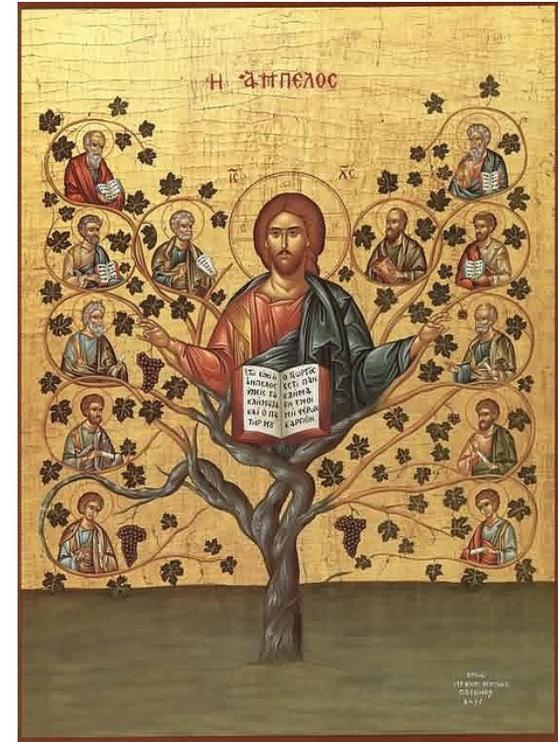


Link to Liturgy



5th Sunday of Easter Vine and Branches

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Lessons and Discussions

Page 4 – Vine and Branches

“I am the vine, you are the branches”

Page 8 – AMDG: Glory to God by becoming a disciple

“become my disciples”

Page 12 – Fruits of the Holy Spirit

“bear much fruit”

Communion Antiphon (Jn 15:5) – Simple English Propers

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.

VIII

I am the true vine, * and you are the branches; he
 who abides in me and I in him, he it is who bears
 much fruit, al-le-lu-ia, al-le-lu-ia.

Alternative Options:

- Consume Me
- I will Worship
- Alive in You (Remnant)
- Limitless (Remnant)

Collect –Roman Missal

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

Almighty ever-living God, constantly accomplish the Paschal Mystery within us, that those you were pleased to make new in Holy Baptism may, under your protective care, bear much fruit and come to the joys of life eternal. 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 – John 15:1-8 – Roman Missal

A reading from the holy Gospel according to John

- V. Rejoice and be glad, O Virgin Mary, alleluia!
- R. Because the Lord is truly risen, alleluia!

“The End” Notes

- [1] Zechariah 13:7
- [2] John 6:56
- [3] Catechism of the Catholic Church – Glossary
- [4] Catechism of the Catholic Church – Section 2337
- [5] Genesis 3:1-4
- [6] John 10:10
- [7] The Roman Missal – Rite for the Blessing and Sprinkling of Water
- [8] Saint John Vianney
- [9] John 15:8
- [10] John 15:5-6
- [11] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [12] *Lumen Gentium*; Section 14
- [13] Saint Gregory Nazianzen
- [14] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [15] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [16] Catholic Answers; *The Essential Catholic Survival Guide*; Can Justification Be Lost?
- [17] John 15:6
- [18] Catechism of the Catholic Church – Glossary
- [19] Saint Augustine
- [20] The Roman Missal
- [21] Saint Elizabeth of the Trinity
- [22] Luke 6:43-44
- [23] Saint Maximus of Turin; Office of Readings; Fifth Sunday of Easter
- [24] Catechism of the Catholic Church – Glossary
- [25] Gal. 5:22-23
- [26] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [27] YouCat (Youth Catechism); 309
- [28] YouCat (Youth Catechism); 285
- [29] YouCat (Youth Catechism); 395
- [30] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [31] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [32] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [33] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [34] YouCat (Youth Catechism); page 220

murmur, and repress the susceptibilities of my nature in all my dealing with my neighbor; the fruit of Fidelity, that I may rely, with assured confidence, on the word of God; the fruit of Modesty, that I may order my exterior regularly; the fruits of Continency and Chastity, that I may keep my body in such holiness as becometh Thy temple, so that, having, by Thy assistance, preserved my heart pure on earth, I may merit, in Jesus Christ, according to the words of the Gospel, to see God eternally in the glory of His Kingdom.

