

Link to Liturgy



22nd Sunday of Ordinary Time Clean of Heart

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Lessons and Discussions

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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 should chant the first time and then all can join the second and third. Another song can be substituted, but should have the same theme.

Have mercy on me, O Lord,
for I cry to you all the day long.
O Lord, you are good and forgiving,
full of mercy to all who call to you.

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.

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

Gospel Reading – Mark 7:1-8, 14-15, 21-23 –Roman Missal

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

When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles and beds. So the Pharisees and scribes questioned him, "Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?" He responded, "Well did Isaiah prophesy about you hypocrites, as it is written:

[31] Modern Catholic Dictionary pgs. 168-169. Italicized for emphasis

[32] Cf. CCC 127

[33] St. Caesaria the Younger to St. Richildis and St. Radegunde, SCh 345, 480.

[34] CCC 89

[35] The Essential Catholic Survival Guide pg. 80

[36] Roman Catechism, Preface, 10; cf. 1 Cor 13:8

[37] CCC 98

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, world without end. Amen.

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 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] Navaree Bible Commentary pg. 114
- [2] Fernandez, In Conversation with God 4, 83.1
- [3] Mt. 5:8
- [4] Fernandez, In Conversation with God 4, 83.2
- [5] Novena to the Holy Spirit
- [6] cf. Roman Missal, Pentecost Sunday, sequence
- [7] cf. Council of Trent, De peccato originali
- [8] Modern Catholic Dictionary pg. 11
- [9] Modern Catholic Dictionary pg. 198
- [10] Modern Catholic Dictionary pg. 536
- [11] Modern Catholic Dictionary pg. 364
- [12] Modern Catholic Dictionary pg. 14
- [13] Modern Catholic Dictionary pg. 238
- [14] Modern Catholic Dictionary pg. 330
- [15] Modern Catholic Dictionary pg. 148
- [16] Webster Dictionary
- [17] Catechism of the Catholic Church Glossary pg. 876
- [18] Catechism of the Catholic Church Glossary pg. 868
- [19] Webster Dictionary
- [20] Webster Dictionary
- [21] Navaree Bible Commentary Mk. 7:20-23
- [22] Divine Intimacy Vol. IV, pg. 4
- [23] Romans 5:20
- [24] CCC 1830
- [25] Modern Catholic Dictionary pg. 223
- [26] Fernandez, In Conversation with God 4, 83.3
- [27] 2 Thessalonians 2:15
- [28] Modern Catholic Dictionary pg. 160
- [29] Modern Catholic Dictionary pg. 168
- [30] CCC 88

This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts.

You disregard God's commandment but cling to human tradition."

He summoned the crowd again and said to them, "Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile. From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile."

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading - Office of Readings for Sunday of the 22nd week of Ordinary Time

From Saint Augustine, Bishop and Doctor of the Church: The Lord has had pity on us

We were not good, but God had pity on us and sent his Son to die, not for good men but for bad ones, not for the just but for the wicked. *Yes, Christ died for the ungodly. Notice what is written next: One will hardly die for a righteous man, though perhaps for a good man one will dare even to die.* Perhaps someone can be found who will dare to die for a good man; but for the unjust man, for the wicked one, the sinner, who would be willing to die except Christ alone who is so just that he justifies even the unjust?

Let us then follow Christ's paths which he has revealed to us, above all the path of humility, which he himself became for us. He showed us that path by his precepts, and he himself followed it by his suffering on our behalf. In order to die for us—because as God he could not die— *the Word became flesh and dwelt among us.* The immortal One took on mortality that he might die for us, and by dying put to death our death.

Responsory – Office of Readings – Psalm 86:12-13; 118:28

I will give thanks to you, O Lord my God, with all my heart.

– For great is your mercy toward me.

You are my God, I give you thanks; my God, I give praise to you.

– For great is your mercy toward me.

Clean of Heart – Lesson and Discussion

"Why do your disciples...eat a meal with unclean hands?"

In today's gospel, we see yet again how far the Pharisees and the Scribes are from God. It is as if they are on two different wavelengths. They are claiming to be for God, but their actions and attitudes toward God are hypocritical. Jesus, the Son of God, corrects them in order to not only help them, but all of us understand the importance of a clean heart.

