

Link to Liturgy



Loaves and Fish

18th Sunday of Ordinary Time (Cycle A)
17th Sunday of Ordinary Time (Cycle B)

Lessons and Discussions

Page 7 - The Spirit is Willing, the Flesh is Weak

“There is no need for them to go away”

Page 11 - God, come to my assistance

“There is no need for them to go away”

Page 15 - Prayer and Liturgy: The Deserted Place

“This is a deserted place and it is already late”

Page 18 - The School of Prayer

“When Jesus raised his eyes...”

Page 20 - Feeding of the Five Thousand: Left Overs

“twelve wicker baskets full”

Page 24 - A Year before the Passion

“The Jewish feast of Passover was near”

Link to Liturgy provides faithful resources which use the latest audiovisual means alongside traditional means to evangelize & catechize thus linking life to the Gospel & the Gospel to life. Sign up Free to Link to Liturgy.



**Entrance Antiphon – Ps 70(69):2,6 – Simple English Propers
Cycle A (OT18)**

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

Deus, in adiutorium

Ps 70 (69): 2, 3

VII

O God, come to my assis- tance; * O Lord, make
haste to help me; let them be put to confusion and shame,
my en-emies who seek my life.

Source: ccwatershed.org

**Entrance Antiphon – Ps 68(67):6-7,36 – Simple English
Propers**

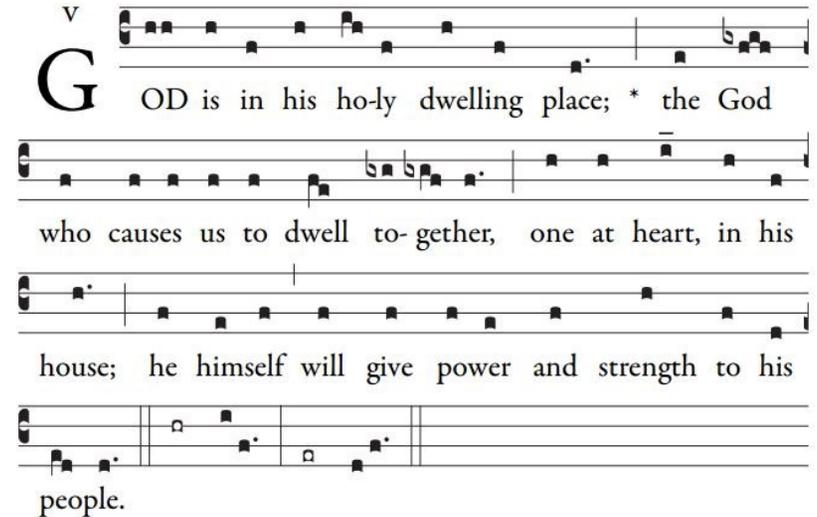
Cycle B (OT17)

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

Deus in loco sancto suo

Ps 68 (67): 6, 7, 36

V



G OD is in his ho-ly dwelling place; * the God
who causes us to dwell to-gether, one at heart, in his
house; he himself will give power and strength to his
people.

Source: ccwatershed.org

Alternate options:

Hymns

Alleluia! Sing to Jesus
At the Lamb's High Feast
Father, We Thank Thee, Who Hast Planted
I Heard the Voice of Jesus Say
Love Divine, All Loves Excelling
Now Thank We All Our God
O God, Our Help in Ages Past
Praise God from Whom All Blessing Flow

Songs of Praise

In the Secret (Andy Park)
Mighty to Save (Hillsong)
More than Enough (Chris Tomlin)
We are Hungry (Brad Kilman)

Remnant

Alive in You

Collect – Roman Missal – Cycle A (OT18)

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

Draw near to your servants, O Lord,
and answer their prayers with unceasing kindness,
that, for those who glory in you as their Creator and guide,
you may restore what you have created
and keep safe what you have restored.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

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

Collect – Roman Missal – Cycle B (OT17)

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

O God, protector of those who hope in you,
without whom nothing has firm foundation, nothing is holy,
bestow in abundance your mercy upon us
and grant that, with you as our ruler and guide,
we may use the good things that pass
in such a way as to hold fast even now
to those that ever endure.
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.

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

Gospel Reading – Matthew 14:13-21 – Roman Missal - Cycle A (OT18)

NOTE: *In the Roman Catholic Tridentine Lectionary this Gospel is read on the Fourth Sunday in Lent*

[31] Saint Pope John Paul II; *Novo Millennio Ineunte*

[32] Catechism of the Catholic Church; 2689

[33] Mark 6:32-44

[34] John 6:16-21

[35] Abbot Gueranger, O.S.B.; *The Liturgical Year*; Vol. 11; Time after Pentecost Book II; page 164-165

[36] Matthew 5:9

[37] Abbot Gueranger, O.S.B.; *The Liturgical Year*; Vol. 11; Time after Pentecost Book II; page 166

[38] Catechism of the Catholic Church; 549

[39] *The Sunday Sermons of the Great Fathers*; Volume Two; Fourth Sunday of Lent; Theophylactus

[40] Matthew 3:2

[41] John 6:17

[42] Catechism of the Catholic Church; 439

[43] 2 Kings 4:42-44

[44] *The Sunday Sermons of the Great Fathers*; Volume Two; Fourth Sunday of Lent; Bede

[45] Catechism of the Catholic Church; 559

[46] John 6:51

[47] This is Pope Clement's letter to the Corinthians, not Saint Paul's

[48] <http://www.newadvent.org/cathen/13432a.htm>[49] *The Order of the Mass*; End of Preface II in Ordinary Time

of mercy towards us; and after this our exile, show unto us the blessed fruit of their 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 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] The Sunday Sermons of the Great Fathers; Volume Two; Fourth Sunday of Lent; Alcuin
- [2] Saint Thomas Aquinas
- [3] Saint Stephen’s letter to his son; Office of Readings – August 16, feast of Saint Stephen
- [4] Galatians 5:16-17
- [5] Matthew 26:41
- [6] Transitus: School of Perfection – thelastmartyrdom.com
- [7] Romans 8:13
- [8] Billy Graham
- [9] Saint Gregory of Nyssa; Office of Readings; Thursday of the Nineteenth Week in Ordinary Time
- [10] Cardinal Alfonso Lopez Trujillo
- [11] Fr. John A. Hardon
- [12] Catechism of the Catholic Church; 1885
- [13] Catechism of the Catholic Church; 2207
- [14] Psalm 43:25
- [15] Psalm 118:25
- [16] The Penny Catechism
- [17] 1 Peter 5:8-9; Liturgy of the Hours; Night Prayer; Tuesday
- [18] Entrance Antiphon in this Link to Liturgy packet
- [19] The Order of the Mass
- [20] Byzantine Rite – Liturgy of Saint John Chrysostom
- [21] Order of the Mass; Source: <http://uscgb.org/romanmissal/order-of-mass.pdf>
- [22] Matthew 6:6
- [23] Order of the Mass; Source: <http://uscgb.org/romanmissal/order-of-mass.pdf>
- [24] Gospel in this Link to Liturgy packet
- [25] Order of the Mass; Source: <http://uscgb.org/romanmissal/order-of-mass.pdf>
- [26] The Sunday Sermons of the Great Fathers; Volume Two; Fourth Sunday of Lent; Theophylactus
- [27] Catechism of the Catholic Church; Glossary
- [28] Luke 10:39
- [29] Matthew 18:20
- [30] The Sunday Sermons of the Great Fathers; Volume Two; Fourth Sunday of Lent; Chrysostom

