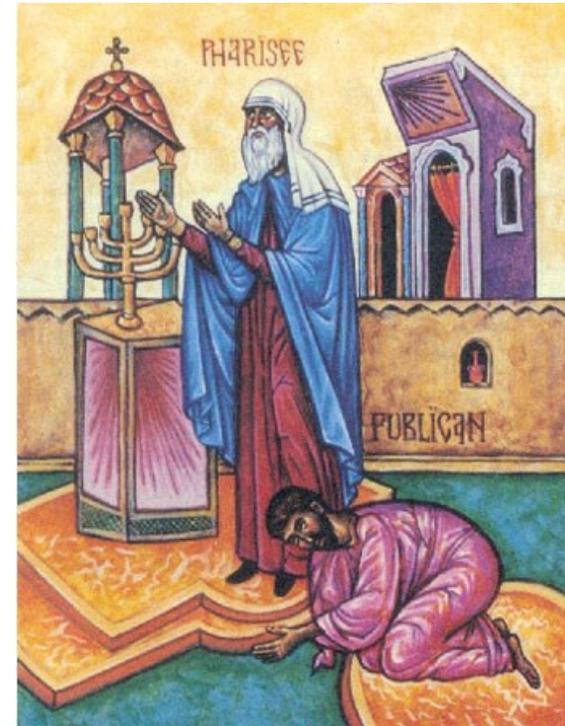


Link to Liturgy



30th Sunday in Ordinary Time Prayer: Dependence or Despair

Lessons and Discussions

Page 4 – Poor in Spirit

“the tax collector stood off at a distance and would not even raise his eyes to heaven”

Page 8 – Humility the foundation of Prayer

“for whoever exalts himself will be humbled, and the one who humbles himself will be exalted”

Page 10 – Made right with God - *“I tell you, the latter went home justified”*

Page 14 – Dependence or Despair - *“beat his breast and prayed”*

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.



Communion Antiphon (Psalm 19:6) – Roman Missal

Should be chanted three times so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme; this should not be the norm.

Letabimur *Ps 20 (19): 6*

II

W E shall rejoice in your salvation; and in the

name of the Lord our God shall we place our pride.

Alternate options:

All Creatures of Our God and King
 Come Down, O Love Divine
 Faith of Our Fathers
 Humbly We Adore Thee [Adoro te devote]
 Praise God from Whom All Blessing Flow
 All in All
 Humble thyself in the sight of the Lord
 Falling on my knees

Collect – Roman Missal

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

Almighty ever-living God,
 increase our faith, hope and charity,
 and make us love what you command,
 so that we may merit what you promise.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever. Amen.

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

Gospel Reading – Luke 18:9-14 – Daily Roman Missal

- [15] CCC - 2559
- [16] Luke 11:1
- [17] CCC - 2613
- [18] CCC - 2631
- [19] Council of Trent
- [20] Fr. John Hardon, S.J., Modern Catholic Dictionary
- [21] *The Order of the Mass I*
- [22] Saint Therese of Lisieux
- [23] Matthew 5:7
- [24] Father Gabriel of St. Mary Magdalen, O.C.D; *Divine Intimacy*; page 779
- [25] Blessed John Paul II the Great; *Veritatis Splendor*; 104:2 and 105:1
- [26] Pope Paul VI
- [27] Saint John Vianney
- [28] Fr. John Hardon, S.J., Modern Catholic Dictionary
- [29] CCC - 1257
- [30] John 20:19-23
- [31] Officium Divinum; page 121
- [32] Luke 2:29-32
- [33] Officium Divinum; page 80
- [34] Magnificat; Vol. 12, No. 8; page 327-328
- [35] Father Albert J. Hebert, S.M; *A Prayerbook of Favorite Litanies*; page 308

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 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] Matthew 5:3
- [2] Oscar Wilde, *De Profundis*
- [3] John 6:67
- [4] Father Jean-Pierre De Caussade, S.J.; *Magnificat*; Vol. 2, No. 8
- [5] Refer to Spiritual Reading in this Link to Liturgy lesson
- [6] Mario Sepulveda, the second miner rescued
- [7] The Penny Catechism
- [8] The Penny Catechism
- [9] The message Jesus asked Saint Faustina to have placed on the bottom of the Divine Mercy image.
- [10] First Reading (Sirach); 30th Sunday of Ordinary Time
- [11] 1 Timothy 2:5-6
- [12] Fr. John Hardon, S.J., *Modern Catholic Dictionary*
- [13] *Catechism of the Catholic Church Glossary* – page 882
- [14] Saint Augustine

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

Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else. “Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, ‘O God, I thank you that I am not like the rest of humanity – greedy, dishonest, adulterous – or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.’ But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner.’ I tell you, the latter went home justified, not the former; for whoever exalts himself will be humbled, and the one who humbles himself will be exalted.”

