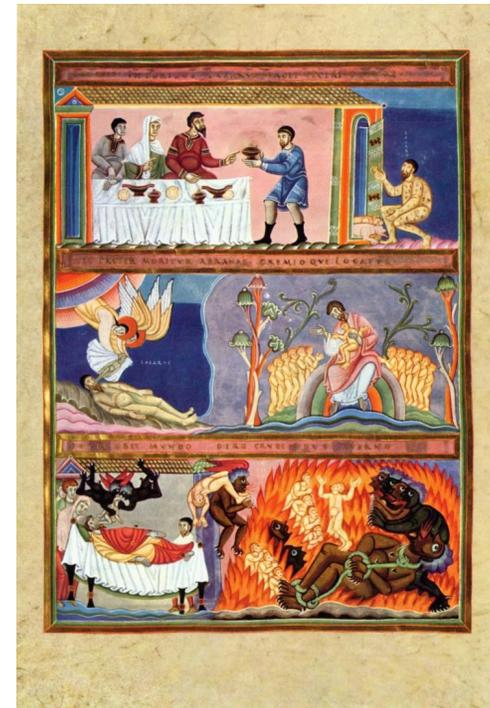


# Link to Liturgy



## 26th Sunday in Ordinary Time Abraham's Bosom

*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 5 – Selfishness

*“My child, remember that you received what was good during your lifetime”*

Page 9 – Actions have Consequences

*“but now he is comforted here, whereas you are tormented”*

Page 12 – Angels

*“he was carried away by angels”*

Page 16 – Choir of Angels

Page 20 – Abraham

*“Father Abraham, have pity on me.”*

**Entrance Antiphon – Roman Missal**

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

*Omnia quae fecisti**Dan 3: 31, 29, 30, 43, 42*

III

ALL that you have inflicted upon us, O Lord, \*

has been dealt out in true justice, for we have sinned

against you and we have failed to o-bey your command-

ments; but give glory to your name and deal with us

according to the abundance of your mer-cy.

**Alternate options:**

All Hail the Power of Jesus' Name  
 All People That on Earth Do Dwell  
 At the Name of Jesus  
 Come Down, O Love Divine  
 Faith of our Fathers  
 Hosanna, Hosanna, Hosanna in the Highest  
 Salvation Belongs to our God  
 We Fall Down

**Collect – Roman Missal**

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

O God, who manifest your almighty power  
 above all by pardoning and showing mercy,

- [34] CCC 334
- [35] CCC 335
- [36] CCC 331
- [37] Matthew 8:29
- [38] Hardon, Catholic Catechism pg. 85
- [39] The main part is from <http://www.catholic.org/saints/angels/angelchoir.php> the quotes are from Modern Catholic Dictionary
- [40] Hardon, Modern Catholic Dictionary, pg. 25
- [41] *ibid.*
- [42] *ibid.*
- [43] *ibid.*
- [44] *ibid.*
- [45] Hardon, Modern Catholic Dictionary, pg. 25
- [46] Hardon, Modern Catholic Dictionary, pg. 25
- [47] Hardon, Modern Catholic Dictionary, pg. 440
- [48] Hardon, Modern Catholic Dictionary, pg. 25
- [49] Hardon, Modern Catholic Dictionary, pg. 25
- [50] CCC 336
- [51] The Church's Year, pg. 697
- [52] Mt. 18:10
- [53] The Church's Year pg. 696
- [54] St. John of Damascus, De fid. Orthod. Lib.2. c.4
- [55] The Church's Year, pg. 50
- [56] Hardon, Modern Catholic Dictionary pg. 6
- [57] Hardon, The Catholic Catechism, pg. 206
- [58] Heb. 11:8; cf. Gen. 12:1-4
- [59] CCC 145
- [60] Heb. 11:1
- [61] CCC 633
- [62] Gal. 3:16
- [63] CCC 705
- [64] The Benedictus
- [65] The Magnificat
- [66] CCC 2570
- [67] Hardon, Modern Catholic Dictionary pg. 288
- [68] John 8:59
- [69] John 8:58
- [70] *Ibid*

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 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] Hardon, Modern Catholic Dictionary, pg. 6
- [2] Catechism of the Council of Trent, I, 6, 3
- [3] Hardon, Modern Catholic Dictionary, pg. 319-320
- [4] Hardon, Modern Catholic Dictionary, pg. 319
- [5] Catechism of the Catholic Church, 1261
- [6] St. Augustine, Sermon 24,3
- [7] Fernandez, In Conversation with God 21.1
- [8] Webster's Dictionary
- [9] Hardon, Modern Catholic Dictionary, pg. 437
- [10] John Paul II, Homily in Yankee Stadium, 2 October 1979
- [11] Rom. 12:2
- [12] The Penny Catechism
- [13] Acts 20:25
- [14] Fernandez, In Conversation with God 21.2
- [15] CCC 2831
- [16] A. Fuentes, the Christian Meaning of Wealth, Madrid 1988
- [17] 2 Corinthians 8:9
- [18] St. Augustine, Confessions, 9, 1, 1
- [19] Fr. Gabriel, Divine Intimacy IV, pg. 82
- [20] Fr. Gabriel, Divine Intimacy IV, pg. 82
- [21] 1 Thessalonians 5:23
- [22] Navarre Bible, Luke pg. 183
- [23] Navarre Bible, Luke pg. 185
- [24] Aphraates, Demonstratio, 20; De sustentatione egenorum, 12.
- [25] Paul VI, Creed of the People of God, 28
- [26] St. John Chrysostom Hom. On 1 Cor.
- [27] cf. St. Augustine, En. In. Ps. 103, 1, 15: PL 37, 1348
- [28] Hardon, Modern Catholic Dictionary, pg. 25
- [29] CCC 332
- [30] CCC 332
- [31] CCC 332-333
- [32] Hardon, Modern Catholic Dictionary, pg. 25
- [33] Psalm 8:4,5

bestow, we pray, your grace abundantly upon us and make those hastening to attain your promises heirs to the treasures of heaven.

