

LINK — TO — LITURGY



The Name of Jesus 4th Sunday of Ordinary Time

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Lessons and Discussions

Page 5 – Christ’s Supremacy and Authority

“for he taught them as one having authority”

Page 7 – The Holy Name of Jesus

“What have you to do with us, Jesus of Nazareth?”

Page 9 – Demons

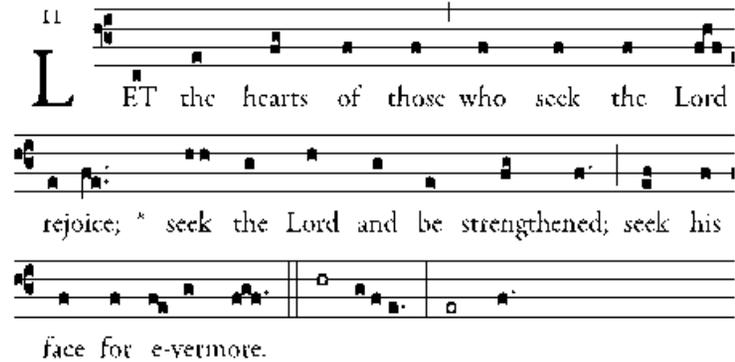
“a man with an unclean spirit”

Entrance Antiphon – Roman Missal

Should be chanted so that the time of prayer, study and discussion can be made sacred.

INTROIT*Laetetur cor**Ps 105 (104): 3, 4*

11



L ET the hearts of those who seek the Lord
rejoice; * seek the Lord and be strengthened; seek his
face for e-vermore.

Source: <http://www.ccwatershed.org/>

Alternate options:Hymns

I Sing the Mighty Power of God

Rejoice the Lord Is King

Songs of Praise

We Lay Our Crowns

Christ is Risen

Collect – Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Grant us, Lord our God,
that we may honor you with all our mind
and love everyone in truth of heart.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Gospel Reading – Mark 1:21-28 – Roman Missal

NOTE: *This Gospel is not found in the Tridentine Lectionary.*

A reading from the holy Gospel according to Mark
- Glory to you O Lord

Then they came to Capernaum, and on the sabbath Jesus entered the synagogue and taught. The people were astonished at his teaching, for he taught them as one having authority and not as the scribes. In their synagogue was a man with an unclean spirit; he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" Jesus rebuked him and said, "Quiet! Come out of him!" The unclean spirit convulsed him and with a loud cry came out of him. All were amazed and asked one another, "What is this? A new teaching with authority. He commands even the unclean spirits and they obey him." His fame spread everywhere throughout the whole region of Galilee.

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Spiritual Reading

From a letter to the Church of Smyrna by Saint Ignatius of Antioch, bishop and martyr
Christ has called us to his kingdom and glory

From Ignatius, known as Theophorus, to the Church of God the Father and of Jesus Christ, his beloved, at Smyrna in Asia, wishing you all joy in an immaculate spirit and the Word of God. By his mercy you have won every gift and lack none, filled as you are with faith and love, beloved of God and fruitful in sanctity.

I celebrate the glory of Jesus Christ as God, because he is responsible for your wisdom, well aware as I am of the perfection of your unshakeable faith. You are like men who have been nailed body and soul to the cross of Jesus Christ, confirmed in love by his blood.

In regard to the Lord, you firmly believe that he was *of the race of David according to the flesh*, but God's son by the will and power of God; truly born of the Virgin and baptized by John, *that all justice might be fulfilled*; truly nailed to a cross in the flesh for

our sake under Pontius Pilate and the Tetrarch Herod, and of his most blessed passion we are the fruit. And thus, by his resurrection he raised up a standard over his saints and faithful ones for all time (both Jews and Gentiles alike) in the one body of his Church. For he endured all this for us, for our salvation; and he really suffered, and just as truly rose from the dead.

As for myself, I am convinced that he was united with his body even after the resurrection. When he visited Peter and his companions, he said to them: *Take hold of me, touch me and see that I am not a spirit without a body.* Immediately they touched him and believed, clutching at his body and his very spirit. And for this reason they despised death and conquered it. In addition, after his resurrection, the Lord ate and drank with them like a real human being, even though in spirit he was united with his Father. And so I am giving you serious instruction on these things, dearly beloved, even though I am aware that you believe them to be so.

Responsory – Divine Office

Through the law, I died to the law to live for God; I still live within this human body, but I live now by faith in the Son of God,
– who loved me, and gave himself up for me.

