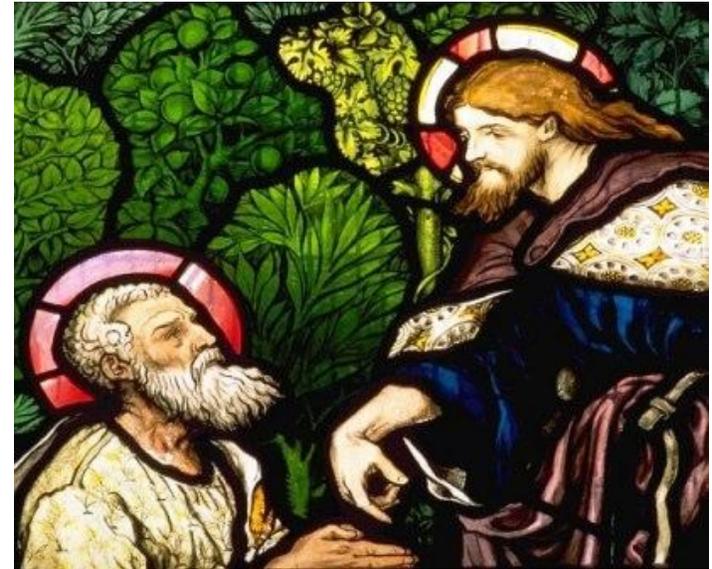


- [25] Catechism of the Catholic Church; Section 2354
- [26] Catechism of the Catholic Church; Section 2290
- [27] 1 Peter 5:8-9 [Liturgy of the Hours; Night Prayer; Tuesday]
- [28] Beer Blessing
- [29] Philippians 2:7-8
- [30] Saint John of the Cross; Paul Thigpen; Dictionary of Quotes from the Saints; page 223
- [31] Acts 1:8
- [32] Liturgy of the Hours Vol. 4; Office of Readings, August 25, Saint Louis
- [33] Job 1:21
- [34] Spiritual Reading in this Link to Liturgy packet
- [35] Saint John Vianney; Paul Thigpen; Dictionary of Quotes from the Saints; page 225
- [36] Order of the Mass
- [37] Hebrews 4:12
- [38] Spiritual Reading from this Link to Liturgy packet
- [39] Revelation 3:19
- [40] Liturgy of the Hours Vol. 4; Office of Readings; 21st Week of Ordinary Time; Thursday; Jeremiah 3
- [41] John 16:8-11
- [42] Hebrews 12:5-6
- [43] Saint Pope Clement I; Paul Thigpen; Dictionary of Quotes from the Saints; page 48
- [44] Saint Basil the Great; Paul Thigpen; Dictionary of Quotes from the Saints; page 48
- [45] Reference made below are taken from the Office of Readings on Tuesday of the 21st Week in Ordinary Time
- [46] Luke 23:34
- [47] Fr. John A. Hardon, S.J.; Modern Catholic Dictionary; page 356

Link to Liturgy



Whoever wishes to come after me... 22nd Sunday of Ordinary Time

Lessons and Discussions

Page 5 – Revelation: Not always what we expect

“Jesus began to show his disciples that he must go to Jerusalem and suffer greatly”

Page 7 – What are you thinking? How are you thinking?

“You are thinking not as God does, but as human beings do.”

Page 13 – Getting Drunk

“You are thinking not as God does, but as human beings do.”

Page 17 – Entitlement: I deserve it

“No such thing shall ever happen to you.”

Page 21 – Calling you out: Taking Correction

“Get behind me, Satan! You are an obstacle to me...”

Page 27 – Deny Self, Pick up Cross, Follow Me

“Whoever wishes to come after me must deny himself, take up his cross, and follow me.”

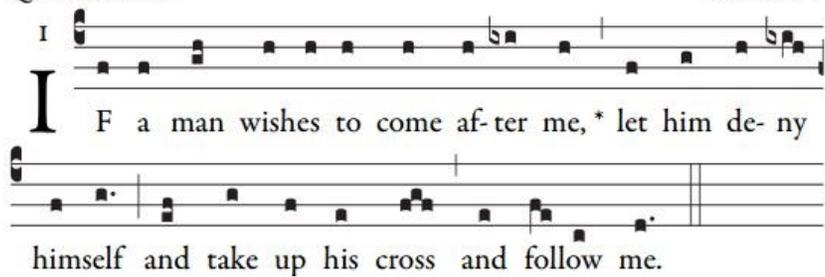
Link to Liturgy provides faithful resources which use the latest audiovisual means alongside traditional means to evangelize & catechize thus linking life to the Gospel & the Gospel to life. Sign up Free to Link to Liturgy.



Communion Antiphon – Simple English Propers

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

Qui vult venire *Mt 16: 24*



I F a man wishes to come af-ter me, * let him de-ny
himself and take up his cross and follow me.

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

Alternate options:

Hymns

- Alleluia! Sing to Jesus
- Come, Thou Almighty King
- Lift High the Cross
- When I Survey the Wondrous Cross

Songs of Praise

- Blessed be the name of the Lord
- Consume Me
- Holiness (Take my Heart)
- How great is our God

Collect – Roman Missal

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

God of might, giver of every good gift,
put into our hearts the love of your name,
so that by deepening our sense of reverence,
you may nurture in us what is good
and, by your watchful care,
keep safe what you have nurtured.
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. A-men.

habituaculum effici mereretur, Spiritu Sancto cooperante,
praeparasti, da, ut cuius commemoratione laetamur; eius pia
intercessione, ab instantibus malis et a morte perpetua
liberemur. Per eundem Christum Dominum nostrum. Amen.

Slave Regina (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
thee to we send up our sighs, mourning and weeping in this
valley of tears. Turn, then, most gracious advocate, thine eyes of
mercy toward 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. Almighty and everlasting God, Who by the working
of the Holy Spirit didst prepare both body and soul of the
glorious Virgin Mother, Mary, that she might deserve to be made
a worthy dwelling for Thy Son, grant that we who rejoice in her
memory, may, by her loving intercession, be delivered from
present evils and from lasting death, through the same Christ
our Lord. Amen.

“The End” Notes

- [1] Catechism of the Catholic Church; Section 226
- [2] Matthew 16:16
- [3] 1 Peter 5:8-9 [Liturgy of the Hours; Night Prayer; Tuesday]
- [4] Pope Benedict XVI; Jesus of Nazareth Vol. 1; page 299
- [5] Fr. John A. Hardon, S.J.; Modern Catholic Dictionary; page 467
- [6] Matthew 16:21
- [7] James 2:19
- [8] Compendium of the Catechism of the Catholic Church; Appendix A; Common Prayers
- [9] This Activity is also used in Link to Liturgy “Lesson - Do you trust me?”
- [10] Saint John of the Cross; Paul Thigpen; Dictionary of Quotes from the Saints; page 232
- [11] St. Camillus de Lellis
- [12] Michael Medved, radio talk-show host
- [13] The Rule of Saint Benedict (A Guide for Daily Living)
- [14] Paul Thigpen; Dictionary of Quotes from the Saints; page 232
- [15] The Order of the Mass
- [16] Matthew 22:37
- [17] John 13:9
- [18] Romans 12:2
- [19] 1 Corinthians 2:16
- [20] Liturgy of the Hours Vol. 4; Week III; Thursday, Morning Prayer
- [21] Genesis 1:27
- [22] Baltimore Catechism No. 2; Question 5
- [23] Saint Augustine; Paul Thigpen; Dictionary of Quotes from the Saints; page 232
- [24] Catechism of the Catholic Church; Section 2291

V
S Alve Re-gí-na, * ma-ter mi-se-ri-córdi-æ, Vi-ta, dul-
cé-do, et spes nostra, salve. Ad te clamámus, éxsu-
les, fi-li- i Hevæ. Ad te suspi-rámus, geméntes et flen-
tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta
nostra, illos tu-os mi-se-ri-córdes ó-cu-los ad nos con-
vér-te. Et Je-sum, be-ne-díctum fructum ventris tu- i,
no-bis post hoc exsí-li-um osténde. O cle- mens:
O pi- a: O dulcis Virgo Ma-rí- a.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficamur promissionibus Christi.