Why does St. Mark talk about cleaning hands? St. Mark's gospel was written for pagans and non-Jews, and for this reason he spends much of the first verses describing the purpose of cleaning hands. "Hands were washed not for reasons of hygiene or good manners but because the custom had religious significance: it was a rite of purification. In Exodus 30:17ff the Law of God laid down how priests should wash before offering sacrifice. Jewish tradition had extended this to all Jews before every meal, in an effort to give meals a religious significance, which was reflected in the blessings which marked the start of meals. Ritual purification was a symbol of the moral purity a person should have when approaching God (Psalm 24:3; 51:4 and 9); but the Pharisees had focused on the mere external rite. Therefore Jesus restores the genuine meaning of these precepts of the Law, whose purpose is to teach the right way to render homage to God (cf. Jn. 4:24)."[1]

As Catholics, we too say blessings before our meals—what's the purpose of this? The prayer we say before meals is, "Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty, through Christ our Lord. Amen."

From this simple prayer we recognize four things. **First**, we recognize that all gifts come from God. It is from His bounty, not our wallet, or the amazing grocery stores that we have. God is the source of all gifts. **Second**, we recognize that God gives gifts through His Son, Jesus Christ. **Third**, our action is one of re-

Christ and of perfect womanhood in Mary Immaculate. Inspire me with such love for the ideals for which our Savior lived and died that all my passions and energies will be caught up into the enthusiasm of His service, and evil things will lose their power. May my body be the servant of my soul, and may both body and soul be Your servants. Through Christ our Lord. Amen.

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. **S** Alve, Re-gi-na, * ma-ter mi-se-ri-córdi-æ : Vi-ta, dulcé-do, et spes nostra, salve. Ad te clamámus, éxsu-les, fí-li-i Hevæ Ad te suspi-rámus, gemén-tes et flentes in hac lacrimá-rum valle. E-ia ergo, Advocá-ta nostra, il-los tu-os mi-se-ri-córdes ócu-los ad nos convér-te. Et Je-sum, bene-díctum fructum ventris tu-i, nobis post hoc exsí-li-um osténde. O clemens : O pi-a : O dulcis * Virgo Ma-ri-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,

Sacred Scripture and Sacred Tradition. “The Church, in her doctrine, life, and worship, perpetuates and transmits to every generation all that she herself is, all that she believes.”(DV 8.1)[37]

Activity – Discipline, doctrine, or dogma?

Below is a set of 5 disciplines, 5 doctrines, and 5 dogmas. A good exercise is to print out each one and spread them out in random order. Make three columns, one for discipline, one for doctrine, and one for dogma, and have the group one at a time pick a word/phrase up and try to put it in the correct column. Talk it through and help the group understand why it is a discipline, doctrine, or dogma and what the differences between those terms are. Refer back to the lesson to answer any questions that may come up with regards to some of these items. The best thing to ask the group is “Can you find this in Sacred Scripture and/or Sacred Tradition?” If the answer is no, then it would be a discipline. If yes, then it would be at least a doctrine. The next thing to keep in mind is if a certain doctrine has ever been debated or attacked, and if a pope or council has ever made a decree on such a matter.

Disciplines: Married Priests, Lenten rules of Fasting, translation of the Mass, chapel veils, receiving the Eucharist on the tongue,

Doctrines: Resurrection, Scripture as inspired word of God, The Incarnation, Heaven, Holy Trinity

Dogmas: Immaculate Conception, Jesus Fully God/Fully Man, Real Presence of the Eucharist, Assumption of the Blessed Virgin Mary, Papal Infallibility

Profession of Faith or Popular Devotion – Prayer for a Clean Heart

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

My God, You have given me a body to keep pure and clean and healthy for Your service and my eternal happiness. Forgive me for all my unfaithfulness in this great responsibility. Forgive me for every mean use which I have made of Your gifts in thought, word or deed since my rebirth as Your own adopted child in Baptism and my registration as a soldier of Jesus on the day of my Confirmation. Create in me a clean heart, O God, and give me a steadfast will that I may be a strength to others around me. Teach me to respect my body and the bodies of my fellow creatures. Help me to see the glory of perfect manhood in Jesus

ceiving, not taking. Gifts are to be received, not taken or grasped at. We humbly receive from our Lord what He offers. And **fourth**, God wants to bless us. He is generous with His blessing, blessing not only the gifts we have, but our greatest gift, the gift of our self.

