

Link to Liturgy



16th Sunday of Ordinary Time Rest a While

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.

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Lessons and Discussions

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“rest a while”

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“his heart was moved with pity for them”

Introit Entrance Antiphon – Daily Roman Missal

This should be chanted so that the time of prayer, study and discussion can be made sacred. The chant leader could chant the first time and then all can join the second and third. Another song can be substituted, but should have the same theme.

God is in his holy place,
God who unites those who dwell in his house;
he himself gives might and strength to his people.

Alternate options:

Breathe
Hungry / Falling on my knees
Cool or Holy (Remnant)
Life is Not (Remnant)

Collect – Roman Missal

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

O God, protector of those who hope in you,
without whom nothing has firm foundation, nothing is holy,
bestow in abundance your mercy upon us
and grant that, with you as our ruler and guide,
we may use the good things that pass
in such a way as to hold fast even now
to those that ever endure.
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 6:30-34 –Roman Missal

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

The apostles gathered together with Jesus
and reported all they had done and taught.
He said to them,
"Come away by yourselves to a deserted place and rest a while."
People were coming and going in great numbers,

and they had no opportunity even to eat.
So they went off in the boat by themselves to a deserted place.
People saw them leaving and many came to know about it.
They hastened there on foot from all the towns
and arrived at the place before them.

When he disembarked and saw the vast crowd,
his heart was moved with pity for them,
for they were like sheep without a shepherd;
and he began to teach them many things.

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

Spiritual Reading

From Saint Catherine of Siena, Doctor of the Church

Those who see themselves not selfishly but for God, and who see God for God (as he is supreme eternal Goodness and is deserving of our love) when they contemplate God in blazing, consumed love discover the image of the human person in God. And they discover themselves, God's image in God. I mean the love they see God having for us, that same love they extend to everyone else. For when they look at their reflection in the fountain, the sea of the divine being, they feel at once compelled to love their neighbors as they love themselves, because they see that God loves them supremely. Desire then disposes them to love themselves in God, and God in themselves, just as we, when we look into a fountain and see our image, take pleasure in it and love ourselves. But if we are wise, we are moved to love the fountain before we love ourselves. For if we hadn't seen ourselves we wouldn't have love ourselves or taken pleasure in ourselves. Nor would we have corrected what was faulty about the face we saw in the fountain!

So think...there is no other way we can see either our dignity or the faults that mar our soul's beauty except by going to look into the quiet sea of the divine Being. There, in that Being, we see our reflection. Why? Because we came forth from there when God's wisdom created us in God's image and likeness. There we discover the union of the Word engrafted into our humanity; we discover and see and experience the blazing furnace of his charity, the means by which God gave us to ourselves and later united the Word with us and us with the Word when he took on our

human nature. That charity was the strong bond that held him nailed fast to the cross. And all this we will see when we see ourselves in God's goodness.

Responsory – Office of Readings

Be an example for all believers in speech and conduct, in love, faith and purity.

- In this way you will save both yourself and those who hear you.

Ponder these duties and attend to them, so that all may see your progress.

- In this way you will save both yourself and those who hear you.

Leisure - Lesson and Discussion

"rest a while"

In the gospel reading, Jesus tells his apostles to rest awhile. Resting for all of us is essential. There are times to work, but there is also time for proper rest and leisure.

Why does Jesus tell his apostles to rest? "A fruitful apostolate is impossible without such refreshing pauses beside the Master, which are intended to reinvigorate not only their physical forces, but their spiritual ones as well: pauses for prayer, for interior recollection, in order to plumb the depths of the words of the Lord and to translate them ever more meaningfully into their own lives." [1] This restful reinvigorating of their spiritual lives is leisure.

What is leisure? The origin for the word leisure can be traced back to the Greeks, which means "school". [2] The origin of this word has lost its true meaning through the centuries, but it makes more sense in the context of the Gospel reading. The apostles, after a lot of hard work, come back to school to learn more and to report what they had put into practice from their training. There were many people running and gathering to find Christ. What does Jesus do? He begins to "teach many things". Jesus is our leisure, our school, and we can learn a lot from Him if we allow ourselves to stop, rest, and learn from Him instead of working all the time. Jesus says, "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon

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 do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of they 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.

