

Our Lady of Fatima Bulletin December 22-23, 2012

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*Oh, Come
all ye faithful!*



*After the 11:00
Mass 12/23
to make this
that* ↘ ↘ ↘



Above Left: Photo of Shepherd from the new Nativity Set.

*All parishioners, neighbors, and friends are invited to drop by
the O.L.F. Rectory between 12 noon and 4 p.m. for an
Open House, Sunday, December 23, 2012*

Know and Teach the Faith

John 6:53-58, 66-67

"So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live forever.' After this many of his disciples drew back and no longer went about with him. Jesus said to the twelve, 'Will you also go away?'"

Most Protestants believe that the bread and wine offered by the Catholic priest in the Holy Mass are only symbols of Christ's body and blood. They do not believe that Christians have to actually eat the flesh and drink the blood of Christ to have eternal life. They do not believe that Christ's flesh is actual food, and His blood actual drink. Why, then, does Jesus repeatedly say in these verses that we must eat His flesh and drink His blood or we have no life in us? Why does Christ say that His flesh is food indeed, and His blood is drink indeed, if His flesh and blood really aren't food and drink indeed? This teaching of Jesus on the Eucharist is the most profound in all of Scripture, and these verses are very problematic to the Protestant contention that the bread and wine of the Mass are just symbols.

When John 6 is prayerfully read, we see how Jesus gradually teaches the faithful about the life-giving bread from heaven that He will give to the world (through the multiplication of the loaves, the reference to the raining manna given to the Israelites, and finally to the bread that Jesus will give which is His flesh). When the Jews question Jesus about how he could possibly give them His flesh to eat, Jesus becomes more literal in His explanation. As we learned in the link on The Eucharist, Jesus says several times that we must eat (in Greek, "phago") His flesh to gain eternal life (which literally means "to chew").

When the Jews further question the strangeness of His teaching, Jesus uses an even more literal verb (in Greek, "trogo") to describe how we must eat His flesh to have eternal life (which literally means "to gnaw or crunch"). The word "trogo" is only used two other times in the New Testament (Matt. 24:38; John 13:18) and it is always used literally (physically eating). Protestants are unable to provide a single example of where "trogo" is ever used in a symbolic sense. To drive His point home, Jesus says that His flesh is real food indeed, and His blood is real drink indeed (Jesus says nothing about the bread being a symbol of His body and blood).

What is perhaps most compelling about the foregoing passages is what happens at the end of Jesus' discourse. We know that the Jews understood Jesus as speaking literally. This is demonstrated by their question, "How can this man give us His flesh to eat?" They could not conceive of why consuming Jesus' flesh was life-giving and how they could possibly do such a thing. We also know that Jesus responds to their question by being even more literal about eating His flesh and drinking His blood. But we learn at the end of Jesus' discourse that many of His followers, because of the difficulty of His teaching, decided to no longer follow Him - and Jesus let them go. Then He turned to His apostles and asked them, "Will you also go away?"

Would Jesus, the Incarnate Word of God who became man to save humanity, allow his followers to leave Him if they misunderstood His teaching? Of course not, especially when the teaching regarded how they were to obtain eternal life which was at the heart of Jesus' mission. Jesus always explained the meaning of His teachings to His disciples. Mark 4:34. Jesus did not say, "Hey, guys, come back here, you got it all wrong." He didn't do this because they did not have it all wrong. They understood correctly - we must eat Jesus' flesh and drink His blood, or we have no life within us. The Protestant who contends that the Catholic offering of bread and wine in the Mass is just a symbol (and does not miraculously become the body and blood of Christ through the actions of the priest acting "in persona Christi") must address John 6:53-58, 66-67 - why Jesus used the words He did, and why Jesus allowed His followers to leave Him if they understood Him correctly (which is the only time in Scripture where Christ allows His disciples to leave Him based upon a doctrinal teaching).

Mon. 12/24 *A Day of Prayer for Victims of Cancer*
Feast
 8:00 AM Mass Late Advent Weekday, (Morning)
 Gilbert L. Bryan, Tom, Lisa, Abbie and Gretta Levine
4:30 PM Mass Intention of Pope Benedict XVI

Tues. 12/25 *A Day of Prayer for Victims of Heart Diseases*
Feast
10:00 AM Mass THE NATIVITY OF THE LORD
 All Liv/Dec Priests of SS Peter Paul & St. Leo the Great Parishes

Wed. 12/26 *A Day of Prayer for Victims of Arthritis*
Feast
 8:00 AM Mass Saint Stephen, The First Martyr
 Samuel L. Adams, Joan and John Adams

Thur. 12/27 *A Day of Prayer for Victims of Nervous Disorders*
Feast
 8:00 AM Mass Saint John, Apostle and Evangelist
 Poor Souls in Purgatory, Carol Smith

Fri. 12/28 *A Day of Prayer for Victims of Emotional Disorders*
Feast
 8:00 AM Mass The Holy Innocents, Martyrs
 Joe and Emma Masic, 75th W.A., Children and Grandchildren

Sat. 12/29 *A Day of Prayer for Victims of Diabetes*
Feast
 4:30 PM Mass The Holy Family of Jesus, Mary, and Joseph
 Liv/Dec Members of Our Lady of Fatima Parish

Sun. 12/30 *A Day of Prayer for Victims of Addictions*
Feast
 9:00 AM Mass The Holy Family of Jesus, Mary, and Joseph
 Bob and Fran Moses, Ann., Family
 11:00 AM Mass Bill Conrad, Joe and Sandra Hocherl

*Lord
 Jesus
 Christ
 Son
 Of
 God
 Have
 Mercy
 On
 Me
 A
 Sinner*

Happy Birthday:

12/24 Shannon Jones
 Darlene Panek
 12/25 Ed Robuck
 12/27 Michael Long
 12/29 Colleen Jones
 John Wall
 12/30 Mike O'Connor
 Mark Schimminger
 12/31 Gabby Bruno
 Gary Keagy, Jr.

*Our Lady of Fatima Pleaded That
 We pray the Holy Rosary Daily.
 At O.L.F. before each Mass
 and
 Privately from 8:30am to 7:00pm*

MONEY MATTERS

Third Sunday in Advent, (December 16, 2012)

people Celebrated Liturgy at O.L.F. contributing \$ of which \$ accounted for non-env. contributions.

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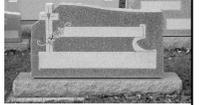
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