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 16:19-31 – Roman Missal

A reading from the holy Gospel according to Luke

- Glory to you, O Lord

Jesus said to the Pharisees: "There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores. When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.' He said, 'Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment.' But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"

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

Spiritual Reading – Office of Readings – 26<sup>th</sup> Sunday of Ordinary Time **From the beginning of a letter to the Philippians by Saint Polycarp, bishop and martyr**

*It is by grace that you are saved*

From Polycarp and his fellow presbyters to the pilgrim church of God at Philippi: May you have mercy and peace in abundance from Almighty God and Jesus Christ our Savior.

I rejoice with you greatly in the Lord Jesus Christ because you have assumed the pattern of true love and have rightly helped on their way those who were in chains. Such chains are becoming to the faithful; they are the rich crown of the chosen ones of our Lord and God. I am glad, too, that your deep-rooted faith, proclaimed of old, still abides and continues to bear fruit in the life-giving power of our Lord Jesus Christ. He, for our sins, did not refuse to go down to death, and *God raised him up after destroying the pains of hell. With a glorious joy that no words can express you believe in Christ without seeing him.* This is the joy in which many wish to share *knowing that it is by grace that you are saved and not by works*, for so God has willed through Jesus Christ.

*So prepare yourselves for the struggle, serve the Lord in fear and truth. Put aside empty talk and popular errors; your faith must be in him who raised our Lord Jesus Christ from the dead and gave him a share in his own glory and a seat at his right hand. To him everything was made subject in heaven and on earth; all things obey him, who will come as judge of the living and the dead. All who refuse to believe in him must answer to God for the blood of his Son.*

He who raised him from the dead will raise us too if we do his will and keep his commandments, loving what he loved, refraining from all wrongdoing, fraud, avarice, malice and slander. We must abstain from false witness, *not returning evil for evil, nor curse for curse, nor blow for blow, nor denunciation for denunciation.* Always remember the words of the Lord, who taught: *Do not judge and you will not be judged; forgive and you will be forgiven; be merciful and you will find mercy; the amount you measure out to others will be the amount measured out to you. Blessed are the poor and those who suffer persecution, for theirs is the kingdom of God.*

Responsory – Office of Readings – 2 Timothy 1:9; Psalm 115:1

God has saved us and called us to a life of holiness, not because of anything we had done, but according to his own design and by his own grace.

- This grace was given to us in Christ Jesus before time began. Not to us, O Lord, not to us, but to your name give glory because of your kindness and truth.
- This grace was given to us in Christ Jesus before time began.

**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.

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

that promoted a turn from paganism and a return to a worship of one God. Although it is good to move from the worship of many gods to the worship of one God, that move is in vain if the one true God is neither known nor worshiped as is the case with Islam. Muhammad lived almost 600 years after Christ, and like the Jews, the Muslim fails to recognize Jesus as God. Like the Jew, the Muslim, fails to see Jesus as the promise of Abraham. The Muslim acknowledges Jesus as a prophet but not as God. But can the Muslim truly call Jesus a prophet if they reject the message of the prophet who says, "Amen, amen, I say to you, before Abraham came to be, I AM." [70] Sadly, not only do the descendants of Isaac and Ishmael fight to this day, they both live in the darkness of error as they continue to knowingly or unknowingly reject Jesus, the Light of the World.

#### **Profession of Faith or Popular Devotion – In Paradisum**

*This prayer may be prayed at any time, but is especially prayed and should be prayed at a funeral Mass. This beautiful ancient prayer of the Church is based on today's Gospel.*

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

May angels lead you into paradise; upon your arrival, may the martyrs receive you and lead you to the holy city of Jerusalem. May the ranks of angels receive you, and with Lazarus, once a poor man, may you have eternal rest.

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

#### **Marian Antiphon – Divine Office**

#### **Selfishness – Lesson and Discussion**

*"My child, remember that you received what was good during your lifetime"*

Pope Benedict XVI once said, "The world will give you comfort. But you were not made for comfort. You were made for greatness." In the Liturgy today read in the Old Testament the warning of a pleasure seeking life. We see Amos chastising the rich who only seek luxury and comfort, and telling them they will be the first into exile. In the Second Reading Saint Paul warns against greed and the love of money is the root of evil. Finally, In the Gospel reading Jesus speaks of how the rich man lived a life of total comfort. He had amassed so much wealth that he was able to live comfortably. He did not have think or worry about anything or anyone but himself.

#### **Why does Jesus say "Abraham's Bosom" instead of**

**"Heaven"?** Jesus says "Abraham's Bosom" rather than "Heaven" because Heaven is the beatific vision; Heaven is where we see God "face to face". At that time no one was able to see God in His beatific vision because the Passion, Death, and Resurrection of Our Lord had not yet occurred and thus Heaven's gates were not yet opened. However, the people who died in God's grace before Jesus' resurrection were not destined to Hell, they instead were awaiting Heaven. Jesus uses the term Abraham's Bosom. The Church has also used the term "Limbo" to describe this place. Abraham's Bosom is the "Term used by St. Luke (Luke 16:22) to describe the abode of the just persons who died in the Old Testament, before they were admitted to the beatific vision. In patristic literature it often means heaven. It implies a return of Abraham's spiritual descendants to the embrace of the earthly father of all the faithful." [1] The Catechism of the Council of Trent describes Abraham's bosom in another way as a place or state "into which the souls of the just before the coming of Christ the Lord, were received, and where without experiencing any sort of pain, but supported by the blessed hope of redemption, they enjoyed peaceful repose. To liberate these holy souls, who, in the bosom of Abraham were expecting the Saviour, Christ the Lord descended into hell" [2]