Why didn’t the Apostles clean before they ate? Instead, they chose to follow Jesus’ example. If the apostles were in the wrong wouldn’t Jesus have done something? Wouldn’t He have corrected them? Jesus has always been quick to teach and correct His apostles and disciples when they are in the wrong, but in this circumstance they are not in the wrong, and Jesus defends them with passion.

Why were they mistaken about their cleanness? The traditions that the Jews were trying to uphold were of men, not of God. It is like when family traditions change and someone in the family gets upset about it. It’s not a law or a written rule to follow that tradition. These traditions of cleanness turned into a charade that lost their original meaning. The Pharisees saw only the ritual, not the original purpose of the ritual, which was to show cleanness of heart.

What does Jesus desire more—internal or external cleanness? Jesus desires a clean heart; clean from within. “Our Lord reacted strongly to this empty and formalistic attitude...True purity...is more meaningful than washed hands – to begin with the heart...”[2]

Why should we have a clean soul? When we keep our soul clean we live out God’s plan for us. Jesus said, “Blessed are the clean of heart, for they shall see God.”[3] If we want to see God within ourselves, our neighbors, and, most importantly, in the mystery of the Trinity, we must remain a clean soul. “Interior purity brings with it a strengthening and growth of love, along with man’s elevation to the dignity to which he has been called. His ever greater awareness of this dignity is in contrast to the great frequency with which he often appears to abandon.”[4]

In this Gospel, who did the Pharisee’s see? The Gospel says, “...they observed that some of his disciples ate their meals with unclean.” They observed or saw the disciples. They were watching others and comparing the actions of others to their own actions. They did not see God, because the Pharisees were too busy comparing themselves to the Disciples to see that the living

God was actually among them. The challenge of this beatitude is to look at our own uncleanness first. Then we will see God and guide others to God.

Fr. Pontifex - Shine (feat. Yung PK) – POP CULTURE CONNECTION – 3:01

<http://youtu.be/GlPYWvhsv3I>

If we are truly concerned about helping others, we must shine. As we shine, and holiness is prevalent in our life, the darkness in the world, our life, and others' lives becomes evident. The Pharisees were more interested in questioning and trapping Jesus than they were in holiness. Many times we question, trap, and put conditions on Jesus, and thus lose our focus on holiness, too.

If we want to truly examine our conscience, we should take the same approach that a surgeon would. Surgeons have bright and direct light when performing surgery, which allows the surgeon to see even the minutest flaw. Saint Teresa Benedicta of the Cross (Edith Stein) says, "Are you the ray that flashes down from the eternal Judge's throne and breaks into the night of the soul that had never known itself? Mercifully relentlessly it penetrates hidden folds. Alarmed at seeing itself, the self makes space for holy fear, the beginning of that wisdom that comes from on high and anchors us firmly in the heights, Your action, that creates us anew: Holy Spirit ray that penetrates everything!"[5] The greatest sin of the Pharisees is that they believed themselves to be "the ray that flashes" and thus they placed themselves on "the eternal Judge's throne".

TV Commercial – Mr. Clean – POP CULTURE CONNECTION – 1:00

<http://youtu.be/WuPShtmJKbI>

When we have a clean room we are able to do so much more. Similarly, when we have a clean mind and soul, it's easier to detect what is unclean, and therefore know what to avoid so we don't fall prey to sin.