Oremus. Omnipotens sempiterne Deus, qui gloriosae Virginis Matris Mariae corpus et animam, ut dignum Filii tui

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

Gospel Reading – Matthew 16:21-27 – Roman Missal

NOTE: *In the Roman Catholic Tridentine Lectionary this Gospel is not read*

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

Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised. Then Peter took Jesus aside and began to rebuke him, “God forbid, Lord! No such thing shall ever happen to you.” He turned and said to Peter, “Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do.”

Then Jesus said to his disciples, “Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? For the Son of Man will come with his angels in His Father’s glory, and then he will repay all according to his conduct.”

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading – Office of Readings (Monday of the 22nd Week of OT)

From *The Imitation of Christ*

My son, says the Lord, listen to my words, the most delightful of all words, surpassing all the knowledge of the philosophers and wise men of this world. My words are spirit and life and cannot be comprehended by human senses alone.

They are not to be interpreted according to the vain pleasure of the listener, but they must be listened to in silence and received

with all humility and great affection. And I said, 'Blessed is the man whom you teach, Lord, and whom you instruct in your law; for him, you soften the blow of the evil day, and you do not desert him on the earth.'

The Lord says I have instructed my prophets from the beginning and even to the present time; I have not stopped speaking to all men, but many are deaf and obstinate in response. Many hear the world more easily than they hear God; they follow the desires of the flesh more readily than the pleasure of God. The world promises rewards that are temporal and insignificant, and these are pursued with great longing; I promise rewards that are eternal and unsurpassable, yet the hearts of mortals respond sluggishly.

Who serves and obeys me in all matters with as much care as the world and its princes are served? Blush, then, you lazy, complaining servant, for men are better prepared for the works of death than you are for the works of life. They take more joy in vanity than you in truth. Yet they are often deceived in their hope, while my promise deceives no one, and leaves empty-handed no one who confides in me. What I have promised I shall give; what I have said I will fulfill for any man who remains faithful in my love unto the very end. I am the rewarder of all good men, the one who rigorously tests the devoted.

Write my words in your heart and study them diligently, for they will be absolutely necessary in the time of temptation. Whatever you fail to understand in reading my words will become clear to you on the day of your visitation. I am accustomed to visit my elect in a double fashion, that is, with temptation and with consolation. And I read to them two lessons each day: one to rebuke them for their faults; the other to exhort them to increase their virtue. He who possesses my words yet spurns them earns his own judgment on the last day.

Responsory - Office of Readings (Monday of the 22nd Week of OT)

My son, surrender your heart to me and keep your eyes on my footsteps.
– Then I will place a crown of grace on your head.

My son, open your heart to my wisdom; listen to what I say.

Profession of Faith or Popular Devotion – Prayer of Saint Nicholas of Flue

Before this prayer was written and prayed by Saint Nicholas of Flue, it was on the heart of Saint Peter. This prayer expresses our poverty of spirit, our need for God. This prayer helps us to deny self, pick up our Cross and follow Jesus.

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

My Lord and my God, take from me everything that distances me from you.

My Lord and my God, give me everything that brings me closer to you.

My Lord and my God, detach me from myself to give my all to you.

R. Amen.

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

Marian Antiphon – Salve Regina

up our cross that we can practice charity. Almsgiving together with fasting and prayer help us to be penitential. On the fourth path we practice the beatitudes of the “merciful” and “they who mourn”.

Fifth path – Modesty and Humility: It is on the fifth path that we not only follow Christ but take on Christ, we become like Christ in our thoughts, words and actions. It is Christ who is humble and modest and we imitate not only these virtues of Christ but have practiced all the beatitudes and continue to live them out. On the fifth path we also begin to see the fruits of the Holy Spirit in our life, one of which is modesty.

VIDEO – A Message from Leah Darrow: Fashion + Modesty – POP CULTURE CONNECTION – 1:54

<http://youtu.be/M9M5yv7DoB8>

We are a billboard for Christ. We can put on modest clothing and modest behavior and actions that shows Christ to everyone we encounter.

Modesty is usually just associated with dress, dress however is just one component of modesty.

Modesty – The virtue that moderates all the internal and external movements and appearance of a person according to his or her endowments, possessions, and station in life. Four virtues are commonly included under modesty: humility, studiousness, and two kinds of external modesty, namely in dress and general behavior. Humility is the ground of modesty in that it curbs the inordinate desire for personal excellence and inclines one to recognize his or her own worth in its true light... Modesty in dress and bodily adornments inclines a person to avoid not only whatever is not necessary. Modesty in bodily behavior directs a person to observe proper decorum in bodily movements, according to the dictum of St. Augustine, “In all your movements let nothing be evident that would offend the eyes of another.”[47]

Modesty does diminish who we are, it rather highlights who we are and allows us to showcase the life of Christ within us. The faithful are the Body of Christ. **Are we showcasing the Body of Christ in our body, in our exterior and interior actions?** We people can see Christ, His life and virtue in us; it is then that we are on the fifth path.

– Then I will place a crown of grace on your head.

Revelation: Not always what we expect – Lesson and Discussion

“Jesus began to show his disciples that he must go to Jerusalem and suffer greatly”

“Faith in God, the only One, leads us to use everything that is not God only insofar as it brings us closer to him, and to detach ourselves from it insofar as it turns us away from him.”[1] Peter professed his Faith in Jesus when he proclaimed, “You are the Messiah, the Son of the living God.”[2]

What caused St. Peter then to turn from this Faith in Jesus as the Son of the living God?

He was not detached from the things of the world. Jesus tells him, “You are thinking not as God does, but as human beings do.” He was attached to his own ideas, his own will and perhaps even the expectations that others had regarding the Messiah. It was not Saint Peter’s idea, nor his will or expectation that Jesus would have to suffer and die. He was unwilling and refused to detach from his own expectations, which caused Him to temporarily lose his faith.

