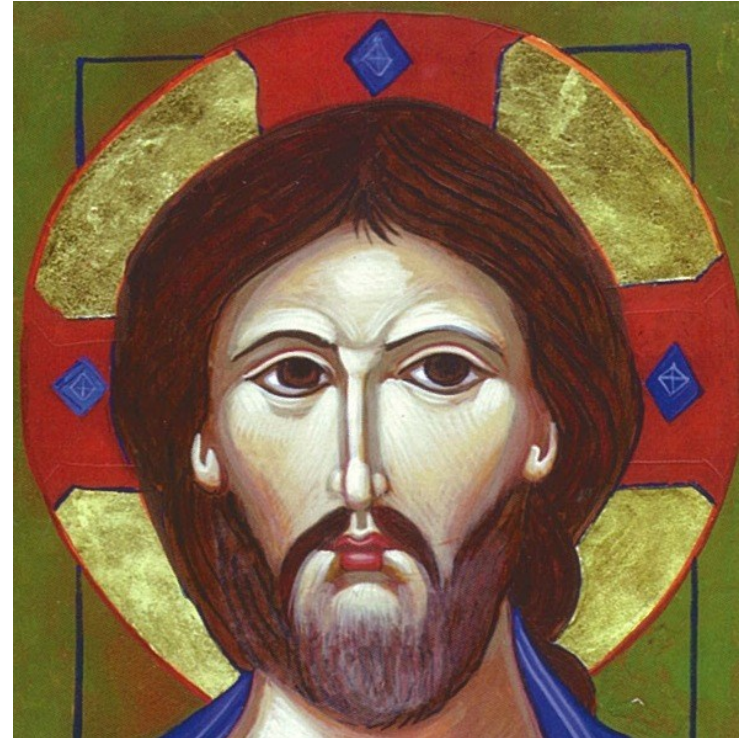


Link to Liturgy



The Way, The Truth, The Life 5th Sunday of Easter

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



Lessons and Discussions

Page 4 – The Way, The Truth, The Life: Part I

“I am the way, the truth, and the life”

Page 9 – The Way, The Truth, The Life: Part I

Page 12 – Show us the Father

“Master, show us the Father, and that will be enough for us.”

Page 15 – There are many rooms

“In my Father’s house there are many dwelling places”

Communion Antiphon (John 14:9) – Roman Missal

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

Tanto tempore *Jn 14: 9*

IV

H Ave I been with you so long, * and yet you do
not know me? Philip, he who sees me, sees the Fa-
ther. Do you not believe that I am in the Father, and
the Father in me? Al-le-lu-ia, al-le-lu-ia.

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

Alternate options:Hymns

Christ the Lord Is Risen Today
Good Christian Men, Rejoice and Sing
Hail Thee, Festival Day

Songs of Praise

Prepare the Way (Charlie Hall)
Rescue (Jared Anderson)
More than Enough (Chris Tomlin)
Consume Me
Better is One Day

Remnant Band

Do you know Him?

ii_mes_27111988_iv-world-youth-day_en.html

[4] 1Pt 2:4-9

[5] CCC 845

[6] Vatican II, Lumen gentium 16, 1964

[7] From the constitution on the Sacred Liturgy of the Second Vatican Council

(Sacrosanctum Concilium, No. 5-6)

Liturgy of the Hours, Vol. II, Office of Readings (Saturday, Second Week of Easter), p. 685-687

[8] Constitution of the Church, I, 8

[9] Fr. John A Hardon; Basic Catholic Catechism Course; Part I: Salvation History

[10] Romans 1:25

[11] [http://www.vatican.va/holy_father/john_paul_ii/messages/youth/documents/hf_jp-](http://www.vatican.va/holy_father/john_paul_ii/messages/youth/documents/hf_jp-ii_mes_27111988_iv-world-youth-day_en.html)

ii_mes_27111988_iv-world-youth-day_en.html

[12] John 18:38

[13] Rite of Baptism

[14] 1 John 2:21-23

[15] [http://www.vatican.va/holy_father/john_paul_ii/messages/youth/documents/hf_jp-](http://www.vatican.va/holy_father/john_paul_ii/messages/youth/documents/hf_jp-ii_mes_27111988_iv-world-youth-day_en.html)

ii_mes_27111988_iv-world-youth-day_en.html

[16] Mk 16:15

[17] newadvent.com

[18] John 14

[19] Jn. 14:6

[20] Genesis 3:5

[21] Hebrews 13:8

[22] Fr. John Hardon S.J.; *Modern Catholic Dictionary*; page 41

[23] Acts 5:12-16; Acts 5:1-5

[24] <http://www.christusrex.org/www1/mcitr/eastera.html>

[25] Tract. 67

[26] Summa Theologiae, q. 18, a.2

[27] Jn 13:33

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 eternal life.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, forever and ever. Amen.

