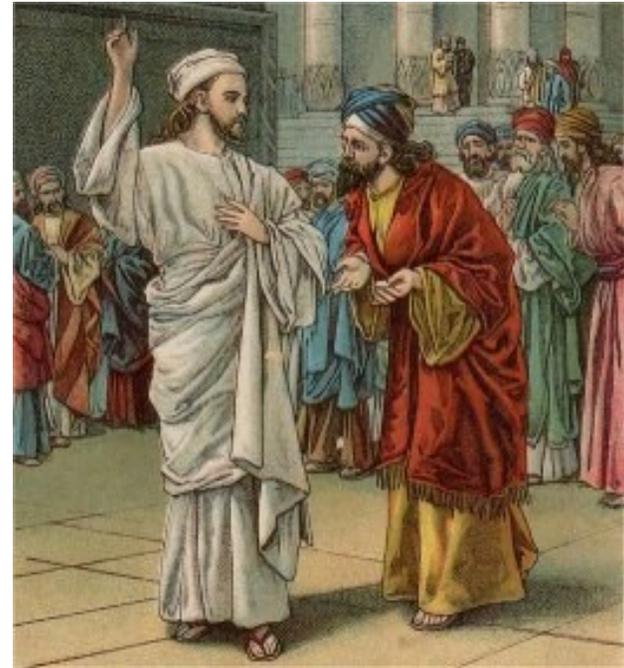


Link to Liturgy



Heart. Soul. Mind.
30th Sunday of Ordinary Time

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



Lessons and Discussions

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“You shall love the Lord, your God”

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“with all your heart”

Page 10 – Love God with all your Soul

“with all your soul”

Page 13 – Love God with all your Mind

“with all your mind”

Entrance Antiphon (Ps.104:34) – Simple English Propers

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

Letetur cor *Ps 105 (104): 3, 4*

L ET the hearts of those who seek the Lord
rejoice; * seek the Lord and be strengthened; seek his
face for e-vermore.

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

Alternate options:Hymns

O God, Our Help in Ages Past

O Worship the King

Songs of Praise

Give us Clean Hands

I will not forget You

Open the Eyes of my Heart (Paul Baloche)

Take my Heart (Holiness)

We are Hungry

Your Love O Lord

Remnant

Be not Afraid

Collect – Roman Missal

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

Almighty ever-living God,
increase our faith, hope and charity,
and make us love what you command,

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficamur promissionibus Christi.

Oremus. Omnipotens sempiterne Deus, qui gloriosae Virginis Matris Mariae corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, praeparasti, da, ut cuius commemoratione laetamur; eius pia intercessione, ab instantibus malis et a morte perpetua liberemur. Per eundem Christum Dominum nostrum. Amen.

Slave Regina (English Translation)

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee to we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray. Almighty and everlasting God, Who by the working of the Holy Spirit didst prepare both body and soul of the glorious Virgin Mother, Mary, that she might deserve to be made a worthy dwelling for Thy Son, grant that we who rejoice in her memory, may, by her loving intercession, be delivered from present evils and from lasting death, through the same Christ our Lord. Amen.

“The End” Notes

[1] Fr. Francis Fernandez; *In Conversation with God*; Vol. 5; 55.2

[2] Liturgy of the Hours; Night Prayer after Evening Prayer I on Sundays

[3] YouCat; Youth Catechism of the Catholic Church; section 21

[4] Pope Emeritus Benedict XVI, *God is Love (Deus Caritas Est)*, page 5

[5] Pope St. John Paul II; 1995 Homily in Baltimore, MD

[6] <http://www.egyptianmyths.net/feather.htm>

[7] Pope Emeritus Benedict XVI, *God is Love (Deus Caritas Est)*, page 5

[8] Fr. John A Hardon, S.J.; *Modern Catholic Dictionary*; page 512

[9] Fr. John A Hardon, S.J.; *Basic Catholic Catechism Course*; page 15

[10] Abbot Gueranger, OSB; *The Liturgical Year*; Vol. 11; pages 382-383

[11] Abbot Gueranger, OSB; *The Liturgical Year*; Vol. 11; page 383

[12] See Lesson 2 of the Catholicism Series by Fr. Robert Barron

[13] Pope Emeritus Benedict XVI, *God is Love (Deus Caritas Est)*, page 5

[14] Fr. John A Hardon, S.J.; *Modern Catholic Dictionary*; page 351

[15] Small Town Poets; *I'll Give*

[16] Catechism of the Catholic Church; 2338

Marian Antiphon – Salve Regina

V
S

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

so that we may merit what you promise.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.
In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – Matthew 22:34-40– Roman Missal

NOTE: In the Roman Catholic Tridentine Lectionary this Gospel is read on the Seventeenth Sunday after Pentecost

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

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a scholar of the law, tested him by asking, “Teacher, which commandment in the law is the greatest?” He said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as your self. The whole law and the prophets depend on these two commandments.”