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

Spiritual Reading

From Saint Ambrose of Milan; Bishop and Doctor

What then is man, if you do not visit him? Remember, Lord, that you have made me as one who is weak, that you formed me from dust. How can I stand, if you do not constantly look upon me, to strengthen this clay, so that my strength may proceed from your face? *When you hide your face, all grows weak* (Psalm 104:29); if you turn to look at me, woe is me! You have nothing to see in me but the stain of my crimes; there is no gain either in being abandoned or in being seen, because when we are seen, we offend you. Still, we can imagine that God does not reject those he sees, because he purifies those upon whom he gazes. Before him burns a fire capable of consuming our guilt (Joel 2:3).

Responsory – Divine Office – Sunday Prime

Christ, Son of the living God, Have mercy on us.
- Christ, Son of the living God, Have mercy on us.

Who sits at the Father’s right hand
- Have mercy on us.

Glory be to the Father, to the Son and to the Holy Spirit
- Christ, Son of the living God, Have mercy on us.

Arise, O Christ, and help us.
- And deliver us for Thy name's sake

Poor in Spirit - Lesson and Discussion

“the tax collector stood off at a distance and would not even raise his eyes to heaven”

Jesus tells us in the Beatitudes, “Blessed are the Poor in Spirit”[1]. Spiritual poverty is to be stripped of self. Spiritual poverty simply means that we know we have to rely on God. The Pharisee in the Gospel is full of himself; spiritually he does not rely on God, but rather relies on self. When we are physically poor and stripped of all our needs, we ask God to feed us, to shelter us, to come to our aid. Saint Francis is one of the greatest examples of spiritual poverty. He gives us the following analogy. “What does the poor man do at the rich man's door, the sick man in the presence of his physician, the thirsty man at a limpid stream? What they do, I do before the Eucharistic God. I pray. I adore. I love.”

What does suffering and sorrow have to do with spiritual poverty? “Where there is sorrow there is holy ground. Someday people will realize what that means. They will know nothing of life till they do.”[2] There are many stories of how people have had to hit rock bottom before they turn to God. It is when they can no longer take care of themselves that they turn to the only one left: God. When Jesus asks the apostles, “Will you also go away?” Saint Peter replies, “Lord, to whom shall we go?”[3] Many people are used to going to their family, friends, money, addictions and relying solely on them self. When all of that is gone or when those things cannot meet the deepest needs of the human heart, there is nowhere to go. It is at the moment of despair and humility that we cry out like Saint Peter and say, “Lord, to whom shall I go?” “When all trust, all hope, all earthly and created aids have been taken from us, we shall have no more aid, we shall have no more trust, we shall have no more hope save in God alone. This is the right hope, the right trust known to the saints, a hope and a trust based solely upon the mercy of God and the merits of Jesus Christ. But you will have this hope only after God has destroyed in you the last clinging roots of your trust in self. This may come to pass only if God keeps you

That others may be loved more than I, *Jesus, grant me the grace to desire it*

That others may be esteemed more than I, *Jesus grant me the grace to desire it*

That, in the opinion of the world, others may increase and I may decrease, etc.

That others may be chosen and I set aside,

That others may be praised and I go unnoticed,

That others may be preferred to me in everything,

That other may become holier than I, provided that I may become as hold as I should,

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

Marian Antiphon – Divine Office (Sunday Compline)

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.
S 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

shared would have been invaluable if he had not given into despair.

“His [the tax collector] experience of limitation and failure has led him, not to despair, but to depend. He remains certain that there is something beyond ‘every evil threat’ and that the Lord will rescue him. Maybe it was his sin that jogged his memory of the promise of Sirach: ‘The Lord hears the cry of the oppressed. The prayer of the lowly pierces the clouds.’”[34]

Profession of Faith or Popular Devotion – Litany of Humility [35]

Here, in this all-embracing prayer, His Eminence Cardinal Merry del Val lays bare in a development, step-by-step fashion the embodiment of the totality of his conquest of self and of his entire spiritual life, revealing the secret sanctuary wherein he found the Source of Peace. He was accustomed to recite this litany after the celebration of Mass. This prayer could be prayed once as a group or individually, each person could pick out two or three lines that really jump out and mean something to them. Maybe the phrase is something about their life they never realized, maybe it is something that they see a lot in their everyday life.