**What is Limbo?** The word Limbo is Latin and comes from the word "limbus", which means border or literally hem. We can think of Heaven as a garment, maybe the vestment of a priest or deacon at the very bottom of that vestment is the hem. The hem is still part of the vestment but the furthest part. Limbo is still

part of heaven but the furthest part, the hem or border. There are two kinds of Limbo. "The limbo of the Fathers was the place where the saints of the Old Testament remained until Christ's coming and redemption of the world. The limbo of infants is the permanent state of those who die in original sin but are innocent of any personal guilt." [3]

**Does the Church still teach Limbo?** In regards to the limbo of the Fathers, the Church teaches that it was a place, but it no longer exists because of the Resurrection of Christ. In other words the Fathers or Old Testament Saints are now in Heaven, they no longer awaiting Heaven. In regards to the limbo of infants, the Church has never formally defined the existence of limbo. The limbo of infants is a theological theory. It is a theological explanation of where the souls of the unbaptized go. The Council of Trent said, "Since the Gospel was promulgated, this passing [natural life to supernatural life] cannot take place without the water of regeneration or the desire for it, as it is written, 'Unless a man be born again of water and the Holy Spirit, he cannot enter the kingdom of God' (John 3:5)." [4] Theological theories are fine, but they cannot be presented as doctrine because the Church has not formally defined them. The limbo of infants is one of the greatest examples of this. Putting all theories aside, the Catechism of the Catholic Church simply says that we should entrust the souls of children who have died without Baptism to the mercy of God. "As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say, "Let the children come to me, do not hinder them," allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism." [5] The word "limbo" regarding the limbo of infants is not found in the Catechism of the Catholic Church.

**[See also Link to Liturgy Lesson - Call to Baptism]**

**Why did Lazarus end up in "Heaven"? Why does the Rich man end up in Hell?** Many people would be quick to say Lazarus was in Heaven because he was poor and the Rich man was in Hell because he was rich, but this is wrong. "Lazarus was received into Heaven because of his humility and not because of his poverty. Wealth itself was not what kept the rich man from

unfulfilled. Thus one aspect of the drama of prayer appears from the beginning: the test of faith in the fidelity of God." [66]

**Abraham has two sons Isaac and Ishmael, what happened to Ishmael?** Ishmael was "the son of Abraham and Hagar, a slave girl. At the time Ishmael was born, it seemed unlikely that Sarah, Abraham's wife, would have a child because of her advanced age (Genesis 16:1-16). But Yahweh 'dealt kindly with her' and Isaac was born (Genesis 21:1-3). Ill-feeling understandably developed between Sarah and Hagar, and the distressed Abraham was compelled to send Hagar and Ishmael away. But 'God was with the boy' and protected him. Following his marriage, he had twelve sons (Genesis 21:9-21). As time went on and Ishmael and his sons extended their possessions in the land east of Egypt, they formed twelve tribes, each son becoming a tribal chief. Frequent references to these tribes appear in Isaiah, Ezekiel, and Jeremiah. Ishmael was, at least in name, the ancestor of this wide network (Genesis 25:12-18)." [67]

The descendants of both Isaac and Ishmael believe in the one true God.

The descendants of Isaac, although they lapsed from time to time, would stay faithful to a belief in the one true God up until the time of Jesus. Jesus, the fullness of Grace and Truth, fulfills and perfects the Jewish faith, founded on Abraham, and founds the true Church. The Jews, who were the promised descendants of Abraham, were extremely proud of their Father in Faith and we can only imagine the shock they must have had when Jesus, a simple Jewish Rabbi now only compared Himself to Abraham, but claimed to live before Abraham and then called Himself God (I AM). This was blasphemy in their eyes and they, "picked up stones to throw at him". [68] Jesus says very clearly, "Abraham your father rejoiced to see my day; he saw it and was glad. So the Jews said to him, 'You are not yet fifty years old and you have seen Abraham?' Jesus said to them, 'Amen, amen, I say to you, before Abraham came to be, I AM.'" [69] Many Jews therefore rejected Jesus, the Messiah. They were looking too intently upon Abraham, failed to see the promise of Abraham.

The descendants of Ishmael, in time fell into paganism, the belief and worship of many gods. Unlike the Jews they had abandoned the God of their Father Abraham. Muhammad who lived in the 6<sup>th</sup> Century, almost 2500 years after Abraham reformed the descendants of Ismael. It was Muhammad, the founder of Islam

age the whole world would be blessed. Jesus Christ is *the* descendent to fulfill this promise. "Now the promises were made to Abraham and to his descendant. It does not say, 'And to descendants,' as referring to many, but as referring to one, 'And to your descendant,' who is Christ"[62]. "The promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that 'image' and restore it in the Father's 'likeness' by giving it again its Glory, the Spirit who is 'the giver of life'." [63] Abraham's faith spared his son Isaac from being killed. However, God the Father would have His only begotten Son handed over and killed, so that His adopted sons would have life. . Jesus completes the sacrifice that God had instructed Abraham to start; Abraham and the sacrifice of Isaac and the Sacrifice of Christ. Isaac was Abraham's one and only son (from his true wife Sarah). Jesus is the one and only Son of God. Isaac carried the wood for his own sacrifice. Jesus carried the wood of the Cross, the instrument of His death. Abraham took Isaac to Mount Moriah. Christ was crucified on Calvary or Golgotha, which is in the region, very close to Mount Moriah. The two sacrifices are over 2000 years apart but geographically are within walking distance from each other.

Abraham is honored every Morning and Evening in the Liturgy of the Church. We honor our Father Abraham each morning when we pray at Lauds (Morning Prayer), "This was the oath he swore to our father Abraham: to set us free from the hands of our enemies." [64] We honor our Father Abraham each evening when we pray at Vespers (Evening Prayer), "He has come to the help of his servant Israel for he has remembered his promise of mercy, the promise he made to our fathers, to Abraham and his children for ever." [65] In these prayers only two people are named David and Abraham and Abraham is mentioned twice. Abraham is central to Salvation History and we honor him for this.