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

Marian Antiphon – Regina Caeli – Simple Tone

6.

R Egína caéli * laetáre, alle-lú-ia : Qui- a quem me-
ru- ísti portáre, alle-lú-ia : Resurréxit, sic-ut dixit, alle-
lú-ia : Ora pro nó-bis Dé-um, alle-lú- ia.

V. Guade et laetare, Virgo Maria, alleluia.

R. Quia surrexit Dominus vere, alleluia

Let us pray. O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, didst vouchsafe to make glad the whole world; grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life. AMEN

English Translation

Queen of heaven, rejoice, alleluia; For He whom thou didst merit to bear, alleluia, has risen as He said, alleluia: Pray for us to God, alleluia.

- Glory to you O Lord

I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading

From Saint Elizabeth of the Trinity

O Lord, increase my faith in Your love, so that I may be able to say to You in all truth: "I have known and have believed the charity which God hath to me." It seems to me that this is the greatest act of our faith, the most beautiful way to render You love for love; in it is the hidden secret of which St. Paul speaks, a secret which my soul longs to understand, because in understanding it, I shall thrill with joy. Make me capable of believing in Your exceeding love for me. Then I shall not stop at preferences or feelings. It will matter little if I feel Your presence or not, whether You send me joy or suffering. I shall believe in Your love and that will suffice. Grant, O God, that my soul may penetrate into Your depths and remain there, rooted and founded in love.

O Lord, when I ponder within myself Your immensity, Your faithfulness, the proofs of love You have shown me, and Your benefits, and then look at myself and see how I have outraged You, I can only turn upon my soul with a profound feeling of contempt; yet this self-contempt is not strong enough to cast me down as low as I would wish. O Lord, plunge me into humility! It seems to me that to be plunged into humility is to be plunged

into You; for, living in You who are the Truth, I cannot fail to realize my nothingness. The humble soul is the chosen recipient, the vessel capable of receiving then, O Lord, that I may humble, and make me understand that the humble soul will never put You high enough or itself low enough.

Responsory – Office of Readings

The Lord in all his beauty has been raised above the starts, and his splendor shines forth among the clouds of heaven.

- where his name shall be praised for ever, alleluia.

From the heights of heaven he goes forth and to those heights he returns.

- where his name shall be praised for ever, alleluia.

Vine and Branches - Lesson and Discussion

“I am the vine, you are the branches”

The mercy of the Lord is without limit, because Our Lord is eternal and without limit. In the Easter season, the Gospels are a witness to the mercy of God. The prophet Zechariah said, “Strike the shepherd that the sheep may be dispersed.”[1] When Jesus was crucified, the sheep (disciples) dispersed. On the first day, when He had risen, Jesus immediately begins to unite what was scattered. Two disciples, the two on their way to Emmaus, have removed themselves from the fold and are leaving Jerusalem. Jesus goes out and gets them; He brings them back. During Cycle B, this is the Gospel for the 3rd Sunday of Easter.

The disciples on the road to Emmaus, show us the weakness of our humanity, our nature to scatter, run, and hide. They were nothing and we are nothing without our Shepherd. In Cycle B, the Gospel for the 4th Sunday of Easter is The Good Shepherd.

When is a time when we have scattered, ran, and hid from God? How did He come and get us?

Who is the only one who is able to go out and get the scattered flock? It is the Good Shepherd. In our weakness and fear, it is Jesus Himself that comes out to meet us and gather us back in.

