

Link to Liturgy



Waiting and Watching 32nd Sunday of Ordinary Time

Lessons and Discussions

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“Lord, Lord, open the door for us!”

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.



Entrance Antiphon (Ps. 87:3) – 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.

Intret oratio mea *Ps 88 (87): 3*

III

L ET my prayer * enter in-to your presence; incline
your ear to my supplication, O Lord.

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

Alternate options:Hymns

Alleluia! Sing to Jesus
Crown Him with Many Crowns
For All the Saints
Lift Up Your Heads, Ye Mighty Gates!
Ye Watchers and Ye Holy Ones

Songs of Praise

All in All
Hungry [falling on my knees]
Remnant
Big Gulp

Collect – Roman Missal

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

Almighty and merciful God,
graciously keep from us all adversity,
so that, unhindered in mind and body alike,
we may pursue in freedom of heart
the things that are yours.
Through our Lord Jesus Christ, your Son,

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] Catechism of the Catholic Church - 672
- [2] Catechism of the Catholic Church - 2804
- [3] Spiritual Reading in this Link to Liturgy packet
- [4] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*; page 105
- [5] Saint Faustina; *Divine Mercy in my Soul*; Sections 8-10
- [6] YouCat – Youth Catechism of the Catholic Church; Section 110
- [7] See the Breastplate of Saint Patrick prayer in the Presentation section of this packet
- [8] Catechism of the Catholic Church - 796
- [9] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*; page 193
- [10] Saint John of the Cross
- [11] Saint John Paul II, *Address*, 16 October 1985
- [12] Saint Francis of Paola
- [13] Saint Philip Howard
- [14] *Baltimore Catechism 2*; Section 103
- [15] St. Athanasius, *De Incarnatione contra arrianos*, 8
- [16] Fr. Francis Fernandez; *In Conversation with God*; Vol. 5; 73:1

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 clamámus, éxsu-
 les, fí-li- i Hevæ. Ad te suspi-rámus, geméntes et flen-
 tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta
 nostra, illos tu- os mi-se-ri-córdes ó-cu-los ad nos con-
 vér-te. Et Je-sum, be-ne-díctum fructum ventris tu- i,
 no-bis post hoc exsí- li- um osténde. O cle- mens:
 O pi- a: O dulcis Virgo Ma-rí- a.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficamur promissionibus Christi.

who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. A-men.

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

Gospel Reading – Matthew 25:1-13 – Roman Missal

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

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

Jesus told His Disciples this parable: “The kingdom of heaven will be like ten virgins who, took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the Bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, ‘Behold, the Bridegroom! Come out to meet him!’ Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise ones replied, ‘No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.’ While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, ‘Lord, Lord, open the door for us!’ But he said in reply, ‘Amen, I say to you, I do not know you.’ Therefore, stay awake, for you know neither the day nor the hour.”

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading – Office of Readings – Wednesday of the 32nd Week of Ordinary Time

From a homily written in the second century

For the sake of eternal life, my brothers, let us do the will of the Father who called us, resisting the temptations that lead us into sin and striving earnestly to advance in virtue. Let us revere God for fear of the evils that spring from impiety. If we are zealous in doing good, we shall have peace, but there is no peace for those

who, governed by human respect, prefer present enjoyment to the future promises. They realize neither the torment that is laid up for them on account of these momentary pleasures, nor the joy of the promises to come. And indeed it could be endured if their conduct affected only themselves, but as it is, they persist in corrupting the innocent, unaware that they incur a double condemnation, for themselves and their disciples.

So let us serve God with a pure heart, and then we shall be living as we should. If we fail to serve him because of our disbelief, we shall only be miserable. Wretched are those of wavering faith, says the prophet, the people who doubt in their hearts and say: We heard all this even when our parents were alive and day after day we have waited in vain for any proof of it. O foolish ones! Think of a tree, and see how you resemble it. A vine, for example, first sheds its leaves and then the bud appears; after that there comes the sour grape and finally a cluster of ripened fruit. So it is with my people. They have had their tumults and afflictions, but afterward will come their reward.