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

When Jesus heard of the death of John the Baptist, he withdrew in a boat to a deserted place by himself. The crowds heard of this and followed him on foot from their towns. When he disembarked and saw the vast crowd, his heart was moved with pity for them, and he cured their sick. When it was evening, the disciples approached him and said, “This is a deserted place and it is already late; dismiss the crowds so that they can go to the villages and buy food for themselves.” Jesus said to them, “There is no need for them to go away; give them some food yourselves.” But they said to him, “Five loaves and two fish are all we have here.” Then he said, “Bring them here to me,” and he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. They all ate and were satisfied, and they picked up the fragments left over – twelve wicker baskets full. Those who ate were about five thousand men, not counting women and children.

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Gospel Reading – John 6:1-15 – Roman Missal - Cycle B (OT17)

NOTE: *In the Roman Catholic Tridentine Lectionary this Gospel is read on the Fourth Sunday in Lent*

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

Jesus went across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, “Where can we buy enough food for them to eat?” He said this to test him, because he himself knew what he was going to do. Philip answered him, “Two hundred days’ wages worth of food would not be enough for each of them to have a little.” One of his disciples, Andrew, the brother of Simon Peter, said to him, “There is a boy here who has five barley loaves and

two fish; but what good are these for so many?” Jesus said, “Have the people recline.” Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, “Gather the fragments left over, so that nothing will be wasted.” So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, “This is truly the Prophet, the one who is to come into the world.” Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading – Divine Intimacy – 6th week of Pentecost (Old Calendar)

From the Interior Castle by Saint Teresa of Avila

Ah! My Lord, your help is absolutely necessary for me; without You I can do nothing. In Your mercy, O God, do not allow my soul to be deceived and to give up the work it has begun. Give me light to know that my whole welfare depends on perseverance.

Make me understand that my faith in You must rise above my misery, and that I must never be alarmed if I feel weak and fearful. I must make allowance for the flesh, remembering what You said, O Jesus, in Your prayer in the garden: “The flesh is weak...” If You said that Your divine and sinless flesh was weak, how can I expect mine to be so strong that it does not feel afraid? O Lord, I do not wish to be preoccupied with my fears nor to be discouraged at my weakness. On the contrary, I wish to trust in Your mercy, and to have no confidence whatever in my own strength, convinced that my weakness comes from depending on myself.

Responsory – Office of Readings – 18th Sunday of Ordinary Time

Marian Antiphon – Salve Regina – Simple Tone

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

Ant.
5.

S Alve, Re-gi-na, * ma-ter mi-se-ri-córdi-æ : Vi- ta, dulcé-do, et spes nostra,

salve. Ad te clamámus, éxsu-les, 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

. . . , for our God-loving Bishop N . . . , for the venerable priesthood, the diaconate in Christ, for all clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: For our civil authorities and all our armed forces, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: For this city (or: for this village, or: for this holy monastery), for every city, country, and for all-living therein with faith, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: For good weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: For those who travel by sea, air, and land, for the sick, the suffering, the captive, and for their safety and salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

The Lord sits enthroned for ever; he will judge the world with justice;

– he will govern the peoples fairly.

The Lord roars from Zion and raises his voice from Jerusalem.

– he will govern the peoples fairly.

The Spirit is Willing, the Flesh is Weak – Lesson and Discussion

“There is no need for them to go away”

The feeding of the five thousand is not just about feeding the body. There is a deeper hunger a hunger within the soul. The Gospel says that, “When Jesus heard of the death of John the Baptist, he withdrew in a boat to a deserted place by himself. The crowds heard of this and followed him on foot from their towns. When he disembarked and saw the vast crowd, his heart was moved with pity for them, and he cured their sick.” Jesus is mourning, the death of His cousin and friend. In the midst of His mourning, he turns from Himself to those in greater need and “his heart was moved with pity.”

Why does Jesus pity these people? Why does He pity us?

Jesus has pity on us because our spirit is willing, but yet our flesh is weak. The five thousand have willing spirits. They seek out Jesus and follow Him into the desert, not knowing what to expect. They put forth effort and are pursuing Christ. Spiritually they are longing, but their flesh is weak. As it gets late and dark, the weakness of the flesh sets in. Jesus tells the disciples that there is “no need for them to go away”. **How many times are we spiritually willing but when the flesh kicks in and gets weak, we feel the need to “go away”?** **Many times we are spiritually willing to pray, to study our faith, to participate in Mass, but then the flesh kicks in and we “go away”?** **How in these situations does the weakness of the flesh cause us to give up and “go away”?** Jesus is telling us to stick with it, to not give up. He says to us, “There is no need for you to go away.” There is no need at all because Jesus satisfies our every need, both body and soul, flesh and spirit. Jesus never heals the body without concern also for the soul. A great multitude followed Him, “because He gave sight to the blind, and did other similar things. And we must keep in mind that those whom He healed in body, He likewise renewed in soul.”[1]

What is the relationship between the Body and the Soul? Give examples of times when there is tension between the two? Give examples of when there is agreement between the two? Is one subordinate to the other?

Before the fall what was the original state of both Body and Soul? Body (Flesh) and Soul (Divine Life within us) were once integrated, united. Body and Soul were once pure, perfect and ordered toward God.

What was the state of Body and Soul after the fall? After the Fall, mankind lost the Divine Life within the soul and the flesh or body was no longer ordered toward God but disordered having the tendency to go away from God. After the Fall, man lost his integrity, the union between Body and Soul. In Christ all things are restored...this means that the Body and Soul, in Christ can be unified, can be one, and can be ordered toward God in purity and perfection. Through baptism we share in the “Divine Life” and sanctifying Grace we receive at Baptism is the “seed of glory”[2] planted in our soul.

Our goal should be to allow this “seed of glory” to grow and reach its potential during our life. We are fallen, but in Christ, we are redeemed. Through Grace we regain what was lost. This is the advice of Saint Stephen of Hungary to his son. “Be humble in this life, that God may raise you up in the next. Be truly moderate and do not punish or condemn anyone immoderately. Be gentle so that you may never oppose justice. Be honorable so that you may voluntarily bring disgrace upon anyone. Be chaste so that you may avoid all the foulness of lust like the pangs of death.”[3] Saint Stephen did not expect his son to live life as a fallen person, but rather to live life in this world as to be raised up in the next.

