



The Year of Faith

October 11, 2012 to November 24, 2013

Declared by Pope Benedict

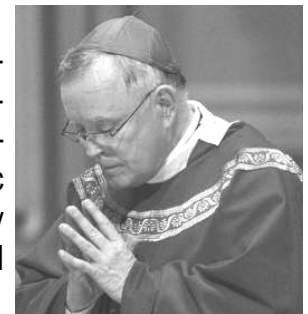
Week Number

2

Hudson and Fournier: Catholic Countdown to Election 2012, Day 16. Archbishop Chaput (Our Metropolitan) says:

'Be a Catholic First'

CHESTER SPRINGS, PA. (Catholic Online) - Nearly 500 people packed the gymnasium at St. Elizabeth Catholic Church in Chester Springs, Pennsylvania late Saturday afternoon to hear Archbishop Chaput who spoke for about 45 minutes, followed by eight questions from the audience. The last question was from a Catholic woman who described herself as a "conservative" who asked the Archbishop why so many Catholics were "liberal." His answer typified the Archbishop's manner and message:



"I call you as a Catholic, to forget about the labels, be a liberal sometimes, a conservative sometimes, but a Catholic first.

"The Archbishop follows his own advice: Chaput's presentation included a strong affirmation of the abortion and marriage issues as belonging to political debate, some very direct criticism of Vice President Biden's comments during the debate this past week, and the admonition, "If you are not for social justice you are not being a Catholic."

Archbishop Chaput is no stranger to engaging in political debate. His book *Render Unto Caesar: Serving Our Nation by Living our Catholic Beliefs in Political Life*, published in August, 2008, infused that year's presidential campaign with an authoritative Catholic voice. The book also drew some harsh criticism for what was called a "partisan" effort by the Archbishop to influence the outcome of the election.

Chaput remains unapologetic for his book, which now has been republished with an additional chapter on his habit of addressing controversial issues such as abortion, same sex marriage, and religious liberty. He rejects the accusation that for a priest or bishop to instruct the faithful on these issues is 'partisan'. It is for the clergy to preach and teach and for "the laity to act on what they're taught."

He asked for a show of hands of those who were "more serious about being a Democrat than being a Catholic." None appeared. Then, for the hands of those who were "more serious about being a Republican

than a Catholic." Again, no hands were raised. The Archbishop then said, "All of us should be more serious about being Catholic than a Democrat or a Republican."

"What if you had to choose between our country and Jesus, what would you choose? We have not had to make that choice, yet." With that last comment, a ripple of recognition could be felt in the audience, as if the Archbishop was tapping into the deep concern that brought them into the gymnasium on a beautiful Saturday afternoon in autumn.

"I don't want to go to jail," the Archbishop said with a laugh, as he explained that during the coming year the bishops would have to decide how to respond to the HHS mandate. "Biden was wrong" in what he said about the mandate during the debate, and "he should not get away with saying that in the public square." The archbishop added that the HHS mandate "could lead to the closing of schools and other Catholic institutions. This is a serious matter."

Earlier in his lecture he described Biden's debate comments as the "latest outrageous example" of the false division between personal Catholic belief and political action. He singled out President Obama and Secretary Sebelius only in the context of the absurdity of how the mandate defines a religious institution: "Our institutions," Chaput said, "would be considered religious if we served only Catholics -- now that wouldn't be very Catholic, would it?"

"We believe in the separation of Church and State, but that is not the same thing as a separation between faith and politics. Faith is what we believe, politics is how we act. One point Archbishop Chaput made with a particular note of force in his otherwise gentle voice: "It's a sin if you do not vote in the upcoming election." He cautioned that Catholics, "should not vote their party line blindly but apply the principles of Catholic social teaching -- such as the common good and Subsidiarity to their voting decisions."

If your political party is for abortion, Chaput told the crowd, "You can't just be quiet; you must try to change your party." He went on to explain that the reason for abortion on demand in our nation was the historic failure of Catholics to impress pro-life beliefs on both parties.

"Everyone knows the bishops admit no exceptions. Biden knows where the Church stands, and he chooses not to believe it. Ryan was stating the position of his party led by a Mormon who holds the same position of his faith, Mormonism, which allows those exceptions."

During his presentation and answers to questions, Archbishop Chaput made some very penetrating comments about the history of the Church in our nation. For example, he described the present generation of clergy -- those his age or close to his age -- as having been formed during the age of the civil rights struggle, the struggle for social justice. "It's an emotional thing for many priests, and this is why you have nuns attacking Paul Ryan's political action. He explained further that the demand for social justice and human dignity includes a "right to health care but not the right to the government providing health care." He came back to this distinction during the Q & A period when he reminded the audience of the importance of Subsidiarity* as a political principle, one that is "often forgotten," he said.