What does He bring us back to? Jesus, the Good Shepherd brings us back not just to the community, not just to other dis-

ognize his or her own worth in this true light. Studiousness moderates the desire and pursuit of truth in accordance with faith and right reason. Its contrary vices are curiosity, which is an excessive desire for knowledge, and negligence, which is remissness in acquiring knowledge that should be had for one’s age and position in life. Modesty in dress and bodily adornments inclines a person to avoid not only whatever is offensive to others but whatever is not necessary. Modesty in bodily behavior directs a person to observe proper decorum in bodily movements, according to the dictum of St. Augustine, “In all your movements let nothing be evident that would offend the eyes of another.”[32]

[See Link to Liturgy Lesson - Lust (Part I and Part II)]

[See Link to Liturgy Lesson - 12 Steps of Humility]

Self-Control – The act, power, or habit of having one’s desires under the control of the will, enlightened by right reason and faith.[33]

[See Link to Liturgy Lesson - Self Control]

Chastity – The virtue by which a person who is capable of passion deliberately and resolutely reserves his erotic desires for love and resists the temptation to find lewd images in the media or to use others as a means of achieving his own satisfaction.[34]

[See Link to Liturgy Lesson - Living the Life of Purity]

Profession of Faith or Popular Devotion – Prayer for the Twelve Fruits of the Holy Spirit

O Holy Spirit, Eternal Love of the Father and the Son, vouchsafe to grant unto me, I beseech Thee, the fruit of Charity, that I may be united to Thee by divine love; the fruit of Joy, that I may be filled with a holy consolation; the fruit of Peace, that I may enjoy inward tranquility of soul; the fruit of Patience, that I may endure humbly everything that may be opposed to my own desires; the fruit of Benignity, that I may willingly relieve the necessities of my neighbor; the fruit of Goodness, that I may be benevolent toward all; the fruit of Longanimity, that I may not be discouraged by delay, but may persevere in prayer; the fruit of Mildness, that I may subdue every rising of evil temper, stifle every

ships to make progress in virtue, and even to desire the cross and afflictions out of love of God and accept them with spiritual joy.[30]

[See Link to Liturgy Lesson - Patience is a Virtue]

Kindness – One of the fruits of the Holy Spirit; the quality of understanding sympathy and concern for those in trouble or need. It is shown in affability of speech, generosity of conduct, and forgiveness of injuries sustained.[31]

[See Link to [Liturgy Lesson - Blessed are the Merciful](#)]

Goodness – The secular definition of goodness is the state or quality of being good. There is only one that is good, that is God. Goodness is a share in the goodness of God (the qualities of God); an imitation of Christ.

[See Link to Liturgy Lesson - Is it a "good" or a "God"?)]

Generosity – is a readiness and willingness to give to others, without anything in return. This is also called almsgiving.

[See Link to Liturgy Lesson - Gifts and Goods]

Gentleness – is similar to the beatitude of meekness. A person who is not severe or violent, and practices moderation.

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

Faithfulness / Fidelity (Faith) – Constancy in allegiance to God or the things of God...implicit in loyalty is strong affection based on firm conviction that the object of one's fidelity deserves the allegiance.

[See Link to Liturgy Lesson - Striving for Faithfulness]

Modesty – The virtue that moderates all the internal and external movements and appearance of a person according to his or her endowments, possessions, and station in life. Four virtues are commonly included under modesty: humility, studiousness, and two kinds of external modesty, namely in dress and general behavior. Humility is the ground of modesty in that it curbs the inordinate desire for personal excellence and inclines one to rec-

iples, but to Himself. In just five sentences, Jesus speaks the word, "remain" eight times. "Remain in me, as I remain in you... Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit...Anyone who does not remain in me will be thrown out like a branch and wither...If you remain in me and my words remain in you." He brings us back so that we may remain with Him and so that He may remain with us. This is seen in the Mass when at the Agnus Dei (Lamb of God), the host, which is Jesus's Body is broken and shown to the congregation. We witness the brokenness, the scattering. The next part of the Mass is Communion, when the faithful are brought back in communion with Our Lord. We receive Him, not broken but whole and entire. At each Mass, Jesus brings His scattered flock back to remain in Him. The Mass is the fulfillment of His words in the Bread of Life discourse. "Whoever eats my flesh and drinks my blood remains in me and I in him."[2]

