

- [14] John 10:10
- [15] Prayer of Saint Teresa of Avila
- [16] 2 Thessalonians 3:5
- [17] Pastoral constitution *On the Church in the Modern World; Gaudium et Spes*; 43
- [18] Catechism of the Catholic Church; Glossary
- [19] Second Vatican Council, *Pastoral Constitution on the Church in the Modern World*, I, 19.
- [20] Numbers 6:24-26
- [21] The Order of the Mass; Solemn Blessings
- [22] Catechism of the Catholic Church; 548
- [23] Catechism of the Catholic Church; 2616 -
- [24] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*

Link to Liturgy



13th Sunday of Ordinary Time The Door of Faith

Link to Liturgy provides fast, free, & faithful resources which use the latest audiovisual means alongside traditional means to evangelize & catechize thus linking life to the Gospel & the Gospel to life.

Link to Liturgy is a resource of Communities of Prayer; please find out more at communitiesofprayer.com or scan the QR code to Sign up Free to Link to Liturgy.



Lessons and Discussions

Page 5 – Faith: Words and Works

“just have faith”

Page 8 – God is dead?

“they ridiculed him”

Page 14 – Prayer: Spoken and Unspoken

“...and pleaded earnestly with him”

Introit (Entrance Antiphon) Psalm 47(46):2 – Simple English Propers

Omnes gentes *Ps 47 (46): 2*

VI

A LL nations, clap your hands; shout unto God with
a voice of joy.

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.

Alternative Options:

All in All
Shout to the Lord
Fear Not
Be not Afraid (Remnant)
Big Gulp (Remnant)
Do you know Him (Remnant)

Collect –Roman Missal

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

O God, who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth. 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.

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

Gospel Reading – Mark 5:21-43 – Roman Missal

A reading from the holy Gospel according to Mark

6.

R Egína caéli * laetáre, alle-lú-ia : Qui- a quem me-
ru- ísti portáre, alle-lú-ia : Resurréxit, sic-ut dixit, alle-
lú-ia : Ora pro nó-bis Dé-um, alle-lú- ia.

V. Guade et laetare, Virgo Maria, alleluia.
R. Quia surrexit Dominus vere, alleluia

Let us pray. O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, didst vouchsafe to make glad the whole world; grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life. AMEN

English Translation

Queen of heaven, rejoice, alleluia; For He whom thou didst merit to bear, alleluia, has risen as He said, alleluia: Pray for us to God, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia!
R. Because the Lord is truly risen, alleluia!

“The End” Notes

- [1] The Sunday Sermons of the Great Fathers; Vol. 4; Chrysostom, page 308
- [2] Catechism of the Catholic Church; 1504
- [3] Catechism of the Catholic Church; Glossary
- [4] YouCat (Youth Catechism); Section 21
- [5] YouCat (Youth Catechism); Section 21
- [6] Catechism of the Catholic Church; 994
- [7] Matthew 28:5
- [8] 1 John 4:18
- [9] Lk. 12:32-34, Gospel, Feast of St. Paulinus, 22 June
- [10] John 10:10
- [11] John 10:10
- [12] Novaya Zhizn No. 28, December 3, 1905
- [13] Romans 5:20

should first put aside any preconceived opinion about the supernatural origin of Catholic tradition or about the divine promise of help to preserve all revealed truth forever; and that they should then interpret the writings of each of the Fathers solely by scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents.

Finally, I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact—one to be put on a par with the ordinary facts of history—the fact, namely, that a group of men by their own labor, skill, and talent have continued through subsequent ages a school begun by Christ and his apostles. I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.

I promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus I promise, this I swear, so help me God.

Marian Antiphon – Regina Caeli – Simple Tone

- Glory to you O Lord

When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea. One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet and pleaded earnestly with him, saying, “My daughter is at the point of death. Please, come lay your hands on her that she may get well and live.” He went off with him, and a large crowd followed him and pressed upon him.

There was a woman afflicted with hemorrhages for twelve years. She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. She had heard about Jesus and came up behind him in the crowd and touched his cloak. She said, “If I but touch his clothes, I shall be cured.” Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, “Who has touched my clothes?” But his disciples said to Jesus, “You see how the crowd is pressing upon you, and yet you ask, ‘Who touched me?’” And he looked around to see who had done it. The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. He said to her, “Daughter, your faith has saved you. Go in peace and be cured of your affliction.”

