

- [40] CCC 2738
- [41] Luke 10:19-20
- [42] cf. CCC 488
- [43] Hardon, Modern Catholic Dictionary pgs. 520
- [44] <http://catholicism.org/the-stigmata.html>
- [45] cf. Hardon, Modern Catholic Dictionary pgs. 520
- [46] Gal. 6:17
- [47] Hardon, Modern Catholic Dictionary pgs. 520
- [48] Hardon, Modern Catholic Dictionary pgs. 520 - 521
- [49] Hardon, Modern Catholic Dictionary pgs. 520- 521
- [50] <http://www.catholic.org/saints/stigmata/>
- [51] Gal. 6:14
- [52] Col. 1:24

Link to Liturgy



14th Sunday in Ordinary Time The Seventy-Two

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Lessons and Discussions

Page 5 – The Fall of Satan

“I have observed Satan fall like lightning from the sky.”

Page 9 – Violence and Hatred

“I have observed Satan fall like lightning from the sky.”

Page 14 – Peace in the Home

“Peace to this household.”

Page 18 – Cooperating with the Divine Plan

“The Lord appointed seventy-two others whom he sent ahead of him”

Page 20 – Stigmata

“I bear the marks of Jesus on my body”

Introit (Entrance Antiphon) – Roman Missal

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

Suscepimus *Ps 48 (47): 10, 11*

W E have received your mercy, O God, * in the
 midst of your temple; even as your name, so al-
 so does
 your praise extend to the ends of the earth; your right
 hand is filled with righteousness.

Alternate options:

Lift High the Cross
 To Jesus Christ Our Sovereign King

Collect – Roman Missal

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

O God, who in the abasement of your Son
 have raised up a fallen world,
 fill your faithful with holy joy,
 for on those you have rescued from slavery to sin
 you bestow eternal gladness.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever. Amen.

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

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] Revelation 12:7
- [2] Isaiah 14:12-15
- [3] Genesis 3:5
- [4] John 12:31
- [5] Revelation 12:10-12
- [6] 1 Thessalonians 5:9-10
- [7] 1 Thessalonians 5:23
- [8] 1 Peter 5:8-9
- [9] Ephesians 4:26-27
- [10] The Penny Catechism
- [11] Ibid.
- [12] Ephesians 4:26
- [13] Philippians 4:13
- [14] CCC 2302
- [15] Mt. 5:22
- [16] Goffines, *The Church’s Year* pg. 357
- [17] Mt. 5:44-45
- [18] cf. Father Goffines, *The Church’s Year*, pg. 358-359
- [19] Hardon, *Modern Catholic Dictionary*, pg. 563
- [20] CCC 1869
- [21] Hardon, *Modern Catholic Dictionary*, pg. 563
- [22] CCC 1858
- [23] CCC 1851
- [24] Hardon, *Modern Catholic Dictionary*, pg. 497
- [25] CCC 2206
- [26] CCC 2201
- [27] CCC 2202; 2203
- [28] CCC 2204
- [29] CCC 2390
- [30] CCC 2391
- [31] cf. CCC 2210
- [32] GS 52.2
- [33] CCC 787
- [34] CCC 306
- [35] The Penny Catechism
- [36] CCC 1990
- [37] CCC 1993
- [38] Council of Trent (1547): DS 1525
- [39] CCC 2611

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, fi-li-i Hevæ Ad te suspi-rámus,
gemén-tes et flentes in hac lacrimá-rum valle. E-ia ergo, Advocá-ta
nostra, il-los tu-os mi-se-ri-córdes ócu-los ad nos convér-te. Et Je-sum,
bene-díctum fructum ventris tu-i, nobis post hoc exsí-li-um osténde.
O clemens : O pi-a : O dulcis * Virgo Ma-rí-a.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi

Let us pray. O almighty and everlasting God, who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

English Translation

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of they womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Gospel Reading – Luke 10:1-12; 17-20 – Roman Missal

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

At that time the Lord appointed seventy-two others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, “The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, ‘Peace to this household.’ If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, ‘The kingdom of God is at hand for you.’ Whatever town you enter and they do not receive you, go out into the streets and say, ‘The dust of your town that clings to our feet, even that we shake off against you.’ Yet know this: the kingdom of God is at hand. I tell you, it will be more tolerable for Sodom on that day than for that town.”

The seventy-two returned rejoicing, and said, “Lord, even the demons are subject to us because of your name.” Jesus said, “I have observed Satan fall like lightning from the sky. Behold, I have given you the power to ‘tread upon serpents’ and scorpions and upon the full force of the enemy and nothing will harm you. Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven.”

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading – Office of Readings – 14th Sunday of Ordinary Time

From a sermon On the Dress of Virgins by Saint Cyprian, bishop and martyr

The more numerous her virgins, the greater the joy of mother Church

Now I wish to address the order of virgins. Because their way of life is more exalted, our concern for them must be greater. If we

compare the Church to a tree, then they are its blossom. Virgins show forth the beauty of God's grace; they are the image of God that reflects the holiness of the Lord; they are the more illustrious members of Christ's flock. They are the glory of mother Church and manifest her fruitfulness. The more numerous her virgins are, the greater is her joy.

To these virgins then I speak and address my exhortation, out of love rather than any sense of authority; and I do this without claiming the right to censure them, for I am among the last and the least and fully aware of my lowliness; I do it rather because the more anxious and concerned I am about them, the more I fear the devil's attack. For it is no idle concern nor vain fear that takes thought of the path of salvation and keeps the Lord's life-giving commandments.

