

Link to Liturgy



18th Sunday in Ordinary Time God Shaped Hole

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Lessons and Discussions

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“are not rich in what matters to God.”

Page 9 – Greed/Gluttony

“Take care to guard against all greed”

Page 12 – Jesus as Judge

“who appointed me as your judge and arbitrator?”

Communion Antiphon – Wisdom 16:20

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

*Panem de celo**Wis 16: 20*

Y ^v OU gave us bread from heaven, O Lord, having
in it all that is delicious, and the sweetness of ev-
ery taste.

Alternate options:

All People That on Earth Do Dwell
Christ Is Made the Sure Foundation
Come Down, O Love Divine
Praise to the Lord
All in All
More Precious than Silver
More than Enough
Limitless (Remnant)

Collect – Roman Missal

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

Draw near to your servants, O Lord,
and answer their prayers with unceasing kindness,
that, for those who glory in you as their Creator and guide,
you may restore what you have created
and keep safe what you have restored.
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.

[34] Romans 10:15

[35] 1 Corinthians 9:16

[36] See - <http://www.remnantband.com/documents/mountain.chart.pdf>

Amen

Gospel Reading – Luke 12:13-21 – Roman Missal

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

Someone in the crowd said to Jesus, “Teacher, tell my brother to share the inheritance with me.” He replied to him, “Friend, who appointed me as your judge and arbitrator?” Then he said to the crowd, “Take care to guard against all greed, for though one may be rich, one’s life does not consist of possessions.”

Then he told them a parable. “There was a rich man whose land produced a bountiful harvest. He asked himself, ‘What shall I do, for I do not have space to store my harvest?’ And he said, ‘This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, “Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!”’ But God said to him, ‘You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?’ Thus will it be for all who store up treasure for themselves but are not rich in what matters to God.”

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

Spiritual Reading – Office of Readings – 18th Sunday of Ordinary Time

From the catechetical instructions by Saint John Mary Vianney, priest

The glorious duty of man: to pray and to love

My little children, reflect on these words: the Christian’s treasure is not on earth but in heaven. Our thoughts, then, ought to be directed to where our treasure is. This is the glorious duty of man: to pray and to love. If you pray and love, that is where a man’s happiness lies.

Prayer is nothing else but union with God. When one has a heart that is pure and united with God, he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness. In this intimate union, God and the soul are fused together like two bits of wax that no

one can ever pull apart. This union of God with a tiny creature is a lovely thing. It is a happiness beyond understanding.

We had become unworthy to pray, but God in his goodness allowed us to speak with him. Our prayer is incense that gives him the greatest pleasure.

My little children, your hearts are small, but prayer stretches them and makes them capable of loving God. Through prayer we receive a foretaste of heaven and something of paradise comes down upon us. Prayer never leaves us without sweetness. It is honey that flows into the soul and makes all things sweet. When we pray properly, sorrows disappear like snow before the sun. Prayer also makes time pass very quickly and with such great delight that one does not notice its length. Listen: Once when I was a purveyor in Bresse and most of my companions were ill, I had to make a long journey. I prayed to the good God, and, believe me, the time did not seem long.

Some men immerse themselves as deeply in prayer as fish in water, because they give themselves totally to God. There is no division in their hearts. O, how I love these noble souls! Saint Francis of Assisi and Saint Colette used to see our Lord and talk to him just as we talk to one another.

How unlike them we are! How often we come to church with no idea of what to do or what to ask for. And yet, whenever we go to any human being, we know well enough why we go. And still worse, there are some who seem to speak to God like this: "I will only say a couple of things to you, and then I will be rid of you." I often think that when we come to adore the Lord, we would receive everything we ask for, if we would ask with living faith and with a pure heart.

Responsory – Office of Readings – 2 Corinthians 4:17; 1 Corinthians 2:9

Our troubles pass quickly, and their burden seems light when we compare them to the weight of eternal glory
– which far exceeds the burden of our suffering.

No eye has seen, no ear heard, nor has the heart of man conceived, the marvels God has prepared for those who love him.
– Which far exceeds the burden of our suffering.

God Shaped Hole – Lesson and Discussion

"are not rich in what matters to God."