Saint Paul says that Body and Soul are “opposed to each other”. “I say, then: live by the Spirit and you will certainly not gratify the desire of the flesh. For the flesh has desires against the Spirit, and the Spirit against the flesh; these are opposed to each other, so that you may not do what you want.”[4] Jesus says the “spirit is willing, but the flesh is weak”. “Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.”[5]

Is this opposition / difference temporary or permanent?

the liturgy since the 1st century. This Sanctus is from Mass II and is used for solemn feasts. When chanted the scripture can truly be prayed much more than if Sanctus is just said. At the Mass, we chant or sing this prayer with all of heaven as the end of the Preface states, “And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim: Holy...”[49]

Profession of Faith or Popular Devotion – Litany of Peace

The thousands who were fed by Jesus were hungry for Peace, a fruit of the Holy Spirit that only Jesus can give. The people came to Jesus and were in need, and the Gospel says, “his heart was moved with pity for them.” How many thousands go to the deserted place of prayer and Mass and plea for peace. This Litany of Peace is prayed at the Byzantine Divine Liturgy which was written by Saint John Chrysostom. It can be used as a prayer by itself outside of Liturgy. If a priest or deacon is not available another leader can say the part of the priest. In the Divine Liturgy the Litany is chanted with the Lord, have mercy following the following notation. Please see Pop Culture Connection above to see and hear the Litany of Peace.

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

PRIEST: In peace, let us pray to the Lord.
PEOPLE: Lord, have mercy.

PRIEST: For peace from on high, and for the salvation of our souls, let us pray to the Lord.
PEOPLE: Lord, have mercy.

PRIEST: For peace in the whole world, for the well-being of the holy Churches of God and for the union of all, let us pray to the Lord.
PEOPLE: Lord, have mercy.

PRIEST: For this holy church and for all who enter it with faith, reverence and the fear of God, let us pray to the Lord.
PEOPLE: Lord, have mercy.

PRIEST: For our holy universal Supreme Pontiff N . . . , the Pope of Rome, for our most Reverend Archbishop and Metropolitan N .

the world.”[46] After the entry into Jerusalem, one short year after the multiplication of the loaves, Jesus fulfills His promise “the bread that I will give is my flesh” at the Last Supper.

What is the importance of the Sanctus (Holy, Holy, Holy) at Mass? As the Catechism says, it is the Sanctus that introduces the memorial of the Lord’s Passover. The Sanctus is our acclamation and after it we kneel to enter deeper into the mystery of the Eucharistic prayer. Subtly at multiplication of the loaves and directly at the entry into Jerusalem, the crowds acknowledged Jesus as offering salvation and praised Him as the one sent by God. At Mass we, must acknowledge that Jesus offers salvation and praise Him as not only sent by God but God Himself. It is after this acknowledgement and praise that we approach Our Lord to receive Him. The Sanctus is a part of the Mass called the Ordinary, which means that it is ordinary or always a part of the liturgy. The Sanctus has two parts.

The first part acknowledges the holiness of Jesus and the salvation that He offers: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. The second part, called the *Benedictus* praises the divinity of Jesus as He comes in the name of the Lord: Blessed is he who comes in the name of the Lord. Hosanna in the highest. As was stated early, Hosanna means “Save” or “Give Salvation”. In the Sanctus we are asking for Salvation, which Jesus Himself will soon give in the Eucharist.

How old is the Sanctus? “The Sanctus is the last part of the Preface in the Mass, sung in practically every rite by the people (or choir). It is one of the elements of the liturgy of which we have the earliest evidence. St. Clement of Rome (d. about 104) mentions it. He quotes the text in Isaiah 6:3, and goes on to say that it is also sung in church; this at least seems the plain meaning of the passage: ‘for the Scripture says . . . Holy, holy, holy Lord of hosts; full is every creature of his glory. And we, led by conscience, gathered together in one place in concord, cry to him continuously as from one mouth, that we may become sharers in his great and glorious promises’ (1 Corinthians 34:6-7 [47]).”[48]

VIDEO – Sanctus II from Mass II, Gregorian Chant - POP CULTURE CONNECTION – 1:21

<http://youtu.be/lfP1xxAVtv>

What a blessing that at we are singing a prayer that has been in

When Saint Paul says that the body and soul are “opposed to each other” and Jesus says, the “spirit is willing, but the flesh is weak”, they are describing a temporary state not a permanent state. Catholics do not believe that the body or flesh is bad or evil; we believe that the body or flesh is fallen but can be restored, restored in the person of Christ, the Word made flesh. The fallen state is only temporary and should be perfected in the person and Grace of Jesus Christ. Jesus and Saint Paul are speaking to people that have the “Divine Life”, their words show that Grace in the soul does not automatically perfect and order the flesh, nor does grace infused in the soul automatically unite both the soul “full of Grace” and the flesh “still disordered”. Jesus and Saint Paul say to “watch”, “pray”, “live”. These are actions. Grace does not destroy our human nature (our flesh), instead Grace perfects, builds upon and orders what was previously disordered thus restoring all things in Christ. This is an act of the will on the part of the believer and an act of Grace on the part of God. This is the path of perfection and the vocation of every baptized Christian.

There are many different viewpoints in society as to the ongoing relationship of the Body and the Soul. **What are some of these viewpoints, what is your viewpoint, what is the Church’s viewpoint?** When the Flesh and the Spirit unite it is not the Spirit winning over the Flesh or even the Flesh succumbing to the Spirit but rather the two are now one. The disordered desires of the flesh are now ordered desires which are manifested by living out the virtues and bringing forth the fruits of the Holy Spirit. A life of virtue and living out the fruits of the Holy Spirit is evidence of our oneness with Christ and His Church, a oneness that was gained in Baptism and sustained with the Sacramental Life. “Having become a member of the Church, the person baptized belongs no longer to himself, but to Him who died and rose for us. From now on, he is called to be subject to others, to serve them in the communion of the Church, and to ‘obey and submit’ to the Church’s leaders, holding them in respect and affection. Just as Baptism is the source of responsibilities and duties, the baptized person also enjoys rights within the Church: to receive the Sacraments, to be nourished with the Word of God and to be sustained by the other spiritual helps of the Church.”[6]

“For if you live according to the flesh, you will die, but if you the spirit you put to death the deeds of the body, you will live.”[7] How we live is an example to others. If we say that we are

Christian, we are saying that we are alive in Christ. If we say we are alive in Christ, but yet our deeds show nothing but death, we cause scandal and may even cause people to doubt the power and existence of Christ, who is God.