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

Gospel Reading – John 14:1-12 – Roman Missal

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

Jesus said to his disciples: “Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where I am going you know the way.” Thomas said to him, “Master, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me. If you know me, then you will also know my Father. From now on you do know him and have seen him.” Philip said to him, “Master, show us the Father, and that will be enough for us.” Jesus said to him, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves. Amen, amen, I say to you, whoever believes in me

will do the works that I do, and will do greater ones than these, because I am going to the Father.”

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading

From a sermon by Saint Maximus of Turin, bishop

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. He is the day who says through the mouth of Solomon: I have caused an unfailing light to rise in heaven. And as in heaven no night can follow day, so no sin can overshadow the justice of Christ. 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.

Responsory – Divine Office – Sunday Liturgy of the Hours

The Lord in all his beauty has been raised above the stars, 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.

The Way, The Truth, The Life – Part I – Lesson and Discussion

“I am the way, the truth, and the life”

Jesus Christ, Son of the living God, have mercy on me a sinner.

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

Marian Antiphon – Regina Caeli – Simple Tone

6.

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.

V. Rejoice and be glad, O Virgin Mary, alleluia!

R. Because the Lord is truly risen, alleluia!

“The End” Notes

[1] Jerome commentary pg. 453

[2] Roman Catholic Daily Missal [1962]; The Sacraments

[3] http://www.vatican.va/holy_father/john_paul_ii/messages/youth/documents/hf_jp-

By Your institution of the most Holy Eucharist.

By Your joys.

By Your glory.

V. Lamb of God, who takest away the sins of the world,

R. spare us, O Jesus.

V. Lamb of God, who takest away the sins of the world,

R. graciously hear us, O Jesus.

V. Lamb of God, who takest away the sins of the world,

R. have mercy on us, O Jesus.

V. Jesus, hear us.

R. Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, You have said, "Ask and you shall receive, seek, and you shall find, knock, and it shall be opened to you." Grant, we beg of You, to us who ask it, the gift of Your most divine love, that we may ever love You with our whole heart, in word and deed, and never cease praising You.

Give us, O Lord, as much a lasting fear as a lasting love of Your Holy Name, for You, who live and are King for ever and ever, never fail to govern those whom You have solidly established in Your love. R. Amen.

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

Oratory: Place of Prayer – Jesus Prayer

This prayer is found on page 9 of the Oratory: Place of Prayer Book. To purchase the Oratory: Place of Prayer Book - <http://remnantband.bandcamp.com/merc>

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

This statement of Jesus' is one of his "supreme affirmations"[1] that helps us to better understand who He is. Let us examine more closely each of the words Jesus uses to reveal Himself to us. Jesus tells us that he is the Way, the Truth, and the Life. We must begin with the first two words, "I am."

MOVIE – Inside Man (1/11) Movie CLIP - Therein Lies the Rub (2006) HD – POP CULTURE CONNECTION 0:55

<http://youtu.be/NE0ne430gb>

Some people, as is the case in this movie, say that they will choose their words very careful and explain themselves once and in a clear way. Jesus explains Himself often in John's Gospel many times in a very clear way as is the case in today's Gospel.

Why does "I am" matter? As we know, Jesus is God. In Exodus 3:14, Moses asks God what name he should tell the Israelites when they ask who sent him. God responds, "I am who I am. Tell the sons of Israel I am sent you." This language of "I am" is repeated throughout the Old Testament and represents the only name given to God by the Israelites according to the Hebrew, Yahweh. In the Hebrew and the Greek, this notion of "I am" means more than simple existence in this present moment; this term transcends time and implies the meaning "He who was, is, and always will be." Jesus speaks an absolute truth in a way that we are not able to, for example we might say "I am smart." However, by saying this, we are not stating an absolute truth about ourselves. We are not smart 100% of the time. Jesus, on the other hand, is the bread of life all the time and at every Mass. He is also always the way, the truth, and the life. By Jesus saying, "I am" he is stating He is Divine, "the Word made flesh." It is in the absolute truth that has been revealed to us that Jesus is the Way, the Truth, and the Life that will lead to God because we know that Jesus Christ is God.