This moment is similar to the Gospel reading for the 19th Sunday in Ordinary Time; Peter momentarily walks on water. He has his eyes fixed on Jesus and is full of faith and is thus able to walk on water, but once he becomes distracted and is concerned about the storm, he sinks. When he detaches himself from the storm and attaches himself to Jesus, he is safe. In Chapter 16 of Matthew’s Gospel, Saint Peter has his eyes on Jesus and attaches himself to Jesus says, “You are the Messiah, the Son of the Living God.” However, Saint Peter then begins to *detach* himself from Jesus when he is told that Jesus will “suffer greatly”. Peter’s concern over Jesus’s suffering and death caused him to sink and lose faith.

Saint Peter knows clearly the importance of a solid faith and the challenges to that faith and has the experience to say, “Stay sober and alert. Your opponent, the devil, is prowling like a roaring lion looking for someone to devour. Resist him, solid in your faith.”[3] Once we have confessed the faith, there are ways to go: the way of earthly power and glory or the way of the Cross. Only the way of the Cross will keep us solid in faith. The devotion to the way of the Cross or stations of the Cross remind

us that we are called to imitate Jesus, who chose not the way of earthly power and glory, but rather the way of the Cross. “We know that through all the centuries, right up to the present, Christians – while in possession of the right confession – need the Lord to teach every generation anew that his way is not the way of earthly power and glory, but the way of the Cross. We know and we see that even today Christians – ourselves included – take the Lord aside in order to say to him, ‘God forbid it, Lord! This shall never happen to you!’ (Mt 16:22). And because we doubt that God really will forbid it, we ourselves try to prevent it by every means in our power. And so the Lord must constantly say to us, too: ‘Get behind me, Satan!’ (Mk 8:33). The whole scene thus remains uncomfortably relevant to the present, because in the end we do in fact constantly think in terms of ‘flesh and blood’ and not in terms of the Revelation that we are privileged to receive in faith.”[4]

What is Revelation? – Revelation is the disclosure by God of himself and his will to the human race. The disclosure comes to human beings by way of communication, which implies the communicator, who is God, the receiver; who is the human being and a transmitter or intermediary.[5] Jesus is the Word made flesh. He is the God man and the most perfect transmitter of revelation. The way of communication is not just the Word, but the Word made flesh. After the confession of Saint Peter, Jesus begins to disclose the will of the Father. “Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised.”[6] Saint Peter at this moment does not accept the revelation, does not accept the Father’s will. Jesus said to Saint Peter “get behind me”, because Peter was turning away from God and was an obstacle to the Father’s will. Peter was an obstacle to the Father’s will chiefly because he was so attached to his own will.

Have there been times in our life in which we clearly know that God has revealed His will to us?
Have there been times in our life in which we have rejected His will or disagreed with His will?
In that moment how do we actually become an obstacle to the Father’s will?

What was Saint Peter unable to detach himself from? What are we unable to detach our self from? If we are attached to our own ideas and sins, we cannot follow Christ. We might

let us ask for the Grace to accuse our self correctly. Saint John Vianney says in regards to sin, there are only two responses, we can either excuse our self or accuse our self. The beatitude that we follow on this first path is the “poor in spirit” and we turn from our pride.

Second path – Put out of our minds the harm done to us by our enemies, in order to master our anger, and to forgive our fellow servants’ sins against us. We again turn from our pride on the second path when we forgive the sins others have committed against us. Are we so proud to that people will not sin against us? Are we so stuck on our self that we believe that people, even those close to us will not speak bad about us, persecute us and even hate us. Who are we to believe that we are exempt from ill treatment, when our Lord was treated so poorly? We must imitate our Lord who on the Cross said, “Father, forgive them, they know not what they do.” We follow the second path if we live out the words of the Our Father, “forgive us our sins as we forgive those who sin against us.” As we walk this second path we are also living out the beatitudes “the meek,” “the persecuted,” and “the peacemakers.” As a Christian we may not hold grudges, we must forgive, if not, we are unable to move to the next path. Both the first and second path are paths in which we “deny self” by letting go of our pride.

Third path – Prayer that is fervent, careful and comes from the heart. Both the third and fourth path help us to master the call to “pick up our cross.” It is prayer that helps us to know what our crosses are. We can imagine our crosses behind a door. Behind the door the crosses are unknown and not accessible to us. We must seek in order to find the door. We must ask at the door so that we can see our cross and we must knock so that we can see our cross. It is prayer then that helps us to discover the cross. This prayer needs to be fervent, careful and come from the heart if we are to see our crosses. On this third path we practice the beatitudes, “hunger and thirst for God” and “the pure of heart”. Through prayer we will be satisfied and we will see God.

Fourth path – Almsgiving: Once we have discovered our cross, we have to pick it up. The first station of the Cross, Jesus is accepts the Cross, it is thus on this fourth path that we begin with Christ the first station of the Way of the Cross. Almsgiving is the act of charity, giving the gift of self and possessions to the poor, to those in need. We see that it is on the Cross that Jesus gives the perfect gift of self to humanity; it is only when we pick

orders - "Whoever wishes to come after me must deny himself, take up his cross, and follow me." These are clear yet not simple 1, 2, 3 steps. It is at this third stage that He asks if we are in or out, if we are going to commit to this journey.

Fourth, Jesus gives us the consequence for our actions. He tells us what the consequence will be if we stay and what it will be if we go. For those that commit, He is telling them of their reward. "For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? For the Son of Man will come with his angels in His Father's glory, and then he will repay all according to his conduct."

We need to take serious the third stage, our mission statement and marching orders. These words of Christ, to deny self, take up our cross and follow Him are a call to live the Gospel. It is the only way to make it to Jerusalem, to fully experience the passion, death and resurrection, which is the mystery of the Faith. If we refuse to deny self, take up our cross and follow Him, we are entering into the mystery, we are not living the faith.

Saint John Chrysostom give us the five paths of repentance[45] which are a good beginning to live out the call of Christ in today's Gospel. To deny self, take up our cross and follow Christ takes a lifetime.

First path – The condemnation of your own sins. To deny self means to become poor in spirit, to let go of pride. We realize that we need God and that we find our true self only when Christ reveals that self to us. Sin disfigures and tarnishes, the deny of self is to take of the tarnish and allow God to mold us into figure. When we "Therefore, you too should condemn your own sins; that will be enough reason for the Lord to forgive you, for a man who condemns his own sins is slower to commit them again. Rouse your conscience to accuse you within your own house, lest it become your accuser before the judgment seat of the Lord." When we go to sacramental confession, we confess to the Priest, who is in the person of Christ. We literally sit before Christ in confession and accuse our self of our sins, we judge our self and our forgiven. If we do this regularly and with a good conscience, it will not be a surprise to us when we die and sit before Christ again at our judgment. The judgment begins now,

believe that He is Christ the Son of the Living God, but that belief will only get us so far. Belief must be followed by action, a choice of the free will. Saint James tell us, "Even the demons believe and tremble." [7] It is not enough to believe. Jesus did not say, "Whoever wishes to come after me must believe." He did say, "Whoever wishes to come after me must deny himself, take up his cross, and follow me." When we deny our self we accept Christ, this is belief, and it is not the end. We must now live what we believe by taking up our cross and following Jesus.