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

Spiritual Reading – Office of Readings - 30th Sunday of Ordinary Time

From a letter to the Corinthians by Saint Clement, pope

Let us fix our gaze on the Father and Creator of the whole world, and let us hold on to his peace and blessings, his splendid and surpassing gifts. Let us contemplate him in our thoughts and with our minds eye reflect upon the peaceful and restrained unfolding of his plan, let us consider the care with which he provides for the whole of his creation.

By his direction the heavens are in motion, and they are subject to him in peace. Day and night fulfill the course he has established without interfering with each other. The sun, the moon and the choirs of stars revolve in harmony at his command in their appointed paths without deviation. By his will the earth blossoms in the proper seasons and produces

abundant food for men and animals and all the living things on it without reluctance and without any violation of what he has arranged.

Yet unexplored regions of the abysses and inexpressible realms of the deep are subject to his laws. The mass of the boundless sea, joined together by his ordinance in a single expanse, does not overflow its prescribed limits but flows as he command it. For he said: Thus far shall you come, and your waves will be halted here. The ocean, impassable for me, and the worlds beyond it are governed by the same edicts of the Lord.

The seasons, spring, summer, autumn and winter, follow one another in harmony. The quarters from which the winds blow function in due season without the least deviation. And the ever-flowing springs, created for our health as well as our enjoyment, unfailingly offer their breasts to sustain human life. The tiniest of living creatures meet together in harmony and peace. The great Creator and Lord of the universe commanded all these things to be established in peace and harmony, in his goodness to all, and in overflowing measure to us who seek refuge in his mercies through Our Lord Jesus Christ; to him be glory and majesty for ever and ever. Amen.

Responsory – Office of Readings – 30th Sunday of Ordinary Time

Happy is the one who finds wisdom; it is more precious than your most valued possessions.

- Its ways are pleasant; all its paths lead to peace.

Wisdom that comes from God is utterly pure; it is also peaceable, gentle, full of kindness and manifests itself in good works

- Its ways are pleasant; all its paths lead to peace.

Self-Control – Lesson and Discussion

“You shall love the Lord, your God”

Self-Control – Self Control is one of the twelve Fruits of the Holy Spirit; it is “the act, power, or habit of having one’s desires under the control of the will, enlightened by right reason and faith.” It is through the power of the Holy Spirit that we can control our desires and thus direct our hearts to God. The Sacrament of Confirmation gives us this Grace. Saint Paul writes

remain, a love that we practiced in life with our heart, mind and soul and will perfect in heaven.

Profession of Faith or Popular Devotion – Prayer of Saint Thomas Aquinas

Jesus commands us to love the Lord, with all our heart, soul and mind. This pray asks for the grace for our heart “heart to seek you”, our soul “wisdom to find you and conduct pleasing to you” and our mind “mind to know you”

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

Grant me, O Lord my God,
a mind to know you,
a heart to seek you,
wisdom to find you,
conduct pleasing to you,
faithful perseverance in waiting for you,
and a hope of finally embracing you.

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

church but then turn our affections away from him at school or work. Maybe we live for God when we are at rest and everything is peaceful, but forget about Him when we are “busy.” If we recognize this duplicity in our own lives, we must quickly strive to change it lest we fail to love God with all of our heart, all of our mind and all of our soul.

MUSIC – Something More (Augustine’s Confession) by Switchfoot – POP CULTURE CONNECTION – 4:00

<http://youtu.be/EKgxMl1-hXs>

St. Augustine lived a life of great sin and realized after many years that his life, his dreams, and pretty much everything was pointless. He had a big conversion and became a bishop, saint, and doctor of the Church. The song is about the mindset of St. Augustine when he realized he was not happy, and calls out to God coming to the realization there has got to be something more than to just loving yourself.

