

O.L.F. Year For The Eucharist June 20, 2010 - June 19, 2011



It all starts here:

The Annunciation and the Incarnation, March 25

Thirty years after God became man in the person of Jesus Christ, Our Savior said: “Not every one who says Lord, Lord will enter the kingdom of Heaven, but only the one who does the will of my Father in Heaven.”

Some time after that, Jesus appeared with Moses and Elijah. A cloud covered the three blocking the view of Peter, James, and John. The voice of the Father was heard announcing His Will. The voice said: “**Listen to Him.**” The only “Him” the apostles saw when the cloud lifted was Jesus alone.

Since that time the devoted followers of the Apostles in Christ’s One, Holy, Catholic, and Apostolic Church have taken those three little words to mean not to just hear what He says, but to do

what He tells you. Hearing (or reading) the word of God is not enough. As Saint James tells us in the Bible, we must be doers of the Word as well as hearers of the Word. Good works are just as necessary as *sola scriptura* (Marty Luther’s heresy which erroneously states that the Bible alone is all we need for salvation, and so good works don’t count.)

There are many good works we can and perhaps should do, but the Church Christ founded universalizes, mandates, and ritualizes only seven good works we must do. She calls them the Sacraments. For the next seven weeks we at Our Lady of Fatima will review the Sacraments.

What about those Seven Sacraments?

Catholic Sacraments are vehicles of Grace. The sacraments are Christ’s own gift that provide us with his grace. They are the divine helps which God gives us to enable us to: believe the truths of his faith, live according to his moral code, and grow in his gift of divine life. The seven sacraments are a fundamental part of the Catholic faith.

When God made us, he gave us free will. He continues to respect our free will to the end. When Jesus died upon the Cross to redeem us from our sins, it did not mean that from then on everyone would have to go to Heaven whether they wanted to or not. When Jesus died upon the Cross, he paid an infinite price for an inexhaustible flow of grace. That grace would enable each person to turn back to God and to remain united with God through this life and through eternity.

That brings us to a question: How would Jesus provide for this flow of grace to individual souls? Would the whole thing be invisible? Would God simply give to each person of good will a silent inner conviction of being saved? Each time that we felt the need of divine help, would

we simply ask for it and immediately feel welling up within us a great surge of spiritual strength?

God could have done it that way, of course. But God chose to be consistent. He chose to deal with man, in this matter of grace, in the same manner in which He had made man—through a union of the material and the spiritual, of body and of soul. The grace itself would be invisible, as by its nature it must be. But the grace would come to us through the visible things that we deal with daily.

And so God took the common things from the world about us—objects which we could taste and touch and feel, words that we could hear and gestures that we could understand, and made these the carriers of His grace. He even matched the sign to the purpose for which the grace was given:

- Water for the grace which cleanses
- The appearances of bread and wine for the grace which nourishes and gives growth
- Oil for the grace which strengthens

To this combination of outward sign and inner grace, welded together by Christ, the Church gives the Latin name of *sacramentum*—a holy thing.

The sacraments are chosen instruments of divine power. The exact definition of a sacrament is that it is "an outward sign instituted by Christ to give grace." We readily can see that there are three distinct ideas contained in that short definition:

- Outward sign
- Instituted by Christ
- To give grace

Let's examine exactly what each of these three ideas means.

- The outward signs are God's way of treating us like the human beings we are. He conveys His unseen grace into our spiritual souls through material symbols which our physical bodies can perceive—things and words and gestures.

The outward signs of the sacraments have two parts: the "thing" itself which is used (water, oil, etc.), and the words or gestures which give significance to what is being done. The outward signs are God's way of treating us like the human beings we are. He conveys His unseen grace into our spiritual souls through material symbols which our physical bodies can perceive—things and words and gestures. The outward signs of the sacraments have two parts: the "thing" itself which is used (water, oil, etc.), and the words or gestures which give significance to what is being done.

- Between the time He began His public life and the time He ascended into heaven, Jesus fashioned the seven sacraments. When He ascended into heaven, that put an end to the making of sacraments. The Church cannot institute new sacraments. There never can be more or less than seven, the seven Jesus has given us: Baptism, Confirmation, Holy Eucharist, Reconciliation (Confession or Penance), Anointing of the Sick, Holy Orders, and Matrimony.