"The End" Notes

[1] Divine Intimacy pg. 135-136

[2] Pieper, Leisure, The Basic of Culture pg. 4

[3] Matthew 12:28-30

[4] Gen. 3:17,19

[5] <http://en.wikipedia.org/wiki/Yoke>

[6] Psalm 127; Liturgy of the Hours; Week III; Wednesday, Evening Prayer

[7] Leisure, The Basic of Culture pg. 50

[8] Pieper, Leisure, The Basic of Culture pg. 31

[9] Pieper, Leisure, The Basic of Culture pg. 32

[10] Psalm 23:2-3; 6

[11] Hardon, Modern Catholic Dictionary pg. 509

[12] Revelation 3:16

[13] Pieper, Leisure, The Basic of Culture pg. 28

[14] cf. Mk. 6:6b-13

[15] Jer. 23:4

[16] Mk 6:29

[17] St. Jerome Commentary 42:37

[18] The Church's Year pg. 350

[19] Jer. 23:3

[20] Lumen Gentium; 48

[21] Psalm 23:4

[22] The Church's Year pg. 352

[23] Hardon, Modern Catholic Dictionary, pg. 423

[24] Matthew 5:4

[25] Romans 12:15

[26] The Church's Year pg. 361

[27] Romans 12:21

[28] Hardon, Modern Catholic Dictionary pg. 541

[29] http://www.catholic.org/national/national_story.php?id=33803

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

Marian Antiphon – Salve Regina – Simple Tone

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

Ant.
5.

Salve, Re-gí-na, * ma-ter mi-se-ri-córdi-æ : Vi- ta, dulcé-do, et spes nostra,

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

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

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

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

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

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi

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

English Translation

you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”[3] Leisure is to learn from Jesus and take His yoke upon us. Catholic tradition, perfected by Saint Benedict in the 6th century, is to pray and work (ora et labora). Prayer is to “learn from me” and work is to “take my yoke”.

What are our labors? We can make a list of all the labor (work) we have.

What are our burdens? What are the stresses, anxieties, and crosses in our life?

Can we work too much? Yes. We can become addicted to work. First, work is a part of everyone’s life. God made this very clear after the fall of Adam and Eve, “In toil you shall eat its yield all the days of your life...By the sweat of your brow you shall eat bread, Until you return to the ground, from which you were taken; For you are dust, and to dust you shall return.”[4] There are a lot of benefits to working hard. However, work can become our idol, our God. Think of how many families and relationships are strained by someone who is a workaholic. When we are on our deathbed are we going to be thinking, “I only wish I could have stayed at work a little longer and worked a little harder.”? Of course not! Any priest who has been around people who are at their last moments of life on earth will say that people only wish they would have spend less time at work and more time with their friends and family.

TV Show – Phoebe Workaholic from FRIENDS – POP CULTURE CONNECTION – 6:36

http://youtu.be/yaR6pk__Otg

In the show the character shows how being obsessed with a job can be bad. It hurt her relationships with her friends, and it hurt her health by having not one but two heart attacks. While the show is making it funny, think of all the people who put too much stress on their bodies and put their health in jeopardy.

MUSIC – “Working for the Weekend” by Loverboy – POP CULTURE CONNECTION – 3:49

<http://youtu.be/7E82ozXyNjk>

This 1980’s classic song could be an anthem for those who only work for the sake of work. While working is important, we should keep in mind it’s means and its ends. Are we working just for the sake of working or are we working for the glory of God? Everyone should be working for the Glory of God. Even if

the job seems “pointless” and mundane, we can still spread the glory of God through our work.

In what ways do we “learn from Jesus” when we pray? What do we “learn from Jesus”? In the spiritual reading, Saint Catherine says that prayer is to “look into the quiet seas of the divine Being.” And what do we see when we look. Saint Catherine says that we see our dignity and the faults that mar our soul’s beauty. What an honor that Our Lord gives us the same opportunity as the apostles, to see at His feet and learn from Him. What an honor that Our Lord gives us to take on His yoke.

What is a yoke? “A yoke is a wooden beam, normally used between a pair of oxen or other animals to enable them to pull together on a load when working in pairs.”[5] Why does Jesus use this analogy? Jesus enables the Christian to pull together with Himself the load, so that the Christian in all labors and burdens can work together with Christ. In our prayer, we learn from Christ. In our work, we pull the load, with Christ. In both prayer and work, we are centered in Christ.

What happens when we choose not to pray? We do not learn from Jesus and we drift away from being centered on Christ.