In the Act of Faith we pray, "O my God, I firmly believe that you are one God in three divine Persons, Father, Son, and Holy Spirit. I believe that your divine Son became man and died from our sins and that he will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because you have revealed them, who are eternal truth and wisdom, who can neither deceive nor be deceived. In this faith I intend to live and die. Amen." [8]

Why do we believe? Because God has revealed them to us.
Why can we trust God? Because He is eternal truth and wisdom and can neither deceive nor be deceived.

ACTIVITY – Labels[9]

Take a Snickers bar or a can of beans. Ask everyone how many of you think this is really a Snickers bar or how many of you think this is a can of beans. What if it is really a can of corn and someone is tricking you, took the bean label off and put a corn label on the can? What if someone carefully opened a Snickers wrapper and slipped a Milky Way bar in the Snickers wrapper? Sometimes, when we begin to think too much, we become skeptical and fear that people are tricking us.

Why can we believe the label? Why can we trust the company? If we can believe a label and trust a company, how much more so can we believe and trust in God?

What are you thinking? How are you thinking? – Lesson and Discussion

"You are thinking not as God does, but as human beings do."

Jesus says to Peter, "You are thinking not as God does, but as human beings do." Jesus goes right to the root, which is the thought of Saint Peter. "A single human thought is worth more than the whole world; hence, God alone is worthy of being its

subject.”[10] Thoughts can either be accepted or rejected. We use our free will to either accept them, if God is the subject of the thought or reject them if God is not the subject of the thought. In this Gospel we see that Jesus helps Peter understand that his thoughts are not of God. Jesus gives Peter the Grace to reject the thought and begin to think as God thinks.

How can we think as God thinks, rather than how man thinks? Everything begins with a thought. A saint once said, “Think well; speak well; act well.”[11] Saint Bernard said, “thoughts lead to pleasure, pleasure to consent, consent to action, action to habit, habit to necessity.” It all begins with our thoughts. If our thoughts are on the world, we will believe that we need the things of the world. If our thoughts are on God, we will believe that we need God. The rule of Saint Benedict gives some suggestions on how to begin to center our thoughts on God, rather than on our self and the world. We can avoid worldly conduct and keep constant guard over the actions of our life. We can listen gladly to holy readings. We have to gladly search out and long to find holy things on the internet, music, TV, movies. What we watch and listen to affects our thoughts. We must apply our self-frequently to prayer. If we are praying daily; we are then speaking to and thinking of God.

VIDEO – Auguste Rodin- The Thinker – POP CULTURE CONNECTION – 1:10

<http://youtu.be/-bTeiTozDcQ>

“The Thinker” first cast in 1902 in a bronze and marble sculpture is a world famous piece of art. The artist, Auguste Rodin, based it off the theme of Dante’s “Divine Comedy” where “The Thinker” was to depict Dante in front of the gates of Hell, thinking his great poem and wonders of the fate of those beneath him in Hell.

Many times we ask each other, “What are you thinking?” This is a good question, but a better question to keep us in check might be, “How are you thinking?” Are we thinking as God or as man?

What things influence our thoughts the most? We think of things like books, internet, television, conversations, video games, coaches, teachers, parents, etc. "Americans spend an average of 29 hours a week watching television ... which means in a typical life span we devote 13 uninterrupted years to our TV sets! ... Cutting down just an hour a day would provide extra

How do we correct someone? We must be first and foremost charitable at all times. We must be clear and honest with the person, and realize they may not like what they are hearing at that very moment but they will respect you for it. **Won’t they think I’m judging them?** Someone may think this, but remind them we are not judging them, but correcting them. It is better to correct and change now, than to be judged later on by the supreme judge, Jesus Christ.

Deny self, Pick up cross, Follow me – Lesson and Discussion
“Whoever wishes to come after me must deny himself, take up his cross, and follow me.”

It is this moment in Caesarea Philippi, for the disciples and for us to make our move. What are we going to do? What direction will we go? It’s game time. Jesus is like a coach that is telling us the game we are going to play, the practice and conditioning we will need, the plays that we will need to execute and the reward, when we win. The pattern used by Jesus can be applied to any journey whether it be sports, military, or a pilgrimage.

MOVIE – Lord of the Rings – POP CULTURE CONNECTION – 6:51

<http://youtu.be/OVhkPJM7WEQ>

The clip is of the council scene in which they discuss what the ring is, what they must do to destroy the ring, and what lays ahead of them.

First, Jesus will show us what we are getting into – “Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised.” Jesus will never reveal to us everything that we are getting into or perhaps we would never go. He will be honest with us. Jesus does not and cannot trick us. He is not going to manipulate us just so we will follow Him. Jesus will show us where we are going.

Second, Jesus will reveal to us our sins - “Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do.” He will show us our flaws and faults, which will be an obstacle on the pilgrimage to where we are going. He will tell us what we need to leave behind and what is going to make the journey either impossible or difficult.

Third, Jesus gives us our mission statement, our marching

of condemnation and a profession of the redemption and salvation of Jesus Christ.

What should be our response to correction? Our first response should be the way that Jesus asks us to respond to correction. We should be earnest, be real and repent. If we are corrected, we should own up to our fault and then change. We can only change with the Grace of God. We also cannot get mad or get an attitude when God or those God will use correct us. "My son, do not disdain the discipline of the Lord or lose heart when reproved by him; for whom the Lord loves, he disciplines; he scourges every son he acknowledges." [42] "We must accept correction, beloved, and not one should resent it. The exhortations by which we admonish one another are both good and highly profitable, for they bind us to the will of God." [43]

If we do not take correction, we become an obstacle to God. **How was Peter an obstacle to God? How would he been even more of an obstacle to the will of God, to the apostles and to the Church if he would have refused correction? How can we be obstacles to the will of God?**

Why should we not be afraid to correct others? When we correct others we are showing them the greatest act of charity, to not correct them would be unloving. "Reprimand and rebuke should be accepted as healing remedies for vice and conducive to good health. From this it is clear that those who pretend to be tolerant because they wish to flatter – those who thus fail to correct sinners – actually cause them to suffer supreme loss and plot the destruction of that life which is their true life." [44] When we see someone sinning and not say something, we can be condoning it through our non-action against it. The person can think, "Well if he/she isn't saying anything, then it must be okay." One of the spiritual works of mercy is admonish the sinner. We are called in the beatitudes to be merciful and thus mercy will be shown to us. We recognize that although we are admonishing the sinner, we too are also a sinner and thus admonish with truth and charity.

Why is it difficult to correct others? Mainly for the reason that Saint Basil says above. We wish to flatter people. We don't want to be considered mean or intolerant. We are afraid of the persecution that might take place if we correct others. We also might not be convicted of the truth and so we don't want to stand up for the truth.

years of life — for music and family, exercise and reading, conversation and coffee." [12] When we realize how just one thing, like television can actually effect years of our life, it is important to ask the question, "How is this thing influencing my thoughts?" In the Act of Contrition we that with the help of God's grace we are going "to avoid the near occasion of sin." Are we doing are part to avoid sinful thoughts and removing our self from the things that may cause sinful thoughts. Many times we take the attitude that we can think it as long as we do not do it. This is not correct. We sin in our thoughts as well as actions and must confess sinful thoughts and actions.