What do think is the main reason for Atheism (no belief in God)? In what ways is Christ misrepresented, presented in an inappropriate or fake way? If we take the name of Christ, we must as Saint Gregory of Nyssa says be an authentic and appropriate witness of this name. It has been said that the greatest cause of Atheism are Christians that profess Christ with their lips, but deny Him with their lives[8]. This hypocrisy is not an appropriate witness of Christ and it does not present the authentic person of Christ in which the world is desperately in need. “Since we possess Christ who is peace, we must put an end to this enmity and live as we believe he lived. He broke down the separating wall, uniting what was divided, bringing about peace by reconciling in his single person those who disagreed. In the same way, we must be reconciled not only with those who attack us from outside, but also with those who attack us from within; flesh then will no longer be opposed to the spirit, nor the spirit to the flesh. Once we subject the wisdom of the flesh to God’s law, we shall be re-created as one single man at peace. Then, having become one instead of two, we shall have peace within ourselves. Now, peace is defined as harmony among those who are divided. When, therefore, we end the civil war within our nature and cultivate peace within ourselves, we become at peace. By this peace we demonstrate that the name of Christ, which we bear, is authentic and appropriate.”[9]

ACTIVITY [see sheet online] – Self Reflection using the Prayer of Saint Francis of Assisi

Galatians 5:20-23 shows the contrast between works of the flesh and the fruits of the Spirit. The famous prayer of Saint Francis of Assisi also shows the struggle between the flesh and the spirit. “Lord, make me an instrument of Your peace: Where there is hatred, let me sow love; Where there is discord, harmony; Where there is injury, pardon; Where there is error, truth; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; Where there is sadness, joy; O Divine Master, Grant that I may not so much seek: To be consoled as to console; to be loved, as to love. For, it is in giving, that we receive; It is in forgetting self, that we find ourselves; It is in pardoning, that we are pardoned; And it is in dying, that we are born into eternal life.”

carefully studies the words of the Evangelist, he will easily learn that there was a space of one year between the beheading of John the Baptist and the Passion of Our Lord. For since Matthew says (14:13) that when Jesus heard of it He retired into a desert place, apart, and there fed the multitude. And John says that the pasch of the Jews was near at hand when He fed the multitudes. It is therefore clearly indicated that John’s beheading took place close to the Festival. With the passing of the space of one year Christ was put to death; at the time of the same Festival.”[44] Jesus knows what will occur one year. The crowds are excited now, but will they follow Him to Jerusalem, will they keep their excitement a year from now. The crowds show the excitement in the region of Galilee, but what about the crowds in Jerusalem how will they respond to Jesus.

How will Jerusalem welcome her Messiah? “Although Jesus had always refused popular attempts to make him king, he chooses the time and prepares the details for his messianic entry into the city of ‘his father David.’ Acclaimed as son of David, as the one who brings salvation (*Hosanna* means ‘Save!’ or ‘Give salvation!’), the ‘King of glory’ enters his City ‘riding on an ass.’ Jesus conquers the Daughter of Zion, a figure of his Church, neither by ruse nor by violence, but by the humility that bears witness to the truth. And so the subjects of his kingdom on that day are children and God’s poor, who acclaim him as had the angels when they announced him to the shepherds. Their acclamation, ‘Blessed be he who comes in the name of the LORD,’ is taken up by the Church in the ‘*Sanctus*’ of the Eucharistic liturgy that introduces the memorial of the Lord’s Passover.”[45]

What are the connections between the multiplication of the loaves and the entry into Jerusalem? Although the events are separated by a year, the multiplication being about one year prior, there are four main similarities. First, in both stories, the people want to make Jesus a king. Second, Jesus is seen as having something to offer, both physical (multiplication of loaves) and spiritual (entry into Jerusalem). Third, there is a “*Sanctus*” in both stories as the crowds praise Jesus in both word and deed. Fourth, after the “*Sanctus*” or praise of the crowds, Jesus teaches about the Eucharist. Directly after the multiplication of the loaves, Jesus gives the Bread of Life discourse in which He proclaims, “I am the living bread that comes down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of

fulfillment of worldly goods but rather, that they are happy because they are “helped by Jacob’s God” and have put there “hope in the Lord”. The passion, death, and resurrection are the fulfillment of this psalm. Man did take the breath of Jesus, but unlike men, Jesus did not return to the clay and His plans rather than coming to nothing, came to fulfillment in the Resurrection. After the multiplication of the loaves, Jesus “went across the seas to Capernaum.”[41] Psalm 146 says that it is God, “who alone made heaven and earth, the seas and all they contain.” Jesus shows proof that He is indeed God as He calms the seas of Galilee.

The people still put their trust in Jesus the man. They have hope that He is a great man and possibly even the Messiah but do not yet realize that Jesus is both human and divine. It is for this reason that “he [Jesus] withdrew again to the mountain alone.” “Many Jews and even certain Gentiles who shared their hope recognized in Jesus the fundamental attributes of the messianic ‘Son of David,’ promised by God to Israel. Jesus accepted his rightful title of Messiah, though with some reserve because it was understood by some of his contemporaries in too human a sense, as essentially political.”[42]

The multitude, whether they are Jew, Samaritan, or Gentile, are full of hope and are wondering who is this man. The people said, “This is truly the Prophet, the one who is to come into the world.” He is like Moses (a prophet). He was announced by Saint John the Baptist and is like Elijah (the one who is to come into the world). Malachi 3:1 says, “Lo, I am sending my messenger to prepare the way before me” and Malachi 3:23 says, “Lo, I will send you Elijah, the prophet, before the day of the Lord comes, the great and terrible day.” Jesus is like the prophet Elisha. “A man came from Baal-shalishah bringing the man of God [Elisha] twenty barley loaves made from the first-fruits, and fresh grain in the ear. ‘Give it to the people to eat,’ Elisha said. But his servant objected, ‘How can I set this before a hundred men?’ ‘Give it to the people to eat,’ Elisha insisted. ‘For thus says the Lord, ‘They shall eat and there shall be some left over.’ And when they had eaten, there was some left over as the Lord had said.”[43]

This excitement and desire of the people to “carry him off to make him king” takes place around the Sea of Galilee and surrounding areas. The multiplication of the loaves occurs almost exactly one year prior to the Passion of Christ. “If any one

God, come to my assistance – Lesson and Discussion

“There is no need for them to go away”

How do we satisfy our hunger? The disciples in the Gospel suggest to Jesus, who is God, how to solve the problem. How many times do we act as these disciples when we make suggestions to God, telling Him how to solve the current problem in our life or the life of others?

What is it that the disciples suggest? How are they going to solve the problem of a hungry heart? They suggest to the Lord, “dismiss the crowds so that they can go to the villages and buy food for themselves.” **Do the disciples give Jesus good advice?**

Suggestion One – “Dismiss the crowds”

Jesus will never dismiss us. He will never ask us to leave His presence, but instead is always knocking on the door of our heart, desiring to enter in to our heart and our life. The disciples suggestion would actually separate the people from the source of life. If the people were to be dismissed by the Bread of Life, they would be walking away from the very source that satisfies their deepest hunger.

