

# FAITH AND REASON

**I am the Bread of Life:** "Tell the whole community of Israel: on the tenth day of this month every one of your families must procure for itself a lamb. You shall keep it until the fourteenth day of the month, and then with the whole of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. This is how you are to eat it: with your loins girt and sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the Lord. For on this night, I will go through Egypt, striking down every first-born of the land. But the blood will mark the houses where you are. Seeing the blood I will pass over you; thus, when I strike the land of Egypt, no destructive blow shall come upon you." (Gen 12:3-13).

Through the blood of the Paschal Lamb, Israel was set free from the physical slavery of Egypt. This day, as the Lord directed, would stand as a memorial feast which they would celebrate every year in remembrance of God's freeing them from the slavery of Egypt. The Lamb... the unleavened bread. ... the bitter herbs - a reminder of Egypt. The milk and honey - a reminder of the land flowing with milk and honey - the Promised Land to which they were going.

St John the Baptist, the Precursor of the Lord, the greatest of the Prophets, saw Jesus coming towards him in the river Jordan; and he said "Look, this is the Lamb of God who takes away the sin of the world." (In 1;29) This is a statement of the most radical kind, a totally new emphasis. Now, it is no longer the Paschal Lamb - a mere image of something else. No. Now it is the Lamb of God!

In John's Gospel Ch.6, Jesus reveals the meaning hidden in the words of John the Baptist: "I myself am the bread of life. No one who comes to me will ever hunger, no one who believes in me will ever thirst" At this the Jews began to murmur in protest because Jesus claimed, "I am the bread of life. This the bread that comes down from heaven for a man to eat and never die. I am the living bread that comes down from heaven. Anyone eats this bread he shall live forever; the bread I will give is my flesh for the life of the world." In Mt 26, Mk 14, Lk 22, we are given the account of the Institution of the Holy Eucharist, the occasion was the Passover Supper. Note the words: "This is my body which is given for you". "This my blood, the blood of the new and everlasting covenant". Jesus did not say this is a sign, a symbol, or that it represents his body and blood. The language in Hebrew or in English is clear.... "This Is." What is it about these two words that people do not understand? The words Jesus used would, in normal circumstances, have been abhorrent, scandalous, and unacceptable to any Jew. Yet this is not the case among all these Jewish Apostles, Why not?

St Paul founded the Church at Corinth c.51 A.D. He wrote letters to the Corinthians during the last part of his three year stay at Ephesus. St Paul received information that there were not only factions in the Church at Corinth. That, of itself was bad enough, but when the Corinthians met for the Eucharist, they had a celebration of love, unity, before the Lord's Supper, during which they often ate and drank too much. This behavior was a source of scandal to poorer converts who knew such behavior prior to the Eucharist was a disgrace. The fault was two-fold: a) desecration of the Lord's Supper b) a blatant factionalism that is a contradiction to the unity which the Eucharist signifies and brings about, and at the same time embarrasses the poor who go hungry while the rich get drunk. Before giving a practical solution to the problem, St Paul deals with the theology of the Holy Eucharist "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said "this is my Body which is given for you. Do this in remembrance of me." In the same way also the cup, after supper saying "This is the cup of the new covenant in my blood. Do this as often as you drink it, in remembrance of me. For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes." (1 Cor 11:23-26)

In 1 Cor. 10: 14-22 St. Paul says, Therefore, my beloved, shun the worship of idols, I speak as to sensible men; judge for yourselves what I say. The cup of blessing which we bless, is it not a sharing in the blood of Christ? The bread we break, is it not a sharing in the body of Christ? "You cannot drink the cup of the Lord and the cup of demons, you cannot partake of the table of the Lord and the table of demons" In both cases, St Paul uses the theology of the Holy Eucharist, known and accepted by the people, as a means of motivating them to behave themselves in a way befitting the people of the New Covenant, and to realize that they cannot be loyal to Jesus and at the same time indulge pagan myths. And then there's that statement of St Paul which does not allow any rationalization: "He who eats and drinks without distinguishing the Body and Blood of the Lord, eats and drinks judgment on himself".