Another important part of this sentence is the repetition of the article "the." Why did Jesus say "the" three times in His sentence? He was emphatically telling his apostles, along with us, that He is the only Way, the only Truth, and the only Life. He is revealing more of His divinity to his disciples and to us. His way is the way to the Father, the way of perfection, the way of Salvation. By Jesus saying He is "the Truth," He is showing Truth is not a thing or an abstract idea, but God who is Life itself. If Jesus Christ is saying He is the Truth, then Jesus is saying He is God.

Lastly, when Jesus says He is “the Life,” He is speaking of our eternal life. It is interesting to note here that there are two main Greek words for life, bios and zoe. Bios translates more appropriately as earthly life, livelihood, God’s gift of physical life. Zoe is the term used to describe both the physical and spiritual life that comes from and is sustained by God’s self-existent life. It is beautiful for Jesus to say that He is this eternal Life because it was just after He had told everyone that by eating His flesh and drinking his blood, all would have eternal life. Right after He speaks these words, “I am the Way, the Truth, and the Life” what does Christ do? He celebrates the Last Supper and He tells them, “this is my body and this is my blood.” Christ gives us Life in the Father through the Sacraments. He gives us Life through the Holy Trinity at Baptism, forgives our sins at Reconciliation, and at Mass we receive “the Bread of Life.” Jesus himself, in the species of Bread, gives us divine life every Sunday.

Many things are necessary to sustain human life: food, sleep, water, shelter, health, etc. The Sacraments are the means of sustaining the divine life. Jesus is the Life, and He gives us His divine life through the Sacraments. As it says in the Communion Antiphon in this packet, “I am the vine, you are the branches.” Without the Sacraments, we are like a branch without the vine; we are cut off from the source and have no life. See how the Sacraments sustain life. “In Baptism we are ‘born again’ to the divine life. Confirmation strengthens the divine life within us. Penance restores the divine life when it has been lost by mortal sin, or helps its growth, when it has been hampered by venial sin. The Eucharist supplies daily nourishment to the divine life. Extreme Unction [Anointing of the Sick] sustains the divine life within us in the hour of our death. By Holy Orders the line of those who transmit the divine life is maintained. By Holy Matrimony the line of those who receive the divine life is maintained.”[2]

In 1989, Saint John Paul II made the World Youth Day theme, “I am the way, the truth, and the life.” In his message to the youth and young adults of the Catholic Church, he broke down the three key elements: way, truth, and life.

“Have you already discovered Christ, who is the Way? Yes, Jesus is, for us, the only way that leads to the Father. Whoever wants to reach salvation must set out along this path. Young people very often find a crossroads, not knowing which path to

Jesus, infinite goodness.

Jesus, our way and our life.

Jesus, joy of Angels.

Jesus, King of the Patriarchs.

Jesus, Master of the Apostles.

Jesus, teacher of the Evangelists.

Jesus, strength of Martyrs.

Jesus, light of Confessors.

Jesus, purity of Virgins.

Jesus, crown of Saints.

V. Be merciful, R. spare us, O Jesus.

V. Be merciful, R. graciously hear us, O Jesus.

V. From all evil, R. deliver us, O Jesus.

From all sin, deliver us, O Jesus.

From Your wrath, [etc.]

From the snares of the devil.

From the spirit of fornication.

From everlasting death.

From the neglect of Your inspirations.

By the mystery of Your holy Incarnation.

By Your Nativity.

By Your Infancy.

By Your most divine Life.

By Your labors.

By Your agony and passion.

By Your cross and dereliction.

By Your sufferings.

By Your death and burial.

By Your Resurrection.

By Your Ascension.

