



The Feast Of The Immaculate Conception

December 8,

Mon. 12/08 **A Day of Prayer for Victims of Cancer**
Feast The Immaculate Conception of the Blessed Virgin Mary
 8:00 AM Mass Ray Kelly, Birthday, Carol Smith
 6:00 PM Mass Frank Zatalava Family, Father Z

Tues. 12/09 **A Day of Prayer for Victims of Heart Diseases**
Feast Saint Juan Diego Cuauhtatoatzin
 8:00 AM Mass Cecelia Hollern, Stan Krish and Family

Wed. 12/10 **A Day of Prayer for Victims of Arthritis**
Feast Advent Weekday
 8:00 AM Mass John Schimminger, Ken Smithmyer & Barbara Raichle

Thur. 12/11 **A Day of Prayer for Victims of Nervous Disorders**
Feast Saint Damasus I, Pope
 8:00 AM Mass Harold Knob, Joe Knott

Fri. 12/12 **A Day of Prayer for Victims of Emotional Disorders**
Feast Our Lady of Guadalupe
 8:00 AM Mass M/M Eric Hockenberry, Family

Sat. 12/13 **A Day of Prayer for Victims of Diabetes**
Feast Third Sunday of Advent
 4:30 PM Mass Robert Buck, Cathy Madden

Sun. 12/14 **A Day of Prayer for Victims of Addictions**
Feast Third Sunday of Advent
 9:00 AM Mass Jerry Smith, 60th Wed. Ann, Doris and Family
 11:00 AM Mass Our Lady of Fatima Parish Family

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

Happy Birthday:

12/08 Ray Kelly, Connie Andros
 12/09 John Kasun, Sr
 12/10 Diana Hencherick, Gabby Smith
 12/13 Ryan O'Connor
 12/15 Ian Brannan

*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*

Practice for the Christmas Vigil Choir will occur Tuesdays between 6.00 to 7:00 P.M.

Four people showed up on Nov. 18th for practice. Is that the best we can do to honor The KING who gave up his life for our salvation?

MONEY MATTERS

(First Sunday of Advent , November 30, 2014)

people Celebrated Liturgy at O.L.F. contributing \$1988.75 of which \$86.00 accounted for non-envelope contributions.

# Envelopes In Circulation	186	# Used	83	# Unused	103
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Collection One Year Ago = \$ 1,684.50 Pierogi Profit = \$ 1,050.00

The doctrine

In the Constitution *Ineffabilis Deus* of 8 December, 1854, Pius IX pronounced and defined that the Blessed Virgin Mary "in the first instance of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin."

"The Blessed Virgin Mary..."

The subject of this immunity from original sin is the person of Mary at the moment of the creation of her soul and its infusion into her body.

"...in the first instance of her conception..."

The term conception does not mean the active or generative conception by her parents. Her body was formed in the womb of the mother, and the father had the usual share in its formation. The question does not concern the immaculateness of the generative activity of her parents. Neither does it concern the passive conception absolutely and simply (*conceptio seminis carnis, inchoata*), which, according to the order of nature, precedes the infusion of the rational soul. The person is truly conceived when the soul is created and infused into the body. Mary was preserved exempt from all stain of original sin at the first moment of her animation, and sanctifying grace was given to her before sin could have taken effect in her soul.

"...was preserved exempt from all stain of original sin..."

The formal active essence of original sin was not removed from her soul, as it is removed from others by baptism; it was excluded, it never was in her soul. Simultaneously with the exclusion of sin. The state of original sanctity, innocence, and justice, as opposed to original sin, was conferred upon her, by which gift every stain and fault, all depraved emotions, passions, and debilities, essentially pertaining to original sin, were excluded. But she was not made exempt from the temporal penalties of Adam — from sorrow, bodily infirmities, and death.

"...by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race."

The immunity from original sin was given to Mary by a singular exemption from a universal law through the same merits of Christ, by which other men are cleansed from sin by baptism. Mary needed the redeeming Saviour to obtain this exemption, and to be delivered from the universal necessity and debt (*debitum*) of being subject to original sin. The person of Mary, in consequence of her origin from Adam, should have been subject to sin, but, being the new Eve who was to be the mother of the new Adam, she was, by the eternal counsel of God and by the merits of Christ, withdrawn from the general law of original sin. Her redemption was the very masterpiece of Christ's redeeming wisdom. He is a greater redeemer who pays the debt that it may not be incurred than he who pays after it has fallen on the debtor.

Such is the meaning of the term "Immaculate Conception."

Proof from Scripture

Genesis 3:15

No direct or categorical and stringent proof of the dogma can be brought forward from Scripture. But the first scriptural passage which contains the promise of the redemption, mentions also the Mother of the Redeemer. The sentence against the first parents was accompanied by the Earliest Gospel (Proto-evangelium), which put enmity between the serpent and the woman: "and I will put enmity between thee and the woman and her seed; she (he) shall crush thy head and thou shalt lie in wait for her (his) heel" (Genesis 3:15). The translation "she" of the Vulgate is interpretative; it originated after the fourth century, and cannot be defended critically. The conqueror from the seed of the woman, who should crush the serpent's head, is Christ; the woman at enmity with the serpent is Mary. God puts enmity between her and Satan in the same manner and measure, as there is enmity between Christ and the seed of the serpent. Mary was ever to be in that exalted state of soul which the serpent had destroyed in man, i.e. in sanctifying grace. Only the continual union of Mary with grace explains sufficiently the enmity between her and Satan. The Proto-evangelium, therefore, in the original text contains a direct promise of the Redeemer, and in conjunction therewith the manifestation of the masterpiece of His Redemption, the perfect preservation of His virginal Mother from original sin.

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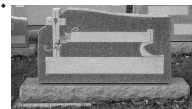
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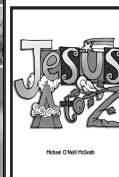
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