They have dedicated themselves to Christ, and, renouncing the pleasures of the flesh, have consecrated themselves body and soul to God, in order to finish a task that is destined to win a great prize; they should not strive to adorn themselves or give pleasure to anyone but the Lord, from whom they hope to receive the reward for their chastity.

Virgins, persevere in the way of life you have begun, persevere in what you are to be. For you will receive a glorious prize for your virtue, a most excellent reward for your chastity. You have already begun to be now what we shall all be in the future. You already possess, here in this world, the glory of the resurrection. You pass through this world without the world's infection. If you persevere in chastity and virginity, you are equal to God's angels. Only keep your profession of virginity strong and inviolate. You began your way of life courageously; now persevere without faltering. Seek right conduct as your adornment, not jewelry or attractive clothing.

Listen to the words of the apostle Paul, God's chosen vessel, sent to announce the commands of heaven. Paul said: *The first man was made of the dust of the earth; the second is from heaven. Those who are made from earth are like him who was on the earth. Those who are of heaven are like him who is from heaven. As we have borne the image of the man who is of the earth, so let us bear the image of the man who is from heaven.* This image is shown forth in virginity, purity, holiness and truth.

Responsory – Office of Readings – 1 Corinthians 7:34; Psalm 73:26

The thoughts of the virgin are always upon God.

– Her desire is to be holy both in body and soul.

The God of my heart is my portion for ever.

– Her desire is to be holy both in body and soul.

His mighty power' (Ephesians 6:10). The Book of Revelation refers to this same battle, recalling before our eyes the image of St. Michael the Archangel (Revelation 12:7). Pope Leo XIII certainly had a very vivid recollection of this scene when, at the end of the last century, he introduced a special prayer to St. Michael throughout the Church. We can recite this prayer at the end of Mass and as often in our life.

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

Saint Michael the Archangel,
defend us in battle.

Be our protection against the wickedness and snares of the devil.

May God rebuke him, we humbly pray;
and do Thou, O Prince of the Heavenly Host -

by the Divine Power of God -

cast into hell, Satan and all the evil spirits,
who roam throughout the world seeking the ruin of souls.

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

Marian Antiphon – Salve Regina – Simple Tone

Why is the stigmata usually in the hand instead of the wrist?

While some stigmata have been shown in the wrists, the majority have been in the hands. Many people see this and think that the markings are fake because it is believed that Jesus was crucified in the wrists. We have to ask ourselves what the purpose of the stigmata is in the first place. It has a mystical purpose. The markings are not the actual markings of Jesus Christ; it is not like the priest being in persona Christi or the Eucharist being the body, blood, soul, and divinity of Christ. The mystical purpose of the stigmata is to unite us to our Lord.

What are we to learn from the stigmata? The first thing to note is that our salvation is not dependent on whether or not we believe in the stigmata. This is why the Church has not pursued it so fervently. The Church will recognize it, but not trouble herself with making dogmatic decrees on the matter. Whether someone believes in people receiving the stigmata or not, what we learn from this is to unite our sufferings with Jesus in the body of Christ.

Saint Paul says in the second reading, “May I never boast except in the cross of our Lord Jesus Christ...”[51] The cross is where we see our salvation and the example of perfect suffering. We are the body of Christ. Jesus is the head. Jesus’ suffering is completed and perfected on the cross. He suffers no more, but we, the body of Christ, do still suffer. However, since we are connected to the head of Christ, our suffering has meaning. Saint Paul writes, “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church.”[52] We can take on our own burdens and other peoples too if we so desire to bring the body closer to health. We should never look at any suffering, pain, or hardship with despair, because we are not alone. We unite our sufferings with Jesus, the head, and are brought to salvation. Of all people, Jesus understands suffering because He is a divine person that took on human flesh, and with it all its sufferings, even death.

Profession of Faith or Popular Devotion – Prayer to Saint Michael

Blessed Pope John Paul II recommended this prayer be used by all Catholics as a prayer for the Church when he said: “May prayer strengthen us for the spiritual battle we are told about in the Letter to the Ephesians: ‘Draw strength from the Lord and from

The Fall of Satan – Lesson and Discussion

“I have observed Satan fall like lightning from the sky.”

What does Jesus mean when He said that Satan fell like lightning from the sky? This is a reference to the Battle of Heaven. This battle is described in the Book of Revelation.

“Then a war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven. The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.” [1] The loss of Satan and all those who join him are anti-Christ in their rebellion against truth and good. This rebellious anti-Christ attitude is foretold in the book of Isaiah, and is seen in individuals, groups, or nations. All who are anti-Christ and rebel against the holy will of God are children of Satan, and like Satan fall from heaven and fall from grace. Isaiah says of the King of Babylon words that show that he is imitating Satan and as Satan fell, he will fall “How have you fallen from the heavens, O morning star, son of the dawn! How are you cut down to the ground, you who mowed down nations! You said in your heart, ‘I will scale the heavens; Above the starts of God I will set up my throne; I will take my seat on the Mount of Assembly, in the recesses of the North. I will ascent above the tops of the clouds; I will be like the Most High!’ Yet down to the nether world you go to the recesses of the pit!”[2]

Not only does Satan and those who follow Satan rebel against God but they also desire to “be like the Most High”. They do not wish to be like the Most High out of worship and love, but instead they want to be as powerful as God and in fact they want to be God. Many of the Roman Emperors and Caesars after Christ tried to claim they were a God, and swear not just allegiance, but also worship to them. Many Christians died for refusing to worship the emperors who portrayed themselves as kings and those who made their people worship false gods. Satan said to Eve in the garden, “God knows well that the moment you eat of it [the fruit] your eyes will be opened and you will be like gods who know what is good and what is bad.”[3] Satan always tempts us to rebel against God’s holy will. He tempts us to think that our will, is as good or greater than the holy will of God.