While he was still speaking, people from the synagogue official’s house arrived and said, “Your daughter has died; why trouble the teacher any longer?” Disregarding the message that was reported, Jesus said to the synagogue official, “Do not be afraid; just have faith.” He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. So he went in and said to them, “Why this commotion and weeping? The child is not dead but asleep.” And they ridiculed him. Then he put them all out. He took along the child’s father and mother and those who were with him and entered the room where the child was. He took the child by the hand and said to her, “Talitha koum,” which means, “Little girl, I say to you, arise!” The girl, a child of twelve, arose immediately and walked around. At that they were utterly astounded. He gave strict orders that no one should know this and said that she should be given something to eat.

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

Spiritual Reading

From a homily by Pope Paul VI

Not to preach the Gospel would be my undoing, for Christ himself sent me as his apostle and witness. The more remote, the more difficult the assignment, the more my love of God spurs me on. I am bound to proclaim that Jesus is Christ, the Son of the living God. Because of him we come to know the God we cannot see. He is the firstborn of all creation; in him all things find their being. Man's teacher and redeemer, he was born for us, died for us, and for us he rose from the dead.

All things, all history converges in Christ. A man of sorrow and hope, he knows us and loves us. As our friend he stays by us throughout our lives; at the end of time he will come to be our judge; but we also know that he will be the complete fulfillment of our lives and our great happiness for all eternity.

I can never cease to speak of Christ for he is our truth and our light; he is the way, the truth and the life. He is our bread, our source of living water who allays our hunger and satisfies our thirst. He is our shepherd, our leader, our ideal, our comforter and our brother.

He is like us but more perfectly human, simple, poor, humble, and yet, while burdened with work, he is more patient. He spoke on our behalf; he worked miracles; and he founded a new kingdom: in it the poor are happy; peace is the foundation of a life in common; where the pure of heart and those who mourn are uplifted and comforted; the hungry find justice; sinners are forgiven; and all discover that they are brothers.

The image I present to you is the image of Jesus Christ. As Christians you share his name; he has already made most of you his own. So once again I repeat his name to you Christians and I proclaim to all men: Jesus Christ is the beginning and the end, the alpha and the omega, Lord of the new universe, the great hidden key to human history and the part we play in it. He is the mediator – the bridge, if you will – between heaven and earth. Above all he is the Son of man, more perfect than any man, being also the Son of God, eternal and infinite. He is the

sonally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time. Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously. I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely. Fifthly, I hold with certainty and sincerely confess that faith is not a blind sentiment of religion welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our creator and lord.

Furthermore, with due reverence, I submit and adhere with my whole heart to the condemnations, declarations, and all the precepts contained in the encyclical *Pascendi* and in the decree *Lamentabili*, especially those concerning what is known as the history of dogmas. I also reject the error of those who say that the faith held by the Church can contradict history, and that Catholic dogmas, in the sense in which they are now understood, are irreconcilable with a more realistic view of the origins of the Christian religion. I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality—that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful. Likewise, I reject that method of judging and interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of faith, and the norms of the Apostolic See, embraces the misrepresentations of the rationalists and with no prudence or restraint adopts textual criticism as the one and supreme norm. Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on a historico-theological subject

down. We learn a little more from the woman in that she appears more emotional. She is full of fear and trembling. The woman witnesses for us the Gift of the Holy Spirit: Fear of the Lord. “The gift of fear comprises three principal elements: a vivid sense of God’s greatness, a lively sorrow for the least faults committed, and a vigilant care in avoiding occasions of sin. It is expressed in the prayer of the Psalmist, ‘My whole being trembles before you, your ruling fill me with fear’ (Psalm 119:120).”[24] The woman also gives us more insight into pray. For the woman it is not just pleading but telling Jesus the whole truth. In our pleading, do we tell Jesus the whole truth, do we let Him know everything that is on our minds? In our prayers do we let Him tell us the whole truth, or do we cut our prayer short before He can, that is Truth, can give us the full truth? There are many people that are wounded as this woman was, who go for many years wounded and away from the Sacraments. This woman is an example of those coming back to the sacraments. When we come back to the Sacraments, especially the Sacrament of Reconciliation, do we “tell Jesus the whole truth” about where we have been and why we have been there and how like the woman we were “not helped but only grew worse.”