Suggestion Two – “so that they can go to the villages”

Where were the people? The disciples say to Jesus, “This is a deserted place and it is already late.” **Why are they in a deserted place?** They had followed Jesus to the deserted place. Saint John the Baptist, a good friend and relative of Jesus had just been murdered and Jesus was going off alone to pray and mourn. He went to a deserted place to find peace, to find rest. The people follow Him.

There is a sense that the apostles are uncomfortable, they are not at ease that the place is “deserted” or that “it is already late.” They are not at peace, but rather are filled with anxiety and urgency. **What are the deserted places in our life?** These are the times that like the disciples, we feel uncomfortable, afraid, needy. God puts us in these situations so that we can see our need and then hopefully respond by saying, “God come to my assistance.” The disciples are not at peace, and they are seeking peace in the wrong places.

How do we respond in difficult times? Where do we seek peace? There is the tendency of going to others for suggestions instead of God. We are very much like the disciples. We want to discuss the problem and come up with our own solution. The disciples want to get out of the “deserted” place, the uncomfortable and “go to the villages”. They want to go where it is comfortable, back to what they know, where they will be taken care of, or at least, think that will be taken care of. Jesus called us into the “deserted place”, out from where we are comfortable.

Does it take a village to raise us? There is a myth that it takes a village to raise a child. The myth can lead to an attitude of banishing two core institutes in society. These two institutions are the Church, established by Jesus Christ and the Family, established by God, with the marriage of one woman and one man as the core.

VIDEO - DNC 1996 - First Lady Hillary Rodham Clinton - Part 3

POP CULTURE CONNECTION – View from 4:00 to 8:00

<http://youtu.be/OxsSSQPsJ5>

Politicians will appeal to this desire of family and church but will then say that the family and church have failed so now the “village” must take over. Hillary Clinton says that parents are stretched thin, so once again the “village” must take up the slack. There is an attitude that since the Church can’t do and the family can’t do it, the government will do it, the state will do it, the city will do it.

There is “An advanced process of secularization that has sought to banish God from society is emptying humanity by uprooting the core values of the family and life, hastening its debasement. The sickness of a spirit deprived of the truth robs man of his humanity, as Romano Guardini predicted. The proclamation of the truth and its liberation have become a vigorous defense of the family and life, threatened today in so many ways.”[10] The Church teaches the principle of subsidiarity.

Subsidiarity “is the principle by which those in authority recognize the right of the members of society; and those in higher authority respect the right of those in lower authority.”[11] In America the higher authority, the authority with the power is the government, whether it is the city, state or federal government. That higher authority must respect the authority of the lower authorities of the Church and the family.

Gospels (John 6:1-15; Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17) and it is this event in the life of Jesus that takes place the year before His Passion.

In chapters four, five, and six of Saint John’s Gospel, it says that Jesus left Judea and returned to Galilee, going through Samaria (Chapter 4). In Galilee, He performs His second miracle in Cana (Chapter 4). After this Jesus travels from Cana to Jerusalem (Chapter 5) and then “went across the Sea of Galilee” (Chapter 6) to perform the miracle of the multiplication of the loaves. He then goes across the sea again, performing the miracle of walking on water and arrives in Capernaum where he gives the Bread of Life discourse (Chapter 6). In just three chapters Jesus is travels to four regions: Judea (Jerusalem), Samaria, Galilee (Cana and Capernaum), and the Decapolis, across the Sea of Galilee.

Why does Jesus travel so much? “For he preaches from place to place, testing the dispositions of the peoples; rendering more eager and solicitous the men of every city; hence: *And a great multitude followed him.*”[39] He travels from place to place because as He says it Himself, “The Kingdom of Heaven is at hand!”[40] He wanted to reach to as many as He could this Good News. This great multitude consisted of Jew, Samaritans, and Gentiles, those in the city and those in the country. Jesus wants to give all people the chance to follow Him. Although a great multitude follow Him, why are they following Him? Jesus wants to make sure that they are not following Him in a human sense or political since.

VIDEO – OFFERTORY - 3rd Sunday of Easter - POP CULTURE CONNECTION – 1:37

<http://youtu.be/gWJ94IcCpt>

Psalm 146 says, “Put no trust in princes, in mortal men who cannot save. Take their breath, they return to clay and their plans that day come to nothing. He is happy who is helped by Jacob’s God, whose hope is in the Lord his God, who alone made heaven and earth, the seas and all they contain.” This Psalm is the offertory antiphon for the Third Sunday of Easter and is used throughout the Liturgy of the Hours. Jesus is living this Psalm out during the multiplication of the loaves. He is teaching the crowds and us to not put trust in man because man cannot save. Jesus on the other hand is both man and God, human and divine and therefore is the only man, that can save. His desire is that the crowds receive happiness and peace not from the

Do we seek Christ just because He has the power to help us see, hear, touch, smell and taste correctly? Do we want more or are we satisfied with Christ just healing and satisfying our temporal senses? In regards to the banquet of the Lamb that is offered at each Mass, this group is the faithful that go to Mass each Sunday, but perhaps are just going to “feel” something, to see, hear, touch, smell and taste God. Perhaps this group is going to be satisfied and find peace from the turmoil of the world.

Those that eat from the seven / twelve baskets of left overs

– This group is only implied, there has to be someone to eat the left overs. There must be some of the majority that stick around for the second course, those that once having their temporal senses satisfied want to have their spiritual needs satisfied. Once they find temporal peace, they desire spiritual peace. As was stated before this is the group that enters completely into the mysteries of Christ. This is the group that as the numbers indicate eats of the pure loaves. They find rest (7th day of creation) and peace (7th beatitude) and live the Life of Grace (7 Sacraments). This is the group that adheres to the teachings of Christ (12 articles of the Creed) and submits to the authority of the Church (12 apostles) and bears fruit in the Holy Spirit (12 fruits of the Holy Spirit). In regards to the banquet of the Lamb, this is the group that not only comes each Sunday, but comes to satisfy both the temporal and the spiritual. This is also the group that “stays around” for the second course. The group that is in the pews for daily Mass and prayer as Saint Paul says “unceasingly”. This group does not pray or attend daily Mass because they have to, but because they so desire the mystery of Christ that they would not miss it for the world.

Christ is present for all three groups, but desires us to be intimately united to Him, this is why on the Cross He cries out, “I thirst.” He is calling all to the banquet of the Lamb and we as the Body of Christ must also send out the invitation to others and be present at the banquet to welcome them in.

A year before the Passion – Lesson and Discussion

“The Jewish feast of Passover was near”

What was Jesus doing one year prior to His Passion?

Tradition says that the Passion and Death of Jesus was in the year 33BC, so what was Jesus doing in 32BC at the time of the Passover? The multiplication of the loaves is found in all four

They must not only recognize the authority of the Church and the family but must not interfere with that authority, suppress it or supplant it. “The principle of subsidiarity is opposed to all forms of collectivism. It sets limits for state intervention. It aims at harmonizing the relationship between individuals and societies. It tends toward the establishment of a true international order.”[12] The Church teaches that each authority has a certain role and autonomy. The State, Church and family should be in relationship and that relationship should be harmonious, but each has autonomy and authority. Collectivism, which is the “it takes a village” mentality, blends the three, so that State, Church and Family become one. In this model it is the Church and Family that lose both their autonomy and authority and only one institute remains, the State.