There was once a missionary that made a connection between dirt and sin. He gave the analogy of children playing in mud. All the children were covered in mud and did not realize how dirty they were because they were all muddy. They only recognized how muddy they were when another friend who was completely clean came over to where they were playing. In relation to their

Why are dogmas important? "Dogmas are lights along the path of faith; they illuminate it and make it secure. Conversely, if our life is upright, our intellect and heart will be open to welcome the light shed by the dogmas of faith.(Cf. Jn. 8:31-32)"[34]

What's the difference between doctrine and dogma? Doctrine is a teaching; dogma is a decree. A dogma is usually issued when a doctrine is under attack or in question. The two natures of Christ were debated for many hundreds of years. Many people were deceiving Catholics and other believers into heretical teachings on the nature of Christ being fully God and fully man. Thus, the Church proclaimed this doctrine infallible and made it a dogma. All dogma is doctrine, but not all doctrine is dogma, because not all doctrine has had to be formally defined by the Church. Usually, dogmas are associated with a formal definition coming directly from the Holy Father or from an Ecumenical Council.

When did the Catholic Church invent some of these dogmas? The Catholic Church has never "invented" any dogma. To invent something means that the Catholic Church came up with a revelation outside of Scripture and Tradition, which is false. Also, there is no such thing as a "new" doctrine or dogma. Divine Revelation ended with the death of St. John the Apostle around 100 A.D, at which point all that God wished to reveal and that which was necessary for the salvation of man had been revealed. Dogmas have been formally defined at various times to help squash heresy and confusion within the Church. For example, the technical theological term "transubstantiation" was not formally adopted by the Church until 1215. "This was not the addition of a new doctrine but the Church's way of defining what it had *always* taught on this subject in terms that would be so exact as to exclude all the incorrect explanations proposed over the years to explain what happens at the moment of consecration."[35]

So, these are all just rules to follow? The Church has always taught, "The whole concern of doctrine and its teaching must be directed to the love that never ends. Whether something is proposed for belief, for hope, or for action, the love of our Lord must always be made accessible, so that anyone can see that all the works of perfect Christian virtue spring from love and have no other objective than to arrive at love."[36] We follow the doctrines out of love and charity for God alone. The goal of disciplines, doctrines, and dogmas is to pass along the fullness of truth from

The Church could not change this doctrine even if it was desired.

TV Ad – NFL Timeline – POP CULTURE CONNECTION – 1:01

<http://youtu.be/2yv6OvntpsM>

We can also think of doctrine and disciple in the context of sports. There are “rules” or “disciplines” that have changed in the NFL. These rules have made the game better and safer. There are, however, “standards” or “doctrines” that cannot change and if they did change it would change the essence of the game so much that we might not be able to call it “football”, for instance, if someone decided that football should be played with a tennis ball instead.

What is dogma? “The Church’s Magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form obliging the Christian people to an irrevocable adherence of faith, truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these.”[30]

Dogma is “doctrine taught by the Church to be believed by all the faithful as part of divine revelation. All dogmas, therefore, are formally revealed truths and promulgated as such by the Church. They are revealed either in Scripture or Tradition, either explicitly (as the Incarnation) or implicitly (as the Assumption). Moreover, their acceptance by the faithful must be proposed as *necessary* for salvation. They may be taught by the Church in a solemn manner, as with the definition of the Immaculate Conception, or in an ordinary way, as with the constant teaching on the malice of taking innocent human life.”[31]

As mentioned above, both doctrine and dogmas are bound by truth found in Sacred Scripture, Sacred Tradition, or both. This is why neither doctrine nor dogmas can be changed because they are founded upon the infallible Christ and the Church He established. The Catechism teaches us that the four Gospels hold a unique place in the Church[32] as it shows through our Liturgy and through the Saints: “There is no doctrine which could be better, more precious and more splendid than the text of the Gospel. Behold and retain what our Lord and Master, Christ, has taught by his words and accomplished by his deeds.”[33]

friend’s cleanliness, the muddy children finally realized how unclean they were. The same is true of sin. It is easy and sometimes very convenient to hang around people the sin as much or more than we do because then we do not appear sinful at all.

Has there ever been a time when you realized your own sinfulness (uncleanliness) because you encountered the holiness (cleanness) of another?