**What can we learn from Abraham?** We learn what it means to have complete faith in God. "When God calls him, Abraham goes forth 'as the Lord had told him'; Abraham's heart is entirely submissive to the Word and so he obeys. Such attentiveness of the heart, whose decisions are made according to God's will, is essential to prayer, while the words used count only in relation to it. Abraham's prayer is expressed first by deeds: a man of silence, he constructs an altar to the Lord at each stage of his journey. Only later does Abraham's first prayer in words appear: a veiled complaint reminding God of his promises which seem

eternal bliss. His punishment was for selfishness and disloyalty." [6] "The Rich man did nothing wrong as he amassed his fortune. He was not responsible for the wretched poverty of Lazarus, at least not in any direct way...He lived for himself as if God did not exist." Since he did not think of God he thought little to nothing of Lazarus. This was his sin; "He did not see Lazarus. He could have cared for Lazarus if he had not been so selfish." [7]

**What is selfishness?** Selfish is "lacking consideration for others; concerned chiefly with one's own personal profit or pleasure." [8] The root sin of selfishness is Pride. Pride is "an inordinate esteem of oneself. It is inordinate because it is contrary to the truth....It despises others and, depending on its perversity, even looks down upon God." [9] The man showed signs of pride by completely ignoring Lazarus and ignoring God. "Nowhere does Christ condemn the mere possession of earthly good as such. Instead, he pronounces every harsh word against those who use their possessions in a selfish way, without paying attention to the needs of other..." [10] **How else did the man show selfishness and pride?**

**How we to live our lives?** We should live life as if we are the rich man's brothers; the one's whom the rich man wants to come back and warn. The rich man says, "Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment." The rich man is no longer in the world, yet he now sees the world for what it is. He does not want his brothers to cling to the world and thus make the same mistake that he made. Saint Paul says, "Be not conformed to this world." [11]

**What do we mean by "world"?** By world we mean, "the false maxims [teachings] of the world, and the society of those who love the vanities, riches, and pleasures of this world better than God." [12] We are called to live a life of detachment from the things of this world, a detachment from vanities, riches, pleasures that keep us from God and false teachings. **What are some examples of the false teachings of the world? What are some vanities, riches, and pleasures which we tend to love more than God?**

[\[See also Link to Liturgy Lesson - Detachment from things\]](#)

Jesus teaches us "It is better to give than to receive." [13] We must remember that God will never be out done in His generosi-

ty. If we live a life of ignoring everyone else we will ignore God. If we ignore God our actions have consequences. "Christians must not sit idly by as the tide of materialism sweeps over our entire culture. Nor should we become entrapped by a purely economic vision of the world." [14]

**How are we supposed to help the poor?** The easiest thing to do is to never ignore them. The next step is to see the people around us as our brothers and sisters in Christ. When we do this we are able to not look solely on the economic hardships of the person, but the well being of their soul. The next step is to pray for those who suffer. When we pray the Our Father we say, "Give us this day our daily bread...". However, when we ask for bread we come to realize we are dependent on God to provide this for us, and the fact that there are many people out there that do not have bread. "But the presence of those who hunger because they lack bread opens up another profound meaning of this petition. The drama of hunger in the world calls Christians who pray sincerely to exercise responsibility toward their brethren, both in their personal behavior and in their solidarity with the human family. This petition of the Lord's Prayer cannot be isolated from the parables of the poor man Lazarus and of the Last Judgment." [15]

**[See also Link to Liturgy Lesson - Love for the Poor]**

It does not matter how rich or how poor we are economically if we do not possess God then we are dead. Saint Augustine says, "For what do we possess if we possess not God." When we rely on God and detach ourselves of this world we can begin to understand the beauty of God and a beauty of charity to our neighbor. "We will be able to live solidarity with those who suffer, with the poor and the sick, with the marginalized and the oppressed. Our sensitivity will grow. It will not be so hard for us to see Jesus Christ in the needy person in front of us. It is Christ who speaks to us those memorable words: 'As long as you did it for these the least of my brethren, you did it for me' (Matt. 25:40). These will be our credentials on the day of judgment. We will all understand at that time that Heaven is reserved for those who loved their brothers in deed and in truth." [16]

Love of the poor is not only required of the Christian, but poverty is to be respected for poverty is the means in which God reveals Himself fully to man. Today's Gospel verse reads, "Though

marked the origin of that Chosen People to whom the Church of Christ would always refer as its spiritual ancestor. Yahweh chose Israel as his very own, on whom he promised to lavish extraordinary blessings provided they remained faithful to him. Step by step, he taught and prepared the children of Abraham by sending them prophets to reveal himself and the decrees of his will, in order to make them holy." [57] Abraham is our father in faith because he was the first person to show perfect faith in God. He was the first person to form a covenant with God. "By faith, Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go." [58] "By faith, he lived as a stranger and pilgrim in the promised land. By faith, Sarah was given to conceive the son of the promise. And by faith Abraham offered his only son in sacrifice." [59] Thus, Abraham fulfills what it means to have faith, "Faith is the assurance of things hoped for, the conviction of things not seen" [60].

**Why did God change Abram's name to Abraham?** Names have great meaning. The name Abram means "great father". At the time God changes Abram's name Abram had no children. Abraham means "father of many (nations)". During the time of Abraham a person's name was similar to a title, it gave that person their identity. Imagine having the name "great father" but having no children. It is ironic that the man that is called "great father" was not a father. More ironic is the fact that when right before Abram turns 100, he gets the name Abraham "father of many"! Despite not having any children at that time, Abraham had great faith in God, and because of his faith he was blessed with many children.