Many have heard the saying; there is a "God-shaped hole" in our hearts. Is this saying just an easy answer to a complex problem

blessed fruit of they womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God

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

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

"The End" Notes

[1] Responsorial Psalm, Ps. 94

[2] ECC 2:23

[3] Second Reading: Col 3:1-5; 9-11

[4] O Saltuaris Hostia

[5] Rule of Saint Benedict (Link to Liturgy Book of Prayer)

[6] The Penny Catechism (Link to Liturgy Book of Prayer)

[7] Hardon, Modern Catholic Dictionary pg. 153

[8] <http://today.duke.edu/2000/09/exercise922.html>

[9] CCC Glossary, pg. 899

[10] CCC Glossary, pg. 874

[11] Hardon, Modern Catholic Dictionary pg. 154

[12] Hardon, Modern Catholic Dictionary pg. 153 – 154

[13] Hardon, Modern Catholic Dictionary pg. 154

[14] Fernandez, In Conversation with God 4, 48.1

[15] Hardon, Modern Catholic Dictionary pg. 238

[16] CCC 2536

[17] Paul VI, Populorum progression, 19

[18] Hardon, Modern Catholic Dictionary, pg. 232

[19] CCC 2556

[20] St. Athanasius, Against Antigonum

[21] The Penny Catechism

[22] St. Alphonsus Liguori on St. Joseph

[23] Lk. 12:14

[24] Lk. 20:25

[25] Fr. Gabriel, Divine Intimacy vol. III, pg. 176

[26] Navarre Bible: Gospel Luke pgs. 153-154

[27] Luke 12:13-21

[28] Luke 10:40

[29] CCC 549

[30] CCC 679

[31] CCC 679

[32] CCC 679

[33] cf. CCC 679

Marian Antiphon – Salve Regina – Simple Tone

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

Ant.
5.

S Alve, Re-gi-na, * ma-ter mi-se-ri-córdi-æ: Vi-ta, dulcé-do, et spes nostra,
salve. Ad te clamámus, éxsu-les, 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-ri-a.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi

Let us pray. O almighty and everlasting God, who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, 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

is it a “crutch”. The readings this Sunday revolve around and dive deep into this simple saying.

MUSIC – Plumb - God Shaped Hole – POP CULTURE CONNECTION – 3:50

http://youtu.be/KUOXfzV_VHs

There's a God-shaped hole in all of us / And the restless soul is searching / There's a God-shaped hole in all of us / And it's a void only He can fill

What does “God-shaped hole” mean? It simply means that there is a place in our hearts that is empty, and God is the only who can fill it. It is like a missing puzzle piece right in the middle of a puzzle. You can try and find other ways to fill that missing spot, but only the right piece with the right image can finish the picture.

ACTIVITY – Wax fusion

Using the words of Saint John Vianney from the Spiritual Reading we can demonstrate the analogy he gives. “Prayer is nothing else but union with God. When one has a heart that is pure and united with God, he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness. In this intimate union, God and the soul are fused together like two bits of wax that no one can ever pull apart. This union of God with a tiny creature is a lovely thing. It is a happiness beyond understanding.” It would be good to get to pieces or cubes of wax. One piece red, one piece blue and then when melted together they would be purple. One piece blue, one piece yellow and then when melted together they would be green. Once the two pieces become one, ask if the two pieces can be separated. This oneness is the reality of the one who has a heart that is pure and united with God, one that has filled the God shaped hole.

Why is God the only one who can fill that spot in our hearts?

First, the responsorial psalm tells us, “God is the rock of our salvation. Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise!”[1] If God is our rock of salvation then we must learn that the things of this world in the end don’t nearly matter as much as God. The first readings talk about not allowing one’s self fall prey to worrying to much about the things of this world: “All his days sorrow and grief are his occupation; even at night his mind is not at rest.”[2] Saint Paul in the second reading writes, “If then you

have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on the things that are above, not on things that are on earth.”[3] We pray “Oh, grant us endless length of days, in our true native land with Thee”[4] in order to set our eyes on heaven, our end. Our fallen nature (concupiscence) desires the things of the world rather than God and seeks fulfillment here on earth rather than ultimate fulfillment in the beatific vision (heaven) which begins now. This is why the rule of Saint Benedict says, “to prefer nothing to the love of Christ”[5] This is also why the world is one of our three enemies, the other two being Satan and the flesh. The world is “the false maxims of the world, and the society of those who love the vanities, riches, and pleasures of this world better than God.”[6] In the Gospel we see that the pursuit of wealth and worldly things to fill the heart, leads to depression and despair.

