


January 1, 2021

Happy New Year! 

Happy Birthday and Happy Anniversary to all of our parishioners who celebrate their special days this month! 

Our Virtual Parish Mission begins next Tuesday January 5th. We will meet in the Church from 7 PM to 9 PM. Kyle Clement will present a live virtual conference at that time with time set aside for questions.

In order to get the most out of Kyle's presentation, please watch the YouTube video by Fr. Ripperger on Prudence. The video is approximately an hour and fifteen minutes so plan accordingly! Well worth the time. <https://youtu.be/u8S517kHKEg>

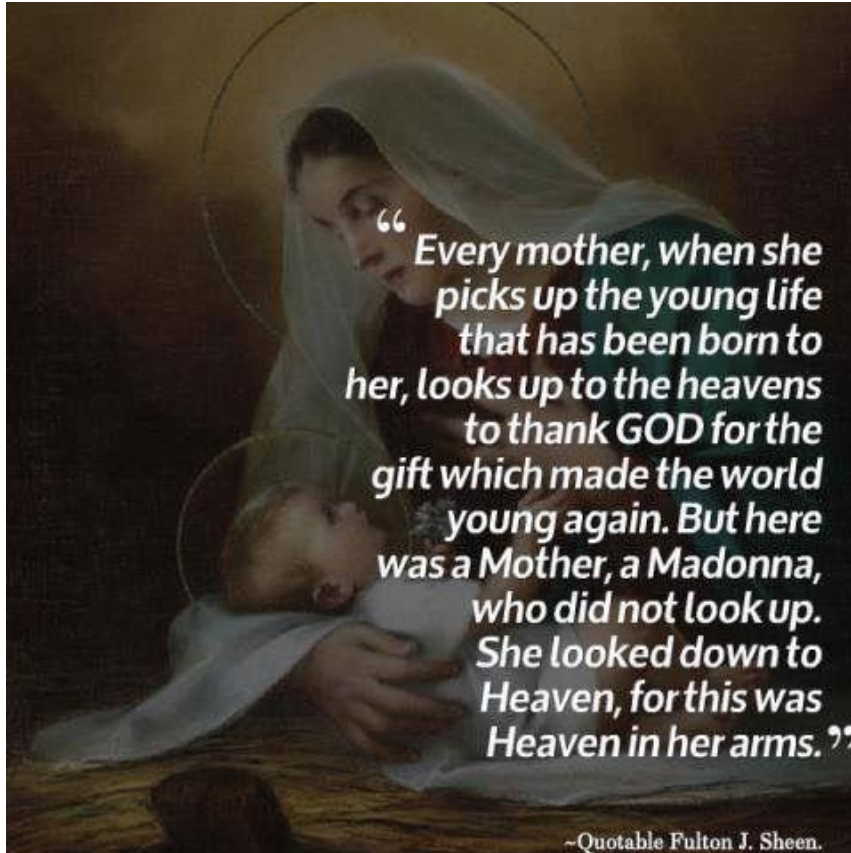
The attached document contains an outline of all the virtues that will be discussed over the course of the Mission. It will be good to print and have available for any notes you may want to add. We have also attached the schedule for the Mission so you can remind yourself of the dates! See you Tuesday in Church!

1. Today's Readings: [Solemnity of Mary, Mother of God | USCCB](#)

2. ***The RE Corner with Jan Heithaus:*** Solemnity of Mary, Mother of God
Today we celebrate the first of the Marian dogmas that was proclaimed by the Church. It was accepted by the early Christians, then challenged in the 5th century. It was definitively defined at the Council of Ephesus in 431.

But why is this dogma so important to our faith? By better understanding this we can explain our love for Mary more clearly to others and why the Church declares today to be a Holy Day of Obligation. ***Mary, Mother of God, pray for us!***

3. Quote of the Day:



Finally, attached is a New Year's list with a "Cartoon" which actually is very thoughtful from Jon Gordon, a motivational speaker.

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Why Do We Call Mary the Mother of God?



The image of Mary as Queen Mother is directly related to the first official Marian dogma defined by the Church: Mary's status as Mother of God. The Greek word for the title is *Theotokos*, which literally means "God-bearer." That title is one of the oldest and most commonly used titles for Mary, with Christians using it in the very first centuries of the Church. The title also appears in one of the oldest known Christian prayers, the *Sub Tuum Praesidium* ("Beneath Your Protection"), an early form of the *Memorare* that dates to the third century.

