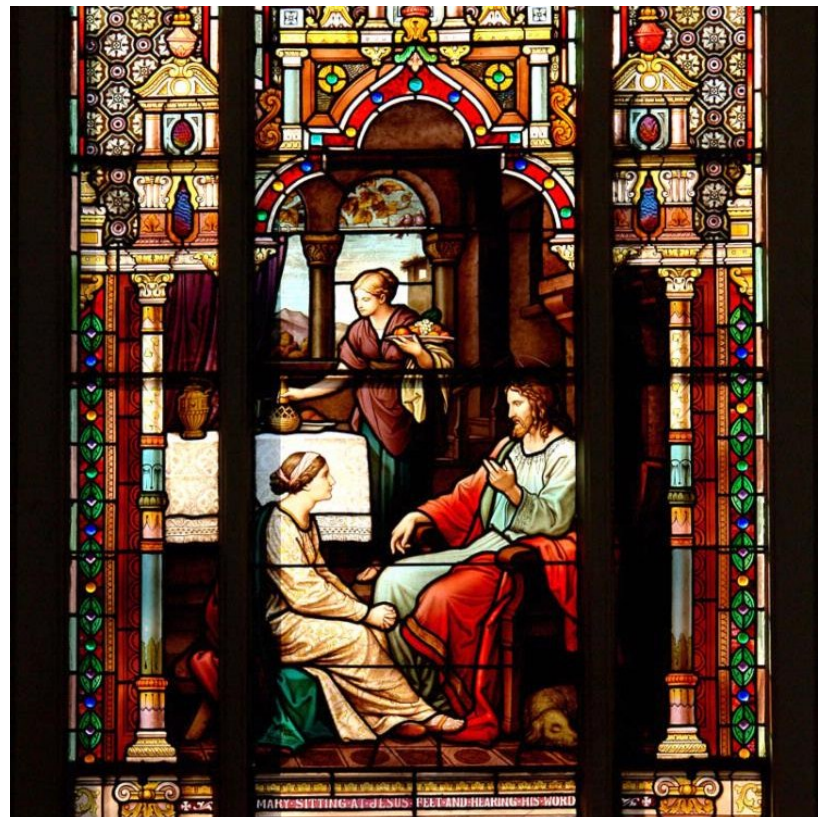


# Link to Liturgy



## 16th Sunday in Ordinary Time The Good Samaritan

*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

**Page 4 – Martha and Mary: Welcoming Jesus**

*“Martha welcomed him”*

**Page 8 – Mary and Martha: One thing necessary**

*“it will not be taken from her”*

**Page 13 – Sit and Listen: Liturgy and Prayer**

*“Mary who sat beside the Lord at his feet listening to him speak”*

**Communion Antiphon – Roman Missal**

*This should be chanted so that the time of prayer, study and discussion can be made sacred.*

*Optimam partem* *Lk 10: 42*

VIII

M A-ry has chosen for herself the best portion,

which shall never be taken away from her.

**Alternate options:**

All People That on Earth Do Dwell  
 Let All Things Now Living  
 All in All  
 More than Enough  
 Set a Fire  
 Crossroads (Remnant)  
 Limitless (Remnant)

**Collect – Roman Missal**

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

Show favor, O Lord, to your servants  
 and mercifully increase the gifts of your grace,  
 that, made fervent in hope, faith and charity,  
 they may be ever watchful in keeping your commands.  
 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 – Luke 10:38-42 – Roman Missal**