[See also Link to Liturgy Lesson - Seeking God]

What is depression? The Modern Catholic Dictionary describes depression as “A term used by spiritual writers to describe a state of despondency during which a person feels inadequate, tends to withdraw from others, lacks response to normal stimulation, and is pessimistic about the future. Theologians of asceticism warn about giving in to moods of depression, which they describe as the characteristic temptation of those who strive after sanctity.”[7] If we allow ourselves to dwell in depression and not strive for heaven, it could lead us into sloth or even despair.

TV COMMERCIAL - Cymbalta Commercial – POP CULTURE CONNECTION – 1:30

<http://youtu.be/OTZvnAF7UsA?t=12s>

There are many different anti-depression medications out there. Link to Liturgy is not advocating not taking any medication if needed, however there are a few things. First, none of these pills “cures” depression. Many people also can find other ways of handling depression. For example, a Duke medical study found that those who do just 30 minutes of brisk exercise three times a day works just as well, if not better, than anti-depression drugs. [8] Final thought: Most of these people who are on anti-depressants are in first world countries like the United States. They have “everything” they could ever want in terms of materials and worldly things, yet they are depressed. However, in third-world countries where there is extreme poverty and little worldly possession we see people who are less depressed. This does

gal battles in general in our modern culture are similar to today’s Gospel. We worry about who gets what and in the end it only creates bitterness and hatred towards people. We become obsessed over things and property so much so that we begin to hate people, and fail to follow Jesus’ commandments. We are concerned with having more rather than being more. We are concerned about what someone has rather than who a person is. Saint John of the Cross summarizes it beautifully when he said, “At the evening of life, we shall be judged on our love.”

Profession of Faith or Popular Devotion – Act of Desire

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

My soul, the happy hour is arrived; Jesus comes to dwell in my poor heart. Behold the King of heaven, thy Redeemer and thy God, coming to thee; prepare thyself to receive Him with love; say to Him with the most ardent desire: Come, O my Jesus, come to me: I desire to receive Thee, before Thou dost give Thyself to me, I desire to give Thee my miserable heart; accept it, come and take full possession of it. Come, my God, make haste; do not delay. I would wish to receive Thee with that love with which the most holy and loving souls, with which Immaculate Mary received Thee. With their Communion I unite this Communion of mine. Most holy Virgin, my Mother, Mary, behold I am going to receive Thy Son. I would wish to have thy heart, and the love with which thou didst communicate: give me this morning thy Jesus, as thou gavest Him to the shepherds and to the Magi. I wish to receive Him from thy most pure hands; tell Him that I am thy servant, and that I am devoted to thee; and when He comes to me, He will look on me with a more loving eye, and will unite Himself more closely to me. Amen.

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

Did Jesus come to this earth to judge? No. He clearly states this in today's Gospel reading. "Yet the Son did not come to judge, but to save and to give the life he has in himself." [32] When we reject God's grace in our lives we are already judging ourselves, and can even condemn ourselves when we reject the Spirit of love. [33]

In almost all cases things and people are judged according to a rule or standard. Temperature for example is judged according to the "rule" of a thermometer. Speed is judged according to the "rule" of the odometer. Each person is judged according to the "rule" of the Gospel. There is only one "rule" when it comes to the judgment of our soul and that "rule" is the Jesus Christ, whose life and teachings are found in the Gospel. How blessed is the man that has this "rule". This is why Saint Paul says, "How beautiful are the feet of those who bring the good news!" [34] and "...woe to me if I do not preach it [Gospel]!" [35].

What about those who do not know the "rule" of the Gospel? If a person to no fault of their own does not know the Gospel and thus has not rejected the Gospel they will be judged according to the good and true they do seek, follow, and live. The Church says that all things good and true come from the Gospel and are indeed preparation for the Gospel. "Whatever good or truth is found amongst them is looked upon by the Church as a preparation for the Gospel." [36]

How will Jesus judge us? He will be a just judge. Jesus will not be vindictive or harsh. However, He will judge according the Eternal Law, which He fulfilled. He will judge us on what we did with the grace that we were given and by our faith and merits. People end up in hell, not because Jesus wanted them there; it is because they had not cooperated with God's grace, and rejected Jesus, either directly if they knew Him, or failed to know Him, or indirectly if they did not know Him but rejected the goodness and truth they did know. What will be amazing and terrifying is Jesus will show us what our judgments and actions have done not only to us personally, but how it affected the entire world. He will not hide a single thing from us.

We must let go of our vices and sins that we cling to. We must be detached from greed, gluttony, and have a spirit of joy and happiness even in the face of trial, temptation, and suffering. Our lives go by so quickly. The daytime TV court shows and le-

not mean they do not suffer for they do suffer greatly, but they also have a greater awareness of God, where in many cases people in the first world have abandon God.