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

O Jesus, meek and humble of heart, *Hear me.*
 From the desire of being esteemed, *Deliver me, O Jesus*
 From the desire of being loved, *Deliver me, O Jesus*
 From the desire of being extolled, etc.
 From the desire of being honored,
 From the desire of being praised,
 From the desire of being preferred to others,
 From the desire of being consulted,
 From the desire of being approved,
 From the fear of being humiliated,
 From the fear of being despised,
 From the fear of suffering rebukes,
 From the fear of being calumniated,
 From the fear of being forgotten,
 From the fear of being ridiculed,
 From the fear of being wronged,
 From the fear of being suspected,

for a while yet in entire spiritual poverty.”[4]

Give some examples of conversions, of people that have had to hit rock bottom before they have a conversion before they humble themselves and have the poverty of spirit.

God is always visiting us; He is always knocking at our door. Conversion is when we let Him in. It could also be said that God is always reaching toward us, to hold our hand, but it is only when we are knocked down and unable to get up that we reach out our hand toward him. This reaching out on our part is what conversion is all about.[5] In 2010, 33 Chilean miners were trapped underground for 70 days. One of the Chilean miners, in a moment of crisis, had a moment to choose if he would reach out to the devil (despair) or reach out for God (dependence and hope). "I think I had extraordinary luck. I was with God and with the devil. And I reached out for God."[6]

When have been some difficult times in your life, in which you were unable to turn to others or yourself and when you turned to God?

VIDEO – Leaving Soccer for the Priesthood - POP CULTURE CONNECTION – 3:35

<http://www.youtube.com/watch?v=mhAyEZR4gU>

Chase Hilgenbrinck was a successful soccer player, and had a bright future ahead. Now he is in the seminary to become a priest. A great video about listening to God’s voice no matter what and living the life he wishes.

VIDEO – “LOST: The Hatch” – POP CULTURE CONNECTION – 07:08

<http://www.youtube.com/watch?v=gl553miabQ>

Desmond in a series of unfortunate events is stuck on an island in a hatch. He has been down in the hatch in solitude for many years and is kept from seeing the love of his life. He gradually falls into a deep depression to the point of even contemplating suicide. As he opens up *Our Mutual Friend* (which he later states that it would be the last book he would read before his death), he finds a note Penny had hidden inside before he was sent to prison, telling him not to despair, as well as reminding him she will always wait for him and she loves him. Even more depressed now, he goes into a rage and makes a mess out of the hatch. As he collapses, Desmond then hears someone shouting from the top of the hatch. Unknown to Desmond, it is Locke (Terry

O'Quinn) asking the hatch for help after Boone's fatal plane injury. When Desmond turns on a light to see who it is, Locke, thinking his prayers have been answered, quiets down. Desmond, similarly, considers the voice to be a sign he is no longer alone, and regains hope.

In this segment from LOST, Desmond does not despair because at least one person loves him and will wait for him. Many times if just one person loves and waits for us we can get through a moment of despair. **How much more than our friends and loved ones, does God, love and wait for us? Wait are examples of how God has loved us and waited for us, how He has loved His people and waited for them?**

How do we measure spiritual poverty? Why is it difficult to know our spiritual needs? It is very easy to know our physical needs. It is easy to measure physical poverty. In America, if you are single and make less than \$11,000 a year, you are in physical poverty. If you were homeless, you would be considered poor. In the opening prayer, we ask God to “strengthen our faith, hope, and love”. It can be difficult to measure faith, hope and love. Since we cannot measure the spiritual, we might not think we are “in need”, that “we are poor”. Since we cannot know our spiritual “wealth” or “poverty” it is always best to humble our self as the tax collector in the Gospel and to cry out to God, “O God, be merciful to me a sinner.” We should always remember “our natural inclinations are prone to evil from our very childhood; and, if not corrected by self-denial, they will certainly carry us to hell.”[7] We can also remind our self that “to hinder the enemies of our soul from drawing us into sin, we must watch, pray, and fight against all their suggestions and temptations and in the warfare against the devil, the world and the flesh we must depend not on ourselves but on God only; ‘I can do all things in him who strengthened me.’ (Philippians 4:13)”[8]

How often, and in what ways do we rely on our self for both physical and spiritual needs? We think we are clever when we get our self out of a bind, or know the right people, etc. We have hope in our self and trust in our self. It is easy to think that if we store up enough money and know enough people we will always be taken care. In a society that is increasingly self-centered and trusts in self, we hear the Divine Mercy message of “Jesus, I trust in You.”[9]

More than watchman for daybreak.
Let the watchman count on daybreak
And Israel on the Lord.