How does Satan tempt us today to rebel against God and even become a “god” our self? There are almost too many to write. Some examples include the redefinition of an institution (marriage) that God not only established but also defined. We make ourselves a “god” when we re-define marriage and attempt to re-establish it. We become a “god” when we take innocent lives out of convenience, hatred, preference, etc. We become a “god” when we are not open to life within marriage and dictate based on selfish reasons that a certain amount of children is enough. We become a “god” when we call the shots or make the rules on what we believe (doctrines), what we do and don’t do (morals) and how we worship (prayer and liturgy). In all of these examples we say to God, “My will be done” rather than “Thy will be done”.

VIDEO - Speaker Pelosi on "When Life Begins" – POP CULTURE CONNECTION – 3:24

<http://youtu.be/nM2VqqNLWx>

<http://youtu.be/IepLtfNSM7I?t=3m41> **(1:10 Response from Cardinals and Catholics on the comments Pelosi made from the above video)**

Nancy Pelosi tries to justify her stance for abortion by claiming Saint Augustine, and the other Church Fathers never officially could say when life began. First of all, she misquotes Augustine when she says St. Augustine believed it to be 3 months; He actually believed it to be 40 days for boys and 90 for girls. Also, another key point Nancy Pelosi leaves out of her argument is while Roe v. Wade says a woman can have an abortion only until the 2nd Trimester, the Supreme Court Case Doe v. Bolton allows abortion all the way up to 9 months of pregnancy. Nancy Pelosi fights for abortion on demand at every stage of life in the womb. *So what does all this mean?* There are those who are in high places of power, like Nancy Pelosi, who likes to use Catholic Saints (Augustine or even St. Thomas Aquinas) to try and justify the killing of innocent human life. The problem with their stance is neither the Church *nor* Science definitively knew when life began until recently. St. Augustine is not infallible, and Nancy Pelosi tries to say that what St. Augustine said was infallible; this is wrong. In fact, St. Augustine would have probably told Nancy Pelosi to think as Rome thinks. **What does Rome think?** The Church in herself has maintained, from her beginning, that life begins at the moment of conception. Science is just now proving this. The Church has always taught this, contrary to what Nancy Pelosi says. We believe this through Scripture, “Before I formed you in the womb I knew you, and before you

How do we know if the stigmata are real? Just like miracles that occur at Lourdes and miracles that happen through the intercessions of saints, the Church does not just claim stigmata haphazardly. There are certain things that the Church looks for when approving or disproving stigmata. “Through centuries of canonical processes, the Church has established certain criteria for determining genuine stigmata. Thus the wounds are localized in the very spots where Christ received the five wounds, which does not occur if the bloody sweat is produced by hysteria or hypnotism. Generally the wounds bleed afresh and the pains recur on the days or during the season associated with the Savior’s passion, such as Fridays or feast days of Our Lord. The wounds do not become festered and the blood flowing from them is pure, whereas the slightest natural lesion in some other part of the body develops an infection. Moreover, the wounds do not yield to the usual medical treatment, and may remain for as long as thirty to forty years. The wounds bleed freely and produce a veritable hemorrhage; and this takes place not only at the beginning but also again and again. Also the extent of the hemorrhage is phenomenal; the stigmata lie on the surface, removed from the great blood vessels, yet the blood literally streams from them. Finally true stigmata are not found except in persons who practice the most heroic virtues and possess a special love of the Cross.”[48]

Why do some people receive the stigmata? The people who have received the marks of Christ have had a deep desire to be as close to Christ as humanly possible. They spend hours in prayer, receive daily Eucharist, and fast for long periods. “Authentic stigmatization occurs only among people favored with ecstasy and is preceded and attended by keen physical and moral sufferings that thus make the subject conformable to the suffering Christ. The absence of suffering would cast serious doubt on the validity of the stigmata, whose assumed purpose is to symbolize union with Christ crucified and participation in his own martyrdom.”[49]

The stigmata can also be seen as a witness to the great holiness of the person or used to awaken something within the world at that time. “In his paper Hospitality and Pain, Christian theologian Ivan Illich states: ‘Compassion with Christ... is faith so strong and so deeply incarnate that it leads to the individual embodiment of the contemplated pain.’ His thesis is that stigmata result from exceptional poignancy of religious faith and desire to associate oneself with the suffering Messiah.”[50]

Gertrude van Oosten
 Helen of Hungary
 John of God
 Lydwina of Schiedam
 Lucy of Narni
 Lutgarde
 Margaret Mary Alacoque
 Margaret of Cortona
 Margaret of the Blessed Sacrament
 Maria Lopez of Jesus
 Marie of the Incarnation
 Mary Anne of Jesus (1557-1620), Franciscan tertiary
 Mary Frances of the Five Wounds
 Mary Magdalene de' Pazzi
 Mary of Jesus Crucified
 Matthew Carreri
 Osanna of Mantua
 Padre Pio
 Rita of Cassia
 Rita of Lima
 Stephana de Quinzanis
 Veronica Giuliani

When and how do people receive the stigmata? Everyone who has received the stigmata has received it in different forms and fashions. For example, “The best known stigmatic was St. Francis of Assisi. During an ecstasy on Mount Alvernia on September 17, 1224, he saw a seraph offer him an image of Jesus crucified and imprint upon him the sacred stigmata. Blood used to flow from these wounds until the time of his death two years later. He tried to conceal the phenomenon but not very successfully.”[47] Usually, the person who receives the marks of Christ receives them sometime on Thursday and/or Friday, coinciding with Our Lord’s passion. The people who have received the marks have also received them after intense prayer and forms of ecstasy. Sometimes the wounds would come and go. Padre Pio had the stigmata for a long time, then one day it went away only to return again a short time later.