What is sloth? "A culpable lack of physical or spiritual effort; acedia or laziness. One of the capital sins." [9] Sloth is an easy sin to fall into when we are depressed. We stop thinking of the future, the tasks at hand, or even God. We abandon any effort to have a relationship with God.

VIDEO – BBC Earth Sloths – POP CULTURE CONNECTION – 2:55

<http://youtu.be/ndMKTnSRsKM>

Video shows an animal that was given the name sloth. The reason is because the animal embodies the word. It is extremely slow, partially blind, and eats very little.

[See also Link to Liturgy Lesson - The Beatitudes: Part I]

[See also Link to Liturgy Lesson - Fully Human: No Less... (Part II)]

What is Despair? The Catechism's definition is simply, "The abandonment of hope in salvation and the forgiveness of sins." [10] "It is therefore not mere anxiety about the future or fear that one may be lost. It is rather a deliberate yielding to the idea that human nature cannot co-operate with God's grace, or that the despairing person is too wicked to be saved, or that God has cast one away. It is a grave crime against God's goodness." [11] Those who do not seek God only have the things of this world to seek. When that is all they can seek they give into inappropriate desires and indulge in sinful behavior. Despair is not only a grave sin but is a sin against the Holy Spirit. **Why is the sin of despair so grave?** It is the belief that our human nature cannot co-operate with God's grace, that we are too wicked to be saved, or that God has cast us away. Remember God does not cast us away, we case our self away. All those who are in heaven are there because they choose to be there, many chose to stay in despair. **Why would we want to stay in despair?** We may choose to stay in despair because the alternative means we need to be active, zealous, deny self, pick up our cross, and follow Christ. To stay in despair is to be a coward. We must pray for the gift of the Holy Spirit called fortitude which will give us the courage to break out of the sin of despair.

What is desire? Desire is placed in every person, and can be a great tool in our belt. However, it can also be distorted and hurt us if not used properly. Desire is “to wish or long for the possession or enjoyment of something that a person’s appetite does not presently have. Desires are natural if they proceed from man’s inborn lack of what he needs; they are supernatural when inspired by divine grace. Man’s fallen nature has desires that incline to what is sinful, but, so far from being sinful, these desires of concupiscence are a source of merit provided they are controlled according to the will of God.”[12]

See Link to Liturgy Packets

Cycle A - OT06 - Fully Human: No Less, No More and Cycle A - OT04 - The Beatitudes

For a complete packet on the basic desires of man, the seven deadly sins, which are disordered desires, and the beatitudes, which are the end of our ordered desired

MUSIC – “Desire” by U2 – POP CULTURE CONNECTION – 3:03

<http://youtu.be/gKdyuM0OzXw>

The song is talking about a desire for a woman and fame. Easily two of the biggest weapons Satan uses to distort our desire are lust and egocentricity selfishness. It is good to have a drive and desire, but we must ask ourselves do we desire the things of God or the things of this world?

Why do we have a desire for things on earth? We desire the things on earth for necessity and the things that are bad out of concupiscence. The things we naturally desire like food, water, shelter are basic needs that are natural and good because they help us sustain our lives. The deeper desires raise our intellect and separate us from animals. A desire to seek answers, truth, love, creation, etc. The desire for bad things can even be a good thing for us if we rise above them. God allows us to build merit when we say no to sinful desires for the greater natural desire.

What is our basic natural desire? The natural basic natural desire is for happiness or “Desire for Beatitude”. **What is Desire for Beatitude?** “It is the basic inclination of humans to be perfectly happy. This desire is universal, for it is found in all people without exception, even in morbid or abnormal persons, though with some distortion. It is also unavoidable, for it lasts throughout life. It is finally irresistible because it insistently demands satisfaction. Ceaseless human unrest, shown in its constant ac-

What is the connection between the following two scripture verses? “Teacher, tell my brother to share the inheritance with me,”[27] and “Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me.”[28] In both scriptures a demand is made of Jesus, “tell my brother to share”, “tell my sister to help”. In both cases the people “telling Jesus what to do” are occupied with the temporal, not the spiritual, with the body, not the soul. **What demands do we make of Jesus? Are these demands physical or spiritual in nature?**

Is it ok to ask Jesus for physical things? Yes. We use the Our Father as a template of the way we should pray. When we pray “give us this day our daily bread” we are praying for both physical and spiritual. We should always ask for both. Many times however we ask only for the physical, paying little to no attention to our spiritual poverty (blessed are the poor in spirit). Many times the obsession with the physical, as is the case of the man in this Gospel and Saint Martha, blinds us to our spiritual needs.