How can we be clean of heart? First, we must realize that this is not an easy path to follow. Christ never promised it would be easy, but He does give us the strength to be clean of heart. “From the depths of the human heart the Holy Spirit wishes to draw the source of that new life which little by little transforms our entire personality.” One of the strongest virtues God gives us is chastity. The prayer in the Liturgy on Pentecost Sunday says:

“Heal our wounds, our strength renew;
On our dryness pour your dew;
Wash the stains of guilt away.
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.”[6]

Additionally, God has given us the Sacrament of Reconciliation to run to when we have offended God with our sins and when we are not clean of heart. We should also ask for the model of grace and purity of heart, the Virgin Mary, to help us. We ask for her intercession and grace to help us keep strong and to learn from her way so that we can inherit eternal life and be with her Son for all eternity.

Good vs. Evil from Within – Lesson and Discussion

“All these evils come from within and they defile.”

Jesus rebukes the Jews for nit picking physical uncleanness when their hearts were unclean and without God. In Mark 7:19, Jesus shows that if we worry too much about food etiquette then we will miss the point of God. Food goes into the body to nourish us, and then passes from us. It does nothing to the soul. But couldn’t food kill the body? Yes, food can kill the body, but it cannot kill the soul. Nothing of substance from the outside can kill the soul. It is only from within a man’s heart that brings evil and death to the soul.

Why does evil come from within? It comes from our first parents and original sin. After the original sin man “was changed for the worse” in both body and soul and more prone to evil.[7] Just as we inherit physically traits that we do not like, we also inherit the tendency to go against God. Through original sin we have the tendency, but this tendency does not mean we are going to commit a sin, only that we are weak and in need of grace. For example, we might have the tendency to eat too much or to oversleep, but this does not mean we are going to do it; we choose to do or to abstain from these actions.

“Sin is a human act that presumes three elements: objective malice in the action performed, or at least the person considers it wrong; actual advertence of mind by which the sinner is at least confusedly aware of the malice of conduct; and consent of the will, which formally constitutes actual sin and without which the sin is said to be only material.”[8]

What is the evil that can come from within man? Jesus tells us what evil comes from within:

Evil thoughts (Evil Desire) – Wishing or longing to do something forbidden; an absolute desire for what is sinful is a sin of the same moral species and gravity as the evil action desired, whether the desire is effective or not.[9]

Unchastity – Lacking in the moral virtue for the successful integration of sexuality within the person, which leads to the inner unity of the bodily and spiritual being.

Theft – The secret taking of an object against the legitimate owner’s reasonable will for the purpose of gain. If secrecy is absent, the act is called robbery. If the lawful owner is not reasonably opposed to the act, no theft is committed. Generally speaking, theft is a serious sin. According to St. Paul, “Thieves...and swindlers will never inherit the kingdom of God” (1Corinthians 6:10). But as an owner may be opposed in different ways to the loss of property belonging to him or her, so too the sin of theft admits degrees, even to the point of constituting only a slight sin. Theft is considered more or less grave according to the manner in which it is committed. A person may be more opposed to a large theft committed at one time than to a series of small thefts although amounting to the same value. Yet repeated petty theft—venial sins if taken separately—may become a mortal sin either because of the conspiracy with which they are perpetrated

Can disciplines change? Yes. For example, when we were younger we had certain disciplines that we followed, like a strict 8 pm bedtime. As we grew older, perhaps our parents modified the bedtime to be 9 or 10 pm, or eventually relinquished a strict bedtime altogether. Another example of a discipline is married priests. In the early church, priests were allowed to be married. This discipline changed when the Church deemed it was best for priests not to be married, but instead to have the Church as their spouse. Blessed John Paul II modified this discipline by giving a provision to Anglican Priests who converted to Catholicism. These married priests were given permission to remain married when they were ordained Catholic Priests. A third example is the time of fasting prior to receiving the Eucharist, which has changed three times in the last 100 years. Prior to Pope Pius XII, the faithful fasted from midnight until the Mass they attended. Pope Pius XII lessened the fast to three hours prior to Holy Communion, and now the fast is one hour prior to Holy Communion.