What happens when we do not put on the yoke of Christ, when we do not work with Christ? Psalm 127 says that apart from God our labors are worthless. “If the Lord does not build the house, in vain do its builders labor; if the Lord does not watch over the city, in vain does the watchman keep vigil. In vain is your earlier rising, your going later to rest, you who toil for the bread you eat: when he pours gifts on his beloved while they slumber.”[6] If we do not put on the yoke of Christ, we not only labor alone, but we labor in vain.

In this Gospel, Jesus is, “moved with pity” toward the crowds. He is also moved with pity toward us. He therefore invites us into His life, through prayer “teaching us” and work. What a pity it truly is if we do not except this invitation to pray and work in Christ.

How should we see leisure? Josef Pieper argues that leisure at its heart is like a festival because in a festival (or celebration) there is the same elements found in leisure: relaxation, effortlessness, and an ascendancy of “being at leisure” over mere “function”. [7] These elements are found in religious festivals like

How can we show compassion? We must understand that there is sin in this world. That God has a plan for all of us to be with Him in heaven. When someone chooses sin, they are not choosing God. They are putting themselves to death spiritually and possibly physically. “This new ‘compassion’ is a cunning trick that says each of us can decide for ourselves what is right and wrong, but don’t be fooled. It is a lie from the pit of hell because it deceives us into tolerating sin and calling evil good. ‘Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter.’ Isaiah 5:20”[29] When we are compassion we look to help alleviate someone else’s pain or sin if at all possible. When someone repents, turns away from sin, and seeks the truth of Christ we rejoice. Like the father of the Prodigal Son, we must rejoice when a brother or sister in Christ comes back from the dead of sin. We must teach the one who repents or covers the many things that Jesus has taught us through His Bride, the Church. We can be compassionate in other ways too. For example, if someone is trying to learn something or understand something that you already get, it is good to show patience and compassion for that person. Finally, and most importantly we must pray for them as much as possible. **What are other ways we can show compassion? When have you showed compassion?**

Profession of Faith or Popular Devotion – “Bookmark” Prayer Poem by St. Teresa of Avila

This is a poem that was written by St. Teresa in the book interior castle. She had a profoundly deep prayer life. Many times in our lives we can become nervous, excited, scared, or antsy of things in this life. St. Teresa understood what leisure truly meant, and to not be restless of the things of this world.

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

Let nothing disturb you
Let nothing frighten you
All things are passing away:
God never changes.
Patience obtains all things.
Whoever has God lacks nothing;
God alone suffices.

By definition toleration means that the person or group's principle "differs" to our principle. Toleration cannot be confused with relativism, which states that your principle and my principle are both truth. Toleration by definition implies that there is a difference that one thing is true and the other false or that one side at the very least contains more truth than the other. The Church teaches that we hate the sin, but love the sinner. In other words the Church allows the sinner to exist and organize their own lives, but does not desire the sin to exist and destroy life.

There are cases in which the so-called principle that an individual or group holds is not a principle at all, it is not good, but rather evil. Principle is defined as a fundamental truth. When the so called principle that an individual or group holds is not true and in fact is an evil, we should not tolerate the group (allowing it to exist) but rather work for an end to the group's existence. We did not tolerate the Nazi's because the Nazi's did not have principles. In the 13th century the Catholic Church called a crusade against the Albigensians. The crusade lasted 45 years and its aim was to eliminate the existence of this anti-life heresy within the Church. The Albigensians, like the Nazi's did not have principles because what they stood for was false. When we speak of tolerance, we first have to honestly ask what it is that the other person or group truly believes in and then ask if what they believe in is true.

Why should we show compassion? There may come a time in our lives where we fall astray and need help to alleviate our pain. We made need someone to lift us up from the muck of sin. There may be a time when we need to seek forgiveness and compassion and we turn to a person we love. We must keep this in mind because we are our brother's keeper. We should always look to help improve the quality of a person, and not lower the standards of God. For example, if a student is making fifties on their tests what would be more compassionate for the teacher: lower the passing grade to a fifty or to take time to teach and tutor the child to help raise their score? Obviously it is the second one because the first is not compassionate. It is not helping them. Jesus did not come into the world to keep the standard the same or even lower it. He came to be our aid, our shepherd, to lead us to perfection. We must strive for this perfection of holiness. Jesus is always there for us, and we too should always be there for those God brings to us to help improve the person body and soul. **When is a time someone showed us compassion by holding us to a higher standard, calling us to holiness?**

Madi Gras, Easter, and Christmas. While celebrating, they have a religious tone to them. Secular holidays can easily lose a sense of their transcendent meaning and thus lose the sense of leisure. Instead of learning from Christ in our life, we tend to "take a break" from life. A good example is the fourth of July. If the fourth of July is just about "a break" from work or school and all about fireworks, we lose the transcendent meaning of the holiday. We miss an opportunity to learn from Christ about the value of freedom, sacrifice, and independence. There is no greater leisure or bigger festival than the Mass, it is no wonder then that Mass is celebrated on the day of rest, the Sabbath. Like all festivals we should ask, what we can learn from Christ. At the Mass, what do we learn from Christ?