With Christ I have been nailed to the cross, and I live now no longer my own life, but the life of Christ who lives in me.
– Who loved me, and gave himself up for me.

thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God

R. That we may be made worthy of the promises of Christ.

Let us pray. O almighty and everlasting God, who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

“The End” Notes

- [1] Navarre Bible, Gospel of Mark pg. 74
- [2] Navarre Bible, Gospel of Mark pg. 73-74
- [3] Gabriel, Divine Intimacy, Vol. I pg. 189
- [4] Gabriel, Divine Intimacy, Vol. I pg. 189
- [5] Navarre Bible, Gospel of Mark pg. 75
- [6] Second Vatican Council, Gaudium et spes, 13
- [7] CCC 432
- [8] Hardon, Modern Catholic Dictionary pg. 253-254
- [9] CCC 2666
- [10] CCC 2668
- [11] CCC 435
- [12] ibid.
- [13] ibid.
- [14] <http://www.catholictradition.org/Christ/holy-name.htm#FEAST>
- [15] Navarre Bible, Gospel of Mark pg. 74
- [16] Hardon, Modern Catholic Dictionary pg. 152
- [17] Lateran Council IV (1215): DS 800
- [18] Hardon, Modern Catholic Dictionary pg. 152
- [19] Navarre Bible, Gospel of Mark pg. 74
- [20] Fernandez, In Conversation with God 3, 26.1
- [21] The Church's Year, pg. 159-160
- [22] Navarre Bible, Gospel of Mark pg. 75-76
- [23] Navarre Bible, Gospel of Mark pg. 74

Christ's Supremacy and Authority – Lesson and Discussion *“for he taught them as one having authority”*

How does Jesus show His authority? Jesus shows His authority in His words and actions. In today's Gospel Jesus shows His authority over even the evil spirits. He is able to drive out demons not with long diatribes and speeches but with a simple word and gesture. “This same authority that Jesus showed in his teaching (Mark 1:22) is now to be seen in his actions. His will is his command: he has no need of long prayers or incantations. Jesus' words and actions already have a divine power and which provokes wonder and fear in those who hear and see him.”[1]

How is the authority of Jesus different than the scribes or Pharisees? Jesus is different than all the others before Him because He is the Son of God. When Jesus speaks, He speaks His own name with the same authority that God would say His name. “Here we can see how Jesus showed his authority to teach. Even when he took Scripture as his basis – as in the Sermon on the Mount – he was different from other teachers, for he spoke in his own name: ‘But I say to you’....The scribes also taught the people, St. Bede comments, about what is written in Moses and the prophets; but Jesus preached to them as God and Lord of Moses himself. Moreover, first he does and then he preaches (Act 1:1) – not like the scribes who teach and do not do (Mt. 23:1-5).”[2]

TV SHOW – Community – POP CULTURE CONNECTION – 1:35

<http://youtu.be/VDXgG29tB3U>

In the scene Abed acts as if he is Jesus and thus God. Please note, there is one word in this clip that may be inappropriate for a younger audience. Please use proper discretion.

How did the people view Jesus after He expelled the demon?

The people were shocked, amazed and even frightened. “Then, when the Lord had expelled the demon, thus freeing the man who had been possessed by it, the amazement of those present changed to fear: ‘What is this? A new teaching – with authority! He commands even the unclean spirits and they obey him!’(Mk. 1:21-28)”[3]

Why does Jesus show His authority over the demon? We have a new power and a new authority in Jesus. He reveals to us

He truly is the Son of God. “Jesus is teaching a new doctrine: consider for example the beatitudes, the commandment to love, the counsels of the gospel; he manifests a new power: he drives out demons without resorting to exorcism, by a mere command only, with an immediate effect.”[4]

Jesus shows that even the power of evil cannot be near Him. By showing this authority over the unclean spirit, He is revealing that He is the savior of the world. “Jesus of Nazareth is the long-awaited Savior...there is complete continuity and consistency between what he says and what he does. As Vatican II teaches Revelation is realized by deeds and words intimately connected with each other: the words proclaim the deeds and clarify the mystery contained in the mystery of his Person: first the people sense his exceptional authority; later on, the Apostles, enlightened by God’s grace, recognize the deepest source of this authority: ‘You are the Christ, the Son of the living God’(Mt. 16:16)”[5]