Responsory – Office of Readings – Wednesday of the 32nd Week of Ordinary Time

Be steadfast, stand firm, always devote yourselves fully to the work of the Lord,

– for you know that your work in the Lord cannot be in vain.

Never grow weary of doing good.

– for you know that your work in the Lord cannot be in vain.

Waiting and Watching (Part I) - Lesson and Discussion

“Come out to meet him!”

Like the virgins in the Gospel, we are called to wait and watch. “Before his Ascension Christ affirmed that the hour had not yet come for the glorious establishment of the messianic kingdom awaited by Israel, which according to the prophets was to bring all men the definitive order of justice, love, and peace. According to the Lord, the present time is the time of the Spirit and of witness, but also a time still marked by “distress” and the trial of evil, which does not spare the Church and ushers in the

Through confession of the oneness,
Of the Creator of Creation

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

I arise today

Through God's strength to pilot me:
 God's might to uphold me,
 God's wisdom to guide me,
 God's eye to look before me,
 God's ear to hear me,
 God's word to speak for me,
 God's hand to guard me,
 God's way to lie before me,
 God's shield to protect me.
 God's host to save me
 From snares of devils,
 From temptations of vices,
 From everyone who shall wish me ill,
 Afar and anear,
 Alone and in multitude.

I summon today all these powers between me and those evils,
 Against every cruel merciless power that may oppose my body
 and souls,
 Against incantations of false prophets,
 Against black laws of pagandom
 Against false laws of heretics,
 Against craft of idolatry,
 Against spells of witches and smiths and wizards,
 Against every knowledge that corrupts man's body and soul.

Christ to shield me today

Against poison, against burning,
 Against drowning, against wounding,
 so that there may come to me abundance of reward.
 Christ with me, Christ before me, Christ behind me,
 Christ in me, Christ beneath me, Christ above me,
 Christ on my right, Christ on my left,
 Christ when I lie down, Christ when I sit down, Christ when I
 arise,
 Christ in the heart of every man who thinks of me,
 Christ in the mouth of everyone who speaks of me,
 Christ in every eye that sees me,
 Christ in every ear that hears me.

I arise today

Through a mighty strength, the invocation of the Trinity,
 Through belief in the threeness,

struggles of the last days. It is a time of waiting and
 watching.”[1]

**If Jesus Christ has already come and we are already His
 bride what are we waiting and watching for?** First, we are in a
 time of waiting and watching for the fullness of Christ's promise
 and for His mission to be fulfilled with His second coming.
 Secondly, we have to examine ourselves to see if we are His bride
 or not. **Have we given ourselves completely to Him? Is He all
 in all in our life?** If we have not completely given ourselves to
 Him as a bride to a bridegroom, then we are still waiting and
 watching. We are also waiting and watching for all members of
 the Church to become the bride. Not all have come to know, love
 and serve Christ and His Church. Until the day that *all* become
 the bride, we are waiting and watching. Our situation is revealed
 to us every time we pray the prayer that Jesus taught us, the
 Our Father. The first three petitions that we pray are not about
 us, but about God. We pray in the first part, “hallowed be thy
 name, Thy kingdom come, Thy will be done on earth as it is in
 Heaven” to indicate that we are waiting and watching for these
 three realities to be realized here on earth. **How do we know
 that these have not been done on earth? Is His name holy in
 our life and culture? Do we wait and watch for His kingdom
 to come? Do we witness and live the Kingdom of God in our
 life and culture? Do we wait and watch for His will to be
 done? Do we see the will of God being done in our life and in
 our culture?** Until we can answer, “yes” to these questions,
 then we are still watching and waiting. “The first series of
 petitions carries us toward Him, for His
 sake: *thy* name, *thy* kingdom, *thy* will! It is characteristic of love
 to think first of the one whom we love. In none of the three
 petitions do we mention ourselves; the burning desire, even
 anguish, of the beloved Son for his Father's glory seizes us:
 "hallowed be thy name, thy kingdom come, thy will be done.. .."
 These three supplications were already answered in the saving
 sacrifice of Christ, but they are henceforth directed in hope
 toward their final fulfillment, for God is not yet all in all.”[2]