What is doctrine? “Any truth taught by the Church as necessary for acceptance by the faithful. The truth may be either formally revealed (as in the Real Presence), or a theological conclusion (as in the canonization of a saint), or part of the natural law (as in the sinfulness of contraception). In any case, it becomes doctrine when the Church authority teaches that it is to be believed. This teaching may be done either solemnly in an *ex cathedra* pronouncement or ordinarily in the perennial exercise of the Church’s magisterium or teaching authority.”[29]

What’s the difference between doctrine and discipline? The biggest difference is that disciplines can change over time if needed, while doctrines cannot. Doctrine is a truth passed down to us by either Sacred Scripture or Sacred Tradition. Doctrines can better develop over time as our faith and intellect help us to better understand a doctrine, but it can never be changed. All doctrine is based in faith and morals, and the Church is bound by it.

A good example of the difference between discipline and doctrine is the discipline of the celibate priesthood versus the doctrine of the male priesthood. Neither Scripture nor Tradition has any official teaching on the matter of priestly celibacy, meaning that it could change. However, the male priesthood is a doctrine because Jesus instituted the male priesthood in Sacred Scripture.

Are traditions bad? Tradition comes from the Latin *traditio*, which means a giving over, delivery, surrender; a handing down. To answer the question, “Are traditions bad?” really depends on who is doing the handing down. In this video we see that people take tradition seriously. These college football traditions were handed down by fans, players, coaches, etc. How much more can we take seriously what is handed down by Jesus and the Apostles? Saint Paul says, “Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours.”[27]

What types of traditions does the Catholic Church have?

There are two types of tradition in the Catholic Church. One type is what was handed down by Jesus and His Apostles; this is what we refer to as big “T” Tradition. This is the deposit of faith and the fullness of God’s revelation. In our faith, we have teachings we must follow and adhere to not because they were man-made, but because God has bestowed them onto the whole human race. The Church has been entrusted with the task of safeguarding the teachings of Christ and is the guardian of truth for not only its own flock but for the world. The threefold ministry of Jesus Christ (which mimics his threefold title as prophet, priest, and king) is to teach, heal, and govern. The Church continues the ministry of Christ and therefore sets up disciplines, dogmas, and doctrines to govern. These are the 3D’s of order and obedience.

All that was handed down after the Apostles can still be good and valid, but is referred to as small “t” tradition. The Rosary is one of the greatest examples of small “t” traditions. The Rosary was given by the Blessed Virgin Mary to Saint Dominic in the 1200’s, 1100 years after the death of the last apostle, Saint John. The Scapular, Marian Apparitions, the Miraculous Medal, the Divine Mercy Chaplet, the Sacred Heart devotion are other examples of small “t” traditions.

What is a discipline and why are they important to order and obedience in the Church?

It may refer to “any of the laws and directions set down by Church authority for the guidance of the faithful.”[28] The word comes from the Latin *disciplina* which means instruction or knowledge. Disciplines help us as the faithful to follow what the Church deems appropriate for us in accordance with God’s life within us.

or because the frequency of small thefts really constitutes a single large act of thievery.[10]

Murder – The unjust killing of an innocent person. Direct intention to kill an innocent person is forbidden, whether as a private citizen or as the State, even in order to secure the common good. God has supreme and exclusive ownership over human life, so He is the only one who has the right to allow the taking of a human life. He confers on civil authority the right to take the life of a condemned criminal only when this is necessary for achieving the just purposes of the State. In a commentary passage on the Decalogue, divine revelation commands: “See that the man who is innocent and just is not done to death and do not acquit the guilty” (Exodus 23:7).[11]

Adultery – Sexual intercourse of a married person and another who is not the wife or husband. Forbidden by the sixth commandment of the Decalogue, it was extended in meaning by Christ, who forbade divorce with the right to remarry during the lifetime of one’s legitimate spouse.[12] In Matthew 5:27-28, Jesus also extends the sixth commandment by saying that if we even look at another person lustfully, we’ve already committed adultery in our hearts.