Why is it good to have leisure? Many think of leisure as a vacation or time away from work. However, leisure is separate from work all together. Leisure is for the soul because it is "a form of that stillness that is the necessary preparation for accepting reality; only the person who is still can hear, and whoever is not still, cannot hear." [8] We cannot confuse leisure with entertainment. Often we work real hard and then take a break and entertain ourselves or "veg out". Entertaining ourselves and "vegging out" is not leisure. The correct balance is a life in which we work and pray; not work and play. **What is the difference between (work and pray) and (work and play)?**

Leisure allows us to learn and understand better of the things of Christ. "Leisure is not the attitude of the one who intervenes but of the one who opens himself; not of someone who seizes but of one who lets go, who lets himself go, and 'go under,' almost as someone who falls asleep must let himself go." [9] In Psalm 127 mentioned above it says, "he pours gifts on his beloved while they slumber." God pours gifts on us, His beloved, when we rest, when we are at leisure. Almost all religious orders have recreation built into their schedule either daily or weekly. **What is recreation?** If we look at the word it becomes clear, recreation is to re-creation, to create again. True recreation is to allow God to re-create us, to create us again in His image and likeness. We, whether religious or not, must give time daily or at least weekly to all God to re-create us. This re-creation can come in many ways: reading, exercise, etc., but it must be a time in which we allow our creator to work on His creation. We cannot be distracted from the creator but rather in dialogue and awareness of Him.

St. Thomas Aquinas was able to connect leisure with the third commandment, keep the Sabbath holy. We are to rest on the Sabbath. This means to practice leisure. Leisure is not watching a football game or sleeping in, but stilling our minds, bodies, hearts, and souls in order to hear God. By practicing leisure we can live the Responsorial Psalm when it says, “In verdant pastures he gives me repose; beside restful waters he leads me; he refreshes my soul...Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the LORD for years to come.”[10] There are two prayers that are prayed daily in the Church that remind us of this rest. We pray, “And may the souls of the faithful departed through the mercy of God rest in peace” and after Night Prayer we pray, “My the all-powerful Lord grant us a restful night and a peaceful death.” Leisure is our goal, our end, and we do not have to wait until death to practice it.

Can we abuse leisure? If we are truly practicing leisure properly, then it would be very difficult to “abuse” it. However, it can be twisted, corrupted, or misunderstood in its practice just like with everything. Two ways of twisting leisure is sloth and over working.

What is sloth? “sluggishness of soul or boredom because of the exertion necessary for the performance of a good work. The good work may be a corporal task, such as walking; or a mental exercise, such as writing; or a spiritual duty, such as prayer. Implicit in sloth is the unwillingness to exert oneself in the performance of duty because of the sacrifice and the effort required. As a sin, it is not to be confused with mere sadness over the inconvenience involved in fulfilling one’s obligations, nor with the indeliberate feelings of repugnance when faced with unpleasant work. It becomes sinful when the reluctance is allowed to influence the will and, as a result, what should have been done is either left undone or performed less well than a person is responsible for doing. Sloth may also mean a repugnance to divine inspirations or the friendship of God due to the self-sacrifice and labor needed to co-operate with actual grace or to remain in the state of grace. This kind of laziness is directly opposed to the love of God and is one of the main reasons why some people, perhaps after years of virtuous living, give up in the pursuit of holiness or even become estranged from God.”[11]

[See [also Link to Liturgy Lesson - Pessimism of Working!](#)