**Subsidiarity is a philosophical organizing principle stating that a matter ought to be handled by the smallest, lowest, or least centralized authority capable of addressing that matter effectively.*

Know the Faith

The Bible Sez:

Peter is the Rock on which the Church is Built

Mark 3:16; John 1:42 – Jesus renames Simon "Kepha" in Aramaic which literally means "rock." This was an extraordinary thing for Jesus to do, because "rock" was not even a name in Jesus' time. Jesus did this, not to give Simon a strange name, but to identify his new status among the apostles. When God changes a person's name, He changes their status.

Gen. 17:5; 32:28; 2 Kings 23:34; Acts 9:4; 13:9 - for example, in these verses, we see that God changes the following people's names and, as a result, they become special agents of God: Abram to Abraham; Jacob to Israel, Eliakim to Jehoiakim, Saul to Paul.

2 Sam. 22:2-3, 32, 47; 23:3; Psalm 18:2,31,46; 19:4; 28:1; 42:9; 62:2,6,7; 89:26; 94:22; 144:1-2 - in these verses, God is also called "rock." Hence, from these verses, non-Catholics often argue that God, and not Peter, is the rock that Jesus is referring to in Matt. 16:18. This argument not only ignores the plain meaning of the applicable texts, but also assumes words used in Scripture can only have one meaning. This, of course, is not true. For example:

1 Cor. 3:11 - Jesus is called the only foundation of the Church, and yet in Eph. 2:20, the apostles are called the foundation of the Church. Similarly, in 1 Peter 2:25, Jesus is called the Shepherd of the flock, but in Acts 20:28, the apostles are called the shepherds of the flock. These verses show that there are multiple metaphors for the Church, and that words used by the inspired writers of Scripture can have various meanings. Catholics agree that God is the rock of the Church, but this does not mean He cannot confer this distinction upon Peter as well, to facilitate the unity He desires for the Church.

Matt. 16:18 - Jesus said in Aramaic, you are "Kepha" and on this "Kepha" I will build my Church. In Aramaic, "kepha" means a massive stone, and "evna" means little pebble. Some non-Catholics argue that, because the Greek word for rock is "petra", that "Petros" actually means "a small rock", and therefore Jesus was attempting to diminish Peter right after blessing him by calling him a small rock. Not only is this nonsensical in the context of Jesus' blessing of Peter, Jesus was speaking Aramaic and used "Kepha," not "evna." Using Petros to translate Kepha was done simply to reflect the masculine noun of Peter.

Moreover, if the translator wanted to identify Peter as the "small rock," he would have used "lithos" which means a little pebble in Greek. Also, Petros and petra were synonyms at the time the Gospel was written, so any attempt to distinguish the two words is inconsequential. Thus, Jesus called Peter the massive rock, not the little pebble, on which He would build the Church. (You don't even need Matt. 16:18 to prove Peter is the rock because Jesus renamed Simon "rock" in Mark 3:16 and John 1:42!).

Matt. 16:17 - to further demonstrate that Jesus was speaking Aramaic, Jesus says Simon "Bar-Jona." The use of "Bar-Jona" proves that Jesus was speaking Aramaic. In Aramaic, "Bar" means son, and "Jonah"

means John or dove (Holy Spirit). See Matt. 27:46 and Mark 15:34 which give another example of Jesus speaking Aramaic as He utters in rabbinical fashion the first verse of Psalm 22 declaring that He is the Christ, the Messiah. This shows that Jesus was indeed speaking Aramaic, as the Jewish people did at that time.

Matt. 16:18 - also, in quoting "on this rock," the Scriptures use the Greek construction "tautee tee" which means on "this" rock; on "this same" rock; or on "this very" rock. "Tautee tee" is a demonstrative construction in Greek, pointing to Peter, the subject of the sentence (and not his confession of faith as some non-Catholics argue) as the very rock on which Jesus builds His Church. The demonstrative ("tautee") generally refers to its closest antecedent ("Petros"). Also, there is no place in Scripture where "faith" is equated with "rock."

Matt. 16:18-19 - in addition, to argue that Jesus first blesses Peter for having received divine revelation from the Father, then diminishes him by calling him a small pebble, and then builds him up again by giving him the keys to the kingdom of heaven is entirely illogical, and a gross manipulation of the text to avoid the truth of Peter's leadership in the Church. This is a three-fold blessing of Peter - you are blessed, you are the rock on which I will build my Church, and you will receive the keys to the kingdom of heaven (not you are blessed for receiving Revelation, but you are still an insignificant little pebble, and yet I am going to give you the keys to the kingdom).