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

V. Pray for us, O holy Mother of God  
 R. That we may be made worthy of the promises of Christ.

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

**“The End” Notes**

- [1] Catechism of the Catholic Church – 1721
- [2] John 3:16
- [3] John 1:14
- [4] CCC - 221
- [5] The Order of the Mass; The Introductory Rites
- [6] The Order of the Mass; The Communion Rite
- [7] Ibid.
- [8] The Order of the Mass; Presentation and Preparation of the Gifts
- [9] Genesis 3:2-3
- [10] Genesis 3:4-5
- [11] Matthew 5:48
- [12] Matthew 28:20
- [13] John 16:33
- [14] Matthew 16:18
- [15] John 14:6
- [16] Monkrock New Monastic Community Appendix; School: The One Thing Necessary; Section 11
- [17] Monkrock New Monastic Community Appendix; School: The One Thing Necessary; Section 9
- [18] Saint Ignatius, Office of Readings, 16<sup>th</sup> Sunday of Ordinary Time
- [19] Pope Benedict XVI; Homily, Sunday, 9 September 2007
- [20] Cardinal Seán P. O'Malley, OFM Cap.; *Jesus' Eager Desire: Our Participation in the Sunday Mass*  
 Pastoral Letter
- [21] John 17:4
- [22] CCC - 1069
- [23] Pope John Paul II, 10/9/1998
- [24] CCC – 1674-1675
- [25] <http://old.usccb.org/bishops/devprac.shtml>
- [26] Matthew 10:37, 39
- [27] Monkrock New Monastic Community Appendix; School: The One Thing Necessary; Section 5

## IV. ANTIPHON SALVE REGÍNA, SIMPLE TONE

From First Vespers of the Feast of the Blessed Trinity to None on Saturday  
before the First Sunday of Advent.

Ant.  
5.

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

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi

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

### English Translation

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 thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Jesus entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary who sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, “Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me.” The Lord said to her in reply, “Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.”

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

### Spiritual Reading – Office of Readings – 16<sup>th</sup> Sunday of Ordinary Time

From the beginning of a letter to the Magnesians by Saint Ignatius of Antioch, bishop and martyr

*We should be Christians in deed, as well as in name*

Ignatius, also called Theophorus, to the church at Magnesia on the Meander, a church blessed with the grace of God the Father in Christ Jesus, our Savior, in whom I salute you. I send you every good wish in God the Father and in Jesus Christ.

I was delighted to hear of your love of God, so well-ordered and devout, and so I decided to address you in the faith of Jesus Christ. Honored as I am with a name of the greatest splendor, though I am still in chains I sing with the praises of the churches, and pray that they be united with the flesh and the spirit of Jesus Christ, who is our eternal life; a union in faith and love, to which nothing must be preferred; and above all a union with Jesus and the Father, for if in him we endure all the power of the prince of this world, and escape unharmed, we shall make our way to God.

I have had the honor of seeing you in the person of Damas your bishop, a man of God, and in the persons of your worthy presbyters, Bassus and Apollonius, and my fellow-servant, the deacon Zotion; may I continue to take delight in him for he is obedient to the bishop as to the grace of God, and to the presbyters as to the law of Jesus Christ.

Now it hardly becomes you to presume on your bishop's youth, but rather, having regard to the power of God the Father, to

show him every mark of respect. This, I understand, is what your holy presbyters do, not taking advantage of his youthful condition but deferring to him with the prudence which comes from God, or rather not to him but to the Father of Jesus Christ, to the bishop of all. So then, for the honor of him who loves us, it is proper to obey without hypocrisy; for a man does not so much deceive the bishop he can see as try to deceive the bishop he cannot see. In such a case he has to reckon not with a man, but with God who knows the secrets of the heart.

We should then really live as Christians and not merely have the name; for many invoke the bishop's name but do everything apart from him. Such men, I think, do not have a good conscience, for they do not assemble lawfully as commanded.

All things have an end, and two things, life and death, are side by side set before us, and each man will go *to his own place*. Just as there are two coinages, one of God and the other of the world, each with its own image, so unbelievers bear the image of this world, and those who have faith with love bear the image of God the Father through Jesus Christ. Unless we are ready through his power to die in the likeness of his passion, his life is not in us.

#### **Responsory – Office of Readings – 1 Timothy 4:12, 16, 15**

Be an example for all believers in speech and conduct, in love, faith and purity.  
– In this way you will save both yourself and those who hear you.

Ponder these duties and attend to them, so that all may see your progress.  
– In this way you will save both yourself and those who hear you.

