

Link to Liturgy



6th Sunday of Ordinary Time Fully Human: No Less, No More

Link to Liturgy provides faithful resources which use the latest audiovisual means alongside traditional means to evangelize & catechize thus linking life to the Gospel & the Gospel to life. Sign up Free to Link to Liturgy.



Lessons and Discussions

Page 5 – Be Human: No Less, No More (Part I)

“I have come not to abolish but to fulfill”

Page 9 – Be Human: No Less, No More (Part II)

“I have come not to abolish but to fulfill”

Page 12 – Lust (Part I)

“everyone who looks at a woman with lust”

Page 17 – Lust (Part II)


“has already committed adultery with her in his heart”

Entrance Antiphon (Psalm 30: 3-4) – Daily Roman Missal

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

Esto mihi *Ps 31 (30): 3, 4*

VI



B E unto me a protecting God * and a house of
 refuge, to save me; for you are my support and my
 refuge; and for the sake of your name you **will** lead me
 and nourish me.

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

Alternate options:Hymns

Crown Him with Many Crowns
 Let All Things Now Living
 Sing Praise to God Who Reigns Above

Praise Songs

I will call upon the Lord
 Trading my Sorrows

Secular

Life is Not (Remnant)
 Do you Know Him? (Remnant)
 Covenant with My Eyes (Remnant)
 Who are You? (Remnant)
 New Way to be Human (Switchfoot)

Collect – Daily Roman Missal

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

O God, who teach us that you abide
in hearts that are just and true,
grant that we may be so fashioned by your grace
as to become a dwelling pleasing to you.
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 – Matthew 5:17-37 – Daily Roman Missal

NOTE: *In the Roman Catholic Tridentine Lectionary this Gospel
5th Sunday after Pentecost*

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

Jesus said to his disciples: “Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven. I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.”

“You have heard that it was said to your ancestors, You shall not kill; and whoever kills will be liable to judgment. But I say to you, whoever is angry with his brother will be liable to judgment; and whoever says to his brother, ‘Raqa,’ will be answerable to the Sanhedrin; and whoever says, ‘You fool,’ will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother,

and then come and offer your gift. Settle with your opponent quickly while on the way to court. Otherwise your opponent will hand you over to the guard, and you will be thrown into prison. Amen, I say to you, you will not be released until you have paid the last penny.”

[47] Catechism of the Council of Trent; The Sixth Commandment; page 470

[48] John 8:11

“You have heard that it was said, You shall not commit adultery. But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna.”

“It was also said, Whoever divorces his wife must give her a bill of divorce. But I say to you, whoever divorces his wife – unless the marriage is unlawful – causes her to commit adultery, and whoever marries a divorced woman commits adultery.”

“Again you have heard that it was said to your ancestors, Do not take a false oath, but make good to the Lord all that you vow. But I say to you, do not swear at all; not by heaven, for it is God’s throne; nor by earth, for it is his footstool; not by Jerusalem, for it is the city of the great King. Do not swear by your head, for you cannot make a single hair white or black. Let your ‘Yes’ mean ‘Yes’ and your ‘No’ mean ‘No.’ Anything more is from the evil one.”

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

Spiritual Reading

From Pope John Paul II[1]

It seems that the moral evaluation of concupiscence (of “looking to desire”), which Christ calls “adultery committed in the heart,” depends above all on the personal dignity of the man and the woman. This holds for those who are not joined in marriage and – perhaps even more so – for those who are husband and wife. Adultery “in the heart” is not committed only because the man “looks” in the way at a woman who is not his wife, but precisely because he looks in this way at a woman. Even if he were to look in this way at the woman who is his wife, he would commit the

R. Give me strength against thine enemies.

Let us pray. Grant, O merciful God, defense to our weakness; that we who now celebrate the memory of the holy Mother of God may, by the aid of her intercession, rise again from our sins. Amen