It is in today's Gospel that we see the culmination of the previous two Sunday Gospels in the following pattern:

3rd Sunday of Easter – The Road to Emmaus – Our tendency to scatter, run and hide (concupiscence)

4th Sunday of Easter – The Good Shepherd – We have a loving shepherd that brings us back, saves us

5th Sunday of Easter – The Vine and Branches – He desires to remain in us and for us to remain in Him

This pattern is the pattern - the road of discipleship. Each disciple struggles with concupiscence. **What is concupiscence?** Concupiscence: Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin.[3] Just as the disciples were "scattered" so too our human appetites or desires are "scattered". Our appetites or desires are not integrated, but rather segregated.

What is the result when human appetites and desires are segregated? When human appetites and desires are scattered and not ordered toward God, they are disordered. At this point the human acts much like an animal. **What is the basic desire of an animal?** To eat, sleep, and reproduce. When a human does not order his desires toward God, he quickly falls into a life only of eating, sleeping and reproduction. In the case of repro-

duction, many times man thinks and acts less than an animal. Reproduction is not desired and a contraceptive, anti-reproductive, mentality is believed and practiced. “Chastity means the successful integration of sexuality with the person and thus the inner unity of man in his bodily and spiritual being.”[4]

What is the result when human appetites and desires are integrated, as is the case with the sexual desires through chastity? There is an inner unity of man between body and soul. In other words, the divine life that dwells in our soul is united with our body and act as one. There is peace. The desires and appetites are ordered toward God and find rest in God.

[See Link to Liturgy [Lesson - Fully Human: No Less, No More \(Part I and II\)](#)]

It is the Good Shepherd that integrates and orders our segregated, disordered desires. **Once our body and soul are in unity, and our desires and appetites are ordered, what does the disciple do?** We must keep the unity and order. To remain in Christ is to remain in order and to have unity of body and soul. In the natural order once something is at rest it will stay at rest until acted upon by an external force.

What are the external forces that attempt to bring about disunity and disorder in the spiritual life? The devil does not want us to be ordered toward God and so from the beginning his goal is to bring separation between man and God; creature and creator. In the garden he sows doubt in the mind of man when he says, “Did God really tell you not to eat from any of the trees in the garden...You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad.”[5] In last Sunday’s Gospel (4th Sunday of Easter) we read about this ancient enemy. It is Satan, the one that promises that man won’t die, that seeks only death. “A thief comes only to steal and slaughter and destroy.”[6] Death is the separation between body and soul. Not only does Satan desire the physical death of the disciple, but he most especially desires the spiritual death of a disciple which is disunity of body and soul and disorder of appetites and desires. We must remember that Satan is an external force and we want to keep it that way. This is why the Church offers to us many forms of exorcisms, including the first exorcism that occurs at our Baptism. Another exorcism that the

abolishing the latter. Therefore St. Augustine rightly says, “Love, and do what you will.” Which is not at all as easy as it sounds. That is why charity, love, is the greatest virtue, the energy that inspires all the other virtues and fills them with divine life.[27]

[See Link to Liturgy [Lesson - Love God with all your soul](#)]

Joy – Joy is a lasting happiness. Many times we are asked if we are happy. We can only answer this question at that moment because happiness is temporal, it passes. Joy, however, is an eternal happiness. **What is eternal happiness?** Eternal happiness is seeing God and being taken up into God’s happiness. [CCC 1720-1724, 1729]. In God the Father, the Son and the Holy Spirit there is unending life, joy, and communion. To be taken up into it will be an incomprehensible, infinite happiness for us men. This happiness is the pure gift of God’s grace, for we men can neither bring it about ourselves nor comprehend it in its magnitude. God would like us to decide in favor of our happiness; we should choose God freely, love Him above all things, do good and avoid evil insofar as we are able.[28]

[See Link to Liturgy [Lesson - Beatitude: The desire for happiness](#)]