Do the wounds constantly bleed? At times, yes. They are not free flowing to where there are dangerous levels of blood loss, but they do bleed. Also, they do hurt. Both Padre Pio and Saint Francis had extremely difficult times walking around because of the wounds which slowed them down.

were born I consecrated you.” (Jer. 1:5; cf. Job 10:8-12; Ps. 22:10-11), and Sacred Tradition. The Church has always taught from the beginning that abortion is evil and a mortal sin. In the first century the Church said, “You shall not kill the embryo by abortion and shall not cause the newborn to perish.” (Didache 2:2). St. Augustine and St. Thomas Aquinas believed abortion was evil. Click Her to see excerpts on the earliest Church Fathers on the teaching of abortion. Nancy Pelosi, and many others who claim they are Catholic, yet make their own rules on what to believe and not believe in the Church’s teachings (like abortion and contraceptive, which she is for as heard in the video) through their “own conscience” instead of placing their conscience in the Church’s teachings. She trips over her words when she catches herself using the word “baby”. A question to ask Pelosi is why is abortion considered “sacred” to her and why does she want abortion to be “rare” if conception was not the beginning of life? If there was no life in the mother’s womb then there is no need for abortion to be rare or would have any sacredness to it. Abortion would be just like getting a tooth removed. We must continue to pray for those who falsely teach and perpetuate false Catholic moral and theological teachings. We must also continue to educate and teach the truth whenever possible on all of the Catholic teachings. We never want a single soul to be separated from God.

What is the end, the outcome for a person that lives in rebellion against God? C.S. Lewis said the person who says their whole life “My will be done” will at their judgment get their own will, which is separation from the will of God and in deed separation from God Himself. These people will hear God say to them, “Thy will be done”. For the person who says their whole life “Thy will be done” as we pray in the Our Father, they will at their judgment get God’s will, which is union with the will of God and in deed union with God Himself. These people will hear God say to them, “My will be done”. Jesus says to His apostles at the Last Supper, “Now is the time of judgment on this world; now the ruler of this world will be driven out.”[4] Satan is the ruler of the world and is driven out by the Cross. It is in Christ our Victor that the anti-Christ rebellious nature of man is conquered.

How can we be sure that we have won, that we are on the right side? We are part of the Church. The Church is threefold: the Church militant (earth), the Church suffering (purgatory), and the Church triumphant (heaven). If we want to secure victory and know if we are on the right side we must look to heaven,

to the communion of Saints, our brothers and sisters who have fought the good fight and ran the race. Saint John gives us the template for victory in the Book of Revelation. "Then I heard a loud voice in heaven say: 'Now have salvation and power come, and the kingdom of our God and the authority of his Anointed. For the accuser [Satan] of our brothers is cast out, who accuses them before our God day and night. They conquered him [Satan] by the blood of the Lamb and by the word of their testimony; love for life did not deter them from death.'" [5] We can only conquer Satan and his demons by the blood of the Lamb, and by the word of our testimony. We must be Christian in name as well as in our whole life, even if that means giving our life for the Gospel.

To share in the victory of the Saints is our greatest goal and honor. The Seventy-two that Jesus sends out "returned rejoicing". They said to Jesus, "Lord, even the demons are subject to us become of your name." Jesus reminds us that our focus should not be on the "success" of defeating Satan but rather we should rejoice that we have won the crown and that our names are written in heaven. "Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven." The Christian life is not about success in the temporal order, even if the success is over Satan. The Christian life is about acquiring heaven.

ACTIVITY – Night Prayer Readings

The readings each night at Compline (Night Prayer) remind us that the Christian Life is one of acquiring salvation, attaining perfection, and fighting diligently against Satan. Read each reading below and discuss how it relates to the words of Jesus to the Seventy-two. Monday and Thursday nights deal with the second part of Jesus words, "...but rejoice because your names are written in heaven." Tuesday and Wednesday nights deal with the first part of Jesus words, "Nevertheless, do not rejoice because the spirits are subject to you,"

Monday – God has destined us for acquiring salvation through our Lord Jesus Christ. He died for us, that all of us, whether awake or asleep, together might live with him.[6]

Thursday – May the God of peace make you perfect in holiness. May he preserve you whole and entire, spirit, and body, irreprouchable at the coming of our Lord Jesus Christ.[7]

Phenomenon in which a person bears all or some of the wounds of Christ in his or her own body, i.e., on the feet, hands, side, and brow. The wounds appear spontaneously, from no external source, and periodically there is a flow of fresh blood." [43] Sometimes the stigmata is visible and other times the wounds are invisible. The word "stigmata" comes from the Greek "tattoo mark". The Church has never issued an infallible declaration concerning the stigmata.

Who has received the stigmata? "There have been 321 cases of authentic stigmatization recorded." [44] Of the 321 cases, more than sixty of the people have been canonized as saints [45] and almost ninety percent of all stigmatists are women. There are some theologians who speculate that Saint Paul was the first to receive the stigmata because he says in today's second reading, "From now on, let no one make troubles for me; for I bear the marks of Jesus on my body" [46], but we are not sure. The first recorded account of someone receiving the stigmata is Saint Francis of Assisi.