**Why does Lazarus go to Abraham's bosom?** Abraham being the father of all who believe in God takes all his children and care for them. Abraham is so faithful and close to God that he does not neglect all of those who died in God's grace. Jesus teaches in today's parable that people like Lazarus end up in a place for the dead awaiting the coming of Jesus. These are the very people that Jesus descends to save after His death on the cross. "Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him." [61]

**What is the connection between Jesus and Abraham?** God promised Abraham's descendants would be as numerous as the stars in the sky. It was also promised that from Abraham's line-

man; for the angels there was no repentance after the fall, as for man there is no repentance after death"[54] "In eternity there is no available contrition and penance, so God showed no mercy to the fallen angels. Let us learn from this, to make ourselves participators in the mercy of God, by contrition and penance while there is yet time."[55]

**VIDEO – Fulton Sheen - Life is Worth Living "Angels" – POP CULTURE CONNECTION – 9:24**

<http://youtu.be/zaa7I44gkgc>

**Abraham – Lesson and Discussion**

*"Father Abraham, have pity on me."*

In the Gospel Reading, Jesus uses a parable in which one of the main characters is a living person, Abraham. Abraham is an essential piece to salvation history, and he is one of the most important figures in the Church.

**Who was Abraham?** Abraham was "Born in the twentieth or nineteenth century B.C., in Ur of the Chaldeans on the Euphrates River. His father, Terah, named him Abram. The family migrated to Haran, where Terah died (Genesis 11: 26-31). At God's behest, Abram, his wife, Sarah, his nephew, Lot, and all their followers moved on to Canaan (Genesis 12:4). When Abram was ninety-nine years old, God made a covenant with him, changing his name to Abraham and promising to make him the 'father of a multitude of nations...[Genesis 17:1-5] I will make you into nations and your issue shall be kings...I will give to you and your descendants the land you are living in, the whole land of Canaan, to own in perpetuity, and I will be your God' (Genesis 17:5-8). Hence he has been called the founder of the Hebrew people. Abraham's dedication to the will of God was tested when he was told to take his son, Isaac, to the land of Moriah (which later became the site of the Jerusalem temple) and sacrifice his son as a burnt offering. He obeyed without hesitation, but Isaac was spared at the last moment (Genesis 22). In his final days Abraham arranged to have his son marry Rebekah, one of his kinfolk (Genesis 24), and left Isaac all his possessions before he died at the age of one hundred seventy-five (Genesis 25)."[56]

**Why is Abraham known as "Our father in faith"?** The origins of the Church can be traced back to Abraham. "Whatever may be said about the foreshadowing of the Church before the call of Abraham, the covenant that God made with the patriarch

our Lord Jesus Christ was rich, he became poor, so that by his poverty you might become rich."[17]

**How does it feel to live in service of God and man?** Saint Augustine says it best in his writings, "How lovely I suddenly found it, to be free from the glamour of those vanities, so that now it was a joy to renounce what I had been so much afraid to lose. For you cast them out of me, O true and supreme Loveliness, you cast them out of me and took their place instead, you who are sweeter than all pleasure, yet not to mere flesh and blood; brighter than all light, yet deeper within than any secret; loftier than all honour, but not to those who are high and mighty in their own estimation."[18]

**Actions have Consequences – Lesson and Discussion**

*"but now he is comforted here, whereas you are tormented"*

We must remember that our actions have consequences. What we say, think, and do all comes around on us. When we only focus on the narrow horizontal plane of our earthly life and seek its pleasures the consequence is eternal death. Earthly pleasure "is itself a denial of faith; it is godlessness and atheism in practice, with a consequent lack of concern for the needs of others. In short it is the road to ruin for time and for eternity."[19]

The things that we have or experience in this life last only for a short time in compared to eternity. We may have millions of dollars, but it will only last for a time, and then we die and take nothing with us. Likewise, if we are dirt poor, the poverty we face is also for a short time as we do not take temporal poverty with us Abraham says in the Gospel, "My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented."

**What does the conversation between Abraham and the rich man tell us?** The conversation helps "underscored the inexorable fixity of our eternal end in correspondence with the attitude we have freely taken during our life. Those who have believed in God and placed their trust in him will receive from him an eternal reward; those who have given themselves to pleasure, acting as if God did not exist, will be separated from him for all eternity. It is an obvious conclusion that instead of poverty and suffering being signs of rejection by God, they are means he uses to induce us to seek the better things and to put all our hope in

him.”[20] The poet Robert Frost said, “What we live by we die by” or often paraphrased “as we live, so we die”. Do we live for Christ, and thus die for Christ. He lived for us and He died for us. Do we expect our death to be any different than our life? Do we expect to change all of a sudden in the end? This is why we pray in the Hail Mary, “pray for us sinners now and at the hour of our death”. Let our “now” be the same as the “hour of our death”. Let our now and then be made perfect in holiness. The Church prays each Thursday night, “May the God of peace make you perfect in holiness. May he preserve you whole and entire, spirit, soul, and body, irreproachable at the coming of our Lord Jesus Christ.”[21] Let us not wait for God to make us perfect, now is the time of perfection, the time to be holy.

Along with the previous lesson (selfishness), the parable Jesus tells in the Gospel Reading dispels the error that there is no afterlife. At the time of Jesus, many Jews and other people believed that if someone was rich or successful then that meant God had greater favor towards them. If someone was poor or had a disease, that meant God was punishing them. These are false teachings and today's parable expresses the truth about the afterlife, “that of those who denied the survival of the soul after death and, therefore, retribution in the next life; and that those who interpreted material prosperity in this life as a reward for moral rectitude, and adversity as punishment. The parable shows that, immediately after death, the soul is judged by God for all its acts – the ‘particular judgment’, and is rewarded or punished; and that divine Revelation is by itself sufficient for men to be able to believe in the next life.”[22]

“The dialogue between the rich man and Abraham is a dramatization aimed at helping people remember the message of the parable: strictly speaking, there is no room in hell for feelings of compassion towards one's neighbor: in hell hatred presides.”[23]

“When Abraham said to the rich man ‘between us and you a great chasm has been fixed...’, he showed that after death and resurrection there will be no scope for any kind of penance. The impious will not repent and enter the Kingdom nor will the just sin and go down into hell. This is the unbridgeable abyss”[24].