What is “false compassion”? In our world today, many people can misunderstand what compassion truly is. Compassion today can sometimes equate to tolerance or even acceptance of one’s behaviors or even sins. We can tend to remain silent out of fear that a person may yell at us. When we do the right thing, trying to help and be compassionate, people may see us as judging or hating them. We cannot be silent if there is sin in this world. We still love them as Christ loves them, but we must speak up if someone is sinning. Sin is a deprivation of good, and we do not want good to be lacking in our life or the life of anyone. The goal of the Christian is to seek good and restore good, “Do not be conquered by evil but conquer evil with good.”[27] Evil exists where good is lacking or where good is not present, this evil can only be conquered by restoring the good. True compassion is not being tolerant of evil or sin, but instead restoring the good. The virtue of compassion is not always easy. We see in the life of Jonah, that he was called by God to show compassion on the Ninevites, but out of fear, he did not follow the call of God, instead he showed a toleration of their sin, ignoring both God and man. Toleration of sin can lead to an attitude of ignoring both man and God, which is opposite of the Great Command to love God and man. If we love ourselves and God we will not ignore sin. While Jesus had compassion for the sinner he never tolerated their sinful acts. He only wished them to be brought back into the fold of the sheep. We too must be compassionate for those who seek forgiveness and mercy, but not tolerating sinful acts or behaviors.

What is toleration? Toleration is “the disposition to permit, or bear with, views, actions, or teaching that differs from one’s own in academic, political, and social affairs, but especially in religion. The opposite is intolerance. As stated by the Second Vatican Council, ‘Provided the just requirements of public order are not violated, religious groups have a right to immunity so that they may organize themselves according to their own principles.’ Accordingly, the Catholic Church respects the right of religious bodies other than her own to exist and ‘to promote institutions in which members may work together to organize their own lives according to their religious principles’ (*Decree on Religious Liberty, I, 4*).”[28] Each person has a right to organize his or her lives according to principles. Groups of people also have the right to organize their lives according to principles. We practice tolerance when we tolerate the person or group allowing them to exist, to organize, and when we show charity to them entering into dialogue with them.

What is pity? “Grief or pain aroused by the suffering or misfortune of another. Pity is less than sympathy, which shares in the experience of another.”[23]

See also [Link to Liturgy Lesson - What a Pity](#)

What is compassion? “Sympathetic consciousness of others' distress together with a desire to alleviate it”. Jesus showed perfect compassion. He did this by dying on the cross for all of us to alleviate the sting of death. His compassion gave us eternal life.

[See also [Link to Liturgy Lesson - Love of the Cross](#)]

Pity and Compassion are found in the beatitudes and help us to live out the virtue of charity. Jesus says in the Sermon on the Mount, “Blessed are they who mourn, for they will be comforted.”[24] To mourn is the opposite of the sin of envy. Envy is when we are happy at another's loss or sadness and sad when another is happy or gains something. Pity and compassion help us to practice charity. Romans 12 could be called Saint Paul's “Sermon on the Mount”. Saint Paul says, “Rejoice with those who rejoice, weep with those who weep,”[25] this embodies what it means to mourn with another, showing both pity and compassion.

Why does Jesus have compassion? “Because of His mercy and goodness to man...that to those who seek first the kingdom of God and His justice all other things will be added without asking”[26]

VIDEO – Pope: God's heart trembles with compassion – POP CULTURE CONNECTION – 1:15

<http://youtu.be/SOAFm6xBMs>

Holy Father, Pope Benedict XVI, wrote his first encyclical on the Love of God. He has asked all of us to run to God who trembles with compassion because He has done so much for us and is continuing to do so much for all of us.

How does Jesus alleviate their problems? In the Gospel it says Jesus began to teach them many things. We do not know what exactly those many things are, but we do know that whatever it was it was truth. They were seeking the true light in the midst of darkness.

What is idleness? To be idle is to be lukewarm. It is a refusal to go one way or the other, and this is dangerous. Why? It says in the book of Revelation that God spits out those who are lukewarm[12]. Being idle means “that the human being had given up on the very responsibility that comes with his dignity: that he does not want to be what God wants him to be, and that means that he does not want to be what he really, and in the ultimate sense, is.”[13]

How can over working be a sin? The Nazi's ultimate goal was the extermination of the Jews and all those who were inferior to the Arian race. One of the many lies they used was the saying on the sign at the Auschwitz death camp, which greeted all those who entered, said, “Work Will Set You Free”. Of course this was a lie. In a spiritual context, Satan's ultimate goal is to kill souls. One of the many lies he uses is to make us think we can achieve all of our hopes and dreams by our work. In our society there is a huge emphasis on working. The world has told us if we work really hard we will get everything we want. However, this is not the case at all. What do we want more than anything in the world? God. To over work is to neglect God. Work can replace our devotion to God. We should work in order to have leisure in our lives, but in leisure we find our true self and by leisure we are able to fulfill our Vocation in life. It is very easy to work so much that leisure has no place.