Profession of Faith or Popular Devotion – Oath against Modernism

This oath was given by His Holiness St. Pius X September 1, 1910 and was to be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries.

I . . . firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day. And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (see Rom. 1:90), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated: Secondly, I accept and acknowledge the external proofs of revelation, that is, divine acts and especially miracles and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time. Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was per-

son of Mary his mother on earth, more blessed than any woman. She is also our mother in the spiritual communion of the mystical body.

Remember: it is Jesus Christ I preach day in and day out. His name I would see echo and reecho for all time even to the end of the earth.

Responsory – Office of Readings (2 Tim. 1:10; Jn.1:16; Col. 1:16-17)

Our Savior Jesus Christ has destroyed death, and through the Gospel he has proclaimed life and immortality.

- And of his fullness we have all received, grace upon grace.

All things were created through him and for him; he was before all that is, and all things are held in being in him.

- And of his fullness we have all received, grace upon grace.

Faith: Words and Works - Lesson and Discussion

“just have faith”

“After the word came the work, which served even more than the word to stop the mouth of the Pharisees. For he who now came to Him was a ruler of the synagogue, and his was a grievous sorrow: for the girl was his only daughter, and twelve years old; when the flower of age begins.”[1]

The Sacraments have both form (word) and matter (work). There are words, spoken and works physically done. The “work” done in the Sacraments is not only a physically work, but a spiritual work because of the Grace of God, for a Sacrament is an outward sign of an inner Grace. “Often Jesus asks the sick to believe. He makes use of signs to heal: spittle and the laying on of hands, mud and washing. The sick try to touch him, ‘for power came forth from him and healed them all.’ And so in the sacraments Christ continues to ‘touch’ us in order to heal us.”[2]

What is the word that Jesus gave the ruler of the synagogue? “Do not be afraid; just have faith.” How humbling it must have been for Jairus, a ruler of the synagogue, to hear these words. He was told by Jesus, a rabbi, someone lower than Him in position to have no fear, and to have faith. **How well do**

we take it when someone lower than us in rank or younger than us tells us to not fear and have faith? Jesus is merciful to Jarius and to us, in that He does not just give us His “works”, but He gives us His “words”.

Both the “words” and “works” of Christ help us to believe, to have faith. **What are the “words” and “works” of Christ that increase your faith? How do the “words” and “works” of Christ invite us to respond and freely give our assent to truth?**

What is Faith? Faith is both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is the revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity (as specified in the ten commandments), and respond to in our prayer of faith. Faith is both a theological virtue given by God as grace, and an obligation which flows from the first commandment of God (CCC 26, 142, 150, 1814, 2087)[3]

Do we have knowledge and trust in the “words” and “works” of Christ? Faith is knowledge and trust. It has seven characteristics:[4]

1. Faith is a sheer gift of God, which we receive when we fervently ask for it.
2. Faith is the supernatural power that is absolutely necessary if we are to attain salvation.
3. Faith requires the free will and clear understanding of a person when he accepts the divine invitation.
4. Faith is absolutely certain, because Jesus guarantees it.
5. Faith is incomplete unless it leads to active love.
6. Faith grows when we listen more and more carefully to God’s Word and enter a lively exchange with Him in prayer.
7. Faith gives us even now a foretaste of the joy of heaven.

In one word or a few words how can we sum up the seven characteristics of faith?

1. Gift
2. Necessary for Salvation
3. Not forced but free

with a hemorrhage who touches his clothes, the tears and ointment of the sinful woman). The urgent request of the blind men, ‘Have mercy on us, Son of David’ or ‘Jesus, Son of David, have mercy on me!’ has been renewed in the traditional prayer to Jesus known as the *Jesus Prayer*: ‘Lord Jesus Christ, Son of God, have mercy on me, a sinner!’ Healing infirmities or forgiving sins, Jesus always responds to a prayer offered in faith: ‘Your faith has made you well; go in peace.’ [23]

How does Jarius’ give us an example of Faith? Saint Mark’s Gospel says, “Jairus, came forward. Seeing him he fell at his feet and pleaded...” We can follow Jarius’ example:

1. We draw close to Christ, we come forward.
2. We see Him.
3. We fall at His feet (humility)
4. We plead.

How are these four steps, steps of Faith? To draw close to something or someone means we must trust and leave fear behind. We cannot see something or someone, unless we are willing to come forward. The act of coming forward means that we will be able to see. We cannot see Christ, unless we are willing to get rid of our fears and lack of trust. **When we see Christ, what do we see? Are we afraid of what we might see? When we see Christ, what is our response?** There is only one response, if we are truly seeing Christ, and that is to “fall at His feet”. This gesture is a gesture of humility. In front of Our Lord we are humbled and full of awe. While at His feet, although humbled and full of awe, we are also comfortable and with peace and joy can “plead” with Him. We can freely speak to Him and ask whatever is on our heart, mind, and soul.

How does the hemorrhaging woman give us an example of Faith? Saint Mark’s Gospel says, “approached in fear and trembling. She fell down before Jesus and told him the whole truth.” We can follow the woman’s example:

1. We draw close to Christ, we approach
2. We have fear and trembling (awe)
3. We fall down before Jesus (humility)
4. We tell Jesus the whole truth

How are these four steps, steps of Faith? These steps are very similar to the steps of Jarius in that both approach and both fall

Prayer: Spoken and Unspoken - Lesson and Discussion

“...and pleaded earnestly with him”

Many times we pray so that Jesus will grant what we ask. It is true as the catechism states that “to those who turn to him [Jesus] in faith, he grants what they ask.” Is this however the only reason to pray? Our prayer has to go deeper than curiosity for a miracle or physical need, it must unite us to Christ and bring about both physical and spiritual healing, as well as much need conversion. Both Jarius and the hemorrhaging woman, not only received what they asked for, but answered the invitation of Christ.

What was the invitation Christ extended to Jarius and the woman? To the woman Christ said, “Daughter, your faith has saved you. Go in peace and be cured of your affliction.” Jesus calls the woman daughter and invites her to a life of peace, peace which can only be found in faith. Christ said to Jarius, “Do not be afraid; just have faith.” Jesus invites Jarius to a life of Faith, which drives away any fear.

“The signs worked by Jesus attest that the Father has sent him. They invite belief in him. To those who turn to him in faith, he grants what they ask. So miracles strengthen faith in the One who does his Father’s works; they bear witness that he is the Son of God. But his miracles can also be occasions for “offense”; they are not intended to satisfy people’s curiosity or desire for magic. Despite his evident miracles some people reject Jesus; he is even accused of acting by the power of demons.”[22] Regardless of the healing or feeling that comes from the signs or miracles of Christ, the primary reason for the sign or miracle is to invite us to belief in him. If the sign or miracle only effects the physically then it is temporal and does not last. For the woman, suffering from hemorrhaging, as soon as her flow of blood was stopped, the flow of her faith began. The works of Christ are an invitation to us to begin the flow of faith.

What is the difference between the pleading of Jarius and that of the hemorrhaging woman? The pleading of Jarius is spoken in words, while the prayer of the woman is in silence, she reaches out. “Prayer to Jesus is answered by him already during his ministry, through signs that anticipate the power of his death and Resurrection: Jesus hears the prayer of faith, expressed in words (the leper, Jairus, the Canaanite woman, the good thief) or in silence (the bearers of the paralytic, the woman

4. Absolute
5. Leads to love
6. Grows with prayer
7. Taste of Heaven

In number four, what does absolute mean? “Many people say that to believe is not enough for them; they want to know. The word ‘believe’, however, has two completely different meanings. If a parachutist asks the clerk at the airport, ‘Is the parachute packed safely?’ and the other man answers casually, ‘Hmm, I believe so’, then that will not be enough for him; he would like to know it for sure. But if he has asked a friend to pack the parachute, then the friend will answer the same question by saying, ‘Yes, I did it personally. You can trust me!’ And to that the parachutist will reply, ‘Yes, I believe you.’ This belief is the kind of belief that prompted Abraham to travel to the Promised Land; that is the faith that caused the martyrs to stand fast till death; that is the faith that still today upholds Christians in persecution. A faith that encompasses the whole person.”[5]