Peace – Peace is the consequence of justice and the sign of love put into action. Where there is peace, ‘every creature can come to rest in good order’ (Thomas Aquinas). Earthly peace is the image of the peace of Christ, who reconciled heaven and earth. Earthly peace is the image of the peace of Christ, who reconciled heaven and earth. [2304-2305] Peace is more than the absence of war, more than a carefully maintained balance of powers (‘balance of terror’). In a state of peace, people can live securely with their legitimately earned property and freely exchange goods with one another. In peace the dignity and the right of self-determination of individuals and of peoples are respected. In peace human coexistence is characterized by brotherly solidarity.[29]

[See Link to Liturgy [Lesson – Peace](#)]

Patience – A form of the moral virtue of fortitude. It enables one to endure present evils without sadness or resentment in conformity with the will of God. Patience is mainly concerned with bearing the evils caused by another. The three grades of patience are: to bear difficulties without interior complaint, to use hard-

been blindfolded, tell them that a fruit will be placed in their hands. The fruit should be the same for each person. The first one to raise their hand and guess the fruit wins that round. After a volunteer choose correctly, move onto the next group of volunteers from each team. Place a different fruit in their hand. Repeat this for each fruit that you have. After all the fruits are gone, the last round will be a trick. The blindfolded volunteers will think they are going to guess a fruit. Instead of placing a fruit in their hands, the assistants will place a powdered donut in their hands.

It is fairly easy to identify natural fruit, even when we are blindfolded. It is even easier to distinguish between a natural fruit and another object that is not fruit. Ask the group if they can name 12 fruits from the grocery store. Ask the group if they can name the 12 fruits of the Holy Spirit. **Why is it easy to identify natural fruits, but not spiritual fruits?** One reason is that we see natural fruits each day, we are accustomed to them. **Are we around spiritual fruits each day? If we are, why don't we recognize them?**

What are the fruits of the Holy Spirit? The fruits of the Holy Spirit including Charity, Joy, Peace, Patience, Kindness, Goodness, Generosity, Gentleness, Fidelity (Faith), Modesty, Self-Control and Chastity.[25] There are supernatural works that, according to St. Paul, manifest the presence of the Holy Spirit. The one who performs them recognizes God's presence by the happiness he experiences, and others the divine presence by witnessing these good works (Galatians 5:22-23). They are, in other words, identifiable effects of the Holy Spirit.[26]

What do each of these look like in our life? How can we recognize them in the life of the disciple? It might be good to make a list of at least three examples of what these fruits look like.

Many of the fruits have a Link to Liturgy Lesson connected with them, so this lesson may also be used as a series. Simply use the links provided below to use this lesson as a series or retreat.

Charity – Charity is the power by which we, who have been loved first by God, can give ourselves to God so as to be united with him and can accept our neighbor for God's sake unconditionally and sincerely as we accept ourselves. [CCC 1822-1829, 1844] Jesus places love above all laws, without however

Church gives to us is in the Rite for the Blessing and Sprinkling of Water. In this rite salt can be added to the Holy Water. The priest prays, "We humbly ask you, almighty God: be pleased in your faithful love to bless this salt you have created, for it was you who commanded the prophet Elisha to cast salt into water, that impure water might be purified. Grant, O Lord, we pray, that, wherever this mixture of salt and water is sprinkled, every attack of the enemy may be repulsed and your Holy Spirit may be present to keep us safe at all times. Through Christ our Lord." [7]

[See Link to Liturgy Lesson - Three Battles]

VIDEO – Dr. Peter Kreeft - How to Win the Culture War – POP CULTURE CONNECTION – 47:10

<http://youtu.be/6Dv3LjPqLR8>

Dr. Peter Kreeft explains seven ways that Satan, the external force attempts, sometimes with great success to segregate and disorder us.