Auschwitz...”Work Will Set You Free...” – POP CULTURE CONNECTION – 5:24

<http://youtu.be/eDzOKJXEePE>

WARNING! VIEWER DISCRETION ADVISED

Here are some of the images that came from Auschwitz in Poland. When we strip God away from people, this is what can happen to the extreme.

MUSIC – We Want God – Hymn by St. Louis de Montfort – POP CULTURE CONNECTION – 2:00

<http://youtu.be/tspt8UQtrLE>

This is the hymn sung at the processional of the Mass in the Latin Rite celebrated ending the 2008 National Conference. This hymn was written by St. Louis de Montfort.

We Want God, Oh men, ungrateful
The Supreme Father, The Redeemer
The Foolish Laugh at the Faith
In Vain They Rise Against the Lord

Bless, Oh Virgin, the Proclaiming of Our Faith
 We Want God, Who is our King
 We Want God, Our Father
 We Want God, Who is our King
 We Want God, Our Father

Our Search for Truth - Lesson and Discussion

“They hastened there on foot”

In the gospel reading it seems as if everyone is coming to see Jesus. The apostle’s return and the people from all over the local towns went after Jesus with great haste.

What were the apostles doing before returning to Jesus? The Apostles are returning from their mission that Jesus had set them out to do; to have authority over unclean spirits, preach repentance, and cure the sick.[14] In the first reading we hear of the prophecy of God multiplying the flock. He then said, “I will appoint shepherds for them who will shepherd them so that they need no longer fear and tremble”[15] The apostles were the first shepherds appointed by Christ. Today, our Bishops are the ones who shepherd us. We do not need to fear or tremble because God is always with us in many ways, one of which is the Church and the Bishops.

It is also interesting to note this is the only time in Mark’s gospel he uses the word “apostles” to address the twelve. **Why did he use “apostle” this time?** It was for two reasons: First, because Mark had just written the word “disciple” in regards to St. John the Baptist’s disciples[16] and he did not want to confuse any readers. The other reason is that the word apostle or “apostoloi” means “those sent out”[17]. This is exactly what Jesus had them do.

What moved people to approach Jesus? “The goodness and benevolence with which He met the penitent sinners. Do you also humble and trusting approach Him, and you may rest assured that, even if you are the greatest of sinners, you will receive grace and forgiveness.”[18] There was also a great restlessness within their souls. St. Augustine said, “our heart is restless until it rests in you.” As mentioned above, in the first reading today, God prophesied through Jeremiah that He would gather the scattered flock, “I myself will gather the remnant of my flock from all the lands to which I have driven them and bring them back to their meadow; there they shall increase and multi-

ply.”[19] In the Gospel reading we see the scatter flock coming to Christ. This seeking began with the twelve apostles and a few followers of both Jews and Gentiles. Today, the seeking continues as the Church has grown to over a billion members. The Church is the Body of Christ, to whom the vast crowd may approach. The vast crowd needs only to go to their local Catholic Church, which is the universal sacrament of salvation, to find Christ and salvation. “Christ, having been lifted up from the earth has drawn all to Himself. Rising from the dead He sent His life-giving Spirit upon His disciples and through Him has established His Body which is the Church as the universal sacrament of salvation.”[20]

MUSIC – “Restless” by Switchfoot – POP CULTURE CONNECTION – 5:31

<http://youtu.be/iwqb3sRwAyw>

In this moving song, the songwriter speaks of how he is continuing to seek out God. Every ounce of his being is looking for Him. The song rings out at the end proclaiming that he will continue to reach for God no matter what and once he finds God he will reach his ultimate rest.

Why were the people moving at great haste? The people came in a hurry because they were hungry to know the Truth. When we find the truth in Jesus Christ we are at peace. They were like sheep going after their shepherd. They heard the truth and they did not want to leave it. The responsorial psalm says, “Even though I walk in the dark valley I fear no evil; for you are at my side with your rod and your staff that give me courage.”[21] The people who ran after Jesus were not in fear of anything because they knew that God would take care of it all. We too should run after Christ in all things, putting our trust in Him alone. “We should listen with great zeal to the word of God, because from it man receives the life of the soul (Mt. 4:4), and eternal happiness (Lk. 11:28).[22]

Compassion and Toleration – Lesson and Discussion

“his heart was moved with pity for them”

Jesus was moved with pity for those who ran after Him. God in his infinite mercy is always moved with pity and compassion for those who seek Him.