When Jesus says, “The whole law and the prophets depend on these two commandments.” He is saying that there is order and peace within these commandments. That heart, mind and soul can be integrated in the virtue of charity. It is only charity that can bring the heart, mind and soul together and ordered correctly. This charity is given to both God and neighbor. We are integrating our heart, mind and soul in order to give the gift of our self to God and neighbor. The virtue of Chastity, which is also a gift of the Holy Spirit, is the integration of heart, mind and soul. “The chaste person maintains the integrity of the powers of life and love placed in him. This integrity ensures the unity of the person; it is opposed to any behavior that would impair it. It tolerates neither a double life nor duplicity in speech.”[16]

LINK – The Chastity: Filter & Funnel

[see link section on the main page]

It is the order and peace and hope of now and finally embracing Jesus that we desire. We want to perfectly give our self to Him so that the person that He is embracing is the whole person, we want to give all, not just more or some. It is only in giving our heart, mind and soul that we can truly love God. Love is the only virtue of the three theological virtues that will remain in heaven. For we will no longer need faith, because we will see what we believe and we will no longer need hope because we will have attained and embraced what we hoped for. Love then will

to Saint Timothy reminding Him to fan into flame or stir up that desire which was given Him in Confirmation. “...I remind you to stir into flame the gift of God that you have through the imposition of my hands. For God did not give us a spirit of cowardice but rather of power and love and self-control.” (2 Timothy 1:6-7) If we live out our Baptism and Confirmation, then the fruit of the Holy Spirit, self-control will be evident in our life.

How can we practice self-control? We have to place our desires under God’s will as we pray in the Our Father, “Thy will be done.” Our will must be completely aligned with God’s will. Saint Elizabeth Ann Seton said, “I propose that we do the will of God, as God wants it and when God wants it.” Blessed Mother Teresa would remind herself and her sisters of God’s will by uttering a phrase for each finger on her hand. She would say, “I will; I want; with God’s Grace; to be; holy” Saint Gerard put a note on the door of his room, “Here the will of God is done.” Just as we saw in the story of Egyptian mythology, there is a correlation between what we do now with our hearts and what we share in later with our hearts. This is why we pray in the collect of the Mass, “May we do with loving hearts what you ask of us and come to share the life you promise.” So we must do now what it is that God asks of us, we align our will with His will. This is where our heart (desire) and soul (intellect and will) unite. Our soul is where our free will is located and so we use our free will to choose Christ. We choose to direct the desires of our heart toward God.

How do we choose to direct the desires of our heart toward God? On our own, we cannot direct the desires of our heart towards God. We need the Holy Spirit to help us and enlighten us with right reason and faith. We know that it is reasonable to direct our desires toward God. Why? When our desires are directed toward creation rather than the Creator, the heart is only temporarily satisfied. We are happy, but only happy for a moment. On the other hand, when we direct our desires toward God and He is our object and end, we find true joy. Happiness and pleasures that originate in some bodily sensation are not lasting. Joy, another fruit of the Holy Spirit, is a lasting happiness because it originates in the soul and the soul’s free will to choose God. When we direct our desires toward God, we will have joy!

When we see joy in our self or others, what does that indicate? There is a logical flow from love to self-control to joy. If we love God with our heart we will practice self-control and direct our desires to their proper end, our desires will then be satisfied and we will have joy. “The Gospel for today’s Mass is an invitation to joy because it is an invitation to love. The law of love is also the law of joy. The virtue of joy is not distinct from charity, but a certain act and effect of it. Our joy and good humor, whether in calm seas or in rough, constitute a trusty barometer of our union with God.”[1]

Each Night after Evening Prayer I on Sundays the Church prays in the Liturgy of the Hours, Psalm 4.[2] “What can bring us happiness?” many say. Let the light of your face shine on us, O Lord. You have put into my heart a greater joy than they have from abundance of corn and new wine.” The psalmist asks the same question that we ask, “What can bring us happiness?” The answer is to let the face of God shine on us, which is discussed later in this lesson. When the face of God is shining on us there is a great joy put in our heart, a joy that surpasses any abundance that worldly goods can bring.

Why are both faith and reason important in having self-control? We have right reason; it is reasonable to direct our desires toward God, because we can clearly see what happens when our desires are directed away from God. We are enlightened by faith. We see the faith of Abraham, Moses, David, Saint John the Baptist, Our Lady, the Apostles and countless Saints. Faith is both “knowledge and trust.”[3] Those listed above had knowledge of God and a trust in God. We must have both if we are to direct our desires to God and have self-control. In a sense we only have self-control when we abandon “self” to God. Self-control, therefore only takes place when the “self” has knowledge and trust in something greater than “self” and then chooses that greatness and desires to be under the control of that greatness.