Because with the Lord there is mercy
And fullness of redemption,
Israel indeed he will redeem
From all its iniquity.

VIDEO – “De Profundis” by Oscar Wilde – POP CULTURE CONNECTION – 8:28

http://youtu.be/VBx2e6_-GL

The words from the video were taken from an Oscar Wilder poem. The full text can be found here: http://www.upword.com/wilde/de_profundis.htm

All men have a cry from the depth from their heart. **What makes one man despair, while another depends? What does this video, the words of this poem say about humanity, the human condition?** Wilder says, “the sun and moon have been taken from us”. It is when all is taken from us that we are truly humble, that we are “spiritually poor” and rely on God alone. **Does this poem video end in despair or dependence?** This video and the words of the poem are in a cycle of sorrow with no way out of the despair. The beauty of the Psalms are that they are written in such a way that there is always a way out of despair. “The plea in time of crisis crescendos into a peal of jubilation at being heard, then returns to a description of the most painful abandonment and once again takes up the happy certitude of being heard. But throughout, it is confidence in God, the greatest value of prayer.”[33] The difference between a person of faith and that of no faith is confidence in God, a way out of sorrow or rather a meaning a salvific purpose for suffering. For the Christian, from the darkness of the cry from the depths arises the dawn of Christmas day, the dawn of the Presentation in the Temple and the dawn of the Annunciation, all feasts of great hope and jubilation.

MOVIE – The Passion of Christ Judas’ Death – POP CULTURE CONNECTION – 6:30 [Stop at 6:30 mark.]

<http://youtu.be/-verYFY5oe>

Judas had a choice whether to reach out to God for repentance for what he had done, or give in to despair and the devil. Many people question what if Judas had repented, and had seen the risen Lord, and was forgiven? The testimony that he could have

Dependence or Despair - Lesson and Discussion*“beat his breast and prayed”*

De Profundis “from the depths” are the first words of Psalm 130. The tax collector, “beat his breast and prayed”. His prayer, unlike the Pharisee was from the depths and was full of sincerity and passion. We only know a few words of the tax collectors prayer, but we do know that he prayed with humility.

Psalm 130 is the perfect prayer to foster an attitude of humility. This prayer is the cry of our heart, the cry of the humble, the cry of the poor. To pray this psalm and to live its words, which are the words of Christ and His Church is to practice humility. The Church prays this psalm every Wednesday night during Night Prayer of the Liturgy of Hours. “Wednesday is the middle of the week’s fight. The Church and the individual souls both use this hour to present all their most pressing needs, and to be more and more deeply rooted in their trust in God.”[31] The Church also prays the De Profundis during great feast of hope, expectation and thanksgiving for answered prayer. The De Profundis is prayed on Christmas Day (Christ the savior has come, the light in the midst of darkness); on the Feast of the Presentation of the Lord (Simeon says that he can now go in peace and that his eyes have seen the salvation which God had prepared in the sight of every people[32]) and the Feast of the Annunciation (the world awaits the answer of the humble Blessed Virgin Mary and then rejoices as her yes users in the Salvation of the world). The De Profundis is proof that God, hears the cry of the poor. A pray that is prayed from the heart and with sincerity and humility is not a pray for despair but of dependence, a dependence which is the seed of hope, a hope that is answered by the mercy of God.

Out of the depths I cry to you, O Lord,
Lord, hear my voice!
O let your ears be attentive
To the voice of my pleading.

If you, O Lord, should mark our guilt,
Lord, who would survive?
But with you is found forgiveness:
For this we revere you.