Jesus did completely specify the matter and form of some of the sacraments—notably Baptism and the Holy Eucharist. But this does not mean that He necessarily fixed the matter and form of all the sacraments down to the last detail.

Concerning some of the sacraments (Confirmation, for example) He probably left it to His Church, the keeper and the giver of His sacraments, to specify in detail the broad matter and form assigned by Christ.

- To give grace: Coming now to the third element in the definition of a sacrament, we have its essential purpose: "to give grace."

What kind of grace do the sacraments give? First and most important of all, they give sanctifying grace. Sanctifying grace is that marvelous supernatural life, that sharing-in-God's-own-life that is the result of God's Love, the Holy Spirit, indwelling in the soul. To the soul cut off from God by original sin, Baptism brings sanctifying grace for the first time. Baptism opens the soul to the flow of God's love, and establishes union between the soul and God.

To the soul cut off from God by its own sin, by mortal sin, the sacrament of Reconciliation restores the sanctifying grace that has been lost. Reconciliation removes the barrier that has kept the Holy Spirit outside and once again gives entrance to God's life-giving love.

The other five sacraments—Confirmation, Holy Eucharist, Anointing of the Sick, Holy Orders, and Matrimony—give an increase in sanctifying grace. They deepen and intensify the spiritual life of sanctifying grace which already pulsates through the soul. As each additional sacrament is received (and repeated, when it can be) the level of spiritual vitality rises in the soul—somewhat as the brightness of a fire increases as you add more fuel. (God's love does not increase—it is infinite to begin with. But the soul's capacity to absorb His love increases as a child's capacity for life increases with each meal that he eats.)

Other kinds of grace: If each sacrament gives (or increases) sanctifying grace in the soul, then why did Jesus institute seven sacraments? Wouldn't just one sacrament have been enough, to be received as needed? Yes, one sacrament would have been enough, if sanctifying grace were the only kind of grace God wanted to give us. But God did not choose simply to give us spiritual life and then let us fend for ourselves.

God gives us the spiritual life which is sanctifying grace, and then does all that He can (short of taking away our free will) ... To make that life operative within us ... To expand that life and intensify it ... To preserve and protect it. So in addition to the sanctifying grace which is common to all the sacraments, each sacrament also gives the sacramental grace (also called actual grace) of that particular sacrament. These are other special helps which God wills to give us, helps keyed to our particular spiritual needs and our particular state in life.

The New Testament and Baptism: Born Again in Water Baptism

John 1:32 - when Jesus was baptized, He was baptized in the water and the Spirit, which descended upon Him in the form of a dove. The Holy Spirit and water are required for baptism. Also, Jesus' baptism was not the Christian baptism He later instituted. Jesus' baptism was instead a royal anointing of the Son of David (Jesus) conferred by a Levite (John the Baptist) to reveal Christ to Israel, as it was foreshadowed in 1 Kings 1:39 when the Son of David (Solomon) was anointed by the Levitical priest Zadok. See John 1:31; cf. Matt. 3:16; Mark 1:9; Luke 3:21. John 3:3,5 - Jesus says, "Truly, truly, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

When Jesus said "water and the Spirit," He was referring to baptism (which requires the use of water, and the work of the Spirit).

John 3:22 - after teaching on baptism, John says Jesus and the disciples did what? They went into Judea where the disciples baptized. Jesus' teaching about being reborn by water and the Spirit is in the context of baptism.

John 4:1 - here is another reference to baptism which naturally flows from Jesus' baptismal teaching in John 3:3-5.

Acts 8:36 – the eunuch recognizes the necessity of water for his baptism. Water and baptism are never separated in the Scriptures.

Acts 10:47 - Peter says "can anyone forbid water for baptizing these people..?" The Bible always links water and baptism.

Acts 22:16 – Ananias tells Saul, “arise and be baptized, and wash away your sins.” The “washing away” refers to water baptism.

Titus 3:5-6 – Paul writes about the “washing of regeneration,” which is “poured out on us” in reference to water baptism. “Washing” (loutron) generally refers to a ritual washing with water.