**What do Catholics believe happen to us when we die?** A simple and straightforward answer to this question is “We believe in eternal life. We believe that the souls of all those who die in the grace of Christ – whether they must still make expiation in the

care of certain principalities.”[47] Depictions: “The principalities carry scepters to assist in their direction of God's command.”[48]

**Angels** – These angels are closest to the material world and human beings. They deliver the prayers to God and God's answers and other messages to humans. Angels have the capacity to access any and all other Angels at any time. They are the most caring and social to assist those who ask for help. Depiction: “The emblem of St. Frances of Rome is his guardian angel, whom she saw daily in visible form.”[49]

**What does our guardian angel do for us?** “From its beginning until death, human life is surrounded by their (angels) watchful care and intercession.”[50] Saint Bernard writes they are fearless and courageous protectors in all dangers against our body and soul. “They cannot be conquered or led away, they protect us in all our paths. They are faithful, mighty and wise, why should we tremble? Only let us follow them, cling to them, and remain under the protection of God, the Lord of Heaven.”[51]

**Does everyone have a guardian angel?** Yes. Jesus attests to this, “See that you despise not one of these little ones: for I say to you that their angels in heaven always see the face of my Father who is in heaven”[52].

**[See also Link to Liturgy Packet - Feast Days - Guardian Angels]**

**What about those who do wicked things?** “God protects the body of even the most hardened sinner, that he may not perish before the time, but the holy angel can have no pleasure in a sinner. St. Basil the Great says: ‘As smoke scatters the bees, and offensive smell disperses the doves, so does horrible, lamentable sin turn from us the angel, the guardian of life. But if a sinner repents: then there is joy in heaven, as the Savior asserts: There shall be joy before the angels of God upon one sinner doing penance!’[53] In fact, the angels cannot wait for repentant sinners because they see how good God is. St. Bernard says: “The tears of the penitents are wine for the angels”.

**Why, then, had God no mercy on the fallen angels?** The simple answer is they were created by God, saw God face to face and were meant to be with Him for all eternity. They knew there was a God, an afterlife, and they knew that God is all good. “We must know here that the fall was to the angels what death is to

Depiction: "virtues, two-eyed, are charged with dispensing celestial miracles"[44]

**Powers** – Powers are Warrior Angels against evil defending the cosmos and humans. They are known as potentates. They fight against evil spirits who attempt to wreak chaos through human beings. The chief is said to be either Samael or Camael, both angels of darkness. Depiction: "the powers, holding swords, indicate their conquest of the evil spirits shown under their feet"[45]

**Archangels** – Archangels are generally taken to mean "chief or leading angel" (Jude 9; 1 Thes 4:16), they are the most frequently mentioned throughout the Bible. They may be of this or other hierarchies as St. Michael Archangel, who is a princely Seraph. The Archangels have a unique role as God's messenger to the people at critical times in history and salvation (Tb 12:6, 15; Jn 5:4; Rv 12:7-9) as in The Annunciation and Apocalypse. A feast day celebrating the Archangels Michael, Gabriel and Raphael is celebrated throughout the Church Sep 29. A special part of the Byzantine Liturgy invokes the "Cherubic Hymn" which celebrates these archangels and the guardian angels particularly.

Of special significance is St. Michael as he has been invoked as patron and protector by the Church from the time of the Apostles. The Eastern Rite and many others place him over all the angels, as Prince of the Seraphim. He is described as the "chief of princes" and as the leader of the forces of heaven in their triumph over Satan and his followers. The angel Gabriel first appeared in the Old Testament in the prophecies of Daniel, he announced the prophecy of 70 weeks (Dn 9:21-27). He appeared to Zechariah to announce the birth of St. John the Baptist (Lk 1:11). It was also Gabriel which proclaimed the Annunciation of Mary to be the mother of our Lord and Saviour. (Lk 1:26) The angel Raphael first appeared in the book of Tobit (Tobias)Tb 3:25, 5:5-28, 6-12). He announces "I am the Angel Raphael, one of the seven who stand before the throne of God." (Tb 12:15). Depictions: "Archangels are variously depicted: Michael driving Satan into hell; Gabriel announcing the Incarnation to Mary; Raphael healing the blind Tobit."[46]

**Principalities** – "The angels who belong to the highest choir in the lowest order of the angelic hosts. With the archangels and angels they form that heavenly multitude who are God's ordinary and immediate servants in what pertains to the visible world. It is probablye that whole countries are assigned to the

fire of purgatory, or whether from the moment they leave their bodies they are received by Jesus into paradise like the good thief – go to form that people of God which succeeds death, death which will be totally destroyed on the day of the Resurrection when these souls are reunited with their bodies"[25].

**What if there is no afterlife?** There have been many philosophers and theologians who have wrestled with this idea. The most famous is Henry Pascal. Pascal was a French philosopher and mathematician. Pascal is know for his famous "Paschal's Wager".

**Activity – Pascal's Wager**

Henry Pascal put up a wager or "gamble" for the idea of the existence of God and an afterlife. If you have a white board or chalkboard make two columns and title one "God's existence", and the other "God does not exist" Then make two rows for each column. One that says "True" and below that "false". It should look something like this:

	God Exists	God does not exist
TRUE	(+,N,-)?	(+,N,-)?
FALSE	(+,N,-)?	(+,N,-)?