The first Christians called Mary the "Mother of God" without hesitation. There was scriptural precedent, and it seemed logical. If Jesus was God, and Mary was his mother, then that made her the Mother of God. That sort of logic depends on a principle called the "Communication of Idioms." According to that principle, whatever one says about either of Christ's natures can be truly said of Christ himself. That's because His two natures, the divine nature and the human nature, were united in Him. He is one divine person.

In the fifth century, however, some people raised the same objections to the title that many non-Catholics raise today: They argued that the title "Mother of God" implied that Mary was the "originator of God." Those objectors said that they could

accept the title “Mother of Christ,” but not “Mother of God.” At the heart of those objections, however, was an objection to the unity of Christ’s two natures. Mary, they claimed, gave birth only to Christ’s human nature, not his divine nature. The Church, led by Pope Celestine I and St. Cyril of Alexandria, disagreed. As St. Cyril pointed out, a mother gives birth to a person, not a nature. Accordingly, Mary gave birth to Jesus Christ, who was and is a divine person. Although Mary did not “originate” or “generate” God, she did bear Him in her womb and give birth to Him. She was God’s mother.

The controversy over Mary’s title as “Mother of God” was addressed in 431 A.D. at the Council of Ephesus. There, more was at stake than simply defending Mary’s title. The Christian teaching about Christ’s two natures was the real issue. The Church wanted to settle one question: Was Jesus one person or two? Rejecting the teaching of the heretic Nestorius, the Church declared that Jesus is one divine person, with two natures—his mother’s human nature and his Father’s divine nature. Mary did not give Jesus his divine nature or his divine personhood—those He possessed from all eternity as the only begotten Son of the Father. But she also didn’t just give Him His flesh: She gave birth to the whole person. She gave birth to Jesus Christ, both God and man. That is what we confess every time we say the Apostles’ Creed.

Calling Mary “Mother of God” states a truth that must be stated in order to protect an essential truth about Christ. In a similar way, that’s what all Mary’s queenly predecessors did for their sons. One of the three essential tasks of the Queen Mother was to be a sign of her son’s legitimacy. She was the link between his father, the former rightful king, and her son, the present rightful king. Likewise, Mary as the virginal “Mother of God” is the link between her Son’s humanity and divinity. She is the sign that He is both God and man.

Source: stpaulcenter.com

MORAL VIRTUES

INTEGRAL PARTS OF PRUDENCE (KNOWING THE MEANS TO ATTAIN THE END)

1. Memory (Memoria): the Virtue by Which One Remembers the Right Things Pertaining to the Action and its Circumstances
2. Understanding (Intellectus): the Ability to Grasp Practical Principles and the Nature of Various Situations
3. Docility (Docilitas): Ability to Be Led and Take Counsel from Others
4. Shrewdness (Solertia): Quickness in Arriving at the Means to the End
5. Reason (Ratio): Ability to Reason about Practical Matters; the Ability to Apply Universal Practical Principles to Particular Situations
6. Foresight (Providentia): Ability to See Future Outcomes of Actions Based upon past Experience
7. Circumspection (Circumspectio): Virtue by Which One Keeps Track of One's Circumstances
8. Caution (Cautio): Application of Knowledge of the past to Action in Order to Avoid Impediments and Evils

POTENTIAL PARTS OF PRUDENCE

1. Good Counsel (Eubulia): the Habit of Taking Good Counsel
2. Synesis: the Ability to Know What to Do When the Common Law Applies
3. Gnome: the Ability to Know What to Do When the Common Law Does Not Apply

Vices Contrary to Prudence

1. Precipitation: the Vice in Which One Does Not Take Counsel (Results in Acting Too Quickly)
2. Inconsideration: the Vice in Which One Does Not Judge Which Means is the Best among the Various Means Arrived at During Counsel
3. Inconstancy: a Vice in Which One Does Not Command or Do the Action Which Has Been Counseled and Judged as the Best
4. Negligence: Failure to Take Counsel or a Failure to Do What One Should When He Ought
5. Carnal Prudence: the Vice in Which One Applies One's Reason to Arrive at Means to Attain Created Goods Which Are Seen as One's Final End
6. Craftiness (Astutia): Industry in Not Using the Right or True Means to an End
7. Guile (Dolus): the Habit of Deceit (Usually in Words)
8. Fraud (Fraus): the Habit of Deceit (Usually in Deeds)