“The End” Notes

- [1] General Audience of October 8, 1980 (sections from the full text); Section 43, *Man and Woman He Created Them*
- [2] Saint Augustine; Paul Thigpen; *A Dictionary of Quotes from the Saints*; page 213
- [3] John 10:10
- [4] Pope Benedict XVI
- [5] Saint John Bosco; Paul Thigpen; *A Dictionary of Quotes from the Saints*; page 214
- [6] Fr. John Hardon; *Modern Catholic Dictionary*; page 533
- [7] Catechism of the Catholic Church - 1866
- [8] Fr. John Hardon; *Modern Catholic Dictionary*; page 232
- [9] Fr. John Hardon; *Modern Catholic Dictionary*; page 50
- [10] Ephesians 4:26-27
- [11] Fr. John Hardon; *Modern Catholic Dictionary*; page 32
- [12] Edmund Burke
- [13] Fr. John Hardon; *Modern Catholic Dictionary*; page 189
- [14] Fr. John Hardon; *Modern Catholic Dictionary*; page 437
- [15] C.S. Lewis, *Mere Christianity*; page 123
- [16] Fr. John Hardon; *Modern Catholic Dictionary*; page 509
- [17] Saint Basil the Great; Paul Thigpen; *A Dictionary of Quotes from the Saints*; page 211
- [18] Matthew 3:10
- [19] Saint Thomas Aquinas; Paul Thigpen; *A Dictionary of Quotes from the Saints*; page 213
- [20] Catechism of the Catholic Church - 2351
- [21] Catechism of the Catholic Church - 2352
- [22] Pope John Paul II, *Love and Responsibility*, page 48
- [23] Pope Benedict XVI; *Deus Caritas Est*; Section 3
- [24] Pope Benedict XVI; *Deus Caritas Est*; Section 4
- [25] Pope Benedict XVI; *Deus Caritas Est*; Section 5
- [26] Venerable Pope John Paul II; *Centesimus Annus*; Section 39
- [27] Catechism of the Catholic Church - 2354
- [28] Frank Rich, *New York Times Magazine*
- [29] Baltimore Catechism, No. 3; Question 150
- [30] Penny Catechism
- [31] Janet Smith, *Contraception, Why Not?*
- [32] 2 Corinthians 4:8-9
- [33] Spiritual Reading in this Link to Liturgy packet
- [34] Matthew 5:8
- [35] The Order of the Mass; Penitential Rite
- [36] Saint Bernard
- [37] Saint John Bosco; Paul Thigpen; *A Dictionary of Quotes from the Saints*; page 214
- [38] Catechism of the Council of Trent; The Sixth Commandment; page 469
- [39] Catechism of the Council of Trent; The Sixth Commandment; page 469
- [40] 1 Timothy 2:9-10
- [41] Saint Thomas Aquinas; On modesty of dress; *Summa Theologica*
- [42] Catechism of the Council of Trent; The Sixth Commandment; page 469
- [43] Catechism of the Council of Trent; The Sixth Commandment; page 470
- [44] 1 Peter 5:8-9
- [45] Catechism of the Council of Trent; The Sixth Commandment; page 468
- [46] 1 Corinthians 10:13

same adultery “in the heart. The man who “looks” in the way described in Matthew 5:27-28 “makes use” of the woman, of her femininity, to satisfy his own “drive.” Even if he does not use her in an external act, he has already taken such an attitude in his interior when he makes this decision about a particular woman. Adultery “committed in the heart” consists precisely in this. A man can commit such adultery “in the heart” even with his own wife, if he treats her only as an object for the satisfaction of drives.

Responsory – Office of Readings – 6th Sunday of Ordinary Time

Never allow yourself to be self-satisfied; if you pride yourself on your worldly wisdom, you will have to unlearn it all before you are truly wise.

- worldly wisdom is foolishness in the eyes of God.

We preach a crucified Christ, and he is the power of God and the wisdom of God.

- worldly wisdom is foolishness in the eyes of God.

Be Human: No Less, No More (Part I) - Lesson and Discussion

“I have come not to abolish but to fulfill”

This lesson is focused on Gluttony, Lust, Greed and Wrath.

In the Gospel reading, Jesus is teaching about two of the seven deadly sins, lust and anger. He helps us understand what it means to be a human with dignity, neither depriving ourselves (no less) nor living in excess (no more). Jesus is the perfect example of what it means to be fully human since He was without sin. “All sin is a kind of lying.”[2] When we sin, we are not living our humanity to its fullest. By not imitating Jesus, we are lying to others and ourselves.

How is our humanity linked to sin? How does Jesus rescue our humanity? Jesus says, “The thief comes to steal and kill and destroy; I came that they may have life, and have it abundantly.”[3] The thief, Satan, seeks to steal, kill, and destroy our humanity; Jesus came so that we might have life and have it to the fullest, He comes to fulfill and perfect every human desire.

The Church teaches that grace does not destroy nature but rather builds upon and perfects nature. “The Faith does not mean an alienation from any culture for any people because all cultures await Christ and are not destroyed by the Lord. In fact, they reach their maturity.”[4] As humans, we have basic desires and we long for these desires to be fulfilled and to reach maturity.

God has given man basic desires and when lived out to the fullest, they bring enjoyment. Christ and the Church are not against enjoyment, but they know that true joy comes from living life according to the will of God. “Enjoy yourself as much as you like – if only you keep from sin.”[5] We are called to the virtue of temperance, which “regulates every form of enjoyment that comes from the exercise of a human power or faculty.”[6] The seven deadly sins strip us from true enjoyment and are examples of when the desires of man are not lived out to the fullest but rather are diminished or in excess. The seven deadly or capital sins are pride, avarice, envy, wrath, lust, gluttony, and sloth.[7] In 1943, psychologist, Abraham Maslow proposed a hierarchy of needs that all men have. The needs include basic needs: food, sex, safety/security, love/belonging, and esteem/self-actualization. The needs or desires should be kept in moderation, and when they swing to one side (neglect) or the other (excess), the seven deadly sins occur. In modern society, the swing is on the side of excess.

**TV AD - “Dwyane Wade Gatorade Commercial Good vs. Bad”
POP CULTURE CONNECTION - 0:31**

<http://www.youtube.com/watch?v=oclBoFu-ZC>


This commercial is an example of how playing it safe and being moderate or in control is not “fun.” In the end, the “reckless/adventure seeking” side wins and the “play it safe” side is saying, “do it again, do it again.”

While teaching this lesson it is good to make a chart with three columns and seven rows. The middle column contains the basic human need. The left column shows when the need is deficient, what the deficiency is called and some examples of the deficiency in life. The right column shows when the need is in excess, what the excess is called and some examples of the excess in life.