MUSIC - Lady Gaga - Wonderful (Lyrics) - POP CULTURE CONNECTION – 3:26

http://youtu.be/bi5LYeajC_8

Are we hungry for wonderful? God is full of wonder; it is He alone that is full of wonder. The lyrics are interesting. Lady Gaga says, “Wonderful, Cause I am”: “I am” is the name that God gave Moses and Jesus refers to Himself as “I am.” We can very often get to a point where we make our self into a god calling our self,

When we are getting to know another person, we understand the mind or thoughts of a person because they communicate verbally and non-verbally with us. We then encounter the heart of another as we being to share in and understand their affections and desires. The beatitude, “Blessed are those that mourn” is a challenge to not just know the mind of another but to know the heart of another, to share in their joys, to share in their suffering. Sometimes we say to someone, “What is on your mind?” or “What is in your heart?” We get to know about and know people through their mind and heart, which are both physical things. But we are also not just getting to know them physically. The mind and the heart manifest the soul, so we are getting to know another person’s soul. It is the invisible soul that is seen and known, from the thoughts of the mind and actions of the heart. In this Gospel verse soul is in the middle of heart and mind. We can think of the soul as the hinge or bridge in which the affections, passions and desires of the heart and the thoughts of the mind are centered.

MUSIC – Small Town Poets - I'll Give – POP CULTURE CONNECTION – 4:02

<http://youtu.be/atu2RpbxsEU>

The challenge to give our heart, soul and mind to God is the challenge to give everything to God, to hold nothing back. The scripture verse, referenced in today’s Gospel is from Deuteronomy 6:4-7. In this verse the word strength is used instead of mind. It takes strength, a strength that comes from the Lord to give all and hold nothing back. “Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words, which I enjoin on you today. Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest.” The Church is the new Israel. We can see the words now as, “Hear, O Church!” This verse was key to the Israelite people, so much so that they “drilled it” into their children and took seriously these words whether “at home and abroad, whether you are busy or at rest.” Yesterday I lived for me “And I was so alone as I could be. Then I saw You and how You gave Yourself away. I want to live for You, today.”[15] It is only when we witness the Life of Christ and imitate it that we can give our self away because Jesus gave Himself away.

How as Christians do we sometimes turn our affections toward God “on and off”? Maybe we live for God at home or at

encyclical *God is Love (Deus Caritas Est)*, there is a problem with our language when we look at the word love. “Today, the term “love” has become one of the most frequently used and misused of words, a word to which we attach quite different meanings.”[13] In the Greek language there are three separate words for love each expressing a distinct type of love. First, is the term *eros* that refers to the passionate love between a man and a woman neither planned nor willed. Second, is the idea of *philia*, which means the love of friendship. Lastly, is *agape* signifying a love of choice and self-giving.

This lesson is the third of three lessons on heart, soul and mind with a focus on the mind and a summary of how heart, soul and mind are integrated.

What is the mind? The mind is “any state or activity of rational consciousness”[14] Our mind is our intellect and many times is seen as the recipient of knowledge. The mind is one of the greatest gifts God gives us, and it can also be our greatest adversary. St. Augustine said, “The mind commands the body and it obeys. The mind orders itself and meets resistance.”

Is the mind the same thing as the soul since the soul has intellect? The mind is the physical part of the soul’s intellect. For example when we think of God or an idea, which are non-material things, there is something material that happens within our brain, our mind. We can start with the soul and then look at the heart and mind. The soul is both the intellect (thought) and the will (choice). The soul manifests itself through the body. The intellect is manifested through the mind, and the will being manifested through the heart.

What does the mind have to do with loving God? One of the three types of love is *philia*, this is a brotherly love, like that of friendship. In a friendship we gather facts based on perception. We try to “get to know” someone. In the same way, we get to know God. In the prayer of Saint Thomas Aquinas, we pray, “grant me a mind to know you.” The goal is to not just “know about” God but to move to “knowing” God. We move from a fact and the mind to feelings and the heart. This is true of any relationship and shows how the heart, mind and soul work together. As St. Thomas Aquinas also said, “to love God is something greater than to know Him.”