#### **Martha and Mary: Welcoming Jesus – Lesson and Discussion**

*“Martha welcomed him”*

In today's Gospel we are presented with the story of Saint Mary and Saint Martha, two sisters that live out what it means to know, love, and serve the Lord. The story begins with a simple yet profound phrase, “Martha welcomed him”. What or who is it that we are welcoming, when we welcome Christ? To welcome implies that we have an open heart, a desire. In the case of Saint

Although weak nature complains,  
Although it costs much to self-love and sensuality,  
Solely and only through love for Thee and Thy good pleasure,  
Because Thou art my Creator ,  
Because Thou art the Supreme Lord of all things,  
Because Thou art infinite perfection, therefore do I say,  
with all the Saints in Heaven, With the Blessed Virgin Mary,  
Thy Holy Will be done, O my God.  
With Jesus in the Garden of Olives,  
*Thy Holy Will be done, O my God.*  
Our Father [silently].

V. May the just, most amiable will of God be done in all things.  
R. *May it be praised and magnified forever! Amen.*

*Let Us Pray.*

Grant me Thy grace, O Father, that perfect resignation to Thy Holy Will may be with me, and labor with me, and continue with me to the end. Grant me always to desire and will that which is most acceptable to Thee and which pleaseth Thee best. Let Thy will be mine, and let my will always follow Thine and agree perfectly with it. Let me always will and not will the same with Thee; let me not be able to will or not will anything except what Thou willest or willest not.  
R. *Amen.*

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

#### **Marian Antiphon – Salve Regina – Simple Tone**

### **Profession of Faith or Popular Devotion – The Litany of Resignation to the Will of God**

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

Lord, have mercy on us.  
*Christ, have mercy on us.*

Lord, have mercy on us. Jesus, hear us.  
*Jesus, graciously hear us.*

God the Father, Who hath created me,  
*Hallowed be Thy will.*

God the Son, Who hath redeemed me,  
*Not my will but Thine be done.*

God the Holy Ghost, Who hath offered sanctification,  
*Blessed be the Most Sweet Will of God.*

Thou Who dost know and foresee all things,  
*Have mercy on us.*

Thou Who dost govern and rule all things,  
*Have mercy on us.*

Thou Who, according to Thy inscrutable designs, dost effect all things in a wonderful manner,  
*Have mercy on us.*

Thou Who dost permit evil in order thence to derive good for the salvation of the elect,  
*Have mercy on us.*

In all things and in all possible events,  
*Thy Holy Will be done, O my God.*

In all circumstances and disgraces,  
*Thy Holy Will be done, O my God.*

In my state and employment, *etc.*

In my affairs and occupations,

In all my actions,

In my health and strength,

In my body and soul,

In my life and death,

In myself and in those who belong to me,

In all men and angels,

In all creatures,

In all parts of the earth,

At all times,

For all eternity,

Martha, as is the case with every Christian, to welcome Jesus into our home, into our life, means that Jesus will enter into our home and our life. Jesus desires to enter into our homes, our lives.

As Jesus enters in to our life, we begin to enter into the glory of Christ and into the joy of the Trinitarian life as the Catechism states. “God put us in the world to know, to love, and to serve him, and so to come to paradise. Beatitude makes us ‘partakers of the divine nature’ and of eternal life. With beatitude, man enters into the glory of Christ and into the joy of the Trinitarian life.”[1]

**Is Jesus a human person?** No. Jesus is a divine person, the second person of the Blessed Trinity. Jesus takes on or assumes a divine nature. He is a divine person, with both a human and divine nature. The Church teaches that Jesus is ONE person, with TWO natures, human and divine. Jesus, as a divine person, always had and always will have a divine nature. “God so love the world that he gave his only Son”[2], and the divine person, Jesus Christ, “became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father’s only Son, full of grace and truth.”[3] If Jesus were a human person then He Himself would need a savior, but obviously He *is* the savior because He *is* God.

