

[39] Matthew 16:18

[40] The Order of the Mass; Eucharistic Prayer I

[41] The Order of the Mass; Preface; Solemnity of Christ the King

Link to Liturgy



17th Sunday in Ordinary Time The Good Samaritan

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Lessons and Discussions

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“Introduction and Our Father / Sacraments activity”

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“Give us each day our daily bread”

Page 15 – Our Father: Thy kingdom come Thy will be done

“your kingdom come”

Communion Antiphon – Roman Missal

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

Petite *Lk 11: 9, 10; cf. Mt 7: 7, 8 and 10: 1*

A SK, and you will receive; * seek, and you shall
find; knock, and it shall be opened to you; for all who
ask, receive, he who seeks, finds, and to him who knocks
it shall be o-pened, al-le-lu-ia.

Alternate options:

Creator of the Stars of Night
Father, We Thank Thee, Who Hast Planted
On This Day the First of Days
Sing Praise to Our Creator
The King of Love My Shepherd Is
Never Let Go (Matt Redman)

Collect – Roman Missal

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

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

Virgin Mary.

V. Pray for us, O holy Mother of God

R. That we may be made worthy of the promises of Christ.

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

“The End” Notes

- [1] Roman Catholic Daily Missal (1962); The Sacraments
- [2] Catechism of the Catholic Church - 2098
- [3] Compendium – Catechism of the Catholic Church - 579
- [4] Compendium – Section two The Lord’s Prayer “Our Father”
- [5] Ibid.
- [6] Roman Catholic Daily Missal (1962); The Pater Noster
- [7] Roman Catholic Daily Missal (1962); Thanksgiving after Mass
- [8] Philippians 4:13
- [9] 1 John 4:8
- [10] Roman Catholic Daily Missal (1962); The Pater Noster
- [11] Compendium – Catechism of the Catholic Church - 597
- [12] Rite of Baptism (Roman Rite)
- [13] Compendium – Catechism of the Catholic Church - 596
- [14] Compendium – Catechism of the Catholic Church - 594
- [15] Compendium – Catechism of the Catholic Church - 595
- [16] 1 John 1:6-9
- [17] Luke 23:34
- [18] Acts 7:60
- [19] Acts 9:1
- [20] Rite of Reconciliation (Roman Rite)
- [21] Roman Catholic Daily Missal (1962); The Pater Noster
- [22] Malachi 1:11
- [23] Oratory: Place of Prayer Companion Cards; Blessed John Paul II Card
- [24] Compendium – Catechism of the Catholic Church - 592
- [25] Compendium – Catechism of the Catholic Church - 593
- [26] Roman Catholic Daily Missal (1962); The Pater Noster
- [27] Sheen, Seven Words of Jesus and Mary
- [28] Compendium – Catechism of the Catholic Church - 590
- [29] The Order of the Mass; Eucharistic Prayer for Reconciliation I
- [30] Roman Catholic Daily Missal (1962); The Sacraments
- [31] Ibid.
- [32] Ibid.
- [33] Compendium – Catechism of the Catholic Church - 591
- [34] Daily Roman Missal; Midwest Theological Forum; Gifts of the Holy Spirit
- [35] Ibid.
- [36] Compendium – Catechism of the Catholic Church - 209
- [37] Daily Roman Missal; Midwest Theological Forum; Beatitudes
- [38] John 19:27

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.

Alve, Re-gi-na, * ma-ter mi-se-ri-córdi-æ : Vi-ta, dulcè-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-ri-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 thy womb, Jesus. O clement, O loving, O sweet

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

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

Gospel Reading – Luke 11:1-13 – Roman Missal

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

Jesus was praying in a certain place, and when he had finished, one of his disciples said to him, “Lord, teach us to pray just as John taught his disciples.” He said to them, “When you pray, say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test.”

And he said to them, “Suppose one of you has a friend to whom he goes at midnight and says, ‘Friend, lend me three loaves of bread, for a friend of mine has arrived at my house from a journey and I have nothing to offer him,’ and he says in reply from within, ‘Do not bother me; the door has already been locked and my children and I are already in bed. I cannot get up to give you anything.’ I tell you, if he does not get up to give the visitor the loaves because of their friendship, he will get up to give him whatever he needs because of his persistence.

“And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. What father among you would hand his son a snake when he asks for a fish? Or hand him a scorpion when he asks for an egg? If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who ask him?”

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

Spiritual Reading – Office of Readings – 17th Sunday of Ordinary Time

From a homily on the second letter to the Corinthians by Saint John Chrysostom, bishop

I rejoice exceedingly in all my tribulations

Again Paul turns to speak of love, softening the harshness of his rebuke. For after convicting and reproaching them for not loving him as he had loved them, breaking away from his love and attaching themselves to troublemakers, he again takes the edge off the reproach by saying: *Open your hearts to us*, that is, *love us*. He asks for a favor which will be no burden to them but will be more profitable to the giver than to the receiver. And he did not use the word “love” but said, more appealingly: *Open your hearts to us*.