Why does Jesus speak on greed? Jesus understood that the man who spoke up wanted was money. Jesus was not going to worry Himself over the material problems, but the root of the problem, greed. Finally, the Catechism drives the point home when it says, “Jesus...nevertheless did not come to abolish all evils here below, but to free men from the gravest slavery, sin, which thwarts them in their vocation as God’s sons and causes all forms of human bondage.”[29] Jesus wanted to go to the root of the man’s problem, which was his greed, one of the seven deadly sins.

How was Jesus appointed as judge over heaven and earth?

Jesus was appointed when He freely gave up His life on the cross. “He ‘acquired’ this right by his cross. The Father has given ‘all judgment to the Son.’”[30] It was there where Jesus conquered Satan. It was at the cross where He conquered death and sin. We proclaim this in the Nicene Creed, “...He will come again in glory to judge the living and the dead and his kingdom will have no end.”

Why is Jesus the supreme judge? He is judge because God the appointed Him as such. It is also because, “Christ is Lord of eternal life. Full right to pass definitive judgment on the works and hearts of men belongs to him as redeemer of the world.”[31]

him as the advocate of the dying who had honored him during their life, and they do so for three reasons: First, because Jesus Christ loved him not only as a friend, but as a father, and on this account his mediation is far more efficacious than that of any other Saint. Second, because St. Joseph has obtained special power against the evil spirits, who tempt us with redoubled vigor at the hour of death. Third, the assistance given St. Joseph at his death by Jesus and Mary obtained for him the right to secure a holy and peaceful death for his servants. Hence, if they invoke him at the hour of death he will not only help them, but he will also obtain for them the assistance of Jesus and Mary.”[22]

Jesus as Judge – Lesson and Discussion

“who appointed me as your judge and arbitrator?”

In the beginning of the Gospel reading, a man asked Jesus to pass judgment on an inheritance. Jesus responds, “Friend, who appointed me as your judge and arbitrator?”[23]

Why does Jesus say He is not a judge? Jesus says He is not a judge in the matters that deal with worldly things. This passage harkens to another scripture verse where Jesus says, “repay to Caesar what belongs to Caesar and to God what belongs to God.”[24] Jesus did not come to be a judge on material things, but the ultimate judge of our souls. “He had come to bring *eternal life*, not to occupy himself with temporal goods, which can offer no stability to our existence.”[25]

In the gospel reading, “This man is only interested in his own problems; he sees in Jesus only a teacher with authority and prestige who can help sort out his case (cf. Deut 21:17). He is a good example of those who approach religious authorities not to seek advice on the way they should go in their spiritual life – but rather to get them to solve their material problems. Jesus vigorously rejects the man’s request – not because he is insensitive to the injustice which may have been committed in this family, but because it is not part of his redemptive mission to intervene in matters of this kind. By his word and example the Master shows us that his work of salvation is not aimed at solving the many social and family problems that arise in human society; he has come to give us the principles and moral standards which should inspire our actions in temporal affairs, but not to give us precise, technical solutions to problems which arise: to that end he has endowed us with intelligence and freedom.”[26]

tivity, is an expression of this innate desire in varying forms. Theologians discuss whether this instinct for perfect happiness is a natural desire for heaven. The Church’s explanation is that grace builds on nature, and therefore the human will inspired by grace can have a strong desire for heaven and the vision of God. But this is already the supernatural virtue of hope and not the longing of mere human nature.”[13]

Let us ask ourselves today “Where is my heart?” “Because we know that our destination is Heaven, we have to make positive and concrete acts of detachment with regard to what we own and what we use. How much do we share our goods with the needy? How much time and wealth do we contribute to apostolic works?”[14]

Greed/Gluttony – Lesson and Discussion

“Take care to guard against all greed”

What is greed? Greed is also known as avarice or cupidity. “It implies a controlling passion for wealth or possessions and suggests not so much a strong as an inordinate desire and is commonly associated with the lust for power.”[15] Greed comes from the capital sin of envy.

[See also Link to Liturgy Lesson - Fully Human: No Less... (Part I)]

[See also Link to Liturgy Lesson - The Beatitudes: Part 2]

MOVIE – The Hobbit – POP CULTURE CONNECTION – 2:59

<http://youtu.be/PgW7PRN-ADI>

In this clip it shows the king was greedy for his mass assumption of gold and feeling as if there was nothing to fear.