The basic need of food – Eating disorders / Gluttony

by Your grace the chastity and purity of my body and soul. And if I have ever sensed or imagined anything that could stain my chastity and purity, blot it out, Supreme Lord of my powers, that I may advance with a pure heart in Your love and service, offering myself on the most pure altar of Your divinity In the name of the Father, and of the Son, and of the Holy Spirit. Amen

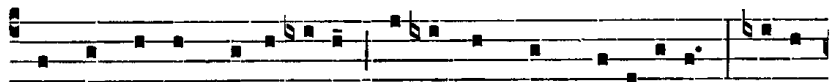
Marian Antiphon – Divine Office (Sunday Compline) – Ave Regina Caelorum

6. 

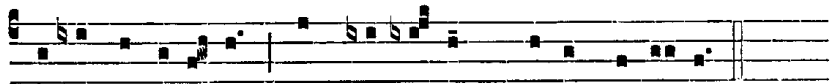
A -ve Regína caelórum, * Ave Dómina Ange-lórum :



Sálve rádix, sálve pórtá, Ex qua mundo lux est órta :



Gáude Vírgo glo-ri- ósa, Su-per ómnes spe-ci- ósa : Vále,



o valde decó-ra, Et pro nó-bis Chrístum exó-ra.

V. Dignare me laudare te Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

English Translation

Hail, Queen of Heaven; hail, Mistress of the Angels; hail, root of Jesse; hail, the gate through which the Light rose over the earth.

Rejoice, Virgin most renowned and of unsurpassed beauty. Farewell, Lady most comely. Prevail upon Christ to pity us.

V. Let me praise thee, most holy Virgin.

than our sin. We remember the Rule of Saint Benedict that says, “Never despair of God’s Mercy.” If we have fallen into sexual sin and especially if the sin is habitually, Christ says to us what he said to the woman caught in adultery, “Go and sin no more.”[48] If we believe that we cannot stop the sexual habit, then we believe that our sin is greater than God’s Grace. This is not true but it is also heresy, a falsehood and contrary to the doctrine of our Faith. We must never forget our Mother Mary, most pure and chaste. We can remember MP3. It is Mary who helps us to be pure, be perfect and to present our self to God, just as she is pure, perfect and presents herself to God.

Profession of Faith or Popular Devotion – Prayer for Purity

We call upon Jesus, Mary and Joseph to fight the deadly sins and to keep our mind, heart and body directed toward God.

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

Jesus, Mary and Joseph, I entrust and consecrate myself entirely to you – mind, heart and body. Guard and defend me always from every sin. May my mind be uplifted to heavenly things, may my heart love God more and more, may I avoid every evil occasion. Hold me close to you, so that I may keep watch of my internal and external senses. Preserve me from all impurity, and help me to serve you with undefiled mind, pure heart and chaste body, so that in heaven I may join the blessed company of the saints.

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

Oratory: Place of Prayer – The Prayer of St. Thomas for Purity

*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

Dear Jesus, I know that every perfect gift, and especially that of chastity, depends on the power of Your providence. Without You a mere creature can do nothing. Therefore, I beg You to defend

We will start with the basic need of food. Food is good and maintaining a certain weight in proportion to our height and activity is healthy. When we choose not to eat food for the purpose of attaining a certain body type is a sin because we are neglecting our bodies. Our bodies are temples of the Holy Spirit because God chooses to dwell within us, think about every time you receive Communion. God created us as beings that are sustained by eating food, we are not meant to starve ourselves.* This is disordered and we call it so, such is the case of anorexia. Anorexia is a sin because a person is depriving themselves of the good of food. Remember a sin is always a deprivation of a good or an excess of a good. The sin of gluttony is an “inordinate desire for the pleasure connected with food or drink. This desire may become sinful in various ways: by eating or drinking far more than a person needs to maintain bodily strength.”[8] Intoxication or getting drunk falls under the capital sin of gluttony because it is excessive drinking of alcohol. For our spiritual journey here on earth we have to feed on the Bread from Heaven, the Holy Eucharist. When we don’t rely on The Most Blessed Sacrament we starve ourselves spiritually. Fortunately, we can never over-fill ourselves with God.

*Please note that an eating disorder is different than fasting, both are the conscious decision not to eat, however, the purpose of each are opposite. With an eating disorder, the purpose of not eating is to remove the desire for food so one can lose weight and appear more attractive to the world. With fasting, we choose not to eat for the purpose of detaching ourselves from worldly desires and focusing instead on God.

The basic need of sex – Anti-life and anti-marriage / Lust for sexual pleasure

Sex is good and reproduction is needed to continue as a race. God created sex for the unity of a married couple and for the procreation of children. When we deny ourselves the true meaning of sex, we are depriving ourselves of unity and life. To not follow God’s plan for sex is to adopt an attitude in which life (children) is not welcome. We see this through the use of contraception and abortion. We also lose the sacredness of unity and marriage and can begin to believe that unity between two people is impossible. The sin of lust is sexual pleasure sought for the sake of pleasure alone. Sex is therefore not for unity and procreation but becomes like any sensual pleasure a series of sensations, which can lead to addiction, misuse and habitual sin.