What must we do while we are watching and waiting? We
 must make His name holy in our life. We must live in and build
 His kingdom with the gifts we have been given. We must pray
 and work to conform our will to that of His will. We must not be
 at peace until this happens. We do not have to die to come alive;
 we can live the Life of Christ now. If our life is about human
 respect (the name of self and others) or about possessions

(worldly kingdom) or about our will, then we will have no peace. It is not about our life, but rather our life in God. “If we are zealous in doing for good, we shall have peace, but there is no peace for those, who governed by human respect, prefer present enjoyment to the future promises. They realize neither the torment that is laid-up for them on account of these momentary pleasures, nor the joy of the promises to come. And indeed it could be endured if their conduct affected only themselves, but as it is, they persist in corrupting the innocent, unaware that they incur a double condemnation, for themselves and their disciples.”[3]

MUSIC - Switchfoot-Afterlife Subtitles/Lyrics - POP

CULTURE CONNECTION – 3:38

<http://youtu.be/XIaUuC8shR>

How do the following lyrics express that eternal life / the afterlife begins now?

“I’m ready now, I’m not waiting for the afterlife...I’m ready now
I’m not waiting for the other side
I’m ready now, I’m ready now. Cause everyday The world is
made A chance to change But I feel the same And I wonder why
Would I wait till I die To come alive? I’m ready now I’m not
waiting for the afterlife.”

Why is it difficult to watch and wait? We become impatient and want what we are striving for now. Five of the virgins were not prepared to watch and wait, we must be prepared and understand the watching and waiting is not going to be easy. We pray in the Salve Regina, “To you do we send up our sighs, mourning and weeping in this valley of tears.” We are mourning and weeping because to watch and wait is not easy, and we need comfort, encouragement and prayers to stay the course. We show our hope and longing as we pray to Mary, “after this exile shows us the Blessed fruit of thy womb, Jesus.”

MUSIC - Fight The Good Fight - POP CULTURE CONNECTION – 6:22

<http://youtu.be/wMjrky31cD>

Saint Peter and Paul knew better than any disciple how to fight the good fight and run the good race. Saint Peter, our first Pope says, “Stay sober and alert. Your opponent, the devil, is prowling like a roaring lion looking for someone to devour. Resist him, solid in your faith.” (1 Peter 5:8-9) While on this earth we are called the Church, militant for a reason, we are “the church on earth, still struggling with sin and temptation, and therefore,

and rose again. We like the rose again part, but the meek, humble, obedient life of chastity and poverty is not so appealing.

Profession of Faith or Popular Devotion – Breastplate of Saint Patrick

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

I arise today

Through a mighty strength, the invocation of the Trinity,
Through belief in the threeness,
Through confession of the oneness
Of the Creator of Creation.

I arise today

Through the strength of Christ's birth with his baptism,
Through the strength of his crucifixion with his burial,
Through the strength of his resurrection with his ascension,
Through the strength of his descent for the judgement of Doom.

I arise today

Through the strength of the love of Cherubim,
In obedience of angels,
In the service of archangels,
In hope of resurrection to meet with reward,
In prayers of patriarchs,
In prediction of prophets,
In preaching of apostles,
In faith of confessors,
In innocence of holy virgins,
In deeds of righteous men.

I arise today

Through the strength of heaven:
Light of sun,
Radiance of moon,
Splendor of fire,
Speed of lightning,
Swiftiness of wind,
Depth of sea,
Stability of earth,
Firmness of rock.

read to get to know and love God, so they can better share in His life? We have to keep in mind not only the manifold gifts given but how we are either using or misusing the gifts. Five virgins had lamps and oil, the other five, the foolish five, had just lamps, but no extra oil. The many graces that God offers us would be the oil in this case. If we only are interested in some grace, the oil will run dry and our lamps will go out.