MUSIC – “Tripping Billies” by Dave Matthews Band – POP CULTURE CONNECTION – 4:11

<http://youtu.be/vsUuYkMHV4w>

The intro into the chorus uses the same verse in the Gospel reading, “Eat, Drink, and be Merry”. It seems like a glamorous time and why would you want to leave this? It shows a lack of even considering the future, the afterlife, and God. Their only concern is the superficial.

Why is greed a sin? Greed breaks the tenth commandment of coveting possessions. “The tenth commandment forbids greed

and the desire to amass earthly goods without limit. It forbids avarice arising from a passion for riches and their attendant power. It also forbids the desire to commit injustice by harming our neighbor in his temporal goods.”[16] Pope Paul VI said, “Increased possession is not the ultimate goal of nations nor of individuals. All growth is ambivalent. It is essential if man is to develop as a man, but in a way it imprisons man if he considers it the supreme good, and it restricts his vision. Then we see hearts harden and minds close, and men no longer gather together in friendship but out of self-interest, which soon leads to strife and disunity. The exclusive pursuit of possessions thus becomes an obstacle to individual fulfillment and to man’s true greatness. Both for nations and for individuals, avarice is the most evident form of moral underdevelopment.”[17]

MOVIE – Gordon Gekko “Greed is good!” – POP CULTURE CONNECTION – 1:01

<http://youtu.be/vscG3k91s58>

In the clip a broker tries to claim that greed is good. He claims that it is what drives innovation; greed works; greed cuts through the murkiness; and greed will save the country. He is mistaken though because greed turns people into a “dog eat dog” world. Greed can cause people to willing to destroy anyone else in order to get ahead. Greed does not look out for the good of the people, but becomes selfish and isolates people. Greed can corrupt people and make them cut corners instead of pursuing the best quality and quantity. Greed is not good, and will never be good for a person or as a whole.

What is gluttony? Inordinate desire for the pleasure connected with good or drink. This desire may become sinful in various ways: by eating or drinking far more than a person needs to maintain bodily strength; by glutting one’s taste for certain kinds of food with known detriment to health; by indulging the appetite for exquisite food or drink, especially when these are beyond one’s ability to afford a luxurious diet; by eating or drinking too avidly, i.e., ravenously; by consuming alcoholic beverages to the point of losing full control of one’s reasoning powers. Intoxication that ends in complete loss of reason is a mortal sin if brought on without justification, e.g., for medical reasons.”[18]

[See also Link to Liturgy Lesson - Fully Human: No Less... (Part I)]

[See also Link to Liturgy Lesson - The Beatitudes: Part 2]

How do we avoid being greedy or gluttons? We pursue a detachment of things. “Detachment from riches is necessary for entering the Kingdom of heaven. ‘Blessed are the poor in spirit.’”[19]

See also – Link to Liturgy Lesson – Detachment from Things

See also – Link to Liturgy Lesson – Detachment is the first of four steps

See also – Link to Liturgy Lesson – Living Minimally

In the end, just as the man in the parable, we too will die one day. No matter how much wealth we amass we cannot take it with us down into the grave. We should live with a knowledge that we will die someday, and that do we want to be remembered for how greedy we were with our money and possessions or how generous we were. “A person who lives as if he were to die every day – given that our life is uncertain by definition – will not sin, for good fear extinguishes most of the disorder of our appetites; whereas, he who thinks he has a long life ahead of him will easily let himself be dominated by pleasures.”[20] The Penney Catechism suggests in it’s Spiritual Exercise section that at the end of each day the Christian, “occupy them self with the thoughts of death; and endeavor to compose them self to rest at the foot of the Cross, and give their last thoughts to their crucified Savior.”[21] The Christian thinks of death not in a morbid or fearful way, but rather as a daily reminder that death is real, it comes to all and no one knows when it will occur. This is also why the Christian can pray for a happy death. “O God, Who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in peace of a good conscience, and in the embraces of Thy love. Through Christ our Lord. Amen” This prayer says it all. All men will die, no one knows the hour, so let us live in the practice of holiness and justice and pray each day especially to Saint Joseph the patron of a happy death and to Our Lady who prays for us “at the hour of our death.”

Why is Saint Joseph the patron of a happy death? “Since we all must die, we should cherish a special devotion to St. Joseph, that he may obtain for us a happy death. All Christians regard