Faith is not just trusting and knowing the “words” and “works” of Christ, but in fact being united to Jesus, who speaks and works and then allowing Jesus to speak and work through us. It is this life, which Christ’s Resurrection gives to the believer. “But there is more. Jesus links faith in the resurrection to his own person: ‘I am the Resurrection and the life.’ It is Jesus himself who on the last day will raise up those who have believed in him, who have eaten his body and drunk his blood. Already now in this present life he gives a sign and pledge of this by restoring some of the dead to life, announcing thereby his own Resurrection, though it was to be of another order. He speaks of this unique event as the ‘sign of Jonah,’ the sign of the temple: he announces that he will be put to death but rise thereafter on the third day.”[6]

The first word out of the angel’s mouth after the Resurrection was, “Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said...”[7] The resurrection eliminates fear. This plea to not be afraid is also spoken by Jesus, who tells Jarius to “not be afraid”

What does fear have to do with faith? If we have fear, we cannot have faith. After Jarius is able to conquer his fears, the doors of faith are opened. Saint John tells us, “There is no fear in love, but perfect love drives out fear...”[8] If perfect love drives

out fear, then the opposite is also true. Perfect fear drives out love. The theological virtues of faith, hope, and charity are connected. If we are full of fear, not only can we not love, but we also lack faith, and begin to despair rather than hope. The elimination of fear is essential to living the theological virtues.

“Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.”[9] Why should we fear, Our Father has given us His kingdom. We pray in the Our Father, “Thy Kingdom come”, yet when we live in fear we are saying ignoring the invitation to live in the Kingdom of God.

What fears do we have? How did Jarius eliminate fear in his life? How can we eliminate fear in our life? Jarius listened to the “word” of Jesus and focused on the “word” before the “work”. **Are we focused on the “words” of Christ?** The words of Christ are found in scripture, in the Liturgy (both Mass and Liturgy of the Hours), in the Sacraments, in prayer, and in the teachings and truth of the Church. The words of Christ are present and accessible to us, are we listening?

God is Dead? - Lesson and Discussion *“they ridiculed him”*

There are two predominant human actions that take place in the Gospel, one of faith and one of doubt. Saint Mark says that there were also present “people weeping and wailing loudly”. These people did not have the faith of Jarius, they did not come forward, see Christ, fall at His feet, and plead. What did this group do? First they were centered on themselves and their own emotions and the emotions of those around them as they wept and wailed loudly. They cannot see past their weeping and wailing, and so they do not see Christ. Since they do not see Jesus, for who He truly is, “they ridiculed him”. A lack of faith we always result in ridicule of Christ and His Church.

VIDEO – God is Dead || Spoken Word – POP CULTURE CONNECTION – 2:29

<http://youtu.be/HBCvF5cQ8HQ>

Most of the time when a person does not have the virtue of Faith, when they do not see Christ for who He truly is, that per-

3. When we are deficient in our religious life. What is our prayer life like? What impact does the liturgical life of the Christ and the Church make in our life? Do take advantage of the Sacramental life and what impact do they play in our life?

4. When we are deficient in our moral or social life. How do we see our self and how do others see us in regard to morals: what we think and say and what we do and omit. Are we living the Life of Christ, morally? Do we not only live out the Ten Commandments, but do we listen, know, and obey the teachings of the Church on moral issues? We are called to be social, especially in the sense that we are witnesses of Christ and we must be the ones that spread the Gospel (life of Christ) to others.

The priestly blessing in the Book of Numbers says, “The Lord bless you and keep you! The Lord let his face shine upon you, and be gracious to you! The Lord look upon you kindly and give you peace!”[20] This scripture is used in the Solemn Blessings at Mass in the Roman Rite during Ordinary Time.

May the Lord bless you and keep you. R. Amen.

May he let his face shine upon you and show you his mercy. R. Amen.

May he turn his countenance towards you and give you his peace. R. Amen.

And may the blessing of almighty God, the Father, and the Son, and the Holy Spirit,
come down on you and remain with you forever. R. Amen.[21]

If it is a blessing to have “his face shine upon you”, then it is a curse to not have his face shine upon you. When we as Christians are deficient in the areas above we are not a blessing to the world, but rather a curse. When we do not live out our faith we “conceal rather than reveal the authentic face of God and religion.”