“The ten virgins of the parable were entrusted with a serious responsibility. They were to await the coming of the bridegroom, who was expected at any moment. Five of the virgins took their assignment seriously. They did everything possible to be on guard: The wise took flasks of oil with their lamps. The other five virgins were foolish: They took no oil with them. They became caught up in other concerns and neglected their primary duty of welcoming the bridegroom. We cannot forget that God is our ultimate end. Everything else is of secondary importance, whether it be success, fame, poverty or wealth, health or sickness...These temporal concerns can be beneficial to us – but only if they help us to keep our lamps burning. We need to maintain a good supply of oil, of good works, especially works of charity.”[16]

TV AD - “Wrigley's Extra Gum” - POP CULTURE CONNECTION – 0:30

<http://www.linktoliturgy.com/index.cfm?load=page&page=40>

If God is not our ultimate end our priority, then we will miss out.

What are the concerns in our life that cause us to neglect our primary duty of seeking the face of God? We cannot wait. Saint John Bosco’s philosophy was simple. Be a Saint and be a Saint now. “O God, I not only want to be all Yours, I wish to be a saint. And since I do not know whether my life will be long or short, I tell You that I want to be a saint soon.”

Why would we want the life of God later, but maybe not now? Maybe we want the life of God later because we desire a temporary life of our own desiring now. However if we live that way, we know that we will end up in hell and we don’t like that option. Participating in the life of God now, means that we cannot live life only for self, but participate in a life that is not ours alone, but the Life of Christ.

What did Christ’s life consist of? When we look into the Gospels we see that Jesus was meek, humble and obedient. He lived a life of chastity, poverty and obedience. He suffered, died

engaged in warfare with the world, the flesh, and the devil.”[4] We are called to “fight the good fight” and “run the race”. Saint Paul writes to Timothy, “Compete well for the faith. Lay hold of eternal life, to which you were called when you made the noble confession in the presence of many witnesses. I charge you before God, who give life to all things, and before Christ Jesus, who gave testimony under Pontius Pilate for the noble confession, to keep the commandment without stain or reproach until the appearance of our Lord Jesus Christ.” (1 Timothy 6:12-14) To keep the commandments of Christ without stain or reproach is fighting and hunting down the demons. We want to be able to say at the end of our life that we did all that we could do, with the help of God’s grace. We want to be able to say with Saint Paul, “For I am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on, the crown of righteousness awaits me, which the Lord, the just judge, will award me on that day, and not only to me, but to all who have longed for his appearance.” (2 Timothy 4:6-8)

Do we long for his appearance? Do we seek his face? Psalm 105 says, “Glory in his holy name; rejoice, O hearts that seek the Lord! Rely on the might Lord; constantly seek his face.” The face of God is so important that the psalmist says, “When you hide your face, they are lost.” (Psalm 104:29)

See also:

Link to Liturgy Lesson – Self-Contro

Link to Liturgy Lesson - What do we seek

Waiting and Watching (Part II) - Lesson and Discussion

“Behold, the bridegroom!”

It is not only we that watch and wait for Christ, but Christ that watches and waits for us. We remember the father in the parable of the prodigal son. The father watched and waited.

SKIT - Lost and Found The Prodigal Son The Skit Guys - POP CULTURE CONNECTION – 7:27

<http://youtu.be/HyVIF24u5d>

How long will we make Our Father wait and watch for us? Why does He wait and watch for us?