V. Holy Trinity, one God,
 R. Have mercy on us.
 V. Jesus, Son of the living God, R. Have mercy on us.
 Jesus, splendor of the Father, [etc.]
 Jesus, brightness of eternal light.
 Jesus, King of glory.
 Jesus, sun of justice.
 Jesus, Son of the Virgin Mary.
 Jesus, most amiable.
 Jesus, most admirable.
 Jesus, the mighty God.
 Jesus, Father of the world to come.
 Jesus, angel of great counsel.
 Jesus, most powerful.
 Jesus, most patient.
 Jesus, most obedient.
 Jesus, meek and humble of heart.
 Jesus, lover of chastity.
 Jesus, lover of us.
 Jesus, God of peace.
 Jesus, author of life.
 Jesus, example of virtues.
 Jesus, zealous lover of souls.
 Jesus, our God.
 Jesus, our refuge.
 Jesus, father of the poor.
 Jesus, treasure of the faithful.
 Jesus, good Shepherd.
 Jesus, true light.
 Jesus, eternal wisdom.

choose, which way to go; there are so many wrong paths, so many facile proposals, and so many ambiguities. In moments like this, do not forget that Christ, with his Gospel, his example, his commandments, is always and alone the safest way, the way which leads to full and lasting happiness.”[3]

Is there any other way to be saved? No, there is no other way except Jesus Christ. In the second reading, St. Peter speaks about the stone that was rejected and is now the cornerstone that our faith is built upon. We should also build ourselves on that stone.[4]

Why is there only salvation through Jesus Christ in the Catholic Church? Many people ask, “What about practicing Muslims, Protestants, Hindus, etc.?” As the Catechism of the Catholic Church states, there is no salvation outside the Church, the Catholic Church that Jesus Christ founded[5]. However, the Church does teach, if a person in good conscience has never heard the Good News, they can still be saved. “Although we are bound by God's Sacraments and His plan for salvation for man, He is not. God can choose to offer salvation to whomever He desires, even to someone who may never have heard the Gospel message but to whom Christ has revealed Himself some other way. Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience those too may achieve eternal salvation.”[6] So this means that even Buddhists, Hindus, or even Muslims can still be saved. However, if someone has heard of Jesus Christ and the teachings of the Catholic Church and rejects it, their soul is in jeopardy because by rejecting the Church, they reject Jesus Christ.

The Church is the sacrament of salvation for the whole human race. Since Christ is the Way, the Truth and the Life, Jesus established the Church so that all people might have the ability to follow Him. The Church is His very Body and the Holy Spirit guides and inspires it. The Church exists because Christ is the way, the truth and the life. The Church is the means of salvation for every man. "In his desire that all men should be saved and come to the knowledge of the truth, God spoke in former times to our forefathers through the prophets, on many occasions and in different ways." Then, in the fullness of time he sent his Son, the Word made man, anointed by the Holy Spirit, to bring good

news to the poor, to heal the broken-hearted as the physician of body and spirit and the mediator between God and men. In the unity of the person of the Word, his human nature was the instrument of our salvation. Thus in Christ there has come to be the perfect atonement that reconciles us with God, and we have been given the power to offer the fullness of divine worship. This work of man's redemption and God's perfect glory was foreshadowed by God's mighty deeds among the people of the Old Covenant. It was brought to fulfillment by Christ the Lord, especially through the paschal mystery of his blessed passion, resurrection from the dead and ascension in glory: by dying he destroyed our death, and by rising again he restored our life. From his side, as he lay asleep on the cross, was born that wonderful sacrament which is the Church in its entirety.”[7]

DOCUMENT LINK

See the Mountain Chart in the Submenu of the Packet Page.

**[See also Link to Liturgy Lesson - "One" Catholic Church
[See also Link to Liturgy Lesson - Fullness of Truth [Part II]**

“We are saying that the Church, instituted by Christ, is the means through which He now pours out the blessing of salvation that He gained for us on Calvary. In the words of the Second Vatican Council, ‘The one mediator, Christ, established and ever sustains on earth His holy Church, the community of faith, hope and charity, as a visible organization through which He communicates truth and grace to all men’”[8]

What follows from this marvelous fact? It follows that no less than Christ is our Way, our Truth, and our Life from whom we obtain all that we need to be saved. Through the Church are these divine gifts of mercy imparted to the human race.

Therefore, Christ is Truth because it is from His teaching of the mysteries hidden since the foundation of the world that we learn what God wants us to know in order to reach Heaven. He entrusted to His Church the preservation of these revealed mysteries to safeguard them from error and explain their meaning to the faithful. Since earliest times, the Church has provided a summary of the basic truths of our faith in what is called the Apostles' Creed.

Moreover, Christ is the Way because He showed us by word and example how we are to behave in the world to come. Again, He

even death cannot keep Him from coming back because He is God.