What can we do when we think bad thoughts? We must ask Jesus to wash our mind, to not only be a part of our thoughts, but to inspire every thought, so that we have good thoughts, and "When evil thoughts come into our heart, we dash them at once on the rock of Christ and manifest them to our spiritual advisor (confessor)." [13] Saint Teresa of Avila says, "If any bad thought comes to you, make the sign of the cross, or say an Our Father, or strike your breast, and try to think of something else. If you do that, the thought will actually be winning you merit, because you will be resisting it." [14]

TV SHOW – LOST – POP CULTURE CONNECTION – 2:11

<http://youtu.be/7ZSqANoOtJc> (Attended for Ages Jr. High and older)

Sawyer was told he had a pacemaker placed in his chest and if his heart rate were to rise above 135 beats his heart would explode. Sent back into his cage he is tempted by lustful thoughts and had to quickly think of a way to stop thinking of these temptation thoughts.

Can we blame our actions on bad thoughts? We cannot blame our actions on bad thoughts (as if we have no control) through our free will. We can either accept or reject the thoughts that come to us; the responsibility is ours. "Thoughts inevitably besiege the mind. But any earnest person has the power to accept or reject them. Their origin is in some ways outside ourselves, but whether to choose them or not lies within us." At the Mass we confess not only our actions, but our thoughts as well. "I confess to almighty God and to you, my brothers and sisters that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do." [15] We confess our thoughts, words and actions (actions we have committed and actions we have omitted). Once again our goal is

to “think well, speak well and do well” and the Confiteor of the Mass reminds us of this goal.

How can we think like God? It is only through the Grace of Jesus Christ, who through His passion, death and Resurrection has given us the divine life, God dwelling within us. The Blessed Trinity does not just tuck itself away in some random part of our body, but instead dwells in every part of the Christian, in our heart, mind and soul. It is only by Grace that we are able to fulfill the greatest commandment. “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind.”[16] Saint Peter did not stay in his state of detachment for long; in fact it was at the Last Supper where he asked Jesus to wash more than just his feet saying, “Master, then not only my feet, but my hands and head as well.”[17] It is the gift of the Grace that allows us to renew our mind. It is Grace that enabled Saint Peter to stop thinking like man and begin thinking like God. Saint Peter lost faith because he conformed His thoughts to that of the world and to himself rather than to God. He regained this faith as he allowed Jesus to renew him and thus he lived out the words that the Apostle Paul would later write, “Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.”[18] In the Old Testament the Israelites wandered the desert for forty years because they did not trust in God. God had to make them realize they had to think, trust, and rely solely in God’s plan before they could move forward. Peter too had to think as Jesus, fully trust in Jesus, and rely only on Jesus.

If we are supposed to think like God, does this mean we will know everything? No. God does not reveal everything to us, but rather only what we need to know. We do not think exactly as He does, but rather like God, similar to Him, because He has filled our hearts, soul and mind and we have welcomed Him into our hearts, soul and mind. He will also only reveal to us as much as we ask and what we can handle. If we only open the door just a little bit to think like God thinks it will be a small amount. We can be like Peter who had the door open pretty far, but even he had more to open up of himself. We too must be like Saint Peter and open wide the door of our heart to God, and to be able to put on the mind of God.

Why can’t we think exactly like God? We are not God. We should be extremely humbled and grateful that through the

How does Jesus exhort, encourage and challenge us? How does Jesus rebuke us?

When is a time in which the word of God, maybe through another person has cut to our heart revealing both reflections and thoughts that we did not know we had?

How does each person of the Trinity correct us? Why does God correct us? The Blessed Trinity is one God in three persons. We see in this conversation between Saint Peter and Jesus, the second person of the Trinity that correction is not only needed by a characteristic of God. In the book of Revelation Jesus says, “Those whom I love, I reprove and chastise. Be earnest, therefore and repent.”[39] We see throughout the Old Testament that Father, the first person of the Trinity is constantly correcting and calling out the Israelites. He does this mostly through the prophets. Jesus is the final and greatest prophet, so of course he is going to correct the children of God. God is offended by our unfaithfulness. Although we are unfaithful, He remains faithful and instead of holding a grudge, He corrects us, calls us back and shows mercy if we are repentant. “I had thought: How I should like to treat you as sons, and give you a pleasant land, a heritage most beautiful among the nations! You would call me, ‘My Father,’ I thought, and never cease following me. But like a woman faithless to her lover, even so have you been faithless to me, O house of Israel, says the Lord. A cry is heard on the heights! The plaintive weeping of Israel’s children, because they have perverted their ways and forgotten the Lord, their God. Return, rebellious children, and I will cure you of your rebelling.”[40] The third person of the Trinity, the Holy Spirit, is sent in order to “convict the world in regard to sin and righteousness and condemnation: sin, because they do not believe in me; righteousness, because I am going to the Father and you will no longer see me; condemnation, because the ruler of this world has been condemned.”[41]

How does the Holy Spirit work through our Baptism to convict us of sin, righteousness and condemnation? We must believe that sin, righteousness and condemnation are real. We are sinners, but have been redeemed and called to holiness, this is our vocation. In the Sacrament of Baptism both sin and righteousness are a reality. Sin is washed away and the call of holiness is given. Also at our Baptism we renounce Satan, who is the ruler of the world who has been condemned. Our renunciation of sin and our profession of Faith is a renunciation

praised one moment and corrected the next?

TV SHOW – Boy Meets World – POP CULTURE CONNECTION – 2:04 (Start at 3:01/End at 5:05) OR 1:17 (3:08 to 4:25)

<http://youtu.be/Z8QZCobGi7Q> or <http://youtu.be/nSD8rXGpw7w>

Shawn snuck into a philosophy class where he really finds passion for it, and was given high praise for his intellect. He writes a paper thinking he should be praised for his ideas, but it was the basics that failed him. In our faith, we cannot overlook the basics and think we can avoid them to reach Heaven.

We love being praised, but do not like to be corrected. Jesus is not being mean; he is actually preparing Saint Peter to be the Rock on which the Church will be built. Peter is called “an obstacle” but through the tough love of Jesus, he will not remain “an obstacle” but instead will lead the Church and bring countless souls to Jesus. The harsh words help Peter go deeper into the school of Jesus that calls us constantly to conversion. In this school of Jesus, the words of Jesus are “living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart.”[37] It is no wonder that after these cutting words, “Get behind me Satan,” Jesus says, “You are thinking not as God does, but as human beings do.” The word of Jesus discerns reflections and thoughts of the heart, and so Jesus is able to expose to Saint Peter the reflections and thoughts that lie within the heart of Peter. If Jesus did not speak these words it is likely that Peter would not have realized what the reflections and thoughts of his heart were and how they were actually an obstacle to God’s will.

It would at first seem that Peter is being punished not favored, but the fact is that Jesus corrects those He favors. “I am accustomed to visit my elect in a double fashion, that is, with temptation and with consolation. And I read to them two lessons each day: one to rebuke them for their faults; the other to exhort them to increase their virtue.”[38] In the Gospel readings from the 21st Week and 22nd Week of ordinary time we see that Peter is given two lessons by Jesus, he is rebuked for his fault, “Get behind me Satan,” and exhorted to increase in virtue in the words, “You are Peter, and upon this rock I will build my church.”