JUSTICE (RENDER ANOTHER HIS DUE)

1. Commutative: Justice Between Individuals
2. Legal: Justice of the Individual to the Common Good
3. Distributive: Justice of Those in Charge of the Common Good to the Individual
4. Restitution: the Habit by Which One Pays Back What One Owes
5. Religion: the Virtue by Which We Render to God What is Due to Him

6. Devotion: the Habit by Which One Has a Prompt Will to Do Those Things Pertaining to the Service of God
7. Adjuration: the Swearing or Taking of an Oath. Such as in a Court of Law
8. Piety: the Virtue by Which One Renders to One's Parents Due Honor and Reverence
9. Patriotism: the Subvirtue to Piety in Which One Renders to One's Country the Honor Due to it
10. Observances: Making Acts of Religion
11. Dulia: Giving Due Honor to One's Superiors
12. Obedience: Promptness of Will to Do the Will of One's Superior
13. Diligence: Fulfilling One's Duty According to One's State in Life
14. Gratitude or Thankfulness: Appreciation (Normally Expressed) to a Benefactor for Some Gift Given
15. Just Vindication: the Habit by Which One Puts an End to the Harm Caused by Others
16. Truthfulness (In English: Honesty): the Habit of Telling the Truth
17. Friendship or Affability: the Virtue by Which One Is Able to Be Befriended
18. Liberality: the Use of One's Surplus Means to Aid the Poor
19. Epieikeia: the Virtue by Which One Knows the Mind of the Legislator

VICES AGAINST JUSTICE

1. Acceptation of Persons (Human Respect): Excessive Deference Paid to Someone
2. Murder: Unjust Killing of the Innocent
3. Mutilation: Physical Harm or Changes Made to One's Body Aside from the Order of Nature
4. Theft: Occult Taking of That Which Belongs to Another
5. Robbery: Non-occult (Usually Violent) Taking of That Which Belongs to Another
6. Judgment: Judging Him over Whom One Does Not Have Authority or Contrary to the Truth
7. False Accusation: Accusing Somebody of Something That Is False
8. Perjury: Lying under Oath
9. Contumely: Attack on a Person's Reputation (Usually Done in Their Presence – Normally it Is the Saying of Something False to Destroy Someone's Reputation)
10. Detraction: Saying Something True in Order to Destroy Someone's Reputation
11. Murmuring: Occult Detraction in Order to Separate the Affections of One Person from Another
12. Derision: Laughing at Another in Order to Lower Him in the Estimation of Others
13. Malediction (Cursing): Calling down Condemnation on Something or Someone
14. Usury: the Taking of (Excessive) Interest on a Loan
15. Illicit Adjuration: Swearing an Oath Outside His Due Circumstances
16. Superstition: the Rendering of Some Honor or Some Practice to a Creature Which Is Due Only to God
17. Idolatry: Worshiping Some Created Thing as God
18. Divination (And Witchcraft): the Use of the Demonic in Order to Achieve Something, Such as Knowledge of the Future, Hidden Knowledge, to Gain Power over Something, Etc.
19. Tempting God
20. Sacrilege: Ill Use or Abuse of Something Sacred
21. Simony: the Purchasing or Selling of Something Sacred
22. Disobedience: a Lack of Promptness to Do the Will of One's Superiors
23. Vengefulness: Inordinate Desire for Vindication (Inordinate Desire to Cause Harm to Another in Order to Put an End to the Harm He Is Causing)

24. Lying: Saying the False in Order to Deceive
25. Simulation, Sometimes Called Hypocrisy: Doing the False in Order to Deceive
26. Boasting: the Drawing of Attention to or the Exaggeration of One's Perfections
27. Ingratitude: Lack of Appreciation for the Benefit Granted by a Benefactor
28. Irony: the Lowering of Oneself below One's State Usually in Speech
29. Adulation: the Use of Speech Whereby One Flatters Another
30. Litigious: Excessive Desire or Practice of Taking Someone to Court
31. Avarice: Excessive Desire to Make and Hold onto Money or Wealth
32. Prodigality or Wastefulness: Lack of Sufficient Desire to Hold onto One's Money or the Excessive Use of Something Outside What Is Necessary

FORTITUDE (THE WILLINGNESS TO ENGAGE THE ARDUOUS)