Why does Jesus tell his disciples not to worry? Again, we must remember in the context of the Scriptures why Jesus is telling them not to worry. Jesus is with them at the Last Supper. He has spoken of a betrayer, Judas, who will hand him over. Jesus also told them that His time with them was coming to an end soon, “My children, I will be with you only a little while longer.”[27] He then foretells that Peter will deny Him three times. All of this would worry anyone. Jesus tells them not to be afraid in order to strengthen them. Also, he reminds them of who He really is and that He and the Father are one. **Do we allow any problems or worries rob us of God's peace?**

Profession of Faith or Popular Devotion – Litany of the Holy Name of Jesus

The song “Do you Know Him?” is based on this Litany. It might be good to go to remnantband.com and then to the Remnant Radio and play the song. You can ask the group which three names of Jesus stand out the most to them and why? You could also pray the litany and ask the same question. This prayer and the discussion after would be a good segue into any of the lessons in this packet.

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

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us. Jesus, hear us.

R. Jesus, graciously hear us.

V. God the Father of Heaven

R. Have mercy on us.

V. God the Son, Redeemer of the world,

R. Have mercy on us.

V. God the Holy Spirit,

R. Have mercy on us.

so that we might unite all of our sufferings with His. Since he knows that death is not the end, he is able to say to them, “Do not let your hearts be troubled.” They, and we, do not have to be troubled or afraid when we face persecution because Jesus is the perfect model for us.

How many places are there in the Father’s House? Since Jesus died for all mankind and not for the Apostles alone, there are enough places for everyone.

Is there a difference in the “rooms”? Saint Augustine says the “rooms” or “mansions” refer to different degrees of rewards in heaven.[25] Saint Thomas Aquinas concurs. In the following article Thomas adds, “The more one will be united to God the happier will one be.”[26]

Can we tell then if we have a “lesser” reward? No, we will not know, nor should we care. We will be in Heaven, pure bliss and joy. One ounce of Heavenly joy is better than all the best things in this world. To be assured of a deeper joy in Heaven, we must have a deeper faith and joy in Jesus Christ here on earth. We will be filled with the reward that is within our capacity to hold. Saint Faustina gives the analogy of different size vessels or cups. Grace and Mercy are limitless. We limit the amount of Grace and Mercy we are able to receive through our trust. Our trust is the measure of our capacity to receive. If we have a very small cup or vessel we receive a small amount of Grace and Mercy. This is the same with heaven; we receive the reward for which we have the capacity to receive. This is why we want to stretch our soul, making sure it has the largest capacity to receive Grace, Mercy and its eternal reward. To stretch something hurts and so to stretch our soul is not always easy.

Will we all have a place in the Father’s House? We do all have a place in Heaven prepared for us, but it is our free will that will allow us to be accepted into His house forever or not.

When Jesus says, “I will come back” does He mean the Rapture or His second coming? The Catholic Church does not believe in the Rapture theory. [Refer back to “The falseness of the rapture theory”] Jesus is speaking of His final coming, but He is also speaking directly to the Apostles who have long since died, while Jesus’ second and final coming has not occurred yet. Jesus spoke of coming back from the dead and His glorious resurrection. He assured them to have faith in Him because

gave His Church through the Apostles under Peter and their successors, the authority to govern and guide the People of God in their pilgrimage through time into eternity. Since the first century of the Christian era, the Church has identified our moral responsibility with the Gospel version of the Ten Commandments and the Eight Beatitudes.

Finally Christ is our Life because He instituted the seven sacraments and gave us the Lord’s Prayer by which we can share in His own divine life, thus glorifying with Christ the God for whom we were made. The Savior entrusted to His Church the care and administration of the sacraments as channels of grace at every stage of our earthly pilgrimage, from birth until death and into eternity. He also taught us to pray by His own example and teachings, most especially by giving us the model of Christian prayer in the Our Father. It is through the sacraments and prayer that we are reborn into that life which is ‘not out of human stock or urge of the flesh or will of man, but of God Himself’ (John 1:13).”[9] The four pillars of the Catholic Catechism of the Catholic Church are built on the foundation of Christ. Part One: The Profession of Faith, which based on the Creed, is the Way. Part Two: The Celebration of the Christian Mystery, which is based on the Sacraments and Part Four: Christian Prayer, which is based on the Our Father, is the Life. Part Three: Life in Christ, which is based on the Beatitudes and Commandments, is the Life.