[See also Link to Liturgy Lesson - Fear and Fatima]

ACTIVITY – Psalm 53

Psalm 53 opens with the words, “Fools say in their hearts, “There is no God.” Read the whole Psalm. How does this Psalm speak of both Marx and Lenin and the anti-religion, anti-God philosophy they promoted.

clouds was answered at the Vatican II Council. “This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come, think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself they are more obliged than ever to measure up to these duties, each according to his proper vocation.”[17] There is nothing wrong with having hope in heaven and hope in an eternal reward. Hope is the theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it.[18] The divine, eternal life, dwells in our soul and grace is given daily to attain that divine life now and experience it eternally in heaven. Hope is both the desire and expectation to live eternal life. Once again, Lenin would criticize “eternal life” because he only believes in temporal life.

Could Christians be a cause for atheism? Yes. Lenin is annoyed by Christians that practice charitable acts but yet exploit people. In this case, the Christians that Lenin had witnessed were not living an authentic Christian faith, but yet a false faith, which Lenin not only disagreed with, but rejected. As Christians we are an example of Christ and His Church and in some cases we might be the only example some will ever see of Christ and His Church. Therefore if we give a false example of Christ and His Church, those that witness our lives will reject Christ and His Church. “Believers can have more than a little to do with the birth of atheism. To the extent that they neglect their own training in the faith, or teach erroneous doctrine, or are deficient in the religious, moral or social life, they must be said to conceal rather than reveal the authentic face of God and religion.”[19]

According to Vatican I how can Christian’s be the cause of atheism? We can cause atheism when we are not living our Catholic Faith. In what ways do we not live out Catholic Faith?

1. When we neglect our own training in the faith. What is our training in the faith and is it adequate? How can we train better?
2. When we teach erroneous doctrine. What are some errors in doctrine today? Who is teaching them and why? If people are not teaching the error, are they speaking out against the error? Who are those that are defending the Church against error and what is the response?

son will likely ridicule Christ, His Church, and His followers. The cover of the April 8, 1966 edition of *Time* asked the question “Is God Dead?” The German philosophy, Friedrich Nietzsche believed and taught that God is dead. There is then, no need for faith, because there is no relationship between man and God, if God is dead. Faith is both a human act and a gift from God. Faith is man’s response to the free gift of God, a gift that is eternal. The statement, “God is dead” is a ridicule of the virtue of faith. How can we answer someone that ridicules God by saying, “God is dead”?

Karl Marx said, “Religion is opium for the people.” **What does this statement mean?** Marx is ridiculing religion by equating religion with drugs. People use drugs as an escape and when under the influence of drugs cannot think or act correctly. Faith is a free human act in response to God, it is not a delusional act, not is it an addiction or type of slavery, but rather, faith is a free act. When a person is under the influence of drugs, they are not living life to the full, but are rather living a sort of false life, under the influence of the drug, and in a sense they are dead, not sober to living life to the full. Faith is the complete opposite. Jesus says, “I came that you might have life and have it more abundantly.”[10] Drugs do not give life, but rather steal, kill and destroy life. To equate faith with drugs is a lie from Satan, for it is Satan himself that “comes only to steal and slaughter and destroy.”[11] Saint Irenaeus said, “The glory of God is man fully alive.” Man can only be fully alive when he is free to act, free to respond out of love to His creator. Faith and Religion give glory to God, because it is through Faith and Religion that man freely acts of our response to his loving Creator, thus giving Glory to God and living life to the full.

MOVIE – For Greater Glory Trailer Official 2012 – POP CULTURE CONNECTION – 2:40

<http://youtu.be/NKeOHZ9NWao>

The 19th Century was a century that saw “many people weeping and wailing loudly” and especially many like Marx and Nietzsche who ridiculed Christ, His Church, and His followers. **What was the result of this weeping, wailing, and ridicule?** The immediate result was the rise of Communism and the godless state. Millions were killed in Russia alone and in communist / socialist countries, especially Eastern Europe, Spain, and Mexico the Church was heavily persecuted. In Spain alone - 13 bishops, 4,154 priests and seminarians, 2,365 religious, 283 nuns and about 4,000 laymen killed for helping or hiding nuns or priests.