**Is man a divine person?** No. Humans are not divine; we have only a human nature. Our response to seeing the glory of God should be as the Catechism states to desire to “enter into the glory of Christ and into the joy of the Trinitarian life” At the moment of conception and for eternity we will have a human nature, but we take on or rather share in the divine nature.

**What is the Trinitarian Life?** The Trinitarian Life is the communion of the Father, the Son, and the Holy Spirit. “God’s very being is love. By sending his only Son and the Spirit of Love in the fullness of time, God has revealed his innermost secret. God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange.”[4] The Trinitarian life is an “eternal exchange of love” and we are invited into this exchange of love, now and for all eternity. We are reminded of this call each time we make the Sign of the Cross and pray the doxology (Glory Be). We begin the Holy Sacrifice of the Mass with the call to enter into the Trinitarian life when the Priest, extending his hands, greets the people saying: “The grace



of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.”[5]

**[See Also – Link to Liturgy Lesson – Holy Trinity: The Secret is Out**

The Divine Life (Trinitarian Life) is offered to the community and to the individual. “Jesus entered a village where a woman whose name was Martha welcomed him.” Jesus’s enters a village (community) and is welcomed by Martha (an individual). At the Mass, the Father, Son, and Holy Spirit are present, but they must be welcome not just by the community at large, but by each individual soul. We must welcome Jesus as Saint Martha did. Saint Therese says that Jesus does not just come down in the Blessed Sacrament to dwell in the tabernacle, but to dwell in the tabernacle of each soul. Jesus enters into our Church’s through the Mass and resides in every tabernacle throughout the world – in this way He has entered every “village”. Now that He has entered the “village” will we like Saint Martha welcome Him enter our “home” our soul. At every Mass we behold the Lamb of God, who takes away the sins of the world. How will we respond? “Lord I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”[6]

**TV AD - Under Armor protect this house. I will. – POP CULTURE CONNECTION – 1:03**

<http://youtu.be/YC6jEfxmos>

No one else can welcome Jesus into our “house”. I will protect this house. Will we protect our house, our soul? Our society is concerned about protecting the body, the Most Holy Eucharist is the under armor for our soul. It is for this reason that the priest prays after consuming Our Lord in the Eucharist, “May the Body of Christ keep me safe for eternal life.”[7]

**What are ways that we enter into the glory of Christ, into the joy of the Trinitarian life?**

Saint Athanasius said, “He [God] was made man that we might be made God” This reality is expressed in the Liturgy when the deacon or the priest pours wine and a little water into the chalice, saying quietly, “By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.”[8] “The sharing in the divine nature is grace, a free gift, we do not earn nor can we earn it. This divine nature is also not forced upon us, but must be desired and

many things”. Saint Mary’s concern with the interior life allowed her to choose “the better part”. “Thus the Interior Life is something far more profound and more necessary in us than our intellectual life, than artistic and literary endeavors, the cultivation of sciences, or even our active, social and political duties.’ (Fr. Garrigou-Lagrange) ‘For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?’”[27]

**We are supposed to know and love Jesus, but what about serving Jesus, how can we serve if we are always “sitting” and “listening”?** The story of Martha and Mary takes place in one of the most “active” chapters in the Gospels. Jesus gives shares with us the necessity of contemplation in the midst and at the end of a chapter dedicated to activity. The last story in this tenth chapter of Luke is definitely not the least. In verses 1-24 we see the 72 disciples being sent out to actively spread the mission of Jesus (14<sup>th</sup> Sunday of Ordinary Time, Cycle C). In verses 25-37 we hear the famous Good Samaritan story (15<sup>th</sup> Sunday of Ordinary Time, Cycle C), which is a call to charity and action; we cannot just “pass by” our neighbor. In the last verses of chapter 10 we see Saint Martha welcome Jesus into her home and busily serve our Master. After 41 verses of serving the Lord we are told by Jesus Himself, “There is need of only one thing. Mary has chosen the better part and it will not be taken from her.” It is in knowing and loving Our Lord, that we may better serve Him. This is why the Missionaries of Charity choose the “one thing necessary” the “better part” each day with a Eucharistic Holy Hour before going about their active day of service. This is why Benedict monks, never compromise the Liturgy of the Hours, praying up to eight times a day, so that after offering their prayer to God, they may better serve God in the labor. This is why countless lay people and religious go to daily Mass prior to assuming the duties of the daily life. We will not be able to go out like the 72 and serve our neighbor like the Good Samaritan unless we choose daily the “one thing necessary” the “better part”.