1. Magnanimity: the Virtue by Which One Seeks Excellence in All Things but Especially Great Things
2. Magnificence: the Virtue by Which One Uses His Wealth to Do Great Things
3. Patience: the Ability to Suffer Evils Well or the Equanimity in the Face of Evils
4. Perseverance: the Virtue by Which One Persists in the Arduous Good until the End Is Achieved
5. Longanimity: Longness of Soul; the Ability to Await the Good
6. Mortification: the Willingness to Suffer

VICE CONTRA FORTITUDE

1. Fear: the Vice in Which One Has an Unmoderated Passion Arising from the Perception of Future Evil
2. Fearlessness: Lack of Moderated Fear
3. Audacity: Excessive Aggressiveness Toward Imminent Danger Without Reasonable Fear
4. Presumption: Thinking One Can Attain Some End Which Is Beyond Him Without Aid, Usually from God
5. Ambition: Striving for Honor above One's Excellence
6. Inane Glory: Seeking Honor in Those Things Unworthy of Honor
7. Pusillanimity: Smallness of Soul; the Habit of Not Striving for Excellence
8. Parvificence or Stinginess: Unwillingness to Use One's Wealth to Do Great Things
9. Mollities or Softness (Effeminacy): an Unwillingness to Put Aside Pleasure in Order to Engage the Arduous
10. Pertinacity: Excessive Clinging to One's Assertions or Intellectual Convictions

TEMPERANCE (THE VIRTUE WHICH MODERATES THE PLEASURES OF TOUCH)

1. Shame: Fear of Being Perceived as Lowly
2. Honestia: the Habit of Always Seeking to Do What Is Virtuous in Each Situation (May Also Be Called Integrity)
3. Abstinence: Refraining from the Eating of Certain Kinds of Food
4. Fasting: Refraining from Eating Food in General
5. Sobriety: the Virtue by Which One Has Moderated Use of Alcohol

6. Continenence: the Virtue in the Will by Which One Remains Steadfast Despite the Tumult of the Appetites
7. Chastity: the Virtue Which Moderates the Pleasures of Touch in Relation to Those Matters Pertaining to the 6th Commandment
8. Virginity: the Habit of Mind or Soul Which Always Refrains from Taking Delight, Even Interiorly, from Pleasures Associated with the 6th Commandment
9. Clemency or Meekness: Moderation of the Delight of Vindication (Of Anger)
10. Modesty Proper: the Virtue in Which One's Externals Do Not Draw Others into Sins Against the 6th and 9th Commandments
11. Humility: Willingness to Live in Accordance with the Truth; Refrains of the Irascible Appetite from Striving for Excellence Beyond One's State; Not Judging Oneself Greater than He Is
12. Eutrapelia: the Virtue of Right Recreation
13. Sportsmanship: the Virtue in Which One Regulates the Pleasures Specifically in Relation to Play or Games
14. Decorum: the Virtue in Which One's Externals Suits Person and Circumstances
15. Silence: the Virtue by Which One Does Not Speak Unless Necessary; Also the Virtue in Which One Seeks to Have Interior Quiet of the Appetites
16. Studiosity: the Virtue in Which One Pursues Knowledge According to One's State in Life
17. Simplicity: the Virtue in Which One Moderates One Externals as to Quantity (Having Neither More than Is Necessary Nor Less)

VICES AGAINST TEMPERANCE

1. Gluttony: Eating to Excess
2. Drunkenness: Drinking Alcohol to Excess
3. Lust: Illicit Desire for the Pleasures Pertaining to the 6th Commandment
4. Fornication: Conjugal Relations by the Unmarried
5. Mutual Acts Outside the Marriage State: Foreplay by Those Outside of Marriage
6. Rape: Conjugal Relations Outside of Marriage under the Duress of Violence
7. Adultery: Conjugal Relations Between Two People, of Which at Least One Is Married to Someone Else
8. Incest: Conjugal Relations Between Blood Relatives
9. Incontinence: Lack of Steadfastness Because of the Tumult of the Appetites
10. Anger: a Vice in Which One Does Not Moderate the Passion of Anger; an Inordinate Desire for Vindication Arising from Unmoderated Sorrow at Some Offense
11. Cruelty: Unmoderated Vindication with Respect to External Actions
12. Pride: Unwillingness to Live in Accordance with the Truth; Excessive Striving for Excellence Beyond One's State; Judging Oneself Greater than He Is
13. Curiosity: Inordinate Desire for Useless or Profane Knowledge
14. Crudity: Lack of Etiquette or Manners
15. Immodesty: Lack of Moderation Regarding One's Externals