The Way, The Truth, The Life – Part II – Lesson and Discussion

“I am the way, the truth, and the life”

How do we follow the Way? We repent from sin and turn to Jesus Christ as Lord and Savior. We must also live in the way of the Sacraments. The beautiful thing about Jesus’ way is that it is an open invitation to everyone. There is no age, gender, or race restriction. Even those who have “exchanged the truth of God for a lie”[10] through the practice of false religion are not excluded, but rather welcomed into the light and fullness of truth. We are all called to follow in His way, and even if we step away, we can find our way back and follow Him again. **What are the ways that are offered to us?** We hear people say that there are many ways, many paths; Jesus however is not “a” way but “the” way.

“Have you already discovered Christ, who is the Truth?”

Truth is the deepest need of the human spirit. Young people especially are hungry for the Truth about God and man, about life and the world. In my first Encyclical *Redemptor Homini* I wrote: "The man who wishes to understand himself thoroughly - and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being - must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ" (n. 10). Christ is the Word of Truth, uttered by God himself, in response to all the questioning of the human heart. He is the One who reveals fully to us the mystery of man and of the world." [11 At the trial of Jesus, Pontus Pilate asks the question that all of us ask, "What is truth?" [12] The irony is that Pilate is asking "the Truth" what truth is. How many times is the truth right before our eyes but we can't see it because we are blind? Many times we do not except the truth, because it is not "our truth" not what is truth to us. The truth is hard to accept and demands sacrifice. Pilate was looking for "his truth" not "the truth". As Christians we are safeguarded from the error by accepting and living daily our baptismal vows, "Do you reject Satan? And all his works? And all his empty promises?" [13] The truth sets us free, empty promises enslave us.

Where do we get Truth? Jesus is eternal and does not change in regards to His divinity. The fact that Jesus is "the truth" tells us that truth is not relative, truth does not change, it is absolute. The Law of Contradiction states that something cannot be both true and not true at the same time. For example A is B and A is not B cannot both be truth, one has to be false. Something cannot be both true and not true. Relativism proposes that truth is relative to the situation and is up to the subject (individual). The Church teaches that truth is not subjective (up to the individual) but objective (God reveals it to us). How does God reveal truth to mankind? The answer is in the Gospel, "If you have seen me, you have seen the Father." The Father and Jesus are one, the Father reveals truth through the Son. Saint John the Apostle could not be more clear about the difference between a lie and the truth and how the truth resides in the Father and Son. "I write to you not because you do not know the truth but because you do, and because every lie is alien to the truth. Who is the liar? Whoever denies the Father and the Son, this is the antichrist. No one who denies the Son has the Father, but whoever confesses the Son has the Father as well." [14]

things "in Christ". We have died with Him in baptism and we rise with Him. He is our head, we are His members, and we are one Body that does these works. He has given us His divine life and grace and the works we do in His name are only possible through the divine life and grace.

Why is it important that Jesus and the Father are united together? Jesus is our reconciler to God the Father because He is the final sacrifice made for all of us. By being one with the Father, Jesus can go to the Father and intercede for humanity. "All of humanity, in Christ, is mysteriously made at peace with the Father; the two have now been made one. Our Father, "who art in heaven", omnipotent and eternal God, is capable of embracing eternally all of mankind, every man, woman and child. In Christ all can now approach the Father with confidence to take their places with him in eternal blessedness." [24]

How can we show the Father, the Son, and the Holy Spirit to others? How can we see Jesus in the Church?

There are many rooms - Lesson and Discussion

"In my Father's house there are many dwelling places"

What does Jesus mean when He says He has to go prepare the place? This statement has a double meaning. On one hand, He meant He had to go to Heaven to prepare the place for us. In the Jewish culture a bridegroom would prepare a place for his bride, prior to their wedding. The bridegroom would usually prepare a place by going back to his father's place and building on an extension room or rooms to the existing house, so that he and his bride would have a place to live. Jesus is the groom and the Church is the bride. Jesus, at the Last Supper, was telling His young bride that He was going to the Father and would prepare a place for them. This makes complete sense when we see Heaven in the context of the Lamb's Supper, a great wedding feast. Mass is a foretaste of this, a piece of heaven on earth. When we get to heaven we will partake in the great wedding feast and then live for eternity with our beloved groom in the place that He has prepared for us.