The basic need of safety and security – Injustice and Avarice

Safety and security are many times associated with wealth. Do we have a good job so that we have enough money to provide a house, utilities, transportation, school, etc.? When we deny ourselves these basic needs, or when we deny others these basic needs our action is unjust. We have an obligation to give those under our care what they are rightly due. We are also called to charitable giving, as we are able, to those that are in need. Avarice is “an excessive or insatiable desire for money or material things. In a strict sense, avarice is the inordinate holding on to possessions or riches instead of using these material things for some worthwhile purpose. Reluctance to let go of what a person owns is also avarice. Avarice may become a moral sin when a person is ready to use gravely unlawful means to acquire or hold on to his possessions, or when because of his cupidity he seriously violates his duty of justice or charity.”[9]

The basic need of safety and security – Apathy and Wrath

Anger is an emotion and therefore, it is not a sin. However, what we choose to do with our anger can be sinful. Each Wednesday during Night Prayer the Church reads, “If you are angry, let it be without sin. The sun must not go down on your wrath; do not give the devil a chance to work on you.”[10] The emotion of anger usually comes about when we are injured or wronged. When our safety or security becomes threatened, we naturally desire to protect those we love and ourselves. When this emotion arises we should do as Saint Paul says, “let it be without sin.” This is difficult because in our concupiscence, our tendency to sin, we tend toward either deficiency or excess. We cannot run from the emotion or ignore it and so we must face it and decide what to do as a result of our anger. To deprive ourselves of this emotion leads to apathy. Apathy is “a lack of feeling in circumstances that call for a show of emotion. Apathy can be morally culpable, as when a situation demands a strong and decisive action that an apathetic person is not prepared to take.”[11] “Evil prevails when good men do nothing.”[12] Anger is good in that it moves us to act, but we must be careful that we act with justice and with prudence. The anger that arose in people, when Hitler invaded the countries of Europe and began the slaughter of over six million people, led some to apathy but others to the heroic action, which culminated in a just war and liberation. Anger in excess is called wrath, which wills harm and destruction. Justice is not sought, but instead harming individuals in

Anzio. Her father died of malaria and her mother had to struggle to feed her children. In 1902 an eighteen-year-old neighbor, Alexander, grabbed her from her steps and tried to rape her. When Maria said that she would rather die than submit, Alexander began stabbing her with a knife. It was later discovered that Alexander had been addicted to pornography and had lusted after Maria for quite some time.

As she lay in the hospital, she forgave Alexander before she died. Her death didn't end her forgiveness, however. Alexander was captured and sentenced to thirty years. He was unrepentant until he had a dream that he was in a garden. Maria was there and gave him flowers. The number of flowers Maria gave him in the dream corresponded exactly with the number of stab wounds Alexander had inflicted. When he awoke, he was a changed man, repenting of his crime and living a reformed life. When he was released, after 27 years, he went directly to Maria's mother to beg her forgiveness, which she gave. "If my daughter can forgive him, who am I to withhold forgiveness?" she said.

When Maria was declared a saint in 1950, Alexander was there in the St. Peter's crowd to celebrate her canonization. Pope Pius XII canonized her in 1950 for her purity as model for youth. She is called a martyr because she fought against Alexander's attempts at sexual assault. However, the most important aspect of her story is her forgiveness of her attacker -- her concern for her enemy extending even beyond death. Her feast day is July 6. St. Maria Goretti is the patroness of youth and for the victims of rape.

What if I have fallen (Action and Habit)

If our sin has become habitual, we must undo the sinful actions through the practice of virtue, until the virtue become a habit and the sin is no longer habitual. We must confess our impure thoughts and actions regularly; this will help us to eliminate them from our life. We can't let Satan beat us down. The Sacraments were given to us for healing and strength, to stay away from the Sacraments is like a sick person staying away from the doctor. “The most efficacious means of subduing its [sexual sins] violence are frequent use of Confession and Communion, as also unceasing and devout prayer to God, accompanied by fasting and alms deeds. Chastity is a gift of God. (1 Cor. 7:7). To those who ask it aright He does not deny it; nor does He suffer us to be tempted beyond our strength. (1 Cor. 10:13).”[47] We must remember that Christ's mercy is greater

If you have impure, provocative pictures take them down and put up a picture of Our Lord or Our Lady.

Don't drink or use drugs. If you are drunk or high you give up your "free will" and will not heed the advice of St. Peter who said, "Be sober and alert: the devil is prowling around like a roaring lion looking for someone to devour, resist him in your faith." [44] "In the next place, intemperance is carefully to be avoided. I fed them to the full, says the Prophet, and they committed adultery. (Jer. 5:7). And overloaded stomach begets impurity. This Our Lord intimates in these words: Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness. (Luke 21:34)." [45]

In the Midst of Temptation (Consent and Action)

We must remember one of our most basic prayers, the Our Father, "Lead us not into temptation." In another prayer the Act of Contrition we promise to "Avoid the occasion of sin." We must believe the prayers we pray and live them out. If we go near the edge of the pool, someone may push you in. If we do not avoid the near occasion of sin, we will fall into sin. When we are in temptation, God will provide a way out, [46] but we must take the opportunity to get out when God offers it to us. When we are in sexual temptation, we need to stop and say a prayer like, "Lord, save me or I will perish" or the St. Michael prayer. St. Alphonsus Liguori said, "To resist every temptation, it is sufficient to pronounce the names of Jesus and Mary, and if the temptation continues, let us continue to invoke Jesus and Mary and the Devil shall never be able to conquer us." We may also call upon the Holy Spirit: "Holy Spirit, Fill me with a deep faith and trust in God's promise" or "Please help me to say or do the right thing." If we find our self in a situation that we did not expect, when need to find an excuse to get out, for example "I am sick" or "I forgot I had to be home early." We also can remember the heroic example of the Saints who in the midst of great temptation survived without sinning. Say and believe in the motto both St. Dominic Savio and St. Maria Goretti lived by, "I would rather die than commit sin!" If we were to truly say this to someone who was tempting us they would either leave us alone or be enraged, which like Saint Maria Goretti could mean martyrdom for us.