**Video – Poor Clares – POP CULTURE CONNECTION – 2:21**

<http://youtu.be/OvBpJKRhmQ>

The Poor Clares are just one of many religious orders all over the world who spend their entire lives in front of our Lord like Mary. They offer everything up in prayer to Jesus in the Blessed Sacrament for the rest of us. Let us now take a moment and pray for the sisters who spend their lives praying for us, and pray for more vocations to the religious life.

sion in various forms of piety surrounding the Church's sacramental life, such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc. These expressions of piety extend the liturgical life of the Church, but do not replace it. They 'should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them.'"[24]

### **What liturgy and popular devotions / prayers are a part of our daily / weekly life?**

**Why is it that many times in our life that sitting and listening to Jesus (liturgy, popular devotions / prayers) is the first thing we give up on our list of things to do?**

#### **ACTIVITY - Popular Devotions Practices[25]**

Read and Discuss "[Popular Devotional Practices: Basic Questions and Answers](#)

Click link to be directed to the USCCB website.

It is primarily through the liturgy and prayer that we choose the "one thing necessary".

**What would cause anyone to give up the "one thing necessary"?** We can easily give up the "one thing necessary" if we think that it [Jesus] is no longer necessary, there is no value in Him, or if we think that it [Jesus] is one among many. There are two emotions, love and fear, that can cause us to give up the "one thing necessary". Do we love anything or anyone more than Jesus? If so, then that thing or person becomes more necessary than Jesus Himself. Do we fear (awe and respect) anything or anyone more than Jesus, if so, then that thing or person becomes more necessary than Jesus Himself. "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me...Whoever finds his life will lose it, and whoever loses his life for my sake will find it."[26]

**What could we love or fear more than Jesus?** Many times we love life and fear life itself more than Jesus. The love of self/life and the fear of self/life causes us to readily hand over Jesus in favor of self, things, and other people. Saint Martha's concern over the exteriors caused her to be "anxious and worried about

freely chosen. We are by grace, what Jesus is by nature – divine. In other words, it is not natural for us to be divine; this is supernatural, it is grace, which comes from God and can only come from God. We are deceived if we believe, that without the help of God, we can "be god" or that we can be above nature (supernatural).

The father of lies, Satan, deceives humanity in the Garden of Eden. Eve, the mother of humanity tells Satan that God said, "You shall not eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'"[9] Satan's response undermines God and sows the seed of doubt into humanity. He says, "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad."[10]

First, Satan flat out lies, "You certainly will not die!" Satan is presenting a false reality. He is in opposition, rebellion against the order of God. In his opposition to God and God's will, he makes himself a "false god". He presents to humanity what appears to be "a good", "you will be like gods" and "know what is good and what is bad". Isn't that the goal of the Christian, to "be like God" and to "know good and bad"? Satan presents evil wrapped up in a package that appears good. Satan is saying "you will be like God" but his temptation is "to be God". He has opposed God and God's will and he tempts humanity to also be in opposition, rebellion against God and God's will. Satan is saying "you will know what is good and what is bad" but his temptation is that humanity as a "god" will determine or define "what is good and what is bad".

### **How has humanity bought into the lie of Satan?**

**Do we make our self gods?**

**How have we or made ourselves "gods"?**

**How do we determine or define what is good and what is bad?**

**Is it enough to invite Jesus into our "house"?** We see that once Saint Martha invites Jesus in, everyone does not become immediately perfect. Jesus says to us, "Be perfect, therefore as your heavenly Father is perfect," [11] but this perfection does not immediately occur as soon as Jesus walks in the door. Although Saint Martha has invited Jesus in, she becomes "anxious and

worried about many things”. We may accept Jesus and ask Him into our life, through a prayer, conversion, receiving the Sacraments, and other good things, but then shortly after we feel “anxious and worried about many things”. Has Jesus left us? Did the Sacrament really work? What is wrong?