Theological Virtues

FAITH (THE VIRTUE BY WHICH ONE GIVES ASSENT TO THE DEPOSIT OF FAITH)

VICES AGAINST FAITH

1. Infidelity: Lack of Belief in the Deposit of Faith
2. Heresy: Lack of Belief in One or More of the Doctrines of the Faith
3. Apostasy: Rejection of the Faith Entirely by Someone Already Baptized
4. Blasphemy: Denigration of Something Sacred by Means of Speech

HOPE (THE VIRTUE BY WHICH ONE AWAITS BEATITUDE AND HAS CONFIDENCE IN GOD'S AID)

VICES AGAINST HOPE

1. Desperation: Lack of Confidence in God's Ability to Save Someone or to Aid Him
2. Presumption: Excessive Confidence in One's Own Capacities Beyond One's Abilities to Achieve Some End

CHARITY (THE VIRTUE BY WHICH ONE LOVES GOD AND ONE'S NEIGHBOR FOR THE SAKE OF GOD)

VICES CONTRARY TO CHARITY

1. Hatred of God
2. Sloth: Unwillingness to Engage the Arduous in Order to Achieve Some Excellence
3. Envy: Desire to Have Something Possessed by Another in Such a Manner That the Other No Longer Possesses it
4. Discord: the Vice in Which One Knowingly and Intentionally Dissents from the Divine Good and the Good of His Neighbor (A Vice in Which One Does Not Seek Union of Wills)
5. Contention: the Habit of Contrariety in Speech
6. Schism: Lack of Submission to the Authority of the Church, Especially the Pope and Bishops
7. Unjust War: the Waging of Battle Without Due Cause
8. Quarreling (Rixa): Contrariety in Deeds (Private Warring, Sometimes Called Feuding)
9. Scandal: the Drawing of Another into Sin or the Placing of an Impediment of the Assent of Faith on Behalf of Another

Intellectual Virtues

1. Understanding: the Habit of Mind (Virtue) by Which One Grasps the Natures of Things
2. Knowledge (Scientia): the Virtue by Which One Is Able to Judge Created Things as They Are
3. Wisdom: the Virtue by Which One Grasps Those Things That Pertain to God as Known Through the Natural Light of Reason

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A VIRTUOUS STUDY
MR. KYLE CLEMENT, SMD
JAN 5 - FEB 9, 2021

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St. Joseph Catholic Church will host a virtual Parish Mission discussing Cardinal Virtues with Mr. Kyle Clement. Mr. Clement instructs the lay faithful with practical information on different aspects of Christian life. He is an acclaimed speaker for Liber Christo.

The mission will meet each Tuesday in January from 7:00 – 9:00 p.m. in the church. Each week Mr. Clement will discuss in detail one of the 4 Cardinal Virtues – Prudence, Temperance, Fortitude, and Justice. The Mission will conclude on Tuesday, February 9th with a discussion on Lenten Considerations.

All are welcomed to this inspiring and informative event.

MISSION SCHEDULE

“Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.” (CCC 1803)

Tue Jan 5 7:00 - 9:00 PM **PRUDENCE**
Prudence...disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it... (CCC 1806)

<https://youtu.be/u8S517kHKEg>

Tue Jan 12 7:00 - 9:00 PM **TEMPERANCE**
Temperance is the moral virtue that moderates the attraction of pleasures and provides balance... and keeps desires within the limits of what is honorable. (CCC 1809)

<https://youtu.be/Hl7eqSLG-C4>

Tue Jan 19 7:00 - 9:00 PM **FORTITUDE**
Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. ...The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions. (CCC 1808)

<https://youtu.be/zYGXZVatmYA>

Tue Jan 26 7:00 - 9:00 PM **JUSTICE**
Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. ...Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. (CCC 1807)

<https://youtu.be/zvDOQuNAorY>

Tue Feb 9 7:00 - 9:00 PM **LENTEN CONSIDERATIONS**
The goal of a virtuous life is to become like God. 63 (CCC 1803)

Donations are gratefully accepted.

10 Ways to Make Each Day Great:

1. See each day as a gift
2. Stay positive
3. Be thankful
4. Learn, improve, grow
5. Be a blessing to others
6. Replace HAVE TO with GET TO
7. Focus on Solutions
8. Control the controllable
9. Let go of things you can't control
10. Be your best