Story of Saint Maria Goretti

Born in Corinaldo, Ancona, Italy, on October 16 1890; her farmworker father moved his family to Ferrier di Conca, near

retaliation is accepted and the destruction of property and life is accepted as retribution.

Be Human: No Less, No More (Part II) - Lesson and Discussion

"I have come not to abolish but to fulfill"

This lesson is focused on Envy, Pride and Sloth.

The basic need of love and belonging – Envy and Pleasing others rather than God

Loving and belonging are associated mainly with our relationships among acquaintances, friends, and family. Envy destroys and disorders our relationships and deprives us of both love and belonging. Envy is "sadness or discontent at the excellence, good fortune, or success of another person. It implies that one considers oneself somehow deprived by what one envies in another or even that an injustice has been done. Essential to envy is the sense of deprivation. The most serious sin of envy is sadness at the supernatural gifts or graces that another has received from God." [13] If we are constantly comparing our success and gifts to those of people around us, we will not have good relationships and we will be deprived of love and belonging. On the other extreme, we can want so badly to be loved and to belong that we compromise our virtue. We sometimes want to belong and be loved to the point where we want to please others and fit in with the crowd rather than please our creator, God. We must remember that God loves us more than any other being and that we have belonged to Him from the beginning of time. How often do we give up the love of God and belonging with God to be popular and fit in? Many times in our desire to please others, we also turn our back on our true friends and our family.

The basic need of esteem (confidence, achievement, respect) – Belittling self / Arrogance

It is important for each of us to have a sense of confidence, achievement and self-respect. When we have very little or low esteem for ourselves, we begin to belittle ourselves and even begin to hate ourselves. We thus fall into the sin of despair and hopelessness. When we lack confidence, we believe that our achievements are no good or that we cannot achieve anything at all. We disrespect ourselves and feel that no one else respects us either. Many times these feelings are false and come to us from Satan, the father of lies. We cannot buy into these lies but

instead must look at our dignity and purpose as a son or daughter of God. Putting ourselves down, belittling ourselves, and continually throwing a pity party for ourselves is prideful, because there is an inordinate focus on self. The focus is negative, but it is still selfish.

MOVIE - “Lord of the Rings - Gollum” - POP CULTURE CONNECTION - 2:24

<http://www.youtube.com/watch?v=DLvIFRNbqO>

In this clip Gollum is having a conversation with himself, a good side and bad side. The bad side, which represents Satan, the father of lies, tries to convince him that he is no good and that the others cannot be trusted.

When we have an excess of esteem or a false esteem for ourselves, we call this arrogance or pride. **In what ways is Pride expressed?** Pride is “an inordinate esteem of oneself...Pride may be expressed in different ways: by taking personal credit for gifts or possessions, as if they had not been received from God; by glorying in achievements, as if they were not primarily the result of divine goodness and grace; by minimizing one’s defects or claiming qualities that are not actually possessed; by holding oneself superior to others or disdaining them because they lack what the proud person has; by magnifying the defects of others or dwelling on them. When pride is carried to the extent that a person is unwilling to acknowledge dependence on God and refuses to submit his or her will to God or lawful authority, it is a grave sin.”[14] A true knowledge of one’s self will always keep pride away because when we mediate on God’s greatness, we recognize our littleness before Him. Pride is the root of all sin. As C.S. Lewis says, “it was through Pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind.”[15] The middle letter in both pride and in the word sin is “I.”

Sloth - Lacking the desire to do anything

The sin of Sloth is neither the deficiency nor excess of a human desire, but rather is the lack of desire altogether. It is a “sluggishness of soul or boredom because of the exertion necessary for the performance of a good work...sloth is the unwillingness to exert oneself in the performance of duty because of the sacrifice and the effort required.”[16] Even the basic needs, basic duties of food, shelter, and friendship are not desired because it would be too hard to obtain and preserve these needs.

away thy fact from a woman dressed up. (Ecclesiastes 9:8)”[39] Saint Paul says, “Women should adorn themselves with proper conduct, with modesty and self-control, not with braided hairstyles and gold ornaments, or pearls, or expensive clothes, but rather, as befits women who profess reverence for God, with good deeds”[40] These phrase applies to men as well. It is too easy for both men and woman to be so concerned and caught up with their appearance and attractiveness that they “have lost the only true ornament of their soul and body.”[41] We should be more concerned about the attractiveness of our soul than the attractiveness of our body.

VIDEO - “Why Modesty” Jason Evert - POP CULTURE CONNECTION 5:45

<http://www.youtube.com/watch?v=SHOPUjdPLQ>

Jason Evert explains the importance of modesty between men and women.

“Obscene language is a torch which light up the worst of passions of the young mind; and the Apostle has said, that evil communications corrupt good manners. (1 Cor. 15:33).”[42]

MOVIE - “Billy Madison - Veronica Vaughn” - POP CULTURE CONNECTION - 0:57

<http://www.youtube.com/watch?v=07c07pNLqi>

Obscene language, as is shown in this scene, light up passions and stir the imagination. Both men and woman alike brag about what they or others have done. This bragging may be false, but is still scandalous and stirs up passions and fantasy. There are many ways we can be an accessory to another’s sin. One of these ways is by praise and flattery. By listening to obscene language we are partaking and by our silence giving praise and flattery and perhaps even approval and support.