Saint Martha invites Jesus into her home but then she begins to tell Jesus what to do, rather than letting Jesus tell her what to do. Martha immediately gets distracted with being “active”. Martha is “burdened with much serving” (activism) and begins to question Jesus and tells Him what to do, “Lord, do you not care, that my sister has left me by myself to do the serving? Tell her to help me.” Many times we can invite Jesus into our soul, but then fail to be still and listen to Him. We can invite Jesus into our “home”, but then expect Him to be the disciple sitting at our feet as we tell Him what to do. We invite Jesus in, but nothing changes, we are still anxious and worried and we are still “calling the shots” and dictating what God should do for us.

**When do we let Jesus in our hearts, but then “boss” Him around?**

**Why do we feel anxious at times when we are near Jesus? What sort of things can we do to help choose the better of the two (i.e. welcoming and being in love with Christ)?**

Jesus gives us the example of Saint Mary, the sister of Saint Martha, so that we may know what to do once we have welcomed Jesus into our life. It is good to welcome Jesus into our lives like Martha did, but there is more, a “better part”, which is to make sure to be with Jesus like Mary did. We must “welcome” like Martha and “act” like Mary.

**Mary and Martha: One thing necessary – Lesson and Discussion**

*“it will not be taken from her”*

**What promise does Jesus make to Mary and Martha?** Jesus says to Martha, “the one thing necessary” which is Himself, “will not be taken from her [Mary, Martha’s sister]”.

**Why can we trust Jesus when He promises something?** Jesus is God and God keeps His promises. We pray at the end of the Act of Faith, “I believe these and all the truths which the holy catholic Church teaches, because in revealing them you can neither deceive nor be deceived.” We believe Jesus because he can

His true presence in the Eucharist. **Do we long for God to set a fire and burn within our souls?**

**Sit and Listen: Liturgy and Prayer– Lesson and Discussion**  
*“Mary who sat beside the Lord at his feet listening to him speak”*

**How can we “sit” and “listen” at the feet of Jesus?** It is at the Mass that we more than anywhere that we are able to imitate Mary “who sat beside the Lord at his feet listening to him speak” For it is at the Mass that we activity participate in the saving work of Christ. Jesus prayed at the Last Supper, “I glorified you on earth by accomplishing the work that you gave me to do.”[21] At each Mass we cooperate with the saving work of Christ and thus glorify the Father, in, with, through the Son. “The word ‘liturgy’ originally meant a ‘public work’ or a ‘service in the name of / on behalf of the people.’ In the Christian tradition it means the participation of the People of God in ‘the work of God.’ Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with and through his Church.”[22]

**What does it mean for us to “sit” and “listen” at the feet of Jesus?** Blessed John Paul II uses the words of the Vatican II council, explaining how active participation is to “sit” and “listen” at the feet of Jesus, and in the case of the Mass literally at the feet of Jesus Christ Crucified. “Active participation does not preclude the active passivity of silence, stillness and listening: indeed, it demands it. Worshippers are not passive, for instance, when listening to the readings or the homily, or following the prayers of the celebrant, and the chants and music of the liturgy. These are experiences of silence and stillness, but they are in their own way profoundly active. In a culture which neither favors nor fosters meditative quiet, the art of interior listening is learned only with difficulty. Here we see how the liturgy, though it must always be properly inculturated, must also be counter-cultural.”[23]