Conclusion: The awareness of being a family as they the little flock, met for the celebration of the Eucharist remained even as the Church spread throughout the known world. Little wonder the Vatican Council should refer to the Eucharist as "the source and the summit of the life of the Church"... **Fr. William C. Mooney**

**Ask in Faith:** If any one of you lacks wisdom, let him ask God, who gives to all men generously and without reproaching and it will be given him. But let him ask in faith, with no doubting for he who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord..... **James 1:5-8**

**The Twelve and the People of God:** An evident sign of the intention of the Nazarene to gather together the community of the Covenant to demonstrate in it the fulfillment of the promises made to the Fathers who always speak of the convocation, unification, unity, is the initiation of the Twelve. On the site of the revelation "the mount" taking initiative that demonstrates absolute awareness and determination, Jesus establishes the Twelve so that together with him, they are witnesses and heralds of the coming of the Kingdom of God.

In choosing the Twelve, introducing them into a communion of life with himself and involving them in his mission of proclaiming the Kingdom of God in words and works, Jesus wants to say that the definitive time has arrived in which to constitute the new People of God, the people of the twelve tribes, which now becomes a universal people, his Church. We cannot have Jesus without the reality he created and in which he communicates himself. Between the Son of God-made-flesh and his Church there is a profound, unbreakable, and mysterious continuity by which Christ is present today in his people. He is always contemporary with us, he is always contemporary with the Church, built on the foundation of the Apostles and alive in the succession of the Apostles. And his very presence in the community, in which he himself is always with us, is the reason for our joy. Yes, Christ is with us, the Kingdom of God is coming... **Pope Benedict XVI**

**The Idea of Sin:** It is not enough to say that one must be set free from sin... It is possible to be possessed by the idea of sin... It is not only real sin which people, but also possession by the idea of sin which corrodes the whole life... **Nicolas Berdyaev**

#### **A Thought For the Day**

<b>Sunday</b>	If you seek Jesus in all things, you will surely find Jesus.
<b>Monday</b>	Great tranquility of heart is his who cares for neither praise nor blame.
<b>Tuesday</b>	The loftier the building, the deeper must the foundation be laid.
<b>Wednesday</b>	Intelligence must follow faith, never precede it, and never destroy it.
<b>Thursday</b>	We are twice armed if we fight with faith.
<b>Friday</b>	Success is the sum of small efforts - repeated day in and day out.
<b>Saturday</b>	Every moment and every event of every man's life on earth plants something in his soul.

**St Bernard of Clairvaux** one of the strongest personalities of history, came down from the loftiest peaks of mysticism to share divine truth, human truth, with the Church and the society of his time. A master of knowledge and love he describes the different types who seek truth. A) Those who seek to know for the sake of knowledge, this is base curiosity. B) Those who wish to know in order that they may be known, this is shameful vanity. Such people cannot escape the mockery of the satirical poet who said of them "for you knowing is nothing unless someone knows that you know". C) Those who wish to know truth in order to sell it, their motive is distasteful. D) Those who wish to know in order to edify, this is charity. E) Those who wish to know in order to be edified: .... This is wisdom.

**Love of Others Begins with Love of Self:** St Paul writes "You shall love your neighbor as yourself" (Gal'5:14). Only if you know how to love yourself will I entrust your neighbor to you to be loved. If you do not yet know how to love yourself, I am afraid you are only too likely to cheat your neighbor. If you love living an immoral life, you do not love yourself. If you hate your soul by loving only your flesh, both will rise together, at the end of time but only to be tormented...**St Augustine**

**The Priest:** The Priest is not an angel sent from heaven. He is a man chosen from among men, a member of the Church, a Christian. Remaining man and Christian, he begins to speak to you the Word of God. The word is not his own. No, he comes to you because God has told him to proclaim God's word. Perhaps he has not entirely understood it himself. Perhaps he adulterates it. But he believes and despite his fears he knows that he must communicate God's word to you. For must not some one of us say something about God, about eternal life, about the majesty of grace in our sanctified being; must not some one of us speak of sin, the judgment, and the mercy of God? So my dear friends, pray for him. Carry him so that he might be able to sustain others by bringing to them the mystery of God's love revealed in Christ Jesus... **Fr Karl Rahner**

In His Will is Our Peace  
Fr. William C. Mooney

Spiritual Direction and Confession  
Email: [Fr.WCmooney@gmail.com](mailto:Fr.WCmooney@gmail.com)  
Appointments: (904) 315-8554  
Follow on Facebook: [Faith and Reason](#)  
Instagram: [faith\\_and\\_reason](#)