The following is a list of known stigmatists who have been beatified, canonized, or declared venerable:

Angela of Foligno
 Anna Maria Taigi
 Anna Rosa Gattorno
 Camilla Battista Varani
 Catherine Emmerich
 Catherine del Ricci
 Catherine of Genoa
 Catherine of Racconigi (1486-1547), Dominican
 Catherine of Siena
 Charles of Sezze
 Christina Ciccarelli
 Clara Isabella Fornari
 Clare of Montefalco
 Colette
 Elizabeth Achler
 Faustina Kowalska
 Flora of Beaulieu
 Frances of Rome
 Francis of Assisi
 Gemma Galgani
 Gertrude

er of faith consists not only in saying 'Lord, Lord,' but in disposing the heart to do the will of the Father. Jesus calls his disciples to bring into their prayer this concern for cooperating with the divine plan.”[39]

We must always pray. “Christian prayer is cooperation with His providence, His plan of love for men.”[40] If we fail to pray as often as we can, we allow Satan to work on us. However, by cooperating in God’s divine plan, we realize that we are nothing without Him. He is the one who gives us the power to do great things. Christ says, “Behold, I have given you the power...and nothing will harm you. Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven.”[41]

We must never be afraid or intimidated. Jesus says, “The harvest is abundant but the laborers are few”. When we look at a task, it can sometimes seem like too much for one person to handle. God would not put us up to the task if He did not think that we could do it. We have to remember that He is the one who is in charge, not us. He will know if we did all that we could with the time that He allotted us. God has given us this power and while many might try to harm us, our souls will not be touched. We should also try to live a life of simplicity. Jesus tells the seventy-two to carry “no money bag, no sack, no sandals.” How can we know God’s plan, understand it, and follow it if we have too much stuff around us?

How else can you cooperate in the divine plan? We can also look to examples of those who followed God’s divine plan here on earth. There is no other person more perfect than Our Lady. Mary is the perfect example of cooperating in the divine plan. God chose a young woman, His own creature, to give birth to the Son of God. Mary did this under her own free will and freely cooperated with God’s plan.[42] Because of this, she is highly exalted and sits at the right of Jesus as Queen of Heaven and Earth. She also became our mother when Jesus gave her to us on the cross. We should strive to fully cooperate in the divine plan as Mary did.

Stigmata – Lesson and Discussion

“I bear the marks of Jesus on my body”

What is the stigmata? The stigmata is the markings of Christ given to someone by God while they are still alive. It is “[The]

Tuesday – Stay sober and alert. Your opponent the devil is prowling like a roaring lion looking for someone to devour. Resist him, solid in your faith.[8]

Wednesday – If you are angry, let it be without sin. The sun must not go down on your wrath; do not give the devil a chance to work on you.[9]

We must keep our eyes on heaven, but also be aware of our enemies who seek to keep us from acquiring salvation and attaining perfection. “To hinder the enemies of our soul from drawing us into sin, we must watch, pray, and fight against all their suggestions and temptations and in the warfare against the devil, the world, and the flesh we must depend not on ourselves but on God only; I can do all things in Him who strengthened me’ (Philippians 4:13).”[10]

[\[See also Link to Liturgy Lesson - Three Battles](#)

Violence and Hatred – Lesson and Discussion

“I have observed Satan fall like lightning from the sky.”

Jesus tells the Seventy-two, “Behold I have given you the power ‘to tread upon serpents’ and scorpions and upon the full force of the enemy and nothing will harm you.” Jesus give His followers the power to tread upon the full force of the enemy.

What is the full force of Satan and all those who follow him?

The full force of Satan is violence and hatred. “The Devil, or Satan and all his wicked angels, who are ever seeking to draw us into sin and always seeking, by temptation and by work or example, to carry us along with them in the broad road that leads to damnation so that we may be damned with them.”[11] Satan has lost, knows he has lost, and is fighting dirty, for misery loves company. Satan is violent and hateful and he wants us to also be violent and hateful.

VIDEO – Pro-Abortion group chants “Hail Satan” – POP CULTURE CONNECTION – 6:29/ 0:35

<http://youtu.be/1OgfAAIpHns> <http://youtu.be/41XENUuwKP>
In Texas, the government is trying to pass a law that would outlaw abortion after 20 weeks and require certain standards on all abortion clinics. There are many people from both sides at the capital. The first video is of a woman giving her testimony of what she went through when she had her abortion. You can

hear around minute 5:00 some of the abortion supporters chanting, “Hail Satan”. The Second video is a video that went viral of the Pro-Lifers singing Amazing Grace while the Pro-Abortion side screaming “Hail Satan!” to try and stop the singing. Abortion is evil, and when someone stands in defense of evil it can make them do evil things.

VIDEO – Attack on Argentina Cathedral – POP CULTURE CONNECTION – 3:09

<http://youtu.be/ckpQFIro2C>

On October 7th, 2012 during the 27th National Women’s Conference in Posadas, Argentina a group of about 500 activists from various feminists group went to go and desecrate the Catholic Cathedral for the Church’s stance on abortion and same-sex “marriage”. The video shows a group of young Catholics standing linked together to keep the activists from breaking into the Church and desecrating the inside. We see the lies of some of those who promote “tolerance”, but chant in the video “the only church that illuminates is the one that burns.”

VIDEO - Pro-Choice vs. Pro-Life Protest - which side is violent? - POP CULTURE CONNECTION – 7:31

<http://youtu.be/pAlJt5ZvVy>

What is remarkable about this video is towards the end, the pro-choice side crosses the street and becomes even more aggressive and confrontational. And, how does the pro-life side respond? By imploring each other to love them, pray for them, and even sacrifice for them; to lay down their lives for them if they must...a true display of Christian charity! And they are portrayed in the media as the oppressors!