My soul is waiting for the Lord,
I count of his word.
My soul is longing for the Lord

The opposite of spiritual poverty is the sin of pride. The Pharisee in today’s Gospel is prideful; he is taking care of himself; trusting in self, hoping in self. There is no need for God in his life. He tells God through his prayer, “I fast twice a week, and I pay tithes on my whole income.” Care of the body and care of the soul are different. When we are hungry we eat, when we want a new car, we work and then we buy the car. In our physical life, we can often rely on our self, our family and friends or even the church or state to provide for us. In the spiritual life, things are not as black and white. In the spiritual life, we are always “poor” and we are always “in need.” It is God alone who is the only one who can provide our need. It is only by the “mercy of God” and the “merits of Christ” that we can be satisfied. “The Lord hears the cry of the oppressed. The prayer of the lowly pierces the clouds.”[10] If we try to satisfy our own spiritual needs not only will we be frustrated and gain nothing, but we will lose spiritual poverty and begin to think that spiritually we are well off. We can save up money for certain material things, like a car, and we can also save our souls and store up riches in heaven by prayer, alms giving and works of mercy.

ACTIVITY – Sacred Heart Accounts

Jesus Christ, by His death has merited us forgiveness of sins as well as all the graces necessary to attain holiness/perfection. He is the one mediator in which can reconcile God and man. Saint Paul says, “For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself as ransom for all.”[11] “Christ continues his work of mediation, no longer to merit the grace of human forgiveness, but to communicate the grace already won on the Cross. Moreover, others than Christ may also be called mediators in a totally secondary sense.”[12] Christ therefore has already merited or gains all the graces necessary for salvation. Christ is eternal and therefore these graces are also eternal.

How do we acquire these graces merited by Christ? There are many ways to acquire graces. We can do good works. All good works are cooperation with the one good work, the work of Jesus Christ. We can pray. Liturgical prayer and popular devotions are a good place to begin. We can also offer up suffering and make sacrifices. Each time we do good, pray, and make sacrifices with the intention of acquiring grace from Jesus we acquire those graces. We may also acquire graces for others through our good work, prayer, and sacrifice. There is a sense of satisfaction when we can make a deposit into a bank. Spiritually we can also make deposits into spiritual bank accounts called Sacred Heart ac-

counts. For example we may set up a Sacred Heart account for each member of our family. As we go through our day we may decide to pray a decade of a rosary and give any grace from that decade to our mother. We may decide to work a few hours for a co-worker so they can go home early and give any graces from this act of charity to our father. We may deny our self dessert at dinner and deposit any graces from this sacrifice to our spouse Sacred Heart account. This activity helps us to realize the many graces that are available to us and others throughout our day.

Humility the foundation of Prayer - Lesson and Discussion

“for whoever exalts himself will be humbled, and the one who humbles himself will be exalted”

What is humility? “The virtue by which a Christian acknowledges that God is the author of all good. Humility avoids inordinate ambition or pride, and provides the foundation for turning to God in prayer (2559). Voluntary humility can be described as “poverty of spirit” (2546)[13]

What is the difference between the prayer of the Pharisee and that of the tax collector? When we look at the tax collectors prayer “O God, be merciful to me a sinner” and we look at the Pharisee’s prayer, “O God, I thank you that I am not like the rest of humanity” it is easy to see which prayer is shallow and which prayer has a foundation. When we are full of pride, our prayers will be shallow and self-centered. When we are humble, our prayers will be grounded and transcendent. We constantly try to pray better, pray longer, and pray with more meaning and debt and sometimes even to “feel” something in prayer. This is all in vain if we don’t first humble our self. “God prefers humility in things that are done badly, rather than pride in those which are done well.”[14] We can repeat the simple prayer of the tax collector, “O God, be merciful to me a sinner.” This prayer, called the Jesus prayer, is often said in the following form, “Jesus, Son of God, have mercy on me a sinner” and is one of the most ancient prayers in our Faith.

How does humility affect our prayers? “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God. But when we pray, do we speak from the height of our pride and will, or ‘out of the depths’ of a humble and contrite heart? He who humbles himself will be exalted; humility is the foundation of prayer. Only when we humbly acknowledge that ‘we do not know how to pray as we ought,’ are we ready to re-

sight of God. “Adults who have sinned gravely after being justified can receive justification by sacramental absolution or perfect contrition for their sins.”[28] When we commit any sin, but especially grave sin, we should make a good or perfect act of contrition. Perfect contrition does not take the place of sacramental confession but rather prepares us for sacramental confession. When we have committed a serious sin and have made an act of contrition, we should seek sacramental confession as soon as we are able and abstain from receiving the Eucharist.