Another external force is the world. The world appeals to our desires and promises to satisfy our desires. The world was created by God and is good, but when we worship "the world" and "the things of the world" we have given up worship of the creator in order to worship creation. This is a disorder. When we desire creation and what it offers, rather than the Creator and what He offers, our desires will never be satisfied. The fact that the world does not satisfy us does not mean that the world is bad, but rather is a testimony to how good man is. In the creation story God says of man "very good", while to the rest of creation, God says "it is good". "Man is so great that nothing on earth can satisfy him. Only when he turns to God is he content." [8]

TV SHOW – Modern Family – POP CULTURE CONNECTION – 0:17/ 0:20

<http://youtu.be/5nVpIH2Au-E> (Dad)

http://youtu.be/t4lzODCv_dg (Son)

These are two separate clips of how the son sees material things as compared to his father and his iPad.

VIDEO – Switchfoot – The War Inside – POP CULTURE CONNECTION – 3:41

<http://youtu.be/aKVfcGyhaYg>

In order to remain in Christ, we must battle the exterior forces of Satan and the world. We cannot forget that there is an internal

force stronger than both which is called “the flesh”. There is a war inside. This brings us back to concupiscence. Jesus, in His great mercy brings us out of concupiscence into unity with Him. The challenge of the disciple is not only to repent from sin and embrace the Gospel, but to continue to embrace the Gospel, remaining in Christ.

AMDG – Glory to God by becoming a disciple - Lesson and Discussion

“become my disciples”

How do we give glory to God? The famous motto of the Jesuit order is “ad majorem Dei gloriam” or AMDG. In English the motto is “For the Greater Glory of God”. Jesus instructs us on how to achieve this motto in the Gospel, “By this is my Father glorified, that you bear much fruit and become my disciples.”[9] We give glory to God in two ways: becoming a disciple of Christ and bearing fruit.

This lesson will cover giving glory to God by becoming and staying a disciple. Jesus word’s about remaining in Him in the 15th chapter of Saint John dispel many heresies (false teachings) and reinforce for us the necessity of salvation and the reality of hell.

Is it enough to just become a disciple? Becoming a disciple means that we must remain a disciple. Jesus says, “Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither...”[10] If we remain a disciple, we will bear fruit. We become a disciple, remain a disciple, and bear fruit.

What are the effects of mortal sin? Death; Maybe not with our physical bodies, but with our souls we have mortally wounded it. If we commit a mortal sin, we have removed our self from Christ. We no longer remain with Him, and therefore, no longer bear fruit. In order to regain life again to our souls and within Christ, we must repent and confess our sin and thus be reunited with Christ, remaining with Him and bearing fruit. Through Jesus power to come back from death, we are brought out of our spiritual death of mortal sin.

How do we know if we are “remaining with Him”? Christ and His Church, guided by the Holy Spirit, give us standards. If we

seems to me that to be plunged into humility is to be plunged into You; for, living in You who are the Truth, I cannot fail to realize my nothingness. The humble soul is the chosen recipient, the vessel capable of receiving then, O Lord, that I may humble, and make me understand that the humble soul will never put You high enough or itself low enough.”[21]

Just as we cannot do good work separate from Christ, we also can also not bear fruit separate from Christ. “A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. For every tree is known by its own fruit.”[22] More fruit is grown when the days are longer, because there is more sunlight. The disciple, who is in the Light of Christ more, bears more fruit. “The light of Christ is an endless day that knows no night. Christ is this day, says the Apostle; such is the meaning of his words: Night is almost over; day is at hand. He tells us that night is almost over, not that it is about to fall. By this we are meant to understand that the coming of Christ’s light puts Satan’s darkness to flight, leaving no place for any shadow of sin. His everlasting radiance dispels the dark clouds of the past and checks the hidden growth of vice. The Son is that day to whom the day, which is the Father, communicates the mystery of his divinity...The celestial day is perpetually bright and shining with brilliant light; clouds can never darken its skies. In the same way, the light of Christ is eternally glowing with luminous radiance and can never be extinguished by the darkness of sin. This is why John the Evangelist says: The light shines in the darkness, and the darkness has never been able to overpower it.”[23]

How can we identify a Christian? A Christian is the soul being perfected by the Grace of God and therefore can be identified or recognized by the perfections of the Holy Spirit, which are the fruits of the Holy Spirit. “The perfections of the Holy Spirit forms in us as the ‘first fruits’ of eternal glory. The tradition of the Church identifies twelve fruits of the Holy Spirit.”[24]

