birth of Jesus as found in Luke's Gospel, ending with the shepherds' visit to the infant Jesus. In each of these Gospel readings, we hear portions of the infancy narratives with which we are familiar.

The Gospel for the Christmas Mass during the day is taken from the beginning of John's Gospel, but this part of John's Gospel is not an infancy narrative like those found in the Gospels of Matthew and Luke. Instead, John's Gospel starts at the very beginning and presents the Creation story as the framework for announcing the Incarnation. John's opening words echo the first verse in the Book of Genesis. This framework invites us to view Jesus' birth from God's perspective. Each of the Gospels makes clear that Jesus' birth was the result of God's initiative. John's Gospel, however, emphasizes that Jesus' birth was the divine intention from the moment of Creation.

As we observe in today's reading, the Gospel of John includes highly philosophical and theological language. One example that particularly stands out in this Gospel is John's repeated references to "the Word" in the opening verse. This expression (*logos* in the Greek) borrows from a concept found in both Jewish and Greek thought. Jews used this phrase to describe God's action in the Creation story, for example, and in the Wisdom literature. In Greek thought, the *logos* was understood as an intermediary between God and humanity. John and others in the early Church adopted this language to describe God's incarnation in Jesus. As the term was used to express the Trinitarian faith of Christians, the Word came to be equated with the Second Person of the Trinity. In this prologue to the Gospel of John, we also hear the main themes that will be developed in his Gospel.

~Continued in next column.

These are often presented as dualities: light and dark, truth and falsehood, life and death, and belief and unbelief. We also hear in this prologue a unique aspect of John's Gospel, the theme of testimony. John the Baptist was sent by God to testify to Jesus, the light. Others in this Gospel will also offer testimony about Jesus. The reader is invited to accept this testimony, which bears witness to Jesus, the Son of God. But even more directly, Jesus' action and words will testify to Jesus' identity as God's Incarnate Word.

Thinking about Jesus' birth in these theological and cosmological terms is particularly appropriate as we celebrate the Feast of Christmas in the darkness of winter. At this time, nature itself seems to remind us of the darkness of sin. Into this darkness, in the midst of our sinfulness, God comes to dwell among us. John's Gospel reminds us that through the Incarnation, God saves us from the darkness of sin and makes us his children.

FAMILY CONNECTION FROM LOYOLA PRESS

Christmas Mass During the Day ~ December 25

At Christmas we celebrate the great mystery that God became flesh and dwelt among us. We call this mystery the *Incarnation* (the word means "to take on flesh"), and it changes everything. Today's Gospel reminds us that we can also look upon the Nativity from God's perspective to better appreciate the significance of the Incarnation. The mystery we proclaim at Christmas is that God, the very God who created all things from nothing and who is light itself, took on our humanity in order to transform us. Through his birth among us, we have seen the face of God and have become nothing less than God's own children. At this awesome mystery, we adore.

Gather as a family around your Nativity set. Keep this image before you and talk about how familiar we are with this scene. Invite members of the family to recall the details of Jesus' birth that we hear in the Gospels of Matthew and Luke. Observe that the Gospel of John invites us to consider Jesus' birth from a different perspective. Read together today's Gospel, John 1: 1-14.

John's Gospel reminds us that the image we see in our Nativity set is a most remarkable sight: God made himself at home with us by taking on flesh and becoming a human person. We call this mystery the Incarnation. What are some of the things that John's Gospel says happened for us because Jesus came to dwell among us? (Light overcame darkness; we see God's glory in Jesus; we became children of God.) Together thank God for this mystery of the Incarnation and the salvation that we received because Jesus was born among us. Sing together a Christmas hymn, such as *O Come, All Ye Faithful* or *Silent Night*.