“God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.”[29] **What does it mean the Sacraments are binding, but that God is not bound by His Sacraments?** Just as God has bound salvation to the sacrament of Baptism, He has bound absolution, the forgiveness of personal sin after baptism, to the sacrament of Confession. God, however, is not bound by his sacraments, which means He can still absolve those who either are unable to go to sacramental confession or those who to know fault of their own do not know of the sacrament.

Can non-Catholic Christians still be forgiven their sins, even if they don’t go to Confession? Yes, but if they come to know and understand the importance of the Sacrament they must embrace it. Non-Catholic Christians are ignorant of the fact that Christ instituted the Sacrament of Confession[30], therefore they are not obligated to a Sacrament that they neither know or believe to be instituted by Christ. If however a person were to come to know that Christ instituted the Sacrament of Confession, then they are obligated to response and receive the truth that has been revealed to them.

Who can be justified? Everyone. An infant is justified by baptism and the faith of the one who requests or confers the sacrament. Adults are justified for the first time either by personal faith, sorrow for sin and baptism, or by the perfect love of God, which is at least an implicit baptism of desire. This means that at some point an adult who was baptized as an infant must choose their faith personally, live out their baptismal vows. Those who are not baptized must have sorrow for sin and be baptized. Those who do not know of baptism but have a perfect love of God, are saved by what is called baptism of desire. Those who have not been baptized but die for Christ as a martyr, are saved by what is called baptism of blood.

own unworthiness before God's infinite holiness: 'God, be merciful, to me a sinner!' The Pharisee, on the other hand, is self-justified, finding some excuse for each of his failings. Here we encounter two different attitudes of the moral conscience, of man in every age. The tax collector represents a 'repentant' conscience, fully aware of the frailty of its own nature and seeing its own failings, whatever their subjective justifications, a confirmation of its need for redemption. The Pharisee represents a "self-satisfied" conscience, under the illusion that it is able to observe the law without help of grace and convinced that it does not need mercy. All people must take great care not to allow themselves to be tainted by the attitude of the Pharisee, which would seek to eliminate awareness of one's limits and of one's own sin." [25]

In what ways do we eliminate the awareness of our own sin?

"The loss of the sense of sin is the greatest sin of the century." [26] We have even begun to believe that sin does not exist, that everything is relative. We must remember that a sin is a sin. Sin is a deprivation of good and it is an offense against God. A thought, word or deed can be called a sin, if it is a deprivation of good and an offense against God. This is black and white, wrong or right. What we do not know for sure and perhaps only God can know is the intent and circumstance in which a sin was committed. We can judge a thought, word or deed. We might not always be able to judge the intent and circumstance in which the thought, word or deed is committed. We must be honest with our self. "We will either accuse ourselves or excuse ourselves." [27] The Pharisee, excused himself, the tax collector accused himself.

In what ways do we convince ourselves of our own righteousness, make excuses for our sin?

In the book *Quiet Strength* former NFL coach Tony Dungy in his first head coaching job, took on the job of remaking a broken team. His team could have had a laundry list of excuses, but they followed by the simple rule: "No excuses, no explanations." We can be broken in our sin and it is our excuses and explanations of our sins that keep us broken.

What is really happening to us when we are justified, when we are made right with God?

The Justice of God, He is making us just through sanctifying Grace. This is why when we commit a mortal sin after being justified, we are no longer in the state of Grace; thus, are no longer justified or made right in the

ceive freely the gift of prayer. 'We are a beggar before God.'" [15] The Gospel says that the tax collector "would not even raise his eyes to heaven", but in this simple outward sign of humility, he was surely raising his mind and heart to God. The Pharisee on the other hand was not raising mind or heart to God, and in fact Jesus says that he "took up his position and spoke this prayer to himself." If we are not humble when we pray we are praying to ourselves, not to God. The Pharisee almost makes himself equal to God, while the tax collector knows he is nothing, he is dust and from dust he shall return.

VIDEO – The Ways People Pray – POP CULTURE CONNECTION – 2:38

<http://youtu.be/DzaZZZsyVX>

What words should we use when we pray? What is important is that the prayers are spoken out of humility. All of our "formal" or "written" prayers were once spontaneously spoken from the heart and are words of humility. It is good then to recite the humble words of others, which then help us to learn how to speak humbly our self. It is very easy to get caught up in our own words and become self-absorbed. Some of the greatest prayers, "Our Father" and "Hail Mary" for example are straight from scripture and give us words of humility that are focused on God.