Grace God has allowed us to “have the mind of Christ.”[19] It is Christ who perfectly united His human will with the divine will. This means that Christ united His thoughts, words and actions with those of the Father. Through Grace, we have the mind of Christ, which enables our thoughts, words and actions to be united with those of the Father. This will only happen to the extent that we detach our self from our own will and the will of those around us. If we do not detach our self, our thoughts, words and actions will not be those of the Father’s and His will will not be done on earth as it is in heaven. It is only through Christ that we can begin to conform our will to the will of the Father. The prophet Isaiah says, “Who has cupped in his hand the waters of the sea, and marked off the heavens with a span? Who has held in a measure the dust of the earth, weighed the mountains in scales and the hills in a balance? Who has directed the spirit of the Lord, or has instructed him as his counselor? Whom did he consult to gain knowledge? Who taught him the path of judgment, or showed him the way of understanding?”[20] No man can do any of these things and therefore no man on his own can think, speak or act like God. It is only in Jesus Christ, God made flesh who can cup his hand in the waters of the sea and who is the path of judgment and way of understanding. It is only therefore through Jesus Christ that we can think like God, we must put on the mind of Christ.

We are made in the image and likeness of God[21] and it is our soul that bears the likeness of God. **How is the soul like to God?** “The soul is like God because it is a spirit that will never die, and has understanding and free will.”[22] Our soul is immortal, it will never die and it has reason and choice. This makes us different from animals that are unable to reason or choose. They act based on instinct, whereas we are able to act based on reason and free will.

God gave us our mind, our body, our heart, our soul. **What does each of these do? How do our mind, soul, heart and body work together?** Our mind receives the experiences and knowledge necessary for our soul to make reasonable choice. We can think of the mind as a receptor of the soul. Our mind needs receive the revelation of God so that our soul will be able to reason and choose. Our heart is the charity that we have, the passion behind the action. Our mind receives information, our soul reasons and chooses. Our body puts these reasons and choices into action and our hearts puts passion and charity behind the action.

Why should we take our mind seriously? “Thought is a kind of sight of the mind.”[23] Our mind is a gift from God; it is not ours, but rather on loan from God. What will we do with this great gift? Thoughts are the reception for the mind and our mind is the receptor for our soul, therefore, what we receive into our mind will affect our reason and free will.

What effect does sex, drugs and alcohol have on our minds? Addictions whether they be sexual, drugs, alcohol, etc. affect the mind first, which then distorts our reasoning and can cause us to use our free will for self rather than God. The Church teaches that drug use is a grave offense. **What is necessary for a mortal sin?** A grave offense, full knowledge and full consent is necessary for a mortal sin, therefore if we know that the Church teaches that drugs and pornography are grave offenses and we give our consent and commit these sins anyway we have committed a mortal sin. “The use of drugs inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense.”[24] Drugs not only negatively affect the mind but damage it. Our mind receives knowledge through our five senses. Both our eyes and ears are constantly bombarded with sin, and we are very often tempted to think as the work and not as God.

Pornography is one of the most poisonous and addictive ways our mind becomes detached from God and attached to sin. This evil, like drugs, is not only an addiction but is a grave offense. “It [Pornography] does grave injury to the dignity of participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit from others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense.”[25] Drugs, pornography and drunkenness are three of the greatest ways in which the mind is darkened, and free will is misused. In regards to drunkenness the Church says, “The virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt, who by drunkenness or a love of speed, endanger their own and others’ safety on the road, at sea, or in the air.”[26] Due to the obsessiveness of drinking among teens and pre-teens and alcoholism among adults, there is a whole lesson on “drunkenness” in this packet.

What are some other examples of how our mind can get trapped in the illusion of a fantasy world?

reminder that in the Incarnation the Word becomes flesh, God becomes man, divinity is clothed in humanity.

MUSIC - Remember the Alamo - Johnny Cash - POP CULTURE CONNECTION – 2:59

<http://youtu.be/7WpdVE4N8hc>

It is at this moment in the Gospel that Jesus “draws the line.” At the Battle of the Alamo a line was drawn. Those, who crossed would fight and were assured most likely to die; those that did not cross the line were free to leave, thus saving their life. Caesarea Philippi is where Jesus “draws the line.” Those that cross will accompany Him to Jerusalem and not only follow Him on the Way of the Cross but will each suffer their own way of the cross. This is the moment. “For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.” Those who cross the line and follow Jesus to Jerusalem will lose their life - - what they might feel entitled to, but in the end they will find eternal life and share in the inheritance of the Son of God. Those who do not cross the line, they save their physical life, but lose not only their spiritual life, but the inheritance of the Son of God.

We remember that even though we deserve hell due to our human nature, Jesus Christ has redeemed our human nature. God has adopted us as His sons and daughters. Since we are no longer absent from Christ, but rather, connected to the Life of Christ, we get what Christ received, our inheritance, which is eternal life. This inheritance does not come without a fight or without suffering. It did not come without opposition or suffering for Christ, so how can we expect that it would come without a fight or suffering for us.

Calling you out – Taking Correction – Lesson and Discussion
“Get behind me, Satan! You are an obstacle to me...”

In the Gospel from the 21st Week of Ordinary time, Jesus says to Peter, “Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church.” In today’s Gospel, just one week later, Jesus says to Peter, “Get behind me, Satan! You are an obstacle to me...” Peter goes from being praised and called the Rock in which the Church will be built, to being scolded and even called Satan.

What are some examples in life in which we have been

bestows upon you any kind of prosperity, thank him humbly and see that you become no worse for it, either through vain pride or anything else, because you ought not to oppose God or offend him in the matter of his gifts.”[32]

Saint Louis knew that God gives and takes away[33]. When He takes away it is for a reason, and when He gives it is a greater gift than any temporal gift. The gifts that God gives are eternal and unsurpassable, but yet we are so often focused not on what God can give us but rather what we can give ourselves or what others can give us. “Many hear the world more easily than they hear God; they follow the desires of the flesh more readily than the pleasure of God. The world promises rewards that are temporal and insignificant, and these are pursued with great longing; I promise rewards that are eternal and unsurpassable, yet the hearts of mortals respond sluggishly.”[34]

VIDEO - Woods Creek Suspension Bridge - POP CULTURE CONNECTION - 0:45

<http://youtu.be/QYESpS5WSXk>

Jesus used the rebuke of Saint Peter as His moment to teach the value of the Cross, the Way of the Cross, a way that will be the bridge for His followers. “The crosses we meet on the road to heaven are like a fine stone bridge on which you can cross a river. Christians who don’t suffer cross this river on a shaky bridge that’s always in danger of giving way under their feet.”[35] A wooden suspension bridge can be scary, but it would truly be scary and even dangerous if every third or fourth plank was missing. The missing wood planks would cause the bridge to lose stability and might even cause the person crossing the bridge to fall into the river below. The wood of the cross in our life is like the wood planks on the bridge to heaven. Each plank is a suffering that we go through.