What does Jesus’ authority have to do with us today? As said over and over Jesus is the Son of God. This means He has conquered death and sin. He shows this by simple exorcisms like the one described in today’s Gospel reading. He also fully revealed it when He rose from the dead after being crucified. There are times in our lives when we are plagued by demons that keep us shackled and chained up. We cannot free ourselves from this bondage of sin, but Jesus can and does by His own authority. “The whole life of men, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, between light and darkness. Man finds that he is unable of himself to overcome the assaults of evil successfully, so that everyone feels as though he were bound in chains.”[6]

Another way that Jesus’ authority affects us today is the fact that He passed that authority on to His disciples. Before Jesus ascended into heaven, He comes to His disciples and says, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit.” (Matthew 28:18-19) With those words, Jesus actually passed His authority onto His disciples and those disciples in turn passed it on to their successors. We must remember that the same authority, by which Jesus was able to cast out demons, has been passed on to the priests and bishops that lead the Church on earth today. One reason why we are called to obey

Oratory: Place of Prayer – The Jesus Prayer

To purchase the Oratory: Place of Prayer Book - <http://remnantband.bandcamp.com/merch>

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Jesus Christ, Son of the living God, have mercy on me a sinner.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Marian Antiphon – Salve Regina – Simple Tone

IV. ANTIPHON SALVE REGÍNA, SIMPLE TONE
From First Vespers of the Feast of the Blessed Trinity to None on Saturday
before the First Sunday of Advent.

Ant. 5. **S** Alve, Re-gí-na, * ma-ter mi-se-ri-córdi-æ: Vi-ta, dulcè-do, et spes nostra,

salve. Ad te clamámus, éxsu-les, fí-li-i Hevæ Ad te suspi-rámus,

gemén-tes et flentes in hac lacrimá-rum valle. E-ia ergo, Advocá-ta

nostra, il-los tu-os mi-se-ri-córdes ócu-los ad nos convér-te. Et Je-sum,

bene-díctum fructum ventris tu-i, nobis post hoc exsi-li-um osténde.

O clemens: O pi-a: O dulcis * Virgo Ma-rí-a.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi

English Translation

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to

From Thy wrath,
 From the snares of the devil,
 From the spirit of fornication,
 From everlasting death,
 From the neglect of Thine inspirations,

Through the mystery of Thy holy Incarnation, *deliver us, O Jesus.*

Through Thine Nativity, *etc.*

Through Thy Infancy,

Through Thy most Divine Life,

Through your Labors,

Through Thine Agony and Passion,

Through Thine Cross and Dereliction,

Through Thine Sufferings,

Through Thy Death and Burial,

Through Thine Resurrection,

Through Thine Ascension,

Through Thine Institution of the Most Holy Eucharist,

Through Thy Joys,

Through Thy Glory,

Lamb of God, Who takest away the sins of the world, *spare us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *have mercy on us, O Jesus!*

Jesus, hear us. *Jesus, graciously hear us.*

Let Us Pray.

O Lord Jesus Christ, Thou has said, "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you:" mercifully attend to our supplications, and grant us the grace of Thy divine charity, that we may ever love Thee with our whole heart, and with all our words and deeds, and may never cease from praising Thee.

Make us, O Lord, to have a perpetual fear and love of Thy Holy Name, for Thou doth never fails to govern those whom Thou solidly establishest in Thy love. Thou, Who livest and reignest forever and ever. *R. Amen.*

In the name of the Father, and of the Son, and of the Holy Spirit.
 Amen

our Church leaders is because of this authority that has been passed on.

The Holy Name of Jesus – Lesson and Discussion

“What have you to do with us, Jesus of Nazareth?”

The name of Jesus has immense importance to understand who He is and what our faith teaches. It is in the very name of Jesus that signifies “the very name of God is present in the person of his Son, made man for the universal and definitive redemption from sins. It is the divine name that alone brings salvation, and henceforth all can invoke his name, for Jesus united himself to all men through his Incarnation, so that ‘there is no other name under heaven given among men by which we must be saved.’”[7]

What does the name “Jesus” mean? “The name of Jesus, from the Aramaic Yeshu and the Hebrew Jehoshua, which means ‘Yahweh is salvation.’ It was given to Christ by the angel at the time of the Annunciation (Luke 1:21).”[8]

Why is the name of Jesus so important? The very name is important because it tells us who He is, our salvation. In the gospel reading even the demon confesses that Jesus is the “Holy One” (Mk. 1:24), not out of faith but out of fear. When we proclaim the name of Jesus it should be out of hope for salvation and not in fear of damnation.