“Immodest and passionate songs and dances are most productive of this same effect and are, therefore, cautiously to be avoided. In the same class are to be numbered soft and obscene books which must be avoided no less than indecent pictures. All such things possess a fatal influence in exciting to unlawful attractions, and in inflaming the mind of youth.”[43] This language written almost 500 years ago has not changed all that has changed is that sexual temptation has increased a hundred fold. Instead of “soft and obscene books” there are movies, TV, advertisements, internet and pornography on an epidemic level.

see God”[34] We can follow God exteriorly, solely through our actions and still not “see Him.” This is why we say in the Confiteor at Mass; “I have sinned through my own fault in my thoughts and in my words, in what I have done, and in what I have failed to do.”[35] Following the Law is a matter of thoughts and consent, not just actions and habits. “Thoughts lead to Pleasure, Pleasure leads to Consent, Consent leads to Action, Action leads to Habit, Habit leads to Necessity.”[36]

In regards to the sin of lust, this quote by Saint Bernard gives us a template of what to do to prevent lust (before it happens), what to do in the midst of the temptation (as it is happening) and what to do if we have fallen into the sin of lust (after it has happened).

Before (Pleasure to Consent)

“Guard your eyes, since they are the windows through which sin enters the soul.”[37] Don’t watch or listen to impure things (movies, music, TV, internet, magazines, and pornography). Listen to Christian music and other music that is respectful of relationships and that does not objectify people. “The eyes, in particular are the inlets to criminal passion, and to this refer these words of Our Lord: If thine eye scandalize thee, pluck it out, and cast it from thee (Matthew 5:29-30). The prophets, also, frequently speak to the same effect. I made a covenant with mine eyes, says Job that I would not so much as think upon a virgin. (Job 31:1). Finally, there are on record innumerable examples of the evils, which have their origin in the indulgence of the eyes. It was thus that David sinned (2 Kings 11:2), thus that the King of Sichern fell (Genesis 34:2), and thus also that the elders sinned who calumniated Susanna. (Daniel 13:8).”[38] Read each of the stories listed above and discuss how “the eye” and “the look” led to other things and the result of each of the sins. Don’t look at people as objects. Don’t take the second look, the double take. Remember that people in magazines, movies, TV, Internet are real people. Would you watch real people do the same thing? The people being objectified are someone’s wife/husband, daughter/son, mother/father, and sister/brother. Would you want your family members reduced to that of an object for the use and pleasure of another person?

Dress modestly, if you feel sexy you are more likely to act sexy or send the wrong intention to others. “Too much display in dress, which especially attracts the eye, is but too frequently an occasion of sin. Hence the admonition of Ecclesiastes: Turn

TV Show – Boy Meets World – POP CULTURE CONNECTION – 2:55

<http://www.youtube.com/watch?v=pYihf3zrcp>
Eric has graduated High School, but lacks direction. He can’t get into college, but also too lazy to work. This clip epitomizes what can happen when you let Sloth take over.

How does one sin lead to another? The seven deadly sins are linked in the sense that one sin leads to another. “Whoever is drawn into sin against his will should understand that, because he allowed himself to be mastered by another sin committed previously, he is now, as a consequence of this first sin, led into another against his will.”[17] We think of the sin of King David. David lusted after Bathsheba, other man’s wife. The sin of lust leads to the sin of envy in which David is sad that Uriah had the good fortune of having Bathsheba as his wife and David did not. Perhaps David was even full of pride in thinking that he was entitled to any woman in the kingdom and that it was not fair that someone lesser than him should have such a beautiful wife. He, after all, was the King and could have or take (avarice) whatever he wanted. David had relations with Bathsheba while Uriah was at war, and to cover up his sin he tried to get Uriah to sleep with Bathsheba so that no one would think the child was David’s. Uriah, being obedient to the law, refrained from sleeping with his wife. David became angry, and he chose to let his anger grow into wrath, ending in the destruction of Uriah’s life.

What are ways that we can root out sin from our lives? We must get to the root of sin, as Saint John the Baptist says, ““Even now the ax lies at the root of the trees”[18] A daily examination of conscience, a deeper awareness of the seven deadly sins in our lives and frequent confession will help us take an ax to the root of sin in our lives. Saint Thomas Aquinas says that rooting out both lust and pride is a good start. “There are two sides to every sin: the turning of the will toward fleeting satisfaction and the turning away from everlasting value. As regards the first, the principle of all sins can be called lust – lust in its most general sense, namely, the unbridled desire for one’s own pleasure. As regards the second, the principle is pride – pride in its general sense, the lack of submission to God.”[19]