Is anger a sin? No, simply being angry is not considered a sin. We can be angry for the right reasons. For example, we can be angry if someone we know and love is committing a sin. However, anger is an emotion that could result in sinning. Saint Paul wrote, “Be angry, but do not sin; do not let the sun go down on your anger”[12] If we let the devil work on us, the anger we have may turn into a desire to harm another person which is when it becomes sinful.

One of the times that Satan attacks us the most is when we are angry. We can remember an acronym H.A.L.T. (Hungry, Angry, Lonely, Tired). When we are hungry, angry, lonely, tired, temptation has its greatest effect on us. Let us have confidence in what we pray during the Our Father, “*sed libera nos a malo*”, deliver

Is it easy to cooperate with the divine plan? At times yes; life is easier when we follow His will instead of our own. However, we are in a world that hates the message we bring. Jesus said, “I am sending you like lambs among wolves.” This world can be a scary place at times and we do not bring an ordinary message, but an extraordinary one. In speaking of the world, the Church teaches that the “world” is “the false maxims [teachings] of the world, and the society of those who love the vanities, riches, and pleasures of this world better than God.” [35]As we go out into the world, God will bless us with extraordinary signs as He did with the disciples. Is it easy for you to cooperate with God’s plan? Why or why not?

When we go out and seek to bring the good news to others, we ask them for a conversion of heart which brings about justification.

What is justification? Justification removes us from our sin and justifies us in God’s mercy. “Justification detaches man from sin which contradicts the love of God, and purifies his heart of sin. Justification follows upon God’s merciful initiative of offering forgiveness. It reconciles man with God. It frees from the enslavement to sin, and it heals.”[36]

Justification also “establishes cooperation between God’s grace and man’s freedom. On man’s part it is expressed by the assent of faith to the Word of God, which invites him to conversion, and in the cooperation of charity with the prompting of the Holy Spirit who precedes and preserves his assent.”[37] We must let go of our chains to sin. We must let go of the things that bind us and draw upon God’s peace; the same peace that Jesus speaks about in the Gospel reading. When we do this we are really free. Because of our free will, we are the only ones who can do this; God will not force us to assent to Him. As the Council of Trent says, “When God touches man’s heart through the illumination of the Holy Spirit, man himself is not inactive while receiving that inspiration, since he could reject it; and yet, without God’s grace, he cannot by his own free will move himself toward justice in God’s sight.”[38]

How do we cooperate with the divine plan? First, we must remember that we are cooperating with only one plan; God’s plan. There are times when we wish to sprinkle a little of our own plan into it, but this will not win souls to Christ. “The pray-

have the first rights and responsibilities to their own children. As we have seen, parents will always have pride and place in deciding the upbringing of their children. The ad insinuates that the government should decide what is best for one's child.

Cooperating with the Divine Plan – Lesson and Discussion

“The Lord appointed seventy-two others whom He sent ahead of Him”

In today's Gospel, Jesus sends out seventy-two disciples to preach the good news. The good news of the kingdom of God is at hand! Jesus always wants us to be close to Him. He will always have work for us to accomplish in His name. “From the beginning, Jesus associated His disciples with His own life, revealed the mystery of the Kingdom to them, and gave them a share in His mission, joy, and sufferings. Jesus spoke of a still more intimate communion between Him and those who would follow Him: ‘Abide in me, and I in you...I am the vine, you are the branches.’ And He proclaimed a mysterious and real communion between His own body and ours: ‘He who eats my flesh and drinks my blood abides in me, and I in him.’”[33]

Why does God want us to help in His divine plan? “God is the sovereign master of His plan. But to carry it out He also makes use of His creatures' cooperation. This use is not a sign of weakness, but rather a token of almighty God's greatness and goodness. For God grants His creatures not only their existence, but also the dignity of acting on their own, of being causes and principles for each other, and thus of cooperating in the accomplishment of His plan.”[34] There are many times in life where one person does not need another person to help them, but they allow it for the sake of that person. For example a mother does not *need* the help of her five-year-old daughters to help bake a cake. The mother however allows and desires her daughter to assist so that the daughter can cooperate in the work of creating the cake. The daughter will not only get to cooperate in the work but also will share in the joy of seeing others enjoy the cake and thus she and her mother will share in the reward of their work.

TV COMMERCIAL – Rice Krispies – POP CULTURE CONNECTION – 0:32

<http://youtu.be/7i4rrcE5qd>

While the daughters enjoy helping, and eating the delicious treats, the mother gets to hold onto these precious moments with her girls for a lifetime.

us from evil. It is only by the grace of God that we can have strength in time of temptation and delivered from the evil we are tempted to think and act on. If we ever begin to accept the lie that we cannot overcome anger, hatred, or any other vice, let us remember the words of Saint Paul, “I can do all things in him who strengthens me.”[13]

“If anger reaches the point of a deliberate desire to kill or seriously wound a neighbor, it is gravely against charity; it is a mortal sin.”[14] Jesus says, “Everyone who is angry with his brother shall be liable to judgment.”[15] “If we become angry at the vices and crimes of others, when our office or the duties of our station demand that we watch over the conduct of those under our care, to punish and correct them, (as in the case of parents, teachers, and superiors) then anger is no sin. When one through pure love of God, becomes irritated at the sins and vices of his fellow-men, like King David, or if one urged to wrong, repels the tempter with indignation, this is even a holy anger. Thus St. Gregory says: ‘It is to be understood that anger created by impatience is a very different thing from anger produced by a zeal for justice. The one is caused by vice, the other by virtue.’ He, then, who becomes angry for justice' sake, commits no sin, but his conduct is holy and praiseworthy, for even our Lord was angry at those who bought and sold in the temple (Jn. 2:15), Paul at the magician Elymas (Acts 13:8), and Peter at the deceit of Ananias and Saphira (Acts 5:3). Anger, then, to be without sin, must proceed from true zeal for God's honor and the salvation of souls, by which we seek to prevent others from sin, and to make them better. Even in this respect, we must be careful to allow our anger no control over our reason, but to use it merely as a means of doing good, for we are often apt to take the sting of anger for holy zeal, when it is really nothing but egotism and ambition.”[16]

[See also Link to Liturgy Lesson - Fully Human: No Less... (Part I)]

Why is it bad to hate someone? To purposefully have hatred toward someone is the exact opposite of charity. If we truly hate someone, then we are not recognizing his or her dignity as a child of God. Jesus tells us, “But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.”[17] There also have been numerous studies that link chronic anger to heart problems.