On the other hand and more importantly, Jesus was speaking of going to prepare a place for us by His suffering and death. We have to remember this takes place during the Last Supper, the final moments he was together with all of his apostles before his crucifixion. He prepares a place on the Cross for them and for us

Jordan the god of basketball? We do this because the lasting effect of his life on the game has an eternal effect. No matter how good Michael Jordan was, he will be topped, and some argue that he already has been surpassed by LeBron James or Kobe Bryant. Jesus is not just a reminder of the past, who gives vision to the future. Also, basketball is ultimately a team sport. As great as a player is, he cannot win a championship alone. Jesus on the other hand changed the course of salvation single handedly. Jesus is eternal, can never be beat. Jesus is the fulfillment of the past. He is not “a vision” of the future, but rather is **the** vision, is our vision. He is the Light of the World. “Jesus Christ is the same yesterday, today, and forever.”[21] In an ever-changing world, Christ does not change. The only constant thing in life is that God remains constant.

Are there people that just believe Jesus is human but not God? Yes! The belief that Jesus was only human, but not God reached its height with the heresy of Arianism. Arianism is “A fourth-century heresy that denied the divinity of Jesus Christ... The Son is only a creature, made out of nothing, like all other created beings...the logos or word of God is not eternal. There was a time when he did not exist.”[22] This is not just an attack against the divinity of Christ, but also on the Trinity. If Jesus is not divine, then the Spirit He sends is also not divine. If Jesus is not divine, but only human, then He is just a way, a truth, a life, not the only way, the absolute truth and the divine life. **Is this heresy still around?** Yes! We have seen it most recently in the movie “The Da Vinci Code”.

Can we do greater things than Jesus did? Yes and no. Jesus says at the end of the Gospel, “Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these.” Jesus is clearly saying to us, those who truly believe in Him and in the One who sent Him, will be able to perform miracles. This is evident in Acts when Peter was able to cure a man just by his shadow, and struck another man dead because of his lies.[23] However, we should know the greatest thing Christ ever did was to lay down His life for us. While we too can lay down our life for Him by uniting ourselves to Jesus’ cross, we cannot win our salvation for ourselves; only Jesus Christ could and did do that for every one of us.

How is it possible for us, mere humans, to do greater things than Jesus, who is God? It is only possible because of the passion, death and resurrection of Christ. We are doing great

“Have you already discovered Christ, who is the Life? Each one of you is so anxious to live life in its fullness. You live with great hopes, with so many fine plans for the future. But do not forget that the true fullness of life is to be found only in Christ, who died and rose again for us. Christ alone is able to fill in depth the space of the human heart. He alone gives the strength and joy to living, in spite of any limit or external impediment.

Yes, discovering Christ is the finest adventure of your life. But it is not enough to discover Him just once. Discovering Him becomes every time an invitation to seek Him always more, to come to know Him still better through prayer, participating in the sacraments, meditating on his Word, through catechesis and listening to the teachings of the Church. This is our most important task, as St Paul had well understood when he wrote: “For me, indeed, to live is Christ” (Phil 1:21).”[15]

VIDEO – Fashion Fads That Keep Reappearing – POP CULTURE CONNECTION 1:25

<http://youtu.be/zSI8yTfv7i>

Fads come and go. Jesus does not come and go, but just IS. Jesus did not say, “I am the lifestyle” but “I am the life”. Lifestyles change with the fads of the time; they are temporal and fade away. The life that Christ is and offers through Himself is everlasting because He Himself who offers it is eternal. The life Christ offers is literally eternal life, divine life and it begins now and does not fade away. **What do we identify our self with, a fad, style, type of music that will come and go? How can we better identify our self, our life with what is timeless, Jesus Christ and His Church?**