Heb. 10:22 – the author is also writing about water baptism in this verse. “Having our hearts sprinkled from an evil conscience and our bodies washed with pure water.” Our bodies are washed with pure water in water baptism. *Confirmation next week*

“... what a wonderful day in the neighborhood.”

| DAY | MONTH | DATE | TIME | EVENT |
|-----|-------|------|----------|------------------------------------------------------------------------|
| FRI | APRIL | 01 | 8:00 PM | Nocturnal Adoration Society meets at Sacred Heart, 6th Ave at 20th St. |
| WED | APRIL | 06 | 4 - 6 PM | O.L.F. Stuffed Shells full dinner for take-out |
| FRI | APRIL | 08 | See Ad | Polish Meatless Lenten Meal + Irish Entertainment |
| | | | | |

WED APRIL 06 4 - 6 PM OLF Stuffed Shells full dinner for take-out



Polish Lenten Food 6:30 - 8:00 PM
Irish Melancholic Music 8:00 - 11:00 PM
All American Good Time

Our Lady of Fatima
 brings
The Michael O'Brian Band
 to

Saint Stan's Loft
Friday, April 8, 2011

\$25.00 Single \$30.00 Couple
intimate setting, limited seating, tickets moving
Call 942-0371, NOW!



MONEY MATTERS

Second Sunday of Lent (March 20, 2011)

212 people Celebrated Liturgy at O.L.F. contributing \$2,563.91 of which \$169.00 accounted for visitor contributions.

Envelopes In Circulation 218 # Used 97 # Unused 121

March 16th Haluski Fundraiser Profit = \$ 885.30

2011 ACA Goal = \$15,636

(see honor roll in vestibule)

Pledges to Date \$,995.00

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|--------------------|------------------------------------------------------------------------------------------|
| Mon. 3/28 | <u>A Day of Prayer for Victims of Cancer and their Caregivers</u> |
| Feast | Lenten Weekday |
| 8:00 AM Mass | Frances Kasun, M/M Tom Byrne |
| 4:00 PM | New Time for The Fatima Rosary for Peace |
| Tues. 03/29 | <u>A Day of Prayer for Victims of Heart Diseases and their Caregivers</u> |
| Feast | Lenten Weekday |
| 8:00 AM Mass | Stanley Wilinski, Sean Dorefice |
| 4:00 PM | New Time for The Fatima Rosary for Peace |
| Wed. 3/30 | <u>A Day of Prayer for Victims of Arthritis and their Caregivers</u> |
| Feast | Lenten Weekday |
| 8:00 AM Mass | Theresa McCall, Altoona Hospital |
| 4:00 PM | New Time for The Fatima Rosary for Peace |
| Thur. 03/31 | <u>A Day of Prayer for Victims of Nervous Disorders and their Caregivers</u> |
| Feast | Lenten Weekday |
| 8:00 AM Mass | Charles E. Lumadue, Ann., "The Kelly's" |
| 4:00 PM | New Time for The Fatima Rosary for Peace |
| Fri. 04/01 | <u>A Day of Prayer for Victims of Emotional Disorders and their Caregivers</u> |
| Feast | Lenten Weekday |
| 8:00 AM Mass | Michael J. Zaczek, 33rd Ann., Children |
| 4:00 PM | New Time for The Fatima Rosary for Peace |
| 6:00 PM | Stations of the Cross |
| Sat. 04/02 | <u>A Day of Prayer for Victims of Diabetes and Obesity and their Caregivers</u> |
| Feast | Fourth Sunday of Lent |
| 4:30 PM Mass | Don Shuma, M/M Chuck Hennigan |
| 5:30 PM | The Fatima Rosary for Peace |
| Sun. 04/03 | <u>A Day of Prayer for Victims of Addictions and Obesity and their Caregivers</u> |
| Feast | Fourth Sunday of Lent |
| 9:00 AM Mass | Living & deceased members of Our Lady of Fatima Parish |
| 11:00 AM Mass | Anna C. Wineland, Kevin & Jane Byrne |
| 5:30 PM | The Fatima Rosary for Peace |

Our Lady of Fatima Pleaded That we pray the Holy Rosary Daily

At O.L.F. before each Mass and at 4:00 P.M., Mon - Fri