What is the role of the family? “The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability, and a life of relationship within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society.”[13] The family is not society, but a cell of society. The “it takes a village” philosophy is a subtle and sly way of redefining the family. Who is your family? It is all the people in the village, therefore the village is your family.

In the Gospel Jesus says to the apostles that there is no need for the people to go into the villages. There is no need to go to the villages, because Jesus is God. What can the village give that God cannot. We must remember that it is God that gave us both the family and the Church. What can the villages give us that the family and the Church can't? The villages can of course give us many good things and need to exist. The village is not the problem. The problem is when we run to the village for our needs and do not place or focus or trust in the Church and family.

Suggestion Three – “buy food for themselves”

This is the third suggestion of the disciples. Have them buy food for themselves, have them take care of themselves. The sin of Pride, turns to self rather than God, it is the attitude that we can

take care of our self, that we can “buy food” for our self. It might be true that we can take care of our temporal needs by having a job and purchasing food and other things to satisfy our physical needs. Our temporal well-being is not assured. How many people have “lost it all” and in trying to “buy food for themselves” have failed. Even if we could take care of our physical needs, we can never satisfy our spiritual needs. We will always be lacking, longing, wanting. If the people did go buy food for themselves it would only be temporary, they would hunger again. What is the outcome when they stay and trust in Jesus? The Gospel says, “They all ate and were satisfied.” The opposite of the sin of Pride is the beatitude, “Blessed are the Poor in Spirit.” We are poor. We know we are in need. To live out this beatitude, we must first acknowledge that we are needy and second we must not turn to self to provide the “need” but turn to Jesus. We turn to Jesus because He is the only person that can satisfy the need.

Jesus also sets the disciples up by saying, “give them some food yourselves.” He knows they won’t be able to feed the crowd. He wants the disciples to realize their limits. He wants not only the people to trust Him, but he also wants the disciples to trust in Him. Many times as disciples of Christ, we can begin to think that because we are close to Christ, that we have an in, and that perhaps we can take care of people. We are not the source, Jesus the one we follow, is the source. We are just as needy as the crowd.

What are sometimes, when we have tried to satisfy our own needs but have failed? When are sometimes that we have tried to satisfy others and have failed?

Our need must be before us always. For this reason, Blessed Mother Teresa had “I thirst!” printed in every Missionary of Charity chapel, all over the world. This is a reminder that we are thirst, we are in need. It is also a reminder that Jesus is thirst for our soul and looks with pity on us.

Saint Dominic would teach his brothers to begin prayer with Inclination and Prostration, humbling themselves before the Lord. During prostration, they would lie down flat on their face and at one part they would pray, “We are bowed down to the ground; our bodies are pressed to the earth,”[14] and “I lie prostrate on the dust; give me life in accord with your word.”[15] These words from the Psalms are a reminder to the Dominican

Those that don’t show up – this is the group that is not willing to give up what they have. They live in the villages and cities and feel as if they are taken care of. They are not the poor in spirit, because they do not feel that they are in need. Even if there is a feeling of need for something more, they are unwilling to make the sacrifice necessary to seek it out. They do not want to sacrifice and seek and thus they refuse to go into the desert with Christ. **How does Christ ask us to seek Him, to sacrifice, to go into the desert with Him?** We also remember that the reason Christ is in the desert is because He is mourning the death of His cousin and dear friend Saint John the Baptist. To go into the desert with Christ at this time is to mourn with Him, to suffer with Him. Jesus says, “Blessed are those who mourn, for they will be comforted.” This group does not want to mourn with Jesus, and thus they will not be comforted by Jesus. Many times Christ calls us into the desert through this beatitude, to mourn with others, to suffer with others. The opposite of mourning with others is the sin of Envy. When we are envious we are happy when another fails and sad when another succeeds. The sin of envy separates us from Christ and others. This group of people are invited – for Christ invites all to the banquet – but they do not show up to the meal. In regards to the banquet of the Lamb that is offered at each Mass, all are invited, but how many will not show up.

The five thousand eating from the five loaves – this is the group that makes the effort to seek Christ. They know Christ and desire Christ and thus follow Him into the desert, which is a sacrifice. The five loafs however represent as St. Ambrose says the five senses (sight, hearing, touch, smell, taste) and the five thousand represent the majority, so this group could be the largest of the three. These are the people that want Jesus to satisfy their temporal needs. They want to see, to hear, to touch, to smell and to taste. They eat of the five loaves and their five senses; their temporal needs are taken care of. This group sees the physical signs that Christ performs but misses the Messiah’s true mission which is to free men from the sin of slavery. “By freeing some individuals from the earthly evils of hunger, injustice, illness, and death, Jesus performed messianic signs. Nevertheless he did not come to abolish all evils here below, but to free men from the gravest slavery, sin, which thwarts them in their vocation as God’s sons and causes all forms of human bondage.”[38]

and twelve apostles. The feeding of the five thousand is a prefiguring of the Last Supper, the Mass and the Banquet of the Lamb. It will be the twelve apostles that will be present at the Last Supper for the institution of the Eucharist and the Priesthood and it will be the twelve apostles that will “do this in memory of me” taking the Eucharist to the whole world and thus feeding the “thousands”. There are also twelve articles of the Creed and twelve fruits of the Holy Spirit. It is only the Eucharist that gives us the strength to persevere in our belief and co-operate with the Holy Spirit to bear much fruit.

Whether it is seven baskets of left overs or twelve the importance is that Christ is never done feeding us. When we eat a meal with several courses there are usually four courses, the entrée, main course, salad and dessert. In the Gospel of the feeding of the five thousand, there are two courses. The first course is the five loafs, which represent the five senses. In this course Jesus feeds the body. There are five thousand that eat of this main course. The second course is the seven or twelve baskets of left overs, which represent the plentitude of the holy Spirit and mysteries of abundance in Christ. In this course Jesus feeds the soul. None of the Gospel’s tell us how many eat of the second course. Perhaps the Gospel writers don’t tell us, because they are asking each of us if we will come back for the second course. It is likely that very few from the five thousand came back for the second course. Once their temporal bodily needs were met, they were full and did not desire the greater hunger of their soul.

We can assume from the Gospel that there are three areas that we can fit in, because there are three types of people in the Gospel. The first type of people is the five thousand, which eat of the five loaves. This group is the focus of the story. There are two other groups however, they are not stated directly, but implied. The second group is the people that did not even show up. “It is not, to the lazy people, nor to them that live in cities, nor to them that are great in worldly honors, but to them that seek Christ in the desert, that is given the heavenly nourishment; they alone who hunger after it are received by Christ into a participation of the Word and of God’s kingdom.”[37] The third group are those of the five thousand that will partake not only of the five loafs, but will stay around for the left overs.