CARTOON STRIP - The Cross - POP CULTURE CONNECTION

<http://www.assistantpreacher.com/wp-content/uploads/2011/01/>

tumblr_l2vh5oWzTT1qze34lo1_500.jpg_hyuncompressed.jpg

The cross that we are asked to carry is the perfect size and weight necessary and will act as a bridge to heaven. Our cross is one of our greatest gifts and tools to bridge the gap between us and God, for it is in the cross that the words of the Mass, “...may we come to share in the divinity of Christ who humbled himself to share in our humanity,”[36] are fulfilled. The cross has two beams, horizontal (humanity) and vertical (divinity), this is a

When we are in the illusion of a fantasy world we cannot think clearly and will not act clearly. Saint Peter was in the illusion of a fantasy world in which he thought that Jesus’s life would like include suffering and death. Through the Grace of God, Saint Peter was delivered out of this illusion into reality. We must pray that we have the Grace to live in reality, the reality of God and the reality of man created in the image of God and turn from the world of illusion.

Getting Drunk - Lesson and Discussion

“You are thinking not as God does, but as human beings do.”

It is important for us to know the history of alcohol, but most importantly create Catholic culture by practicing the great virtue of temperance and moderation and never choosing to get drunk. Drunkenness is never an option for the Catholic. It is a grave sin. Saint Thomas says that the problem with drunkenness is that the individual gives up his free will, gives up his ability to reason correctly. Free will enables us to avoid evil and pursue good, if we have given up our free will by getting drunk we are unable to avoid evil or pursue good, our thoughts, words and actions are no longer able to be controlled, and we are very likely to think, speak and act as the Gospel states, “not as God does, but as human beings do.” When a person is drunk they not only don’t think as God does, but they don’t even think as human’s do. In the state of drunkenness a person gives up free will and thinks more like an animal would, without reason and choice.

Once a priest was asked how he was doing. He did not respond with the typical answer, “I’m okay” or “I’m well, thank you; how are you.” Instead he said, “I’m staying sober.” He did not mean that he was a drunk, but that he was spiritually staying sober; he was awake and ready to follow God’s will. Saint Peter’s words, “Stay sober and alert. Your opponent the devil is prowling like a roaring lion looking for someone to devour. Resist him, solid in your faith,”[27] relate to both spiritual sobriety as well as physical sobriety. The soul animates the body, but what we do to our body can drastically effect the soul and in the case of drunkenness paralyze the soul.

Is beer evil? Many times there is an obsession or fascination with alcohol. As Catholics we don’t view alcohol in extremes, it is not the greatest thing “a god” and it is not evil in itself “the devil”. It is just alcohol. A monk once said, “He who drinks beer sleeps well. He who sleeps well cannot sin. He who does not sin

goes to heaven. Amen.” And G.K. Chesterton said, "Probably the worst way to drink is to drink medicinally. Certainly the safest way to drink is to drink carelessly; that is, without caring much for anything, and especially not caring for the drink." We can look at extremes as an alcoholic or puritan would. The problem with the alcoholic and the puritan is that the focus too much on the drink, for the alcoholic the drink is a “god”, for the puritan it is all evil, the ‘devil’”. We have to remember that alcohol in itself is not intrinsically evil, as the puritan would believe.

Alcohol in fact used in temperance is very Catholic and wholesome. There are actually beer blessings and many of our greatest saints invented and perfected beer and wine. “Bless, O Lord, this creature beer, that Thou hast been pleased to bring forth from the sweetness of the grain: that it might be a salutary remedy for the human race: and grant by the invocation of Thy holy name, that, whosoever drinks of it may obtain health of body and a sure safeguard for the soul. Through Christ our Lord. Amen.”[28] In this prayer of the Church, the Church calls beer what it is, a creature. When man worships the creature rather than the creator, the creature has become a “god”.

Saint Arnold of Soissons is often cited as the patron saint of hop-pickers and Belgian brewers. Arnold lived from 1040 to 1087. Born in Oudenaarde, Flanders, he was first a career soldier (Arnulph the Strong of Oudenaarde), before settling at the Benedictine monastery of Soissons, France. He spent his first three years as a hermit, but later rose to be abbot of the monastery. He then became a priest and finally a bishop, another honor that he sought to avoid. When his diocese was occupied by another bishop, rather than fighting, he took the opportunity to retire from public life, founding the Abbey of St. Peter in Oudenburg. At the abbey, he began to brew beer, as essential in medieval life as water. He encouraged local peasants to drink beer, instead of water, due to its "gift of health." During the process of brewing, the water was boiled and thus, unknown to all, freed of pathogens. This same story is also told of Arnulf or Arnold of Metz, another patron of brewers. There are many depictions of St. Arnold with a mashing rake in his hand, to identify him. He is honored in July with a parade in Brussels on the "Day of Beer."

Monks, many Benedictines, perfected beer. Beer was safer to drink than water, not only for the monks but also for the town's people. Although they brewed and drank beer, monks were

and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross.”[29]

Why does Peter take Jesus aside? In the midst of Jesus sharing about his future suffering, death and resurrection, Saint Peter takes Jesus aside. We can see Peter does not like what he is hearing and says, “Um, Jesus, can I talk to you for a minute?” “Peter took Jesus aside and began to rebuke him, ‘God forbid, Lord! No such thing shall ever happen to you.’” Peter rebukes the Lord! Peter must feel that Jesus is not entitled to this suffering and death and that the followers of Christ also should not have to suffer and die. He says, “No such thing shall ever happen to you.” The vision of the future that Jesus casts does not match with the miraculous and glorious past events of His ministry. Jesus is about to show Peter and His disciples that, “suffering out of love for God is better than working miracles.”[30]

Jesus is about to reveal that the way, the truth and the life is not about the miracles and glory, but rather about sacrifice and humility. The sacrifice and humility, not the miracles and glory, will sustain the Christian on their pilgrimage to heaven, just as the passion and death led to the Resurrection. Saint Padre Pio says, “The Cross will not crush you; if its weight makes you stagger, its power will also sustain you.” It is the power of the Cross that will sustain the staggering apostles and enable them to fulfill the words of Jesus, “...you will be my witness in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”[31] This power however will only come by way of the Cross.

What are we entitled to then? We are entitled to a cross. This is the only thing Jesus offers to His apostles in today's Gospel reading. Saint Louis, the King of France, who was born in 1214, was the father of eleven children. As the King of the Holy Roman Empire, we could say that he was entitled to a lot of things. Saint Louis however did not feel that he was entitled to anything other than what God gave him. He also knew that his title of King did not entitle him to a life void of suffering. Saint Louis was a Third Order Franciscan and knew that suffering was a part of the Christian life. He also did not believe that his children were entitled to a life without suffering. He wrote to his son, “If the Lord has permitted you to have some trial, bear it willingly and with gratitude, considering that it has happened for your good and that perhaps you well deserved it. If the Lord

the Canaanite woman, etc. Things are going well. The apostles have also made their own sacrifices in accompanying Jesus, but these sacrifices seem to be paying off as they witness the miracles and glory of the Son of God.