MOVIE - Star Wars - POP CULTURE CONNECTION – 3:35

http://youtu.be/YZ_j3s5xj8

In this last showdown, we see where hatred and anger can take a person. It almost led Luke Skywalker to kill his father. It took his father to the dark side, but he finally had a change of heart and Darth Sidious, who is the epitome of the dark side, sees his fate.

TV SHOW – Community – POP CULTURE CONNECTION – 0:14

<http://youtu.be/vnp93TDupF>

Evil Abed has invaded the main timeline and seeks to make it the “darkest” timeline by doing evil things.

How can we prevent anger? There are three things we can do to help prevent anger.

First, we should always strive for humility. If we are humble then peace, meekness, and patience are able to blossom.

The second way is to every morning, think about the day and how we are going to face situations that could bring us to the point of anger. If we think of these things ahead of time, we can prepare and have the resolve to be patient and kind in those moments. If something unpleasant pops up, we should ask ourselves, “What will my anger effect? Can I thereby make things better? Will I make myself look ridiculous or injure my health?”

Finally, the most important step is to keep a solid prayer life with God. We should ask Him for the graces we need, in particular meekness and patience. Sometimes our own human nature can make it seem impossible to be patient and not angry, but with God’s grace it is possible.[18]

What is violence? Violence is “Physical or psychological force used to compel one to act against one’s choice, or against an inclination to choose in a certain way. Violence may be absolute or relative.”[19] Violence is a consequence of sin. Bringing violence on another person may “lead their victims to do evil in their turn. In an analogous sense, they constitute a ‘social sin.’”[20]

What is the difference between absolute and relative violence? Basically, absolute and relative violence depends on whether the victim’s free will was completely removed or partially removed. “Absolute violence demands resistance by all possible

mix of foster and biological kids being raised by two moms. **Give some examples of what ABC Family and other sitcoms tell us what family is? What effect does this have on the domestic Church?**

How does cohabitation tear down the home? Many people think that living together and having children while not being married is not a problem. From the outside, it looks as if they are married and doing everything correctly. It is not like a divorce where the parents split and leave the children to decide which home they will end up in. However, the problem with cohabitation is that there is no real obligation to a life long commitment with the other person. “All these situations offend against the dignity of marriage; they destroy the very idea of the family; they weaken the sense of fidelity. They are contrary to the moral law. The sexual act must take place exclusively within marriage. Outside of marriage it always constitutes a grave sin and excludes one from sacramental communion.”[29] An unmarried couple with children might say they will get around to getting married. However, “Human love does not tolerate ‘trial marriages.’ It demands a total and definitive gift of persons to one another.”[30]

[Please see the Pennsylvania Bishop’s letter on cohabitation found on the packet page]

What is society’s role in regards to the home? Society’s important job is to defend and aid the family whenever needed. Society is fully dependent on the success of the family and home. Society has a responsibility to support and strengthen marriages and the family.[31] The Second Vatican Council says that the civil authorities should “acknowledge the true nature of marriage and the family, to protect and foster them, to safeguard public morality, and promote domestic prosperity.”[32] While society and civil authorities are needed at times to help, they are not to supersede or take the place of the rights of the parents and the family.

VIDEO – MSNBC – POP CULTURE CONNECTION – 0:30

<http://youtu.be/N3qtpdSQox>

This is a real ad that shows the dangers of taking a good idea and twisting the order. She is right and fair to say that the government and society as a whole should look to help the welfare of children and families. The problem with her statement is when she says that we have to get out of the idea that parents

ties.”[26] The Catechism teaches, “A man and woman united in marriage, together with their children, form a family...In creating man and woman, God instituted the human family and endowed it with its fundamental constitution. Its members are persons equal in dignity. For the common good of its members and of society, the family necessarily has manifold responsibilities, rights, and duties.”[27]

Why is it important to have peace in the home? Christ wished to bring peace upon the homes He entered, like when He sent out the seventy-two disciples. Jesus wished to bring His peace to the home, not the disciples’ peace. When we bring Jesus’ peace into our homes, we become more like the Church. In fact, the home is the domestic church and what happens in the home should be a reflection of what happens in the universal Church. **How do we behave while at Church?** We show reverence, respect, charity, etc. These virtues should also be seen in the domestic Church, the home. “The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason it can and should be called a domestic church.’ It is a community of faith, hope, and charity; it assumes singular importance in the Church, as is evident in the New Testament.”[28]

What are the dangers and/or attacks against the family and home? If the family is the domestic church and the cell of humanity, then Satan will obviously want to attack it. He started with Adam and Eve, then their children, Cain and Abel. Some offenses are adultery, divorce, polygamy, incest, and cohabitation. These attacks bring division among the family instead of peace. They look to tear away and break down the foundation of the home. These grave sins completely rob the home of God’s peace. What are other dangers and/or attacks against the family and home? Same-sex “marriage”, abortion, contraception, domestic abuse, etc.)