The apostles said to Jesus, "teach us to pray". [16] Jesus taught all that was necessary for us to pray, He taught the apostles and He teaches us. **What things do we need to pray well?** Jesus tells us in the Gospel of Luke that three things are necessary; urgency, patience and humility. The first deals with our time; do we pray when we get around to it? The second deals with our trust, our endurance; do we give up after a while, maybe when we feel God has not heard us? The third also deals with trust; do we really believe that God can provide what we need and do we come to him in the state of "need"?

The Gospel this week (30th Sunday in Ordinary Time) and last week (29th Sunday in Ordinary Time) contain the second and third of three parables teaching us about prayer. "The second, 'the importunate widow,' is centered on one of the qualities of prayer: it is necessary to pray always without ceasing and with the patience of faith...The third parable, 'the Pharisee and the tax collector,' concerns the humility of the heart that prays. 'God, be merciful to me a sinner!'" The Church continues to make this prayer its own; *Kyrie eleison!*" [17] Lord have Mercy!

Christ have Mercy! Lord have Mercy!

MUSIC – “Kyrie Eleison” by Mr. Mister – POP CULTURE CONNECTION – 4:22

<http://www.youtube.com/watch?v=mhAyEZR4gU>

The wind blows hard against this mountain side, across the sea into my soul.

It reaches into where I cannot hide, setting my feet upon the road.

My heart is old, it holds my memories, my body burns a gemlike flame.

Somewhere between the soul and soft machine, is where I find myself again.

Kyrie eleison, down the road that I must travel. Kyrie eleison, through the darkness of the night

Kyrie eleison, where I'm going will you follow. Kyrie eleison, on a highway in the light

When I was young I thought of growing old, of what my life would mean to me.

Would I have followed down my chosen road, or only wished what I could be?

Mercy is where we begin. At the beginning of the Divine Liturgy (the Mass) we begin with the Confiteor, asking for God's forgiveness and mercy. At the beginning of the Night Prayer (Liturgy of the Hours) we make an examination of conscience, asking for God's mercy. "The first movement of the prayer of petition is asking forgiveness, like the tax collector in the parable: 'God, be merciful to me a sinner!' It is a prerequisite for righteous and pure prayer. A trusting humility brings us back into the light of communion between the Father and his Son Jesus Christ and with one another, so that 'we receive from him whatever we ask.' Asking forgiveness is the prerequisite for both the Eucharistic liturgy and personal prayer." [18]

Made right with God - Lesson and Discussion

"I tell you, the latter went home justified"

Just as the two men in today's Gospel (the Pharisee and the tax collector) have different prayers that they present to God, they also have different views of the sins they have committed. Jesus says the tax collector "went home justified". Both men were sinners, but it was only one man that recognized his sin.

What is justification? "Justification is the change from the condition in which a person is born as a child of the first Adam into a state of grace and adoption among the children of God through the Second Adam, Jesus Christ our Savior" [19] Through the merits of Jesus Christ, we become a new creation, we become sons and daughters of God and have the privilege of calling God, "Abba, Father". The Catholic Church identifies five elements of justification. [20]

What is the Primary Purpose of justification? The honor of God and of Christ. As sons and daughters of God, our primary goal is to give honor and glory to God. It is at the height of the Eucharistic Prayer, during the Mass, that the Priest "takes the chalice and the paten with the host and, elevating both, he says: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever." [21]

What is the Secondary Purpose of justification? The eternal life of mankind. "Let us go forward in peace, our eyes upon heaven, the only one goal of our labors." [22]

What is the cause, the reason of our being made right with God? The Mercy of God. It is that simple, He loves us and shows us mercy, even when we don't deserve it.

What is the instrument of our Justification? The sacrament of Baptism.

What constitutes Justification? God's justice. He, who is just, makes us just.

What can we do to repay Him? We can do nothing to repay what He paid, but we can show thanksgiving and give Him glory. One way we can do this is by living out the beatitude, "Blessed are the merciful, for they shall obtain mercy." [23] "We are not justified by our virtues and our good works, but by grace and charity, which the Holy Spirit diffuses in our hearts, 'according as He will,' yes, but always in proportion to our humility." [24]

We cannot become self-justified, believing that we can do no wrong or that our sins are trivial and even excusable. "The tax collector might possibly have had some justification for the sins he committed, such as to diminish his responsibility. But his prayer does not dwell on such justifications, but rather on his