The catechism teaches a lot of the importance of the name of Jesus. “But the one name that contains everything is the one that the Son of God received in his incarnation: Jesus. The divine name may not be spoken by human lips, but by assuming our humanity The Word of God hands it over to us and we can invoke it: ‘Jesus,’ ‘YHWH saves.’ The name ‘Jesus’ contains all: God and man and the whole economy of creation and salvation. To pray ‘Jesus’ is to invoke him and to call him within us. His name is the only one that contains the presence it signifies. Jesus is the Risen One, and whoever invokes the name of Jesus is welcoming the Son of God who loved him and who gave himself up for him.”[9]

VIDEO – What Is In a Name: the Holy Name of Jesus – POP CULTURE CONNECTION – 15:24

<http://youtu.be/aGOHW5oYXSA>

The priest speaks on the importance of words, names and specifically the name of Jesus.

How is the name of Jesus used in prayer? The name of Jesus should always be the centrality of our prayer. It can be as easy as just saying His name over and over again. “The invocation of the holy name of Jesus is the simplest way of praying always. When the holy name is repeated often by a humbly attentive heart, the prayer is not lost by heaping up empty phrases, but holds fast to the word and ‘brings forth fruit with patience.’ This prayer is possible ‘at all times’ because it is not one occupation among others but the only occupation: that of loving God, which animates and transfigures every action in Christ Jesus.”[10]

In our liturgy, we hear the priest always conclude every prayer with the name of Jesus. “The name of Jesus is at the heart of Christian prayer. All liturgical prayer conclude with the words ‘through our Lord Jesus Christ.’”[11] In one of our most common Catholic prayers, the Hail Mary we invoke the name Jesus. “The Hail Mary reaches its high point in the words ‘blessed is the fruit of thy womb, Jesus.’”[12] Finally, “The Eastern prayer of the heart, the Jesus Prayer, says: ‘Lord Jesus Christ, Son of God, have mercy on me, a sinner.’ Many Christians, such as St. Joan of Arc, have died with the one word ‘Jesus’ on their lips.”[13]

The Feast of the Holy Name of Jesus

Jesus’ name is so important that we have a feast day on January 3rd to commemorate it.

This feast is celebrated on the second Sunday after Epiphany. It is the central feast of all the mysteries of Christ the Redeemer because it unites all of the other feasts of the Lord. The Feast of the Holy Name of Jesus shows us what Jesus is to us, what He has done, is doing and will do for mankind.

This feast originated around the end of the fifteenth century and was instituted by some bishops in Germany, Scotland, England, Spain and Belgium. Bernardine dei Busti composed the Office and the Mass for the feast and Pope Sixtus IV approved them. The orders of the Franciscans, Carmelites, Dominicans and Augustinians spread the feast throughout the sixteenth century. [14]

St. Bernard of Clairvaux left some beautiful reflections on the spiritual benefits that we receive if we are devoted to the Most Holy Name of Jesus. “The sweet Name of Jesus produces in us

God the Son, Redeemer of the world, *have mercy on us.*
 God, the Holy Spirit, *have mercy on us.*
 Holy Trinity, one God, *have mercy on us.*
 Jesus, Son of the living God, *have mercy on us.*
 Jesus, Splendor of the Father, *have mercy on us.*
 Jesus, Brightness of eternal Light, *have mercy on us.*
 Jesus, King of Glory, *have mercy on us.*
 Jesus, Sun of Justice, *have mercy on us.*
 Jesus, Son of the Virgin Mary, *have mercy on us.*
 Jesus, most amiable, *have mercy on us.*
 Jesus, most admirable, *have mercy on us.*
 Jesus, the mighty God, *have mercy on us.*
 Jesus, Father of the world to come, *have mercy on us.*
 Jesus, Angel of great counsel, *have mercy on us.*
 Jesus, most powerful, *have mercy on us.*
 Jesus, most patient, *have mercy on us.*
 Jesus, most obedient, *have mercy on us.*
 Jesus, meek and humble of heart, *have mercy on us.*
 Jesus, Lover of Chastity, *have mercy on us.*
 Jesus, our Lover, *have mercy on us.*
 Jesus, God of Peace, *have mercy on us.*
 Jesus, Author of Life, *have mercy on us.*
 Jesus, Model of Virtues, *have mercy on us.*
 Jesus, zealous for souls, *have mercy on us.*
 Jesus, our God, *have mercy on us.*
 Jesus, our Refuge, *have mercy on us.*
 Jesus, Father of the Poor, *have mercy on us.*
 Jesus, Treasure of the Faithful, *have mercy on us.*
 Jesus, good Shepherd, *have mercy on us.*
 Jesus, true Light, *have mercy on us.*
 Jesus, eternal Wisdom, *have mercy on us.*
 Jesus, infinite Goodness, *have mercy on us.*
 Jesus, our Way and our Life, *have mercy on us.*
 Jesus, joy of the Angels, *have mercy on us.*
 Jesus, King of the Patriarchs, *have mercy on us.*
 Jesus, Master of the Apostles, *have mercy on us.*
 Jesus, Teacher of the Evangelists, *have mercy on us.*
 Jesus, Strength of Martyrs, *have mercy on us.*
 Jesus, Light of Confessors, *have mercy on us.*
 Jesus, Purity of Virgins, *have mercy on us.*
 Jesus, Crown of all Saints, *have mercy on us.*
 Be merciful, spare us, O Jesus! *Be merciful, graciously hear us, O Jesus!*
 From all evil, *deliver us, O Jesus.*
 From all sin, *etc.*