ACTIVITY – Fruit Game

Purchase four different types of fruit. You can buy 4 or 5 of each piece depending on how many volunteers you will have during the game. Also purchase a box of powdered donuts, this is also for the game. Form four teams of five people each. Set up four chairs facing the group and ask for the first four people (one from each team) to sit in the chair. The volunteers will be blind folded. Assign four people that are not on any of the teams to place fruit in the volunteer’s hands. After the volunteers have

do not believe it will be so...they soften down everything that seems hard, and give a milder turn to statements that they think are designed to frighten rather than to be received as literally true.”[19] In this clip the preacher dwells on what the separation of God will be like. It will be like a burn with no relief. It is good to dwell on what the separation of God is like now and would be like later, but we also should dwell on what it is like to be united to God, now and for all eternity. We can be moved to holiness out of a fear of being separated from God and out of love of being united with God. Of the two motivations, love is stronger.

Fruits of the Holy Spirit - Lesson and Discussion

“bear much fruit”

There is a Nigerian phrase, “It is the He in me” This is usually said when a compliment is given to a person. The person recognized that without Christ the good word, thought, or deed is nothing and thus says, “It is the He [Jesus] in me”. We cannot bear good fruit if we do not remain in Christ and if He does not remain in us.

For the Christian, there is only one work. The work of the Christian and the work of Christ is not separate. If a Christian, with good intention makes a pilgrimage, or does a work of mercy, the pilgrimage or work of mercy is not separate from the work of Christ. It is Christ that makes the pilgrimage with him, and Christ that does the work of mercy with Him. Just before the Great Amen during Mass, the priest prays the following as he elevates the chalice and host. “Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all honor and glory is yours, for ever and ever.”[20] This is the summary of the disciple: a life lived through, with and in Christ and done all for the honor and glory of God.

Are we saved by good works? We are saved by the work of Christ. Any work that Christ does is a good work, and there is no goodness outside of Christ. Therefore, if a work is good, it is of Christ. When we do a good work, it is not separate from the work of Christ, therefore, our work is salvific. This means that our work brings about the salvation of souls: ours and others. Any work that is not good is not of Christ and amounts to nothing. Our works are nothing without Christ. This thought should bring about a sincere humility that makes us long to be open and united to Christ. It is only when we are humble that we realize that we need Jesus, it is only then that we receive Him. “It

are in the state of grace, we are remaining with Him.

How does the Church help us know if we are “remaining with Him”? The Church has the right to excommunicate a member of the Church. Excommunication means that a member of the Church “...is more or less excluded from communion with the faithful...In general, the effects of excommunication affect the person’s right to receive the sacraments, or Christian burial, until the individual repents and is reconciled with the Church.”[11] Excommunication is a way for the Church to correct an unrepentant, unfaithful member of the Church, by saying privately or publically: you are not remaining with Christ...repent, change, and get back on board. The Church also challenges the faithful to remain not just “partially” but “in full communion”. “They are fully incorporated in the society of the Church who, possessing the Spirit of Christ accept her entire system and all the means of salvation given to her, and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the Supreme Pontiff and the bishops. The bonds which bind men to the Church in a visible way are profession of faith, the sacraments, and ecclesiastical government and communion. He is not saved, however, who, though part of the body of the Church, does not persevere in charity. He remains indeed in the bosom of the Church, but, as it were, only in a ‘bodily’ manner and not ‘in his heart.’”[12] The Church is very clear that if we are only in the Church in a “bodily” manner but not “in heart” we will not be saved.