What do now that we know Jesus is the way, the truth, and the life? Whenever we make a great discovery of something, we typically want to rejoice and share it with others. When we find a great book, movie, or song, we want to share it with our friends by calling them, texting, Facebook, etc. We must likewise proclaim the good news to everyone. As Saint John Paul II said, “[we] have in a special way the task of witnessing today to the faith; the commitment to bring the Gospel of Christ - the Way, the Truth and the Life - into the third Christian Millennium, to build a new civilization - a civilization of love, of justice and of peace.” Jesus tells us, “Go out to the whole world; proclaim the Good News to all creation.”[16] We read in the first reading of the first disciples of the Apostles and the laying of hands to minister

to more people. This good news is the risen Lord Jesus Christ is the King of Kings and Lord of Lords; He was, is, and ever shall be; He is the Way, the Truth, and the Life! Alleluia, He is risen! We still rejoice in this. We are the disciples and missionaries of this generation, in this world, and we must bring Christ to others, and to not be afraid to tell the whole world! **Think of how many people around us truly do not know Jesus Christ. How can we help bring Jesus Christ into their lives? What specific things can we do to bring Him into our friendships, our families, our communities, etc.?"**

Show us the Father - Lesson and Discussion

"Master, show us the Father, and that will be enough for us."

Who is Saint Philip? Philip was one of the twelve Apostles. He was from the same area as Peter and Andrew. He was "somewhat shy, naïve at times, and a sober-minded man." [17] He was mentioned three times in Scripture; At the feeding of the multitude; when the heathens came to Philip and he, with Andrew, presented them to Jesus; and finally in today's Gospel reading where he is heard requesting Jesus to show them the Father.

Why did he make this request? Philip was asking Jesus for a visible sign from God the Father. He wanted even more signs because he does not understand that Jesus Christ is united fully with God the Father. At the Transfiguration, Jesus showed himself as God to Peter, James, and John. Yet again though, the apostles wanted great signs. The Gospel says, "Believe me that I in the Father and the Father is in me, or else, believe because of the works themselves." [18] Even though the apostles had been with Jesus for three years and saw sign after sign, they still needed more. This conversation between Jesus and Saint Philip takes place at the Last Supper, before Jesus gives His greatest sign, His final work. On the Cross, Jesus says, "It is finished." If we look just at Jesus in the context of His public ministry and separate from His passion, death and resurrection, we do not see the whole Christ and might miss His divinity. We have to see the whole picture.

Why did Jesus respond with a question back to Philip? His question was a rhetorical one, "Have I been with you for so long a time and you still do not know me?" Jesus rebukes Philip for not seeing the Father in Him. Jesus performed supernatural miracles: Walking on water (Matthew 14:22), Calming the wind

and storm (Matthew 8:23-26), Feeding of the 5,000 men (Matthew 14:13-21), Forgiving sins (Matthew 9:2), Curing the blind (Matthew 9:27-30), and raising Lazarus from the dead (Matthew 9:18-19) just to name a few. Why do all these miracles matter? They matter because only God can control nature, forgive sins, and bring life back to the dead.

What does Jesus mean by "I am in the Father and the Father is in me"? This is the climax of the statements in which Jesus is telling us He is God. In John 1:1 it says, "The Word was with God, and the Word was God." In John 11:30, Jesus says, "The Father and I are one." Now on His last night here on earth before His death, Jesus is restating that He is in fact God made flesh. He is also restating that He is the only way to the Father. Jesus said, "No one can come to the Father except through me." [19] He is showing us if we want to see the Father, not just through signs, miracles, or a glimpse, but for all of eternity, we must follow Jesus because God the Father and God the Son are united for all eternity with the Holy Spirit.

How does our life change if Jesus is not God? If Jesus is not God, everything changes. This would mean that Jesus is just a good guy, a great teacher or even prophet. This would mean that He is not divine, not eternal. Any human accomplishment, no matter how great can be topped. If Jesus is only human then other humans in time will top His accomplishments. If Jesus is only human, then He cannot give divine life to us. A human can only share his temporal life with others and when he dies, other share in the memory. Jesus is divine and so He can share His eternal life with others and can place that eternal life in them, this is the divine life given at Baptism. His followers do not simply share in a memory of him, but through the Sacraments, especially the Blessed Sacrament, partake in a divine reality. If Jesus is not God, then we really do not have to listen to Him; we can choose our own way, our own truth and ultimately live our own life. What is the outcome? The temptation to deny Jesus is God, is to make our own self a god, it is the same as the first temptation in the Garden of Eden, "you will be like gods" [20].

VIDEO – Michael Jordan - witness the greatest of all time – POP CULTURE CONNECTION 7:08

<http://youtu.be/sUF8ZiMF9x>

Is Michael Jordan the best basketball player ever? In this video the speaker says that Jordan is a reminder of the past and a vision of the things to come. **Why wouldn't we make Michael**