we cannot see them does not make them not real. They are just as real and alive as all of us human beings.

Why does it matter if Jesus drove out demons? The importance of Jesus driving out demons shows that He was able to overcome the Evil One under His own power. Many people thought Jesus was driving out demons by using demon magic. They thought this because only God could drive out demons in a pure way and this is exactly what Jesus did. “The Gospels give us many accounts of miraculous cures, among the most outstanding of which are those of people possessed by the devil. Victory over the unclean spirit, as the devil is usually described, is a clear sign that God’s salvation has come: by overcoming the Evil One, Jesus shows that he is the Messiah, the Saviour, more powerful than the demons: ‘Now is the judgment of this world, now shall the ruler of this world be cast out’ (Jn. 12:31). Throughout the Gospel we see many accounts of this continuous and successful struggle of our Lord against the devil.”[23]

Discussion Question

If the demons could see Jesus for who He is why can’t people recognize Him?

How do we combat demons? We have all sorts of prayers specifically to combat Satan. Simply praying to God is good enough because we are moving our heart and mind towards God and away from Satan. However, the three simplest prayers that specifically deal with keep Satan away is the name of Jesus, the Our Father and the Saint Michael prayer. Just saying the name Jesus helps drive away demons. We know that at the name of Jesus the disciples were able to drive out demons. (cf. Lk. 9:1-2, Mk. 9:38-39). The Our Father speaks directly to the fact “lead us not into temptation, but deliver us from evil.” Finally, the Archangel Michael has done battle and is victorious against the devil. We call upon him to protect us in our daily battle against Satan.

Profession of Faith or Popular Devotion – Litany of the Holy Name

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Lord, have mercy. *Christ, have mercy.*
Lord, have mercy. Jesus, hear us. *Jesus, graciously hear us.*
God, the Father of Heaven, *have mercy on us.*

holy thoughts, fills the soul with noble sentiments, strengthens virtue, begets good works, and nourishes pure affections. All spiritual food leaves the soul dry, if it contains not that penetrating oil, the Name Jesus. When you take your pen, write the Name Jesus: if you write books, let the Name of Jesus be contained in them, else they will possess no charm or attraction for me; you may speak, or you may reply, but if the Name of Jesus sounds not from your lips, you are without unction and without charm. Jesus is honey in our mouth, light in our eyes, a flame in our heart. This name is the cure for all diseases of the soul. Are you troubled? Think but of Jesus, speak but the Name of Jesus, the clouds disperse, and peace descends anew from heaven. Have you fallen into sin? So that you fear death? Invoke the Name of Jesus, and you will soon feel life returning. No obduracy of the soul, no weakness, no coldness of heart can resist this holy Name; there is no heart which will not soften and open in tears at this holy name. Are you surrounded by sorrow and danger? Invoke the Name of Jesus, and your fears will vanish.”