In the early 1900’s a young teenager, while at a dance with her friends, had a mystical experience in her soul in which Jesus

asked her, “How long shall I put up with you and how long will you keep putting Me off?” We don’t have to have a mystical experience for Jesus to ask each of us, “How long will you make me watch and wait?” The teenager ceased the day and without hesitation, made Jesus watch and wait no longer; she followed the call to become a nun and became an apostle of God’s Divine Mercy. Saint Faustina was just like any other teenager. The difference is that she chose to no longer make Jesus watch or wait and when she made that decision, her life and many other lives were transformed. Through Saint Faustina, Jesus brought the message of Divine Mercy to the world. This young teenager became the first canonized Saint in the new millennium. When we stop putting Jesus off, we will become the Saints of the new minimum.

“The eighteenth year of my life. An earnest appeal to my parents for permission to enter the convent. My parents’ flat refusal. After this refusal, I turned myself over to the vain things of life, paying no attention to the call of grace, although my soul found no satisfaction in any of these things. The incessant call of grace caused me much anguish; I tried, however, to stifle it with amusements. Interiorly, I shunned God, turning with all my heart to creatures. However, God’s grace won out in my soul. Once I was at a dance [probably in Lodz] with one of my sisters. While everybody was having a good time, my soul was experiencing deep torments. As I began to dance. I suddenly saw Jesus at my side, Jesus racked with pain, stripped of His clothing, all covered with wounds, who spoke these words to me: How long shall I put up with you and how long will you keep putting Me off? At that moment the charming music stopped, [and] the company I was with vanished from my sight; there remained Jesus and I. I took a seat by my dear sister, pretending to have a headache in order to cover up what took place in my soul. After a while I slipped out unnoticed, leaving my sister and all my companions behind and made my way to the Cathedral of Saint Stanislaus Kostka. It was almost twilight; there were only a few people in the cathedral. Paying no attention to what was happening around me, I fell prostrate before the Blessed Sacrament and begged the Lord to be good enough to give me to understand what I should do next. Then I heard these words: Go at once to Warsaw; you will enter a convent there. I rose from prayer, came home, and took care of things that needed to be settled. As best I could, I confided to my sister what took place within my soul. I told her to say good-by

MUSIC – Everybody wants to go to Heaven by Kenny Chesney – POP CULTURE CONNECTION – 2:53

http://youtu.be/uzz_0p6o4n

The song focuses on those who want to live in this world and of this world, but not really embrace eternal life. We cannot have one foot on one side and one foot on the other, God wants all of us not just a part of us. We must choose to take part fully in the life of God if we want to go to Heaven right now.

When we commit a mortal sin, we are no longer in the state of grace. Grace is the “supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.”[14] Not only does God offer each person a share in His eternal life, but He gives us the means, the abilities (grace), necessary to know how to share in His eternal life. When we commit a mortal sin, we are refusing to use the gifts God gives us. The Gospel speaks of the bridegroom (Christ) and the virgins (us). A couple that is going to share in each other’s life must have a means, a way to share. They must be self-less, humble, loving, patient, understanding, etc. in order to be able to share life. We can only share in the life of God, through Grace, the supernatural gifts or abilities that God freely gives us.

What are some of these abilities or gifts? It would be good to make a list of all the gifts that God gives enabling us to share in His life. This list includes anything that comes from God. We first think of the theological virtues given at Baptism (faith, hope and charity). The Sacraments. Prayer. The Word of God. Divine Revelation. The gifts and fruits of the Holy Spirit. The Liturgy. The Life of Christ. The Church. The list goes on and on. The greatest gift is Jesus, the Word made flesh. “The Son of God became man so that the sons of men, the sons of Adam, might become sons of God...He is the Son of God by his nature. We are sons of God by grace.”[15]

All of these gifts are not given “naturally” but “supernaturally” and they are given for a reason a purpose. The purpose is to allow us to participate, to share in eternal life. If we don’t use these gifts in order to share in eternal life, then we have misused the gifts. For example, why does a person get confirmed or get married in the Church? Do they do this for human respect, in order to make another person happy or do they use the Sacrament as a means to participate in the Life of God? Why does a person pray or read scripture? Do they do this because they feel obligated or want to learn more or do they pray and

think about the divine life, the eternal life. Thinking about eternal life and thanking God for this divine life within us, we help ourselves experience right now a taste of the glory we will completely partake of in heaven. “Think constantly on eternal life, and on this truth, that they who are the humblest and poorest in spirit, and count themselves the least, shall enjoy the highest glory in God.”[10]