TV SHOW – The Fosters – POP CULTURE CONNECTION – 2:02

<http://youtu.be/IXNPVWjFuP>

ABC Family promotes a “new kind of family”. **What is this “new kind of family” and how is it different from what the Catholic Church teaches about family?** One example of this “new kind of family” is the teaching that family is pretty much anyone who ends up under the same roof. An example of this is *The Fosters*. *The Fosters*, one-hour drama about a multi-ethnic family

means. It destroys free will, and all imputability of the act is then attributed to the violator, if one acts with full freedom of the will. If the victim does not oppose the act with every possible external resistance, or with external resistance internally adheres to the act brought to bear on him or her, violence is called relative. Freedom of the will is not removed but diminished in proportion to the adherence or repugnance present in the mind of the subject.”[21]

Are there various degrees of sin within violence? Yes, there are always various degrees of sin. There can even be various degrees within a particular sin. For example, robbing someone of five dollars would be a lesser degree than if I robbed a bank. Both are sinful actions, but one is lesser. With violence, the Catechism teaches us not only to look at the gravity of the sin, but also the people who are being wronged. “Violence against parents is in itself graver than violence against a stranger.”[22] The Church is not saying that it is okay to be violent to strangers; but that it would be worse to be violent to the people we know and love.

Where in history do we see the epitome of violence towards God? We see the manifestation of violence at our Lord’s Passion. “It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate’s cowardice and the cruelty of the soldiers, Judas’ betrayal – so bitter to Jesus, Peter’s denial and the disciples’ flight. However, at the very hour of darkness, the hour of the prince of this world, the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.”[23]

Why is violence evil? We have to ask ourselves, “What is the end goal of violence?” The answer is death. Violence is also as we learned above an attack against free will and thus freedom. This is why violence is so evil. The news media has a saying, “If it bleeds it leads.” The local news is filled with reports of violent actions locally, nationally, and internationally. Violence is contrary to the fifth commandment, “Thou shall not kill”. Violence hurts or kills a person physically, emotionally, and/or psychologically. Violence against a person or a group of people should be brought to light and brought to justice. This is why the Church teaches that abortion is an extremely violent act. It is the direct and deliberate killing of a defenseless unborn child.

There have been over fifty-five million acts of violence (murder) in the womb since 1973. This is in America alone. We need to bring peace to the womb, the family, the community, and the entire world.

Is violence ever okay? No, violence is never okay. Violence either relative or absolute is an attack on another's free will. God, Himself does not attack our free will, and thus God is never violent. Saint Augustine said that we must teach, delight, and persuade. To teach is a necessity, to delight is a beauty, to persuade is victory. In our attempt to teach, delight, and persuade others, the moment we use force or manipulation in attack of a person's free will we have acted in violence. When a person says, "If you don't do this, I will..." When we act in this way we are saying that if a person does not conform their will to our will, then we will use force, manipulation, in deed violence. We need to imitate Jesus who does not use force or manipulation, but rather is meek and patience as He teaches, delights, and persuades. There is an art to teaching, delighting, and persuading and this art always respects free will.

What if someone is violent to me? If someone attacks us, then we do have a right to self-defense, which is not violence because someone is violating our rights and free will. "The moral premises on which justifiable self-defense is based are the fact that the possession of life includes the right to use the means necessary to protect one's life, provided such means do not violate the rights of others. In the case of unjust aggression, the use of force and even a deathblow may be the only means of saving one's life. The rights of others are not thereby violated, for the assailant's right to live is suspended during the unjust attack. Moreover, the attacker can easily protect his or her life by merely ceasing from the attack." [24]

Peace in the Home – Lesson and Discussion

"Peace to this household."

Saint Angela Merici said, "Disorder in society is a result of disorder in the family." People strive for world peace, but what about in the home and the family? Blessed Mother Teresa spent most of her time telling people to go and bring peace to the home, the family, and the womb. Mother Teresa gives us the following wisdom:

"What can you do to promote world peace? Go home and love your family."

"We think sometimes that poverty is only being hungry, naked, and homeless. The poverty of being unwanted, unloved, and uncared for is the greatest poverty. We must start in our own homes to remedy this kind of poverty."

"I feel the greatest destroyer of peace today is 'Abortion', because it is a war against the child... A direct killing of the innocent child, 'Murder' by the mother herself... And if we can accept that a mother can kill even her own child, how can we tell other people not to kill one another?"

What is a home? A home is not just four walls and a roof. It is the life that beats within the family, like the saying "Home is where the heart is." We may live in many different homes in our lifetime, but it is our parents and siblings that make up the home. "The relationships within the family bring an affinity of feelings, affections, and interests, arising above all from the members' respect for one another. The family is a privileged community called to achieve a 'sharing of thought and common deliberation by the spouse as well as their eager cooperation as parents in the children's upbringing.'" [25]

TV AD – HGTV "What makes your home?" – POP CULTURE CONNECTION – 1:00

<http://www.hgtv.com/video/share-the-love-with-hgtv-video/index.htm>

Music – "Home" by Edward Sharpe & The Magnetic Zeros – POP CULTURE CONNECTION – 5:03

<http://youtu.be/LzPPAw5tnq>

Both of the videos above share the common theme of home and why it is not simply a building. It is the people who we love and cherish along the way. It is the memories that we recall and the lives that we live to bring peace within our own families, our neighborhoods, and hopefully to the whole world.

What is the nature of a home? The basic nature of a home should be the basic nature of the family. The nature of the family is ordered toward the good of the spouses and to the procreation and education of their children. "The love of the spouses and the begetting of children create among members of the same family personal relationships and primordial responsibilities"