Why would the Church want to punish us? If the Church is going to “punish” us it is only because we punish ourselves first through a sinful act. When someone commits a crime and goes to jail they are being punished because they have already broken the law in the first place. When a parent punishes their child, it is because the child has already been disobedient. The Church is our mother, and as a mother, she corrects us and calls us to holiness. The Church has the right to withhold and delay a Sacrament, if a member of the Church does not have the necessary maturity or preparation. For example the pastor can delay the Sacrament of Confirmation if a person does not meet the requirements necessary for preparation. Anytime a member of the Church, has no desire to repent and turn from a life of sin, the Church, may withhold a Sacrament. For example if a couple is cohabitating and refuses to repent, confess, and amend their life, they cannot receive any Sacrament. If we are living in habitual sin and have lost the state of grace, we must be in the state

of grace, prior to receiving a Sacrament. The Church would rather punish and cleanse us now, through love and charity, than to be punished later in hell. “It is better to be punished and cleansed now than to be sent to the torment to come, when it will be time for punishing only, and not for cleansing.”[13]

What are ways that we can be in the Church in “body” but not in “heart”? We must have charity in all things. Charity is not only a theological virtue given to us, but also a fruit of the Holy Spirit that is manifested in the life of a disciple. We must not only “accept her entire system and all the means of salvation” and bind our self to here “profession of faith, the sacraments, and ecclesiastical government and communion”, but we must do all of this out of charity and with charity. **Do we seek only salvation or do we seek holiness? Why are we professing what we profess? Why are we accepting what we accept?** It is not only “why” we are professing and accepting, but “how”. **Do we profess and accept out of love? What are some examples of how we are in the Church in “body” but not “heart”?**

MOVIE – Forest Gump: I'm not a smart man, but I know what love is – POP CULTURE CONNECTION – 0:30

<http://youtu.be/RIF79D0iHaI>

We do not have to be smart to know what love is. This is why it is easy for the world to see Catholics that profess and accept Christ and His Church, but do not love Christ and His Church. There are many that will profess and accept Christ and His Church, but fewer that will lay down their life for Christ and His Church. The world needs to see disciples that are in love with Christ and His Church. To see someone that is truly in love is not only unmistakable, but inspiring. This clarity and inspiration is what the disciple who remains in Christ, both in “body” and “heart” gives to the world.

Is it possible to reject Christ? If it was not possible to reject Christ, then Jesus would not have commanded us to remain with Him. The fact that He tells us to remain in Him means that we are free to not remain. There is a heresy called Calvinism that states that man does not have an internal free will, to choose or reject God, but rather this “choice” is predestined. “In the Calvinist system, as a result of Adam’s fall, man has no longer any internal freedom of the will; he is a slave of God. Everyone is eternally predestined, either for heaven or for hell, absolutely independent of his personal efforts. Consequently the elect cannot be lost.”[14]

A modern error of Calvinism is the belief, “Once saved, always saved.” The term justification is often used in association with salvation. Justification is “the process of a sinner becoming justified or made right with God. As defined by the Council of Trent, ‘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’”[15]

What did Calvin (Calvinism) and Luther (Lutheran) teach about justification? “Calvin taught the absolute impossibility of losing justification. Luther said it could be lost only through the sin of unbelief – that is, by undoing the act of faith and rejecting Christ – but not what Catholics call mortal sin.

What do Catholics believe in Justification? Catholics see it differently. If you sin grievously, then the supernatural life in your soul disappears, since it cannot coexist with serious sin. You then cease to be justified. If you were to die while unjustified, you’d go to hell. But you can become re-justified by having the supernatural life renewed in your soul, and you can do that by responding to the actual graces God sends you.”[16]

A disciple is a living testimony to God’s justification. The Church teaches that justification has five purposes, the first of which is to give glory and honor to God.

[See Link to Liturgy Lesson - Made right with God]

Is there a hell? Yes. Jesus says, “Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned.”[17] The Church says hell is “the state of definitive self-exclusion from communion with God and the blessed, reserved for those who refuse by their own free choice to believe and be converted from sin, even to the end of their lives.”[18]

MOVIE – Cold Comfort Farm Sermon - No Butter in Hell – POP CULTURE CONNECTION – 2:22

<http://youtu.be/T5evsxRdkJw>

In speaking about hell we must stick to the facts presented above. We can’t down play the seriousness of hell. “It is vain that some, indeed very many, moan about eternal punishment, and the perpetual, uninterrupted torments of the lost, and say they