**What other ways can we “sit” and “listen” at the feet of Jesus?**

Liturgy (Mass, Sacramental Rites, Liturgy of the Hours) is the ordinary way we “sit” and “listen” at the feet of Jesus and from the liturgy flows the piety of the people. “Besides sacramental liturgy and sacramental, catechesis must take into account the forms of piety and popular devotions among the faithful. The religious sense of the Christian people has always found expres-



rection and content to our lives. We too need access to the Risen one, who sustains us through and beyond death. We need this encounter which brings us together, which gives us space for freedom, which lets us see beyond the bustle of everyday life to God's creative love, from which we come and towards which we are travelling." [19]

The centrality of the Real Presence of the Eucharist, is a reality expressed heroically in every age by those who are martyred, those who devoutly attend Mass, without exception or excuse, and those who hunger and thirst for the Mass when it is stripped of them, as was the case in communist Poland during the time of Blessed John Paul II.

"In his first Holy Thursday letter to priests, Blessed Pope John Paul II touchingly recalled situations of the faith triumphing over persecution from his own personal experience of living under religious oppression: 'Sometimes it happens that [the lay faithful] meet in an abandoned shrine, and place on the altar a stole which they keep, and recite all the prayers of the Eucharistic liturgy: and then, at the moment that corresponds to the transubstantiation a deep silence comes down upon them, a silence sometimes broken by a sob ... so ardently do they desire to hear the words that only the lips of a priest can efficaciously utter.'" [20]

#### **VIDEO – Nine Days that Changed the World – POP CULTURE CONNECTION – 3:13**

<http://youtu.be/av5rc5IPav>

In 1979, Pope John Paul II went back to his native homeland of Poland. At that time it was under communism control of the Soviet Union. The Communists worked hard to keep religion out of every aspect of the people of Poland. When Pope John Paul came, in the middle of the Mass the millions of the faithful started shouting "We want God! We want God!" Blessed Pope John Paul II took on any form of government that restricted the rights of the people the ability to worship Jesus Christ. We too are called to stand for those who are unable to worship Christ.

#### **MUSIC – Set a Fire "Will Reagan & United Pursuit" – POP CULTURE CONNECTION – 3:40**

[http://youtu.be/OA8almp\\_nC](http://youtu.be/OA8almp_nC)

This simple song cries from the heart: There is no place; there is nothing better than being in the presence of God, especially in

neither deceive nor be deceived.

#### **Give some examples of other promises that Jesus makes?**

Jesus says, "I am with you always, until the end of the age." [12] He promises His apostles at the Last Supper, "In the world you will have trouble but take courage, I have conquered the world." [13] He promises Saint Peter, "And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it." [14] When Jesus promises something, it happens. When Jesus says that the "one thing necessary" will not be taken from Mary, He means it.

**What is the "one thing necessary"?** The "one thing necessary" is Jesus Christ, "the way and the truth and the life" [15]. In choosing Jesus, Mary has chosen the way, the truth, and the life, and the way, the truth, and the life will not be taken from her. "Let us then be content with what God has given us – for only 'one thing is necessary' (Lk. 10:42) – and it is not beauty, not health, not talent, not fame, not power, not riches. It is the salvation of our souls. Therein lies the best part, which will not be taken away from a faithful soul even though it should lose everything else." [16]

#### **How do we choose or experience the "one thing necessary"?**

There are many ways in which we are united to Jesus Christ. First and foremost we are united to Christ through His Church, His mystical Body. The word "one" is important. There are not "two" or "three" things necessary, but rather "one" thing necessary. Saint Paul speaks of this oneness and where it is found in his letter to the Ephesians. "For there are many counterfeits but there is only one true religion, one true devotion, and one way of perfection, as 'there is only one Body and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, and one God and Father of all, who is above all, and through all, and in us all.' (Eph. 4:4-6)" [17] When then choose the "one thing necessary" when we choose:

**One Body** – The Eucharist

**One Spirit** – Confirmation; I believe in the Holy Spirit (Apostle's Creed)

**One Hope** – Heaven

**One Lord** – I believe in Jesus Christ... (Apostle's Creed)

**One Faith** – I believe in the Holy Catholic Church (Apostle's

Creed)