Matt. 16:18-19 - to further rebut the Protestant argument that Jesus was speaking about Peter's confession of faith (not Peter himself) based on the revelation he received, the verses are clear that Jesus, after acknowledging Peter's receipt of divine revelation, turns the whole discourse to the person of Peter: Blessed are "you" Simon, for flesh and blood has not revealed this to "you," and I tell "you," "you" are **Peter, and on this rock I will build my Church.** I will give "you" the keys to the kingdom, and whatever "you" bind and loose on earth will be bound and loosed in heaven. Jesus' whole discourse relates to the person of Peter, not his confession of faith.

Matt. 16:13 - also, from a geographical perspective, Jesus renames Simon to rock in Caesarea Philippi near a massive rock formation on which Herod built a temple to Caesar. Jesus chose this setting to further emphasize that Peter was indeed the rock on which the Church would be built.

Matt. 7:24 - Jesus, like the wise man, builds His house on the rock (Peter), not on grain of sand (Simon) so the house will not fall.

Luke 6:48 - the house (the Church) built upon the rock (Peter) cannot be shaken by floods (which represent the heresies, schisms, and scandals that the Church has faced over the last 2,000 years). Floods have occurred, but the Church still remains on its solid rock foundation.

Matt. 16:21 - it is also important to note that it was only after Jesus established Peter as leader of the Church that He began to speak of His death and departure. This is because Jesus had now appointed His representative on earth.

John 21:15 - Jesus asks Peter if he loves Jesus "more than these," referring to the other apostles. Jesus singles Peter out as the leader of the apostolic college.

John 21:15-17 - Jesus selects Peter to be the chief shepherd of the apostles when He says to Peter, "feed my lambs," "tend my sheep," "feed my sheep." Peter will shepherd the Church as Jesus' representative.

Luke 22:31-32 - Jesus also prays that Peter's faith may not fail and charges Peter to be the one to strengthen the other apostles - "Simon, Satan demanded to have you (plural, referring to all the apostles) to sift you (plural) like wheat, but I prayed for you (singular) that your (singular) faith may not fail, and when you (singular) have turned again, strengthen your brethren.

Acts 1,2,3,4,5,8,15 - no one questions Peter's authority to speak for the Church, declare anathemas, and resolve doctrinal debates. Peter is the rock on which the Church is built who feeds Jesus' sheep and whose faith will not fail.

Mon. 10/22 **A Day of Prayer for Victims of Cancer**
Feast Weekday
8:00 AM Mass Don Shuma, B/day Ann., Lorraine Shuma

Tues. 10/23 **A Day of Prayer for Victims of Heart Diseases**
Feast St John of Capistrano, Priest
8:00 AM **Communion Service** No Priest-No Mass-No intention

Wed. 10/24 **A Day of Prayer for Victims of Arthritis**
Feast St. Anthony Mary Claret
8:00 AM **Communion Service** No Priest-No Mass-No intention

Thur. 10/25 **A Day of Prayer for Victims of Nervous Disorders**
Feast Weekday
8:00 AM Mass Sally Colledge, *Children*

Fri. 10/26 **A Day of Prayer for Victims of Emotional Disorders**
Feast Weekday
8:00 AM Mass Bill Conrad, *Paul and Gerri Rose*

Sat. 10/27 **A Day of Prayer for Victims of Diabetes**
Feast Thirtieth Sunday in Ordinary Time
4:30 PM Mass Helen Pufka, 1st Ann., *Helen Watters*

Sun. 10/28 **A Day of Prayer for Victims of Addictions**
Feast Thirtieth Sunday in Ordinary Time
9:00 AM Mass Living/Deceased Members of Our Lady of Fatima Parish
11:00 AM Mass Denise Keagy, *Sylvia Tierney*

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

Happy Birthday:

10/23 Frank Pleva
 John Waksmonski

10/26 Tim Burr
 Vince Burr, Jr.
 Erika Smithmyer

10/27 Bernice Biem
 Helen Carper
 Stan Sral

Wedding Anniversaries:

10/27 Mike and Mary Wall

**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

Twenty-Eighth Sunday in Ordinary Time, (October 14, 2012)

199 people Celebrated Liturgy at O.L.F. contributing \$ 2,449.90 of which \$ 197.50 accounted for non-env. contributions.

# Envelopes In Circulation	200	# Used	92	# Unused	108
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Additional Priests Retirement and Medical = \$50.00 Camp Payment for October received =\$908.39

Proceeds from Boscovs' Fundraiser = \$275.00

Even though they are *not officially on sale yet* over half of the 400 Black Friday Bonanza tickets are "spoken for."