Explain to the group that either God exists or He does not exists, there are only two options, choices. When we die we find out which is true. To believe that God exists and to find out that it is true that He exists, would this be a positive, a neutral, or a negative? Obviously this would be a big positive. What if we believe that God exists, but when we die we find out that He does not exist and that there is no afterlife. Would that be a positive, a neutral, or a negative? The main point here is that at the very least it would be neutral because even if we believe there is a God and the find out there is no and that there is no afterlife, that doesn't mean that people will be left with a bad memory of us. In other words, we would still have lived as if there was a God and that would have been a good life. People will hopefully remember of how good of a person we were, and may remember us for a very long time like Mother Theresa, Martin Luther King Jr., or Blessed John Paul II. In a way, it can still be seen as a "small positive" on how we impact the world. People may argue about there being no afterlife, but in the end it won't matter be-

cause in the end we will not exist and therefore will not be around to be angry.

We can go through the same steps but in the opposite scenario of not believing in God. If God we don't believe in God, but then come to find out in the end that He does in deed exist would it be positive, neutral, or negative? If we believe there is no afterlife and no God and we are right then at the very best you will be neutral. We might be right, but we have no way of telling anyone because we are dead. If there is no God and no afterlife it can be very easy to live only for self and the short time we are on this earth. If we didn't believe in God and an afterlife and then we find out at the end that God indeed does exist and there is an afterlife this would be a big negative. After discussion, look at the chart. Are we on the fence about the afterlife, about the existence of God. Paschal realized that if he believed God existed the result would be positive/positive or at the worst positive/neutral. If he denied the existence of God the result would be at best neutral/negative. From a mere mathematical sense Paschal realized that it was better to believe in God.

**What should we learn from this parable?** In a way this parable is a cautionary tale. The rich man is like the souls crying out from hell warning us today to have a deeper conversion to Jesus right now, not when we are older. "I ask you and I beseech you and falling at your feet, I beg you: as long as we enjoy the brief respite of life, let us repent, let us be converted, let us become better, so that we will not have to lament uselessly like that rich man when we die and tears can do us no good. For even if you have a father or a son or a friend or anyone else who might have influence with God, no one will be able to set you free, for your own deeds condemn you." [26]

### **Angels – Lesson and Discussion**

*"he was carried away by angels"*

**What is an angel?** First, it is important to note that the word "angel" speaks more of their office and not their nature. [27] The simple answer to who is an angel is simply a pure spirit. An angel is "A pure, created spirit, called angel because some angels are sent by God as messengers to humans. An angel is a pure spirit because he has no body and does not depend for his existence or activity on matter. The Bible tells us that the angels constitute a vast multitude, beyond human reckoning. They differ in perfection of nature and grace. Each is an individual person. Ac-

with their wings, Singing the victory hymn, proclaiming, crying out, and saying: Holy, holy, holy, Lord Sabaoth, heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna to God in the highest."

The Sanctus (Holy, Holy, Holy) is never sung without the Angels.

### **MUSIC – Sanctus VII from Mass VII – POP CULTURE CONNECTION – 1:35**

[http://youtu.be/374R\\_mQJ8GU](http://youtu.be/374R_mQJ8GU)

*This is one of many choices for the Sanctus. For more options see the link below:*

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

**Cherubim** – Cherubim rank after the seraphim and are the second highest in the nine hierarchies or choirs of angels. The Old Testament does not reveal any evidence that the Jews considered them as intercessors or helpers of God. They were closely linked in God's glory. They are manlike in appearance and double-winged and were guardians of God's glory. They symbolized then, God's power and mobility. In the New Testament, they are alluded to as celestial attendants in the Apocalypse (Rv 4-6). Catholic tradition describes them as angels who have an intimate knowledge of God and continually praise Him. Depiction: "cherubim, with four eyed wings of blue and holding a book, indicate their great knowledge" [41]

**Thrones** – Thrones are the Angels of pure Humility, Peace and Submission. They reside in the area of the cosmos where material form begins to take shape. The lower Choir of Angels need the Thrones to access God. Depiction: "The thrones are shown kneeling in adoration." [42]

**Dominions** – Dominions are Angels of Leadership. They regulate the duties of the angels, making known the commands of God. Depiction: "dominations, in royal robes, are crowned for authority" [43]

**Virtues** – Virtues are known as the Spirits of Motion and control the elements. They are sometimes referred to as "the shining ones." They govern all nature. They have control over seasons, stars, moon; even the sun is subject to their command. They are also in charge of miracles and provide courage, grace, and valor.

[See also [Link to Liturgy Packet - Feast Days - Guardian Angels](#)]

### Choir of Angels – Lesson and Discussion

**How many choirs of angels are there?** There are nine “choirs of angels. “St. Paul clearly distinguishes several classes of angelic spirits – thrones and dominations, principalities and powers, archangels and powers, to which Christian tradition has added the cherubim and seraphim, from the Old Testament, and the ‘common’ angels.[38]

**What do the different choirs do?** Below is a list of the nine choirs and their roles[39]:

**Seraphim** - These are the highest choir of angels. They are the angels who are attendants or guardians before God's throne. They praise God, calling, "Holy Holy Holy is the Lord of Hosts". The only Bible reference for this choir is found in Isaiah 6:1-7 and Revelation 4. One of them touched Isaiah's lips with a live coal from the altar, cleansing him from sin. Seraphim have six wings, two cover their faces, two cover their feet, and two are for flying. Depiction: “Seraphim symbolize fire and love with their six red wings and eyes”[40]

Is the Divine Liturgy of Saint John Chrysostom the priest chants,

“It is proper and right to sing to You, bless You, praise You, thank You and worship You in all places of Your dominion; for You are God ineffable, beyond comprehension, invisible, beyond understanding, existing forever and always the same; You and Your only begotten Son and Your Holy Spirit. You brought us into being out of nothing, and when we fell, You raised us up again. You did not cease doing everything until You led us to heaven and granted us Your kingdom to come. For all these things we thank You and Your only begotten Son and Your Holy Spirit; for all things that we know and do not know, for blessings seen and unseen that have been bestowed upon us. We also thank You for this liturgy which You are pleased to accept from our hands, even though You are surrounded by thousands of Archangels and tens of thousands of Angels, by the Cherubim and Seraphim, six-winged, many-eyed, soaring

according to Christian tradition, they form three major categories in descending order. The word ‘angel’ is commonly applied only to those who remained faithful to God, although the devils are also angels by nature. Moreover, ‘angel’ is the special name for the choir of angelic spirits, from whom guardian angels are sent to minister to human needs. The existence of angels has been twice defined by the Church: at the Fourth Lateran Council (Denzinger 800) and the First Vatican Council (Denzinger 3002).”[28] The belief in angels, because it has been defined by the Church, is a doctrine of the Church and therefore must be believed. This teaching was not only taught and believed by the Jewish people, but taught by Christ, the Apostles, and the Church.