**One Baptism** – Baptism

**One God** – I believe in God the Father Almighty... (Apostle's Creed)

**[See also Link to Liturgy Lesson - Peace: Unity in One**

**Can we loose the “one thing necessary”?** If we have something in our possession, let's say money, there are three ways it can leave our possession: First, someone steals or takes it away from us. Second, we choose to give it away, spend it, etc. Third, we could loose it by accident if we are careless. Mary has in her possession the one thing necessary, Jesus Christ. The first option is not possible, because Jesus promises Mary that “it will not be taken from her”. Jesus however does not promise Mary that she will always have the “one thing necessary”. If Mary were to “loose” possession of Christ it would be one of two reasons. One she gives up the “one thing necessary” by choice or two she is careless and lazy and in her mediocrity she “looses” Christ. When we become careless and mediocre in the “ones” above, we “loose” the “one thing necessary”, for how can we possess Christ if we reject God as Our Father, do not live out our baptismal vows, do not follow the teachings of the faith, do not live the life of Christ, do not hope or strive for heaven, do not look for the activity of the Holy Spirit in our lives thus using the strength given us at Confirmation, and if we do not care to or cannot receive Jesus in the Most Holy Eucharist.

We, like Mary, are promised that if we choose Jesus Christ, the one thing that is necessary, it will not be taken from us. We must guard however against becoming careless, lest we “loose” Christ, and giving Christ away. We always have a choice, to hold onto Christ or to give Him up. “All things have an end, and two things, life and death, are side by side set before us, and each man will go *to his own place*. Just as there are two coinages, one of God and the other of the world, each with its own image, so unbelievers bear the image of this world, and those who have faith with love bear the image of God the Father through Jesus Christ. Unless we are ready through his power to die in the likeness of his passion, his life is not in us.”[18]

We must guard and protect the “one thing necessary”, as Saint Augustine said, “...what do we possess if we possess not God.” We must guard and protect the “one thing necessary” with our whole life and even be willing to give our life. In other words, we

should be willing to “give up our life” rather than “give up Christ”. We should be willing to “give up our life” rather than give up the Eucharist, or the Holy Spirit, or hope, or faith, or our baptismal vows, or God our Father. This witness has been given to us throughout the ages in the life of the martyrs, in fact the word martyr means witness.

**VIDEO – Blessed Jose Luis Sanchez del Rio – POP CULTURE CONNECTION – 4:07**

<http://youtu.be/TFhE2jVpqM>

The video tells us the story of Blessed Jose Luis Sanchez del Rio. He was a young teenage boy who died for not letting go of Christ. He was not willing to give up Jesus for anything or anyone. His story was made into a movie called “For Greater Glory”. If you are able to get a copy please consider watching it and possibly with a group.

In the year 303 AD, Christians living in the Roman province of Abitene, modern day Tunis chose the “one thing necessary” and it was not taken from them.

“*‘Sine dominico non possumus!’* Without the gift of the Lord, without the Lord's day, we cannot live: That was the answer given in the year 304 by Christians from Abitene in present-day Tunisia, when they were caught celebrating the forbidden Sunday Eucharist and brought before the judge. They were asked why they were celebrating the Christian Sunday Eucharist, even though they knew it was a capital offence. *‘Sine dominico non possumus’*: in the word *dominicum/dominico* two meanings are inextricably intertwined, and we must once more learn to recognize their unity. First of all there is the gift of the Lord – this gift is the Lord himself: the Risen one, whom the Christians simply need to have close and accessible to them, if they are to be themselves. Yet this accessibility is not merely something spiritual, inward and subjective: the encounter with the Lord is inscribed in time on a specific day. And so it is inscribed in our everyday, corporal and communal existence, in temporality. It gives a focus, an inner order to our time and thus to the whole of our lives. For these Christians, the Sunday Eucharist was not a commandment, but an inner necessity. Without him who sustains our lives, life itself is empty. To do without or to betray this focus would deprive life of its very foundation, would take away its inner dignity and beauty. Does this attitude of the Christians of that time apply also to us who are Christians today? Yes, it does, we too need a relationship that sustains us, that gives di-