Why is it important to examine our consciences? Humans throughout history have realized that if we do not know our enemies and do not pay attention them, we will fall and will be conquered by our enemies. Saint Benedict knew this and

created a rule, an examination of conscience to help him and his community. Benjamin Franklin knew this and came up with a method to defeat sin. In every examination of conscience there is a focus on eliminating these seven deadly sins. Saint Benedict's rule lists all seven deadly sins: To prefer nothing to the love of Christ (envy); Not to nurse a grudge (wrath); Not to guile in one's heart (wrath); Not to render cursing for cursing, but rather blessing (wrath); Not to give way to envy (envy); Not to kill (wrath); Not to commit adultery (lust); Not to steal (avarice); Not to love contention (wrath); To deny oneself, in order to follow Christ (pride); To hate one's one will (pride); Not to yield to anger (wrath); To bear patiently wrongs done to oneself (wrath); Not to love much speaking (pride); Not to speak vain words or such as move to laughter (pride); Not to seek soft living (avarice); Not to be proud (pride); Not to covet (avarice); To love chastity (lust); Not to fulfill the desires of the flesh (lust); Not a habitual drinker (gluttony); Not a glutton (gluttony); Not slothful, not incline to sleep (sloth). Benjamin Franklin in his autobiography speaks of his approach to eliminating the seven deadly sins in his life. Since there are seven days in a week, Franklin focused on one sin a day. He not only made sure not to commit that sin but also was attentive to temptation regarding the sin and staying away from the near occasion of sin.

Since change and movement are such defining characteristics of our human lives here on earth, we cannot trust ourselves to always remember to avoid sinning. When we take time at the end of every day to look at all the choices we made that day, both at what we chose to do and what we failed to do, we begin to see what areas of our lives where we struggle the most. We can find patterns in our sinful lives and choose to change our lives by recognizing our faults and choosing to turn from them.

Lust (Part I) - Lesson and Discussion

“everyone who looks at a woman with lust”

“Lust is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.”[20]

What does disordered desire mean? A disordered desire is a desire that we have that is not ordered to its natural and good end. Anytime there is disordered desire, we must first look at the natural and good order of that desire. The Catechism tells us clearly that sexual pleasure is ordered when it is procreative and

and why you wear it. The ring can also be used as your wedding band if you get married or in some way be incorporated into your vows as a priest or religious. Keep in mind your future spouse and pray for your future spouse daily. If you are called to the religious life, your spouse is Christ. If you are called to the priesthood, your spouse is the Church.

Ten Commitments

I will not offend God's plan for me

I will not deprive myself of good God intends for me

If we say yes to something we have said no to something else I will say yes to sex; God's intent for sex; we say no to impurity

I will not arouse others

I will not allow others to arouse me

I will not arouse myself

I want to be united only to my spouse

I want that unity with my spouse to be free, faithful, fruitful, and total.

I will never despair of God's mercy and will be open to every grace I can get so that I can be pure and perfect and present myself to God

I want heaven; blessed are the pure of Heart, they shall see God

Lust (Part II) - Lesson and Discussion

“has already committed adultery with her in his heart”

Everything changes with Jesus's words in this Gospel. It is no longer enough to simply observe the Law through external acts. Adultery in the Old Testament was a physical, external act that could be quantified and judged. Jesus tells us that adultery is not just an external act but an interior act as well. “A man can commit such adultery “in the heart” even with his own wife, if he treats her only as an object for the satisfaction of drives.”[33] Following the Law is a matter of the heart, not just actions. This is why Jesus will say, “Blessed are the Pure of Heart for they will

1. If it feels good do it. The focus of is strictly on pleasure.
2. If it feels good do it, but don't be stupid, protect yourself, be responsible, don't get a disease and don't get pregnant. The focus is still on pleasure but also responsibility. This focus is taught by most public schools and sometimes parents.
3. A focus on virginity. I am not going to have "sex" and will be a virgin when I get married. With number three "sex" is defined as sexual intercourse. There is a focus on virginity but not necessarily purity and chastity.
4. A focus on purity and chastity. A person who commits to purity and chastity makes a commitment to not intentionally arouse another, not to allow another to intentionally arouse them and to not arouse them self.

We are pressured to live life as a series of sensations, rather than living life as a work to be accomplished. We are bombarded by a world that seeks the pleasure of sensations more than the pleasures of God. As Christians, we must be a sign of contradiction to our world. When they see us, our purity, modesty, chastity, it should make them stop and think. They should say to themselves, "How odd, how different." Our life and commitment should make them think, make them go beyond a life of sensations to the true meaning of the sexual act, to the true meaning of life, which is a life and human will at the service of God and His holy will. We remember the words of Saint Paul and press on with hope and courage. "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed"[32]

What are some things we can do to have the grace necessary to remain focused and committed to purity and chastity?

Remain in the state of Grace. Go to Mass every Sunday and pray daily. Go to confession regularly. Know the teachings of Christ and His Church. Read and meditate on the Word of God, Sacred Scripture. Study the lives of the Saints and read their writings. Study Pope John Paul II's Theology of the Body. Wear a scapular. This sacramental should never be taken off. The scapular represents the arms of Our Lady holding us and protecting us and protecting our purity. Many scapulars also have a Saint Benedict medal and crucifix on them as well. Buy a promise / chastity ring and wear it until you enter your vocation. The ring is a constant physical reminder to live chastely and to stay pure. Have the ring blessed by a priest or deacon and explain to your friends why it is important to you

unitive. This procreativity and unity is also correctly ordered in the context of marriage. "The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose."[21]

Why does man desire sexual pleasure? By our very nature, man is a sexual being with a sexual urge. Man has the desire to be with woman and woman to be with man because "the attributes of the two sexes are complementary, so that a man and a woman can complete each other."[22] We are relational beings made in the image of our Tripartite Creator and our desire to be united and completed by a member of the opposite sex is a good and natural desire. In addition, the sexual urge is necessary for the continuation of our species; we must reproduce to remain in existence. The desire for sex and sex itself is good. However, with that being said we must be able to identify the deprivation of this desire and explain in what ways we must live out the desire for sexual pleasure.