“I am” and believing that it is not God that is ultimately full of wonder but that we are the center of attention. It is true that each of us is wonderful, but that wonder and awe comes from the fact that we are created in the image and likeness of the One that is full of wonder. When we look for something wonderful and more than what there really is in a human being, we can feel like we go through this cycle of self-destruction. We have to realize as great as someone may makes us feel they can never replace the pure awesome wonder of God.

How does this song show the exact opposite of Self-Control? In the Christian life we speak about losing our self and surrendering to God, what does Lady Gaga mean when she says she is losing herself or losing her mind? She has a reference to getting high, this is opposite of self-control because when a person is under the influence of drugs they give up reason and their free will, which is the very gift that enables us to have self-control.

In the prayer of Saint Thomas Aquinas, we pray to have “a heart to seek you.” To seek is to long for, to desire. A thirsty athlete longs for a water break. Our hearts cry out in the entrance antiphon, “Our hearts rejoice who seek for the Lord. Seek the Lord and his strength; seek always the face of the Lord.”

What is the difference between seeking the Lord, seeking His strength and seeking His face? There is a big difference. If we seek the Lord, this seems very general. It is seeking a person but not being very specific about what you are particularly seeking. For example if we say that we want to see the CEO of a company, the secretary may ask, “What is the meeting in regards to?” **Are we seeking the Lord in a general or vague way? Do we seek Him in a casual way and without purpose or in a specific and intentional way?** Usually we seek not only the person, but seek something from the person. We seek the strength of the Lord, a strength that we need in our life. When we look at a crucifix we see the depth of the strength of God, a depth that conquers death and sin. **What does it mean to seek a face?** When you are face to face with a person you can see the full scope of their emotion, you can see their eyes, mouth, the wrinkles in their forehead. We should not seek the Lord in a vague way or just for what He can give us, instead we should seek intimacy with Him, to see and feel the desires and emotions that He felt. We must seek it all!

Love God with all your Heart – Lesson and Discussion*“with all your heart”*

In today’s Gospel, Jesus says that the greatest and first commandment is “You shall love the Lord, your God, with all your heart, with all your soul and with all your mind.” These words: love, heart, soul and mind are all terms that are commonly used to signify many different meanings. Before we can live out this command of Our Lord we must first know what He means by these words.

What is love? As Pope Emeritus Benedict XVI points out in his encyclical *God is Love (Deus Caritas Est)*, there is a problem with our language when we look at the word love. “Today, the term “love” has become one of the most frequently used and misused of words, a word to which we attach quite different meanings.”[4] In the Greek language there are three separate words for love each expressing a distinct type of love. First, is the term *eros* that refers to the passionate love between a man and a woman neither planned nor willed. Second, is the idea of *philia*, which means the love of friendship. Lastly, is *agape* signifying a love of choice and self-giving.

This lesson is one of three lessons on heart, soul and mind with a focus on the heart.

What is the heart? The heart is commonly defined, as the center of emotions, affections and desires. “With close custody guard your heart, for in it are the sources of life.” (Proverbs 4:23) Our heart is the source of our life in the sense that we seek to fulfill the desires of our hearts and we direct our lives according to these desires. We also associate passion with the heart since it is the seat of our emotions and that ties into the beatitude of “blessed are those who hunger and thirst for holiness”. (Matthew 5:6) Our hearts are hungering and thirsting for something and we seek to satisfy that hunger and quench that thirst. When we gaze at the image of the Sacred Heart of Jesus, we see Christ’s heart that is burning out of love for us.

MUSIC - Bruce Springsteen-Hungry Heart - POP CULTURE CONNECTION – 3:23

<http://youtu.be/1QSn26zCXYQ>

As Bruce Springsteen wrote, “everybody has a hungry heart.” It is this hungry heart that can help us pursue God or make turns away from God. One of the more famous music videos for the