What does each group represent and where do we fit in?

Order and to us that we are in need of assistance. If we are not looking at Christ, we will have no joy and will therefore be bowed down to the ground in sadness. If we do not look at Christ it becomes easy to not worship Him, but rather worship in vain bowed down to the ground.

SHORT FILM - BoodLines - Tapout Short Film - POP CULTURE CONNECTION – 7:00

<http://youtu.be/208gnHZv-t>

Satan is our opponent. His goal is to pin us to the ground, keeping both our bodies and souls from soaring to God. In prayer we remember that we are in need of Christ and that it is only in Christ, with the assistance of the Blessed Virgin Mary , Saint Michael, the Angels, the Saints and the faithful here on earth that we can not only keep from being pinned down. We are in need and feel the weight of the world and sin pressing on our bodies, pinning us down to the earth. If we are pinned to the earth, weighed down by sin and the world, we cannot sore to heaven. Are we willing to fight and lay it all on the line as the Tapout fighters? These fighters fight only for something temporal. They fight to keep out of trouble, to make money or to be famous. **Why do we fight?** We fight for heaven, for our soul and the souls of others. “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 strengthens me’ (Philippians 4:13).”[16]

[See also Link to Liturgy Lesson - Is the body bad?

Our enemy is the devil, the world and the flesh. For this reason Saint Benedict has in his rule, “Not to fulfill the desires of the flesh,” “To deny oneself, in order to follow Christ,” “To chastise the body,” and to “Not to seek soft living.” All of these phrases in the Rule help us to “stay sober and alert.”[17]

Prayer and Liturgy: The Deserted Place – Lesson and Discussion

“This is a deserted place and it is already late”

“O God, come to my assistance; O Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.”[18] Prayer and especially the Liturgy is the “deserted place” that we are called to by Jesus. How many times have we heard people say

that Liturgy is boring? Whether it is Divine Liturgy (Mass) or Liturgy of Hours (Prayer) it is a move from our comfortable world into a “deserted place” where at times we fill out of place, bored and maybe uncomfortable. It is in this “deserted place” of the Liturgy that we call out for help. We call out for peace. Many times when we are uncomfortable, we move around and fidget. Our uncomfortable nature, especially when it comes to prayer and liturgy express to us how restless we truly are and that we can only rest in God.

How do we call out for help and peace in the Liturgy? The beginning of Liturgy of the Hours begins with, “God, come to my assistance, Lord, make hast to help me.” In this Gospel there is a need. The people are hungry. In our hearts there is the same need, we are hungry. The disciples, realizing the need of the people and of themselves, turn to Jesus and say, “Lord, make hast to help us.” One of the greeting that can be used during the introductory rite at Mass is, “Grace to you and peace from God our Father and the Lord Jesus Christ.”[19] If a Bishop is saying Mass instead of the usual, “The Lord be with you,” the Bishop says, “Peace be with you.” At the beginning of both the Mass and the Liturgy of the Hours we seek and ask for peace. A peace that will give us rest in our uncomfortable nature.

VIDEO - The Great Litany - POP CULTURE CONNECTION – 4:32

http://youtu.be/FKO9o_kX1a

In the Divine Liturgy[20] the Litany of Peace describes this need for peace in our life. We go to the “deserted place” to find this peace that we so long for. After each sentence that the priest prays, the response of the people is “Lord, have Mercy”. In peace, let us pray to the Lord. For peace from on high, and for the salvation of our souls, let us pray to the Lord. For peace in the whole world, for the well-being of the holy Churches of God and for the union of all, let us pray to the Lord. For this holy church and for all who enter it with faith, reverence and the fear of God, let us pray to the Lord. For our holy universal Supreme Pontiff N . . . , the Pope of Rome, for our most Reverend Archbishop and Metropolitan N . . . , for our God-loving Bishop N . . . , for the venerable priesthood, the diaconate in Christ, for all clergy and the people, let us pray to the Lord. For our civil authorities and all our armed forces, let us pray to the Lord. For this city (or: for this village, or: for this holy monastery), for every city, country, and for all-living therein with faith, let us pray to the Lord. For good weather, for an abundance of the fruits of the earth, and

to 1962, two of the four accounts (Mark[33] and John[34]) are used. The Gospel of Saint John is used for the Fourth Sunday of Lent and in the Ordinary Form the 17th Sunday of Ordinary Time. The Gospel of Mark is used for the Sixth Sunday after Pentecost. Saint Mark’s Gospel has a slight difference than the other three Gospels. Saint Mark’s Gospel says that seven baskets were left over from the five loaves, while the other three Gospel writers say there were 12 baskets left over.

Do the left overs matter? The left overs tell us that there was more than enough. Saint Ambrose says that the number seven, the seven baskets of left overs in Saint Mark’s Gospel, is reserved for the privileged favorites of grace. “There are many souls here below who are incapable of rising, beyond a certain limit, towards the divine and substantial light which is the nourishment of the spirit. To these, therefore – and they are the majority, and are represented by the five thousand men who were present at the first miraculous multiplication – the five loaves of inferior quality are an appropriate food, and one that, by its very number, is in keeping with the five senses, which, more or less, have dominion over the multitude. But, as for the privileged favorites of grace, - as for those men who are not distracted by the cares of this present life, who scorn to use its permitted pleasures, and who, even while in the flesh, make God the only king of their soul, - for these, and for these only, the Bridegroom reserves the pure wheat of the seven loaves, which, by their number, express the plenitude of the holy Spirit, and mysteries in abundance.”[35]

Does the number seven matter? Saint Ambrose says that seven is significant because it is on the seventh day that God rested and gave mankind the Sabbath to be at peace and to rest. Our Lord Jesus in giving the beatitudes speaks of peace in the seventh beatitude when He says, “Blessed are the peacemakers, for they will be called children of God.”[36] The seven baskets of left overs therefore “express the plenitude of the holy Spirit, and the mysteries in abundance.” It is in the mystery of Christ that we find true rest and peace. It is through the gift of the seven Sacraments that we live out the mystery of Christ as children of God.