Greed – Avarice or cupidity. It implies a controlling passion for wealth or possessions, suggesting not so much a strong, but an inordinate desire, and is commonly associated with the lust for power.[13]

Malice – The evil of a conscious and deliberate transgression of the law of God. It is contempt of the divine Author of the law, and an implicit denial of reverence toward God, who, as Creator, has a right to demand obedience of His creatures. It is the basic evil of sin.[14]

Deceit – A deliberate effort to conceal the truth, whether in speech, writing, or action. It is commonly said to spring from avarice, which offends against justice, But may also be the result of pride, in which a person’s lack of humility leads him to act deceitfully in order to obtain or maintain a false recognition from others. In canon law, those who enter a novitiate by deceit enter invalidly. In general, an action entered into through deceit may be declared null and void and indemnity may be obtained. [15]

Licentiousness - lacking legal or moral restraints, *especially* disregarding sexual restraints; marked by disregard for strict rules of correctness.[16]

Envy – Resentment or sadness at another’s good fortune and the desire to have it for oneself. One of the seven capital sins, envy is contrary to the tenth commandment (CCC 2539).[17]

Blasphemy – Speech, thought, or action involving contempt for God, the Church, or persons or things dedicated to God. Blasphemy is directly opposed to the second commandment (CCC 2148).[18]

Arrogance – An attitude of superiority manifested in an overbearing manner or in presumptuous claims or assumptions.[19]

Folly – Lack of good sense or normal prudence and foresight—criminally or tragically foolish actions or conduct.[20]

Which evils do you see the Pharisees fall into? Which one(s) do you think is(are) the greatest sin(s) in our generation?

Why? Pope Pius XII said of the 20th Century, “...the sin of the century is the loss of the sense of sin.” When we no longer know what a sin, it becomes easy to not recognize sin, and thus allow it, ignore it, or redefine it.

How can we overcome evil? It is only through Our Lord Jesus Christ who was sent down to this world to correct and show us through Him we can transform our souls from within and root out this evil from our hearts. “Our Lord here restores morality in all its purity and intensity.”[21] “Without purification of the heart there is no observance of God’s law, since its precise aim is to free us from our passions and our corruption, in order to make us capable of loving God and our neighbor.”[22]

We must overcome evil with hope. Saint Paul writes, “...where sin increased, grace overflowed all the more.”[23] Sin no matter how big and how rampant, can never overcome grace. We do not believe that sin and grace are equals. The Church teaches that sin is a deprivation of good, but that grace is given in abundance to restore the good that has been deprived.

Music – “War Inside” by Switchfoot – POP CULTURE CONNECTION – 3:54

<http://youtu.be/JGSpPN04jcE>

Jesus has come to make it possible for us to overcome sin. He has given us the gifts and tools from the Holy Spirit. Sin can seem like a constant battle waging within. “War Inside” dives into this interior war that we fight and we must fight. Thankfully, we know we can and will conquer if we use what God has given us.

We are able to overcome these evils from within our heart, in part, because of our Baptism and Confirmation. By the power of the Holy Spirit, we have been given the seven gifts of the Holy Spirit to use as tools to help combat the evil within and around us. The seven gifts of the Holy Spirit are wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord.[24] When we live out these gifts, rather than evil abounding in our lives, the twelve fruits of the Holy Spirit will blossom within us through our daily practice. The fruits of the Holy Spirit “are, in other words, identifiable effects of the Holy Spirit...they are charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, and chastity.”[25]

[\[See Link to Liturgy Lesson – Confirmation: Personal Pentecost\]](#)

[\[See Link to Liturgy Lesson - Fruits of the Holy Spirit\]](#)

In conclusion, together with prayer, we must resolve “to do whatever is necessary to ensure that our heart is never disfigured by neither impure thoughts and desires nor through an inability to forgive readily. Let us resolve not to harbor any resentment or grievances against anybody for any reason; let us try with all our strength to avoid jealousy and envy, and all those things that stain the soul and leave it sad and lonely. Let us love the Sacrament of Penance, wherein our heart is purified ever more and more and is enlarged for doing good.”[26]

Dogma, Doctrine, Discipline – Lesson and Discussion

“You disregard God’s commandment but cling to human tradition.”

In today’s Gospel reading Jesus says the Jews were following manmade traditions instead of the teachings and traditions of God.

VIDEO – Top 10 College Football Traditions – POP CULTURE CONNECTION – 1:44

<http://youtu.be/2yv6OvntpsM>