Demons – Lesson and Discussion

“a man with an unclean spirit”

The climax of the Gospel Reading today is when Jesus drives a demon out of a man. There are many times in the Gospel when Jesus drives out demons from people. This lesson will focus on demons and what the Church teaches on the subject. “As time goes on the devil’s opposition to Jesus becomes ever clearer; in the wilderness it is hidden and subtle; it is noticeable and violent in the case of possessed people; and radical and total during the Passion, the devil’s ‘hour, and the power of darkness’ (Lk. 22:53). And Jesus’ victory also becomes ever clearer, until he triumphs completely by rising from the dead.”[15]

What are demons? “Originally a spirit between the gods and men. In the New Testament a demon is the same as an evil spirit, which may be translated as ‘devil.’ It consequently means a malevolent, invisible being, which the pre-Christian word ‘demon’ did not imply.”[16] The Church teaches “The devil and the other demons were indeed created naturally good by God, but they became evil by their own doing.”[17]

What is demonology? “The science or doctrine concerning demons. Already in ancient times, among the Jews and outside the Judaic tradition, belief in demons was common. The modern interest in demons is partly the natural reaction of the people in

societies where generations of rationalism and skepticism have ignored or ridiculed the existence of evil spirits who are permitted by God to prowl around 'like a roaring lion looking for someone to devour'(1 Pt. 5:8)"[18]

What is the difference between a demon and an unclean spirit? There is no difference between the two. Both are the same just different names for the same thing. It is like saying the Devil instead of Satan. "The devil is called unclean, St. John Chrysostom says, because of his impiety and withdrawal from God. In some ways he does recognize Christ's holiness, but this knowledge is not accompanied by charity. In addition to the historical fact of this cure, we can also see, in this possessed man, those sinners who must be converted to God and freed from the slavery to sin and the devil. They may have to struggle for a long time but victory will come: the Evil One is powerless against Christ (cf. note on Mt. 12:22-24)."[19]

Do we believe demons are real? Yes, we believe that demons are real and do exist.

Why do demons exist? Demons exist because they were once angels with immortal souls. They were good and chose to fall away from God. Many people may ask why then does God allow them to still exist? While we do not know the full answer we do know that when God created all the angels, He created them good. Just because they chose to fall away does not make their spirit go away. This is why when one dies *not* in the state of grace their soul still exists, but they are not in heaven and can end up in hell. When a soul is in hell, they still exist for all eternity.

Can someone *really* be possessed by a demon? Yes, people can truly be possessed by a demon. However, the church is quick to note that we must be cautious before we claim someone is possessed. "John Paul II teaches that it is possible, in certain cases, that the evil spirit manages to exercise his influence not only on material things, but also on a man's body, which is why we can speak of possession by the devil. It is not always easy to discern how much of the preternatural there is in these cases. The Church does not favor or submit easily to a tendency to attribute many happenings to the direct intervention of the devil. But in principle we cannot deny that in his determination to cause harm and to lead us to evil, Satan can resort to these extremes in order to assert his superiority."[20]

The devil and other demons influence us in a two-fold manner: internally (temptation to sin) and externally (physical possession). "It is the doctrine of the Catholic Church that the evil spirit most perniciously influences man in twofold manner: by enticing his soul to sin, and then influencing his body which he often entirely or partially possesses, manifesting himself by madness, convulsions, insanity, etc. ...She however warns her ministers, the priests, who by their ordination have received the power to expel the evil spirits, to distinguish carefully between possession and natural sickness, that they may not be deceived, and the faithful should guard against looking upon every unusual, unhealthy appearance as an influence of Satan, and should give no ear to impostors, but in order not to be deceived, should turn to an experienced physician or to their pastor."[21]

Movie – The Exorcism of Emily Rose – POP CULTURE CONNECTION – 1:58

<http://youtu.be/1Sy7DldFdUI>

Hollywood has made millions of dollars off of this phenomenon of possession. People get scared and enjoy the horror. Hollywood can (and does) embellish the events of an actual possession. The other problem is people can think that it is all fake. The truth is possession can and does happen, although rare, and if there is a true possession of a demon, it should not be taken lightly.

Why did the unclean spirit recognize Jesus? The demon recognized Jesus because it is far more supernatural than any human being and thus can recognize the divinity of Christ. "Demons possess a supernatural type of knowledge and therefore they recognize Jesus as the Messiah. Through the people they possess they are able to publish this fact. But our Lord, using his divine powers, orders them to be silent. On other occasions he also silences his disciples (Mk. 8:30; 9:9), and he instructs people who he has cured not to talk about their cure (Mk. 1:4; 5:43; 7:36; 8:26). He may have acted in this way to educate the people away from a too human and political idea of the Messiah (cf. note on Mt. 9:30). Therefore, he first awakens their interest by performing miracles and gradually, through his preaching, gives them a clearer understanding of the kind of Messiah he is."[22]

Why can't we see demons? Demons are fallen angelic beings. Can we see our guardian angel or any other angel? Just because