to God as their High Priest; He is the Head who communicates to all the members of the human family beauty, and life, and movement, and light; He is the Redeemer of that human family since it has fallen, and on that account He is twice over the source of all right, and the ultimate and highest motive, even when not the direct object, of every love that deserves to be called love here below. Nothing counts with God, excepting so far as it has reference to Jesus. As St. Augustine says, “God loves men only inasmuch as they either are, or may one day become, members of His Son; it is His son that He loves in them; thus He loves, with one same love though not equally, His Word, and the Flesh of His Word, and the members of His Incarnate Word.”[10] In loving Jesus, we love God and only it is only in connection with Christ that we can truly love our neighbor. As prayed in the Mass, it is only, “Through him, and with him, and in him” that we can love others. It is also because of Him, that we love others. Just as God love, His Word, His Word made Flesh and the members of the Incarnate Word, so we love Jesus and also the Body of Christ, the Church. To love the Church means to love the members of the Church. “Who can love Christ, without loving, with Him, the Church, which is His body? Without loving all His members? What we do – be it to the least, or be it to the worthiest, be it of evil, or of good – it is to Him we do it, for He tells us so.”[11] The five little words of Jesus in Matthew 25, “you did it to Me” has changed the world and is not only a motive to love but the power to love.[12]

In the prayer of Saint Thomas Aquinas we pray for the “wisdom to find you” and “conduct pleasing to you.” This is the soul loving God. The wisdom to find you is our intellect; the conduct pleasing to you is our free will to choose to live by what He commands.

Love God with all your Mind– Lesson and Discussion*“with all your mind”*

In today’s Gospel, Jesus says that the greatest and first commandment is “You shall love the Lord, your God, with all your heart, with all your soul and with all your mind.” These words: love, heart, soul and mind are all terms that are commonly used to signify many different meanings. Before we can live out this command of Our Lord we must first know what He means by these words.

What is love? As Pope Emeritus Benedict XVI points out in his

pleasure to consent and consent to action. There are only two steps between what we think and what we do. A lover thinks of the one he loves and then wants to be with the one he loves. In a long distance relationship, two people might often think of each other and talk to each other and this leads to the anticipation of the next time they will be able to see each other physically. We can think of this in the context of Christ and His bride the Church. We can think and speak to Christ often throughout our day and this leads to the anticipation of the next time we will be able to see and receive Him physically in the Blessed Sacrament at the Holy Sacrifice of the Mass, where He shows great love, by laying down His life for us. We can pray the Act of Spiritual Communion daily, which helps us to think of our Lord and desire Him. This prayer helps us to long for the next time we can be physically with Him. “My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.”

How do we receive Jesus into our soul? The soul is our ability to think and act, to receive Jesus into our soul we think about Him and we choose Him. Love is a gift freely given and it is something that never stands still, we are either growing in love or diminishing in it at every moment of our lives. We can choose to love God in every moment of life; we can make our lives an offering to Him out of love for Him. By seeking to do His Will in our lives, we freely choose to love God.

How can we live out such a great task as laying down our life for Christ and others? Jesus tells us, “you are my friends if you do what I command you.” (John 15:13) This Gospel is about the commands that Jesus gives. The commands are twofold: love God, love neighbor. This sums up the Ten Commandments, the first three dealing with love of God and the last seven dealing with love of neighbor. We can only live out this command because of Christ. “He [Jesus] is the God whom the first commandment bids us love, and it is in Him also that the second has its truest application. For not only is He as truly Man as He is truly God, but He is the Man par excellence, the perfect Man, on whose type, and for whom, all other men were formed; He is the model and the brother of all of them; He is at the same time the leader who governs them as their King, and offers them

song involved the imagery of the Brandenburg Gate. At the end of the video, Bruce is driving through the Brandenburg Gate. The Brandenburg Gate was the gate between West Germany (freedom) and East Germany (communism). Our hearts hunger for freedom and yet it is our hearts that will enslave us when we hunger and thirst for created goods rather than the Creator of goods. There is a great story of a religious brother whose Father had a choice to leave communist East Germany and move his family to freedom in West Germany. The Father had heard of the materialism and consumerism in the West and also the loss of faith because of it, while he knew that in the East that families held onto the Faith because of the communist government’s persecution. He decided to keep his family in East Germany, under communists rule and keep their Faith rather than chance his family losing the Faith, yet gaining “freedom.” We are free, when our hearts are hungry for Christ. As Pope St. John Paul II reminded us, “Freedom consists not in doing what we like, but in having the right to do what we ought.”[5]