TV AD - "Parisian Love" - POP CULTURE CONNECTION - 0:52

<http://www.youtube.com/watch?v=nnsSUqgkDw>

This ad shows the true order of love. Eros (passion) love is ordered toward and develops into a philia (friendship) and ultimately into agape (sacrificial) love. Within marriage a man and woman are united and the end result is openness to life, procreation.

What does inordinate enjoyment mean? The word inordinate means disordered or excessive, without moderation. Enjoyment means taking pleasure in something. In order to understand what inordinate enjoyment is, we must first look at what we mean by well-ordered enjoyment/love. We use only one word 'love' to define what the Greeks used three different words to describe. First, there eros which is "that love between man and woman which is neither planned nor willed, but somehow imposes itself upon human beings."[23] Eros is many times referred to as passion. Next, there is the love called philia, the love of friendship or of a family; it is where we get our word filial. Finally, there is agape, the love of sacrifice and the love of choice. Eros, as described by the Greeks is without moderation and almost reckless and uncontrolled. It needs to be controlled, moderated, put into order. "An intoxicated and undisciplined eros, then, is not an ascent in 'ecstasy' towards the Divine, but a fall, a degradation of man. Evidently, eros needs to be

disciplined and purified if it is to provide not just fleeting pleasure.”[24] Sexual pleasure sought for self, is just as addictive as other sensual pleasures such as drugs and alcohol and is wanted in excess. When sex is isolated from its procreative and unitive purpose, it is reduced to just a mere “thing” another way to feel pleasure. Two individuals seeking sex solely for pleasure deprive themselves of the good and purpose of sex. Sex becomes something that can be bought and sold like any “thing” and the individuals become objects of use rather than subjects of love. “*Eros*, reduced to pure “sex”, has become a commodity, a mere “thing” to be bought and sold, or rather, man himself becomes a commodity.”[25]

How has sexual pleasure in our society become a “thing”, a commodity to be bought and sold? Before looking at sexual pleasure and how it is bought and sold, we must first look at how sexual pleasure is used as a “thing” in general. If we consider our life as a series of sensations to be experienced rather than a work to be accomplished, we will use the sexual act and sexual pleasure as one of those sensations, sought for itself and solely for pleasure. If a person holds to this “series of sensations” mentality then they will want the pleasure and sensation of sex but will avoid the result of sex, a child, and a life. They will be denying themselves and others of the good of sex, the fruit of sex, which is new life. “But it often happens that people are discouraged from creating the proper conditions for human reproduction and are led to consider themselves and their lives as a series of sensations to be experienced rather than as a work to be accomplished.”[26] The Christian is called to love God more than the pleasures of this world. The world slips into seeking sex solely for pleasure and use rather than seeking the will of God. Almost everyone has heard the slogan, “Sex Sells.” Sex is used to sell anything, beer, cars even gum or shampoo. Sexual innuendos or sexual references are scattered throughout music, movies and advertisements. We are bombarded with this disordered idea of sex and the sexual act. We have been robbed of the true meaning of sex. Pornography, which “consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties... is a grave offense.”[27] The sexual act, created by God for procreation and unity of a married couple, has been degraded and diminished in society into a mere action for pleasure. “Pornography is big business - with \$10 billion to \$14 billion in annual sales, pornography is bigger than any of the major league sports, perhaps bigger than Hollywood. Porn is no longer

a sideshow to the mainstream...it is the mainstream”[28]

MUSIC - “Easier than Love by Switchfoot” - POP CULTURE CONNECTION – 4:30

<http://www.youtube.com/watch?v=nsHLWv1TJq>

The song laments of how we have taken love and made it a commodity. The sanctity of sex is now the bottom line of selling anything and almost everything. One time a priest joked about how it seems that many car commercials have a girl next to the car, in the car or laying on the car. He went on to tell the joke about a man who went to purchase a car, after purchasing the car he looking in the back seat, in the trunk and seemed disappointed. The sales person asked what was wrong. The man told the sales person that he was looking for the girl that comes with the car, as the advertisement on TV showed a girl with the car.

What is our purpose, our calling, our vocation? We are called by God “to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.”[29] It is God that gives us the greatest pleasure and fulfillment, yet we seek both pleasure and fulfillment in things other than God. We live in a society in which we can easily begin to love vanities, riches and pleasures of this world better than God.[30] Sex is a thing of this world, and it is a basic necessity for the human race to continue, but sex cannot be sought as greater than God or outside of God. God is the creator of all that is good and is the creator of the sexual act and so we ask, “What is the purpose of the sexual act? What is God’s will for the sexual act?” The purpose of the sexual act is clearly stated in the Catechism and has been the consistent teaching of the Church. The sexual act is for the unity of a married couple and the procreation of children. Babies and Bonding. “What is the purpose and meaning and nature of sexual intercourse? It seems to me to be quite clear. It’s for two things. It’s for babies and it’s for bonding. And that’s what happens when you have sexual intercourse – you have babies and you bond. My view is, if you don’t want to have babies and you don’t want to bond, then you shouldn’t be having sexual intercourse.”[31]

What is our purpose for the sexual act? What is our focus in regards to the sexual desire and the purpose of the desire? What philosophies do we see around us today regarding sex, chastity and purity?