TV - Entitlement Epidemic, Spoiled Rotten, People and Government - POP CULTURE CONNECTION – 3:47

<http://youtu.be/5LHpm7IHG2c>

What are other examples of how we feel entitled to things and what are the reasons? We live in an entitlement culture in which we believe that we deserve everything. Many times people say that they deserve this or that. Sometimes people say, “That’s not fair, I didn’t get what I deserve.” It is good that we do not get what we deserve, because we deserve hell. It is only through the grace and mercy of God that we do not get what we deserve. People also say, “I worked hard today; I deserve something for that.” We can tend to bring that attitude into our spiritual life. “If I go to Mass I deserve grace. If I pray the Rosary or go on pilgrimage, I deserve something.” We cannot earn our way into Heaven let alone think we are entitled to it. The question we need to ask ourselves is, “Would you go to Mass, pray the Rosary and go on pilgrimage even if you didn’t get a thing? Would you go to Mass, pray the Rosary and go on pilgrimage simply out of love?”

It seems to make sense that if we are followers of Jesus Christ we are entitled to miracles and glorious things. It seems to make even more sense that if we actually are the Son of God, which Jesus is, that we would be entitled to a great life with many blessings. The son of a King gets to live in the palace, have the finest clothes, has servants, education, etc. How much more should the Son of God have? The Son of God should be entitled to a lot and so too should the friends of the Son of God. These thoughts which seem rational are crushed when, “Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised.”

All of a sudden at the height of glory when everything is going well, Jesus begins to prepare his disciples for His passion, death and resurrection. No one, not even the Son of God, can escape suffering and death. If anyone is entitled to a life with no suffering or death it would be Jesus Christ, but we see that He does not take what He is entitled to but, “rather, he emptied himself, taking the form of a slave, coming in human likeness;

adamantly against drunkenness, the rule of Saint Benedict states that a monk should be “not a wine bibber” or habitual drinker.

As for wine, the Catholic Church also perfected this alcoholic beverage. Wine was necessary for the celebration of the Catholic Mass, and so assuring a supply was crucial. The Benedictine monks became one of the largest producers of wine in France and Germany, followed closely by the Cistercians. Other orders, such as the Carthusians, the Templars, and the Carmelites, are also notable both historically and in modern times as wine producers. The Benedictines owned vineyards in Champagne (Dom Perignon was a Benedictine monk), Burgundy, and Bordeaux in France and in the Rheingau and Franconia in Germany.

Catholics perfected, drank, promoted and even *blessed* beer and wine. The constant Catholic teaching has been everything must be done in moderation. Drunkenness, therefore, is not permitted because it is the misuse of alcohol.

The *Catechism of the Catholic Church*, Section 2290 states, “The virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco or medicine. Those incur grave guilt, who by drunkenness or a love of speed, endanger their own and others’ safety on the road, at sea, or in the air.” Drunkenness is a grave sin, a serious matter, and even causes death. The *Penny Catechism* states in Section 361, “As to my eating, drinking, sleeping, and amusements, I should use all these things with moderation, and with a desire to please God.

We can think ahead of time of a party or event we might attend and the eating, drinking and amusements that will be present and ask two questions: 1. Are the activities at the party done in moderation? 2. Are the activities at the part pleasing to God? If the answer to either is NO, then your body and soul should have no part in the party.

The following excerpt is from Fr. Leonard Goffine’s, “The Church Year”.

Sobriety is the mother of vigilance; intemperance is the mother of sloth and of numberless other vices which cast many souls into the jaws of the devil who, like a hungry lion, goes about day and night seeking for prey. Woe, therefore, to those who because

of their drunkenness live, as it were, in constant night and in the perpetual sleep of sin! How will they feel when, suddenly awakened by death, they find themselves before the judgment-seat of God burdened with innumerable sins of which they were unconscious, or of which they wished not to know they were guilty! Who can number the sins committed in a state of intoxication, sins for which the drunkard cares nothing, for which he has no contrition, and has not confessed, because the light of reason is extinguished, his life is a senseless stupor, and he is therefore unconscious of his thoughts, words and actions.

TV AD - Hilarious: Top 5 funny beer commercials - POP CULTURE CONNECTION – 2:49

<http://youtu.be/YYMVderPrr0>

What do TV ads say or teach about alcohol? Does this message correspond to the truth about alcohol and the message that the Church teaches?

Beer is presented to us a fun, reckless, sexy, etc. It should not be a surprise that alcohol is abused, when in our society it is presented as the cool and fun thing to do.

But will the Divine Judge find no sin in such persons? Will He permit the shameful deeds committed while intoxicated, the curses, blasphemies, sneers, detractions, outrages, and scandals to remain unpunished? He who demands an account of every idle work, will he demands no account of the time so badly spent, of the money so uselessly squandered, families neglected, church services unattended, education of children omitted, and the other great sins committed? They will indeed excuse themselves, pleading that these sins were committed involuntarily, or as a joke, when they were intoxicated; that their intoxication was excusable, as they were not able to stand much; but will God be content with such excuses? Will they not add to their damnation? That they took more than they could bear of the intoxicating drink, deprived themselves of the use of reason, and thus voluntarily caused all the sins they committed while in that state, is what will be punished.

What then can they expect? Nothing less than the fate of the rich man spoken of in the Gospel, who on account of his debaucheries was buried in hell, where during all eternity his parched tongue was not cooled by one drop of water (Lk. 16:22). Yes, this will be the place to those unconverted drunkards of whom St. Paul says that they will not possess the kingdom of God (I Cor. 6:10). How rare and how difficult is the conversion of

a drunkard because with him, as with the unchaste, this habit becomes a second nature; he generally abuses the remedies: the Holy Sacraments of Penance and the Altar.

This should certainly deter any one from the vice of drunkenness; but those who are not thus withheld, may consider the indecency, the disgrace, and the injury of this vice, for it ruins the body as well as the soul.

Is it not disgraceful that man endowed with reason, and created for heaven, should drown that reason in excessive drink, degrading his mind, his intellectual spirit, the image of God, rendering it like the brute animals, and even lower than the beasts. "Are not the drunkards far worse than the animals?" says St. Chrysostom. Yes, not only on account of their drunkenness, but far more so because of the shameful position of their body, their manners, their speech, their behavior. How disgracefully naked lay Noah, although he was intoxicated not through his own fault, exposed in his tent to the ridicule of the impudent Cham! (Gen. 9:21). Even the heathen Spartans considered the vice of drunkenness so disgraceful that they were in the habit of intoxicating a slave, and bringing him before their children that they might be disgusted with such a state.

Finally, that which should deter everybody from this vice is its injuriousness. It ruins the body as well as the soul. "By surfeiting many have perished," (Ecclus. 37:34) and it has ruined the health of many more. Who hath woe? Whose father hate woe? Who hath contentions? Who falls into pits, who hat wounds without cause? Who hat redness of eyes? Surely they that pass their time in wine, and study to drink off their cups? (Prov. 23:29-30). Daily observation confirms this truth of Scripture, and the miserable old age, accompanied by innumerable weakness and frailties of one addicted to drink is sufficient testimony of the injuriousness of this vice.

Entitlement: I deserve it – Lesson and Discussion

"No such thing shall ever happen to you."

In a society based on human rights we feel that we are entitled to many things. This entitlement attitude also affects the way we think about the spiritual life. In this Gospel, Jesus and the Apostles have gone to the region of Caesarea Philippi and have just experienced amazing miracles. In previous Gospels, Jesus has walked on water, calmed the storm, fed five thousand, cured