The 19th century, which was full of ridicule, led to the bloody 20th century that saw the rise of dictatorship with Mussolini in Italy, Stalin in Russia and Hitler in Germany. There were two world wars, genocide and the evil of legalized abortion.

In 1905, Vladimir Lenin, the leader of the Soviet Union said, “Religion is one of the forms of spiritual oppression which everywhere weighs down heavily upon the masses of the people, overburdened by their perpetual work for others, by want and isolation. Impotence of the exploited classes in their struggle against the exploiters just as inevitably gives rise to the belief in a better life after death as impotence of the savage in his battle with nature gives rise to belief in gods, devils, miracles, and the like. Those who toil and live in want all their lives are taught by religion to be submissive and patient while here on earth, and to take comfort in the hope of a heavenly reward. But those who live by the labor of others are taught by religion to practice charity while on earth, thus offering them a very cheap way of justifying their entire existence as exploiters and selling them at a moderate price tickets to well-being in heaven. Religion is opium for the people. Religion is a sort of spiritual booze, in which the slaves of capital drown their human image, their demand for a life more or less worthy of man.”[12]

Where is Lenin wrong? What are his false views of religion?

Lenin says that Christians are “overburdened by their perpetual work for others, by want and isolation.” The life of a Christian is not based solely on “work for others” but also the work of God. The Christian lives a balanced life of prayer (the love of God), belief (the knowledge of God), and service (the service of God and man). If we are accused of being “overburdened by their perpetual work for others” we might be only living a third of our religion and could be neglecting our responsibility to know and love God. A Christian does not suffer “want” for Christ satisfies. A Christian’s role is not that of isolation but that of evangelization. Lenin says that the Christian, whom he calls “savage”, is in battle with nature and this battle “gives rise to belief in gods, devils, miracles”

Are we in battle against nature? Nature is fallen, and without Christ, human nature, cannot reach its full potential. Saint Paul tells us that, “...where sin increased, grace overflowed all the more.”[13] Jesus Christ is one person with two natures (human and divine), therefore nature is not the enemy. We are not in a battle against nature, but rather, against Satan, the one whom

comes to “steal and slaughter and destroy”[14] nature. Christ shared in our humanity so that we could share in His divinity. Living life as if “nature” is the only reality and dismissing “the divine”, is the true enemy. To dismiss “gods, devils, and miracles” is to dismiss the reality of the divine and to live in a world materialistic world in which the only reality is “nature”. Lenin says that we are taught by religion to be “submissive and patient while here on earth, and to take comfort in the hope of a heavenly reward.”

What is wrong with being submissive? Yes, we are called to be submissive. This is the virtue of obedience. Submission means to be “under” a “mission”. We are under God’s “mission” and pray “Thy kingdom come, Thy will be done”. As Christians we also place our self under the mission or are submissive to other authority granting that their “mission” does not contradict that of God’s mission. Without God’s mission, there is only the “mission” or will of one man against another. Communism therefore served the will of man and strives to serve the “common good” or “common will” which is always determined not by the masses, but rather by the few.

What is wrong with being patient? Patience is a virtue, a virtue, which Lenin citizens the Christian for. Saint Teresa of Avila wrote a beautiful prayer in which she says, “Patience obtains all things” “Let nothing disturb you, all things are passing away: God never changes. Patience obtains all things. Whoever has God lacks nothing; God alone suffices.”[15] Communism like all earthly things passes away and yet the God, which Communism sought to destroy never changes. This prayer of Saint Teresa contradicts everything that Lenin says. Patience does obtain all things. Lenin says that Christians “suffer want”, yet “whoever has God lacks nothing” and “God alone suffices”. We practice patience because it is a virtue that Our Lord practiced. Saint Paul prayed, “May the Lord direct you hearts to the love of God and the patience of Christ.”[16] As Christians we want to love as God loves and be patience as Christ is patient. Patience is a fruit of the Holy Spirit and therefore shows that the Holy Spirit is active in our life.

What is wrong with hope? Yes, we have hope in Heaven and in eternal life but this does not mean we neglect our earthly existence. Eternity for the Christian begins now, because we have eternal life in our soul, now! The falsehood that somehow a Christian can ignore the earthly and live as if his head is in the