MOVIE - Dead Poets' Society - Carpe Diem! - POP CULTURE CONNECTION - 3:11

<http://youtu.be/9pRqFPgFNW>

“You are my son, today I have begotten you.’ The adverb ‘today’ speaks of eternity. It is the ‘today’ of the intimate life of God, the ‘today’ of eternity, the ‘today’ of the Most Holy and ineffable Trinity: Father, Son and Holy Spirit, who is eternal Love and eternally consubstantial with the Father and the Father and the Son.”[11] The teacher helps the students seize the day and begin living today, by causing them to think of their death. The Church teaches on the four last things, these include death, judgment, heaven and hell. The reality for all of us is that we will die. Death is the separation of our body and soul.

What happens to the body at death? It becomes fertilizer for daises. “Death is certain; life is short and vanishes like smoke. Fix your minds, then, on the passion of our Lord Jesus Christ.”[12] We meditate on the passion and death of our Lord as a reminder that even the Word made flesh suffered and died. Who are we then to escape this? **Should we fear death?** No. We might fear the way we would die or even the pain involved, but death itself should hold no fear over us. **Why?** We have eternal life and that eternal life begins now. We are with Christ now and we will be with Christ later. “As Christ is life unto me, so I account death a most happy and glorious gain to me.”[13]

Can eternal life end for the individual? Yes. If we cease to participate in the life of God, we cease to share in eternal life. To participate means to share or to take part. We must be willing to share to take part in the life of God. We must make space for God’s embrace. If we choose to not share and take part in the life of God, then we lose the life of God. This loss of the life of God within our soul is called moral sin. Not only do we lose eternal life when we die, but we lose eternal life now. Many times we want the life of God later, in heaven, but don’t care for the life of God now.

to our parents, and thus, in my one dress, with no other belongings, I arrived in Warsaw.”[5]

Christ waits and watches and desires to be united with us. **How do we know if we are united with Christ?** We can ask a few questions:[6]

Who do we put first in our life? He is over us, and the only One to whom we bend the knee in worship. **Who do we obey?** He is with us as head of his Church, in which the Kingdom of God begins even now;

Who is leading us, and who is our source of power? He is ahead of us as Lord of history, in whom the powers of darkness are definitively overcome and the destinies of the world are brought to perfection according to God’s plan. **Who is our hope and idea of perfection?** He comes to meet us in glory, on a day we do not know, to renew and perfect the world.

If we do not want to be with Christ in this life, why would we want to be with Him in the afterlife? Many people may have the desire to go to heaven. Heaven is unity with God. **What would make us want to be united with God, then, but not really care to be united with God now? Is it just because we don’t want to go to hell?** We can desire God out of fear or out of love and we know that love conquers all fear, so let us then love God and love God now.

If we can answer these questions truthfully, we will come to realize that Christ should not be “a part” of our life but should be our life. We can then pray as Saint Patrick prayed, “Christ with me, Christ before me, Christ behind me, Christ in me, Christ beneath me, Christ above me, Christ on my right, Christ on my left, Christ when I lie down, Christ when I sit down, Christ when I arise, Christ in the heart of every man who thinks of me, Christ in the mouth of everyone who speaks of me, Christ in every eye that sees me, Christ in every ear that hears me.”[7]

Why don’t we at times feel Christ with us, before us, behind us, etc.? We can experience his nearness especially:
in God’s Word
in the reception of the Sacraments
in caring for the poor
and wherever “two are three are gathered in my name” (see Mt. 18:20).