**When were angels created?** “Angels have been present since creation and throughout the history of salvation, announcing this salvation from afar or near and serving the accomplishment of the divine plan...”[29]

**Where in scripture do we see angels?** Angels are found throughout the entire bible. In the Old Testament, “they closed the earthly paradise; protected Lot; saved Hagar and her child; stayed Abraham’s hand; communicated the law by their ministry; led the People of God; announced births and callings; and assisted the prophets, just to cite a few examples.”[30] In the New Testament, “the angel Gabriel announced the birth of the Precursor and that of Jesus himself. From the Incarnation to Ascension, the life of the Word incarnate is surrounded by the adoration and service of angels. When God ‘brings the firstborn into the world, he says: ‘Let all God’s angels worship him.’ Their song of praise at the birth of God’s angels worship him.’ Their song of praise at the birth of Christ has not ceased resounding in the Church’s praise: ‘Glory to God in the highest!’ They protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden, when he could have been saved by them from hands of his enemies as Israel had been. Again, it is the angels who ‘evangelize’ by proclaiming the Good News of Christ’s Incarnation and Resurrection. They will be present at Christ’s return, which they will announce, to serve at his judgment.”[31]

**How are angels depicted?** Angels are depicted in various forms. They are “Shown as messengers, in worship, and in executing justice, they appeared in Western art before 600AD. Before Constantine their appearance without wings was mainly with a staff

indicative of their office as messengers. The nine choirs are distinctively represented. Angels in art are represented with a variety of articles, musical instruments, thuribles, shields, scrolls, and in a few instances emblems of the Passion, though they are usually represented in worship before the Blessed Sacrament on earth and before the throne of God in heaven.”[32] *[Below in the question regarding the choirs of angels you can find how each choir is depicted.]*

**How many angels are there?** We honestly have no idea. We would say there are a countless number of angels. We do know that there is a guardian angel for each person who has lived, is living, and will live. We also know that there are about 7 billion people living on the earth. This means that there are at least 7 billion angels. Multiply that number by all those who have ever lived and will ever lived.

**Do people become angels?** No! Many people use the saying, “Now they are an angel” when referring to someone who has died. This is incorrect. Angels and humans are two different beings in the created order. Neither can become the other. Angels are pure nature and are not bound by matter of this world. Angels never die for they were created for all eternity. Humans are bound to material world because of our flesh, and that our bodies will reunite with our souls at the final coming of Jesus. Angels never had flesh (body) and never will.

**Are angels greater than humans?** Humans are lower than angels because angels are pure and perfect beings. They have greater knowledge and wiser than humans. “What is man, that thou art mindful of him? ... For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.”[33] This also means that in becoming human, Jesus in His human nature was made a little less than an angel, but in His divinity and resurrection He is adored and glorified by the angels.

**How do angels help the Church?** “The whole life of the Church benefits from the mysterious and powerful help of the angels”[34] There is no more powerful union between the Church and the angels than at the liturgy. “The Church joins with the angels to adore the thrice-holy God. She invokes their assistance (in the funeral liturgy’s *In Paradisum deducant te angeli...* [“May the angels lead you into Paradise...”). Moreover, in the ‘Cherubic Hymn’ of the Byzantine Liturgy, she celebrates the memory of

certain angels more particularly (St. Michael, St. Gabriel, St. Raphael, and the guardian angels).”[35]

**MUSIC – In Paradisum (Mass for the Dead) – POP CULTURE CONNECTION – 1:15**

<http://youtu.be/S7F-N-Yd8dE>

This is the chant from the before mentioned In paradisum in Latin. The English translation is “May angels lead you into paradise; upon your arrival, may the martyrs receive you and lead you to the holy city of Jerusalem. May the ranks of angels receive you, and with Lazarus, once a poor man, may you have eternal rest.”

**MUSIC – Hear You Me by Jimmy Eat World – POP CULTURE CONNECTION – 4:33**

<http://youtu.be/fm9Jd45-xDA>

This song uses the In Paradisum for the Chorus.

**MUSIC – Bortniansky Cherubic Hymn (No. 7) – POP CULTURE CONNECTION – 4:10**

<http://youtu.be/GDCwdreKpXI>

This is a Cherubic Hymn as mentioned in the paragraph above from the eastern liturgies. The Cherubic Hymn or “Cherubikon” is sung as an entrance in order to have those present for the liturgy enter into the mystery of the angels who are also gathered around God’s throne.

**What is the link between angels and Jesus?** “Christ is the center of the angelic world. They are his angels: ‘When the Son of man comes in his glory, and all the angels with him...’ They belong to him because they were created *through* and *for* him: ‘for in him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities – all things were created through him and for him’ They belong to him still more because he has made them messengers of his saving plan: ‘Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation.’”[36] Jesus is even the center of the fallen angels for they have made it their mission to rebel against Him and thus they are centered on leading this rebellion against Christ. Remember it is the demons (fallen angels) that are the first to recognize Jesus in the Gospels. They are the first to cry out, “What have you to do with us, Son of God? Have you come here to torment us before the appointed time?”[37]