What does the number twelve in the other Gospels mean? Saint Ambrose does not mention the number twelve, but we do know that just as seven is significant in scripture and salvation history, so is the number 12. There were twelve tribes of Israel

Prayer is like school, in fact Saint Pope John Paul II stated, "...our Christian communities must become genuine 'schools' of prayer..."[31] The Catechism states, "*Prayer groups*, indeed 'schools of prayer,' are today one of the signs and one of the driving forces of renewal of prayer in the Church, provided they drink from authentic wellsprings of Christian prayer. Concern for ecclesial communion is a sign of true prayer in the Church."[32]

How is prayer like a school? The steps in this lesson answer this question. We must "go up". This means that we have the desire to learn, that our heart and mind is in the right place. The best teachers are those that motivate and spark a desire within the student to learn. Do we want to "go up" with Christ, as Blessed Pier Giorgio would say, "*Verso l'alto!*" "to the heights!" Once we have the desire to learn we must enter the classroom by "sitting down". The classroom does not have to be a physical place but we must be willing to enter to classroom, where the teacher is teaching. **What good is it to have the greatest teacher in the world, teaching in an empty class?** The teacher would be only teaching to himself. **Where is the classroom that Jesus teaches in?** The greatest classroom in the Church, the liturgy, do we enter into the liturgy and learn from the great Teacher, Jesus Christ. Our life is also a classroom, which Jesus calls us to follow Him and be attentive to what He is teaching us during the different time and experiences in our life. Prayer is also like a school in which we with others. Jesus sat down "with his disciples". There are others that are learning, just as we are learning. These other disciples can assist us and we can assist them as we learn together from the Great Teacher. Prayer is like school in that we tend to get distracted by others, sometimes distract others, and even at times our disciplined due to our disobedience. The school of prayer like any school helps us to eliminate distraction and to be obedient to the mission of the school. In the case of prayer the mission is stated in one of our most common prayer, "Thy will be done".

Feeding of the Five Thousand: Left Overs – Lesson and Discussion

"twelve wicker baskets full"

The miracle of the feeding of the five thousand is in every Gospel. In the Liturgical Year Calendar of the Roman Rite prior

for peaceful times, let us pray to the Lord. For those who travel by sea, air, and land, for the sick, the suffering, the captive, and for their safety and salvation, let us pray to the Lord. This Litany of Peace is at the beginning of the Divine Liturgy and expresses our hunger for peace.

In the Roman Rite a well-known plea for peace comes right after the Our Father, where the priest prays, "Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ."[21]

Liturgical Prayer (Mass, Adoration, Liturgy of the Hours) naturally creates a "deserted place" for us, by placing our self in the presence of God and having us call out to God. We should and can create this "deserted place" each time we pray. Jesus says, "When you pray, go to your inner room, close the door, and pray to your Father in secret."[22] The inner room does not have to be a physical location, but rather the inner room of our soul.

How is the Mass like the feeding of the five thousand? At the Mass the priest prays, "On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU."[23 The Priest is *in Persona Christi*, in the person of Christ and thus performs the same actions and says the same words as Jesus. "Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds."[24] At the end of the feeding of the five thousand, "They all ate and were satisfied." They were at peace. We too should be at peace after receiving our Lord in the Eucharist. We should be able to live out the dismal prayer, "Go in peace." [25]

Chapter 13 and 14 of Saint Matthew's Gospel also follow the structure of the two parts of the Mass. Chapter 13 speaks of parables as Christ the Good Teacher preaches the Word of God to us in the mystery of parables. This is the Liturgy of the Word. In chapter 14 we have the feeding of the five thousand, in which Jesus feed us in a mysterious and miraculous way, this is the Liturgy of the Eucharist.

The School of Prayer – Lesson and Discussion

“When Jesus raised his eyes...”

“The Evangelist says: *When he had lifted up his eyes* that we might learn that He did not turn His eyes this way and that, but sat recollectedly giving His attention to His Disciples.”[26]

“Jesus went up on the mountain, and there he sat down with his disciples” What does this verse from Saint John’s Gospel say about prayer? It says three things:

One, we must go “up”. This does not mean that we have to literally go to a mountain, but we do have to elevate our heart and mind. The Catechism says that prayer is “the elevation of the mind and heart to God in praise of his glory; a petition made to God for some desired good, or in thanksgiving for a good received, or intercession for others before God. Through prayer the Christian experiences a communion with God through Christ in the Church.”[27] Saint Therese of Lisieux says, “For me, prayer is a surge of the heart: it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.”

Two, we must sit “down”. Our hearts and minds must go “up” as is stated in step one, but we must sit down. This means that we stop moving, both our busy body and our busy mind and that we put away all earthly cares aside. In the Divine Liturgy of Saint John Chrysostom the people pray, “Let us set aside all the cares of life that we may receive the King of all.” This prayer from the Divine Liturgy summarizes how we must “sit down” in order to “lift up” our hearts and minds. For how can we lift up our hearts and minds if they are weighed down by the burdens of “the cares of life”. We must sit down as Mary did when she, “sat beside the Lord at his feet listening to him speak,”[28] while her sister Martha remained busy with “the cares of life”. Many times in prayer we obsess even more over “the cares of life” as we present a litany of requests to Jesus, asking Him to take “care” of our “cares”. If we are truly going to give over our “cares” to His “care” we must let go, sit down, listen to Him, and trust.

Three, Jesus was with His disciples. We have to remember that Jesus is with us. He dwells within us because of the Divine Life we have received. He dwells with us “for where two or three are gathered in my name, there am I in the midst of them.”[29] He is

with us physically in the Eucharist. Jesus is focused on us in prayer and attentively communicating with us. In this Gospel we see that Jesus was so attentive to His disciples that He had to “raise his eyes” to see that “a large crowd was coming to him.” Jesus is not distracted when we are in prayer with Him, rather He attentively gazes at us and listens to us. How do we get distracted in prayer and how can we stay attentive to Jesus? Fr. Robert Barron in the Catholicism series says that our mind is like a monkey. Just as a monkey swings from branch to branch, our mind in prayer tends to swing from thought to thought. Repetitive prayers like the Rosary or the Jesus Prayer (Jesus, Son of God, have mercy on me a sinner) tend to calm the “Monkey Mind”. The calmness of the chants and prayers at Mass and the psalms and antiphons in Liturgy of the Hours also calm the “Monkey Mind” allowing us to attentively listen and gaze at Our Lord.

Jesus and the Disciples were sitting, but they were not idle. Prayer is not “a break” from life; it is the very source of life. We are at rest in prayer, but indeed much work is being done. “For He did not sit idly with His Disciples, but studiously conversing with them; holding their attention upon Himself. Then raising His eyes He saw the multitudes coming towards Him. On whose behalf did he question Philip? For He knew which among the Disciples of His gathering most needed instruction. Such a one was Philip, who was afterwards to say: Lord, show us the Father, and it is enough for us (Jn. 14:8). And He first instructs him. For if He had simply wrought the miracle, the sign would not have seemed so striking. So now He makes him proclaim their lack of food, that they might the more clearly perceive the greatness of the miracle.”[30]

MUSIC – “Every Breath You Take” by The Police - POP

CULTURE CONNECTION – 4:14

http://youtu.be/TH_YbBHVF4

Why does Jesus have His eyes on us? In our society, as is the case in this song, people tend to look with lust. They look with the intention of taking or using. They say they like what they see, but what they are saying is that they like what they want to take. Jesus looks at us differently. He looks at us not with the intention of taking, but of giving. He does not look at us and then say, “What do I need and what can I take.” He looks at us and says, “What do they need and what can I give?” **How do we look at Jesus, when we pray, do we look only with the intention of taking? How do we look at others?**