In Egyptian mythology, “...the feather was a symbol of Ma’at, the goddess of truth and order. The goddess was always shown wearing an ostrich feather in her hair. The feather by itself was her emblem. In art, the feather was shown in scenes of the Hall of Ma’at. This hall is where the deceased was judged for his worthiness to enter the afterlife. The seat of the deceased’s soul, his heart, was weighed on a balance against the feather of Ma’at. If the heart was free from the impurities of sin, and therefore lighter than the feather, then the dead person could enter the eternal afterlife.”[6] We can learn a lot from the pagan Egyptians who are not completely in the dark regarding truth, as Saint Paul says, “For what can be known about God is evident to them, because God made it evident to them.” (Romans 1:19) Although the Egyptians did not know the fullness of the Revelation of God, they did realize that the heart must be free from the impurities of sin. The heart must be pure in order and in truth to enter the afterlife. This is similar to the Christian beatitude, “Blessed are the pure of heart, they shall see God.” (Matthew 5:8)

What does our heart hunger for? What is the object of our emotions, affections, desires, what is their end? If the final end and object of our affections, desires and emotions is not God, then what is it? We must remember that God created us for Himself and our hearts are restless until they rest in Him. We will not find true happiness in any other thing, person or place that exists. If God is not our end, we must re-align our heart

with truth and put our emotions, affections and desires in order. The spiritual reading speaks about the order of the universe and how the Creator has put all the seasons, plants, oceans and all of creation in order. We must humble our self and remember that we too our part of God's creation. We in turn must be ordered by God and this order means that our passions, affections, desires and emotions are in order, in truth and have God as their object and end. It is then that our hearts will be pure and see God; it is then that our hearts will have the correct hunger and thirst and be able to be satisfied.

What does the heart have to do with loving God? We must realize that in order to love God we must renounce our own self and give our entire self to God. We love God by surrendering to Him our wills, our affections, our desires and our very hearts. If we love God with all of our heart then we would love Him over and above everything else in our lives, more than anyone or anything else. **Do we have a passionate desire for God?** Our affections, passions and desires are easily turned from God toward self, others and things of the world. The virtue and fruit of the Holy Spirit, self-control along with the virtue of temperance help us to keep our affections, passions and desires (our heart) centered on God.

Love God with all your Soul- Lesson and Discussion *"with all your soul"*

In today's Gospel, Jesus says that the greatest and first commandment is "You shall love the Lord, your God, with all your heart, with all your soul and with all your mind." These words: love, heart, soul and mind are all terms that are commonly used to signify many different meanings. Before we can live out this command of Our Lord we must first know what He means by these words.

What is love? As Pope Emeritus Benedict XVI points out in his encyclical *God is Love (Deus Caritas Est)*, there is a problem with our language when we look at the word love. "Today, the term "love" has become one of the most frequently used and misused of words, a word to which we attach quite different meanings." [7] In the Greek language there are three separate words for love each expressing a distinct type of love. First, is the term *eros* that refers to the passionate love between a man and a woman neither planned nor willed. Second, is the idea of *philia*, which means the love of friendship. Lastly, is *agape* signifying a love of

choice and self-giving.

This lesson is the second of three lessons on heart, soul and mind with a focus on the soul.

What is the soul? The soul is "the spiritual immortal part in human beings that animates their body." [8] "The soul is a spiritual substance because, although it is real, it has no weight, shape or size and cannot, like a body, be divided into parts. Moreover, the soul can exist apart from the human body. The soul is said to be free because it is endowed with understanding and free will. Therefore it has the power of choosing to do good or evil. Finally, the soul is immortal because it will never die." [9]

Our soul contains our ability to think and to choose. As Christians we are not robots, brainwashed or forced to do anything, we are free. God created each individual with a soul that is free to think and to choose. We must therefore think correctly, use reason and then act upon what we think is reasonable.

What does the soul have to do with loving God? One of the three types of love is agape; this is the greatest type of love. As Jesus said, "This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends." (John 15:11-12) Agape is sacrifice, to lay down one's life. In order to be able to lay one's life down in this way, we must think about the choice we are making and choose to do so freely. We use our intellect and will. Love is not love if it is not free. A husband can't force his wife to love him as Christ cannot force His bride the Church to love Him and God cannot force His creation to love Him. Love must be free and there is no greater love than to give of self in both thoughts and actions.

MUSIC – Only Hope by Switchfoot – POP CULTURE CONNECTION – 4:13

http://youtu.be/sHq1UE5_yPU

In this song we hear Jon Foreman sing of a song that was placed on his soul, something that was given to him not from his own doing, but from God. This song speaks of the longing to be God's and only His by loving Him. The person can only do this by giving everything and all of himself even at the top of his lungs.

How do our thoughts and actions (our intellect and will) go together? Saint Bernard says that thoughts lead to pleasure,