So we need to ask:

Do I listen attentively to the Word of God in both Scripture and in prayer? We can read the daily readings, at least the daily Gospel, which is available online. When we read the scriptures we cannot just glaze over them, but to really take them in and listen to what God is saying through His Word. In our prayers are we actively listening for God's voice? Remember we have two ears and one mouth; we should listen for the word of God twice as much as we speak to Him. **Do I receive the Sacraments? Am I taking preparation for Sacraments seriously and living out the vows that I have made in Sacraments? Am I going to Mass on Sunday? Am I going to Confession regularly? Am I receiving Jesus in the Eucharist worthily? Do I care about the poor?** We see those that are both physically and spiritually poor, do we remember the words of Christ, "Whatever you did for one of these least brothers of mine, you did for me." (Matthew 25:40) **When I gather with my friends and others, are we gathered in the name of Jesus? In other words, what we are doing, thinking and saying? Do our actions, thoughts and words give glory and honor to Jesus?**

MUSIC - Switchfoot Restless Lyrics - POP CULTURE CONNECTION - 5:31

<http://youtu.be/iwqb3sRwAy>

God, our Creator knows that we are restless until we rest in Him, and so He gives us a way to be united with Him. God become man and that man, Jesus Christ, established a Church so that He could marry the Church, thus becoming one body with Her. Christ and the Church is the fulfillment of the prophecy of Isaiah. "As a young man marries a virgin, your Builder shall marry you; and as a bridegroom rejoices in his bride, so shall your God rejoice in you." (Isaiah 62:5)

How is God going to marry His people? He will become man, and He will create a new Israel, the Church. Christ and the Church, therefore, become one body. The Church is the Bride of Christ; we are the virgin waiting and watching for the Bridegroom. We are one body with Christ as the head and us as the members. "The unity of Christ and the Church, head and members of one Body," also implies the distinction of the two within a personal relationship. This aspect is often expressed by the image of bridegroom and bride. The theme of Christ as Bridegroom of the Church was prepared for by the prophets and announced by John the Baptist. The Lord referred to himself as

the 'Bridegroom.' The Apostle speaks of the whole Church and of each of the faithful, members of his Body, as a bride 'betrothed' to Christ the Lord so as to become one spirit with him. The Church is the spotless Bride of the spotless Lamb. 'Christ loved the Church, and gave himself up for her, that he might sanctify her.' He has joined her with himself in an everlasting covenant and never stops caring for her as for his own body. This is the whole Christ, head and body, one formed from many...whether the head or members speak, it is Christ who speaks. He speaks in his role as the head (ex persona capitis) and in his role as body (ex persona corporis). What does this mean? 'The two will become one flesh. This is a great mystery, and I am applying it to Christ and the Church.' And the Lord himself says in the Gospel: 'So they are not longer two, but one flesh.' They are, in fact, two different persons, yet they are one in the conjugal union,...as head, he calls himself the Bridegroom, as body, he calls himself 'Bride'." [8]

See also:

Link to Liturgy [Video Lesson - Eternal Exchange of Lov](#)

Eternal Life - Lesson and Discussion

"Lord, Lord, open the door for us!"

When does eternal life begin? Eternal Life is the term used by Christ to describe the state of endless happiness enjoyed by the just in heaven. It means not only everlasting duration but also fullness of life, which the believer possesses already here and now through participation in the life of God. [9] Eternal life begins when we participate in the life of God. **When do we begin to participate in the life of God?** We begin to participate in eternal life at our baptism. It is the door, which Christ Himself opened for us, when His side was opened on the Cross. **Will we choose to walk through this door?**

Eternal life begins now! We say in the Nicene Creed, "We believe in the Holy Spirit, the Lord, the giver of life". **What kind of life is this Lord, the giver of life, giving?** There are only two kinds of life: temporal life and eternal life. Many times we believe that temporal life is while we are on earth and eternal life is the afterlife. Temporal life is temporary; it is our physical life on this earth that has a limit because it ends with death. Eternal life is participation in the life of God, a life that is without limit and everlasting. Eternal life is right here and right now, it is today. We think a lot about our temporal, earthly life, but rarely do we