Who, he said, has cast us out of your minds, thrust us from your hearts? How is it that you feel constraint with us? For, since he has said earlier: *You are restricted in your own affection*, he now declares himself more openly and says: *Open your heart to us*, thus once more drawing them toward him. For nothing so much wins love as the knowledge that one’s lover desires most of all to be himself loved.

For I said before, he tells them, *that you are in our hearts to die together or live together*. This is love at its height, that even though in disfavor, he wishes both to die and to live with them. For you are in our hearts, not just somehow or other, but in the way I have said. It is possible to love and yet to draw back when danger threatens; but my love is not like that.

I am filled with consolation. What consolation? That which comes from you because you, being changed for the better, have consoled me by what you have done. It is natural for a lover both to complain that he is not loved in return and to fear that he may cause distress by complaining too much. Therefore, he says: *I am filled with consolation, I rejoice exceedingly*.

It is as if he said, I was much grieved on your account, but you have made it up for me in full measure and given me comfort; for you have not only removed the cause for any grief but filled me with a richer joy.

Then he shows the greatness of that joy by saying not only *I rejoice exceedingly* but also the words which follow: *in all my tribulations*. So great, he says, was the delight that you gave me that

Confirmation

[See also [Link to Liturgy Pentecost \(Confirmation\) Series](#)]

Holy Matrimony

[See also [Link to Liturgy Lesson - Marriage: Who’s invited?](#)]

[See also [Link to Liturgy Marriage Series](#)]

Holy Orders

[See also [Link to Liturgy Packet Feast Days - St. John Vianney](#)]

[See also [Link to Liturgy Packet Cycle C - OT5 - Fishers of Men](#)]

[See also [Link to Liturgy Packet Cycle A - OT03 - The Gift of Self](#)]

[See also [Link to Liturgy Lesson - The New Priesthood](#)]

[See also [Link to Liturgy Packet Feast Days - St. Matthias](#)]

Profession of Faith or Popular Devotion – Our Father Doxology

The doxology (ending) of the Our Father is prayed by almost all Christians. Catholics pray the doxology in the context of the liturgy (Mass) and most protestants pray the doxology as a addendum to the Our Father. The doxology comes from an early Church document call the Didache. The Didache says, “for Thine is the power and the glory forever.” Many “bible” believing Christians who have lost or have no sense of liturgy pray a doxology daily that was preserved within the liturgy. In both Matthew and Luke’s Gospel the doxology is not found with the Our Father prayer. This prayer from the didache is an example of oral tradition that was handed down not in the Sacred Scripture (written tradition) but in the oral tradition through the liturgy.

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

For the kingdom,
the power and the glory are yours
now and for ever.

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

Marian Antiphon – Salve Regina – Simple Tone

The Kingdom of God is rooted in heaven. Jesus has a throne; He sits upon the throne of the tabernacle in every Church throughout the world. Saint Therese tells us that Jesus does not only desire to sit upon the throne of all the tabernacles in the world, but that He wishes to sit upon the throne of each individual soul. We pray that His Kingdom will come because Christ does not yet sit upon the thrones of all hearts. Although there are many Churches around the world, there are many countries that still desperately need Jesus to sit upon the throne of the tabernacle so that they may draw to the font of the liturgy and Sacraments. The crown that Jesus wears is the crown of thorns, this is the crown of the suffering servants who is willing lay down His life and indeed does lay down His life for us. The queen of Christ the King is the Queen Mother Mary, who is the Queen of Heaven and Queen of Angels. She is the loving mother that not only loves her Son, but also loves all those that her Son has given her when He said from the Cross, “Behold, your mother.”[38] The castle is the Church; the fortified city of God which the “gate of hell shall not prevail,”[39]. All of the faithful enter its’ walls not only for protect, but for a banquet in the royal court. Christ the King has knights; these are primarily the bishops, priests, and deacons. They are also all those who teach, hold, and defend the Catholic faith. This is why in the Eucharistic prayer at each Mass we pray for “all those who, holding to the truth, hand on the catholic and apostolic faith.”[40]

What does the Kingdom of God consist of? The Kingdom of God is one ruled by Christ the King and its characteristics are eternal, universal, true, life giving, holy, full of grace, justice, charity, and peace. On the solemnity of Christ the King the Church prays in the preface of the Mass, “It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you anointed your Only Begotten Son, our Lord Jesus Christ, with the oil of gladness as eternal Priest and King of all creation, so that, by offering himself on the altar of the Cross as a spotless sacrifice to bring us peace, he might accomplish the mysteries of human redemption and, making all created things subject to his rule, he might present to the immensity of your majesty an eternal and universal kingdom, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace.”[41]

Link to Liturgy resources:

it was not even dimmed by so much tribulation, but overcame by its strength and keenness all those sorrows which had invaded my heart, and took away from me all awareness of them.

Responsory – Office of Readings – 2 Corinthians 12:12, 15

I performed among you works that prove my apostleship,
– in all patience with signs, wonders and miracles.

I will gladly spend myself and be spent for you.
– In all patience with signs, wonders and miracles.

Our Father and the Sacraments – Lesson and Discussion

Introduction and Our Father / Sacraments activity

The Sacraments are the answer to the petitions in the Our Father. If we take the Our Father petitions and list them from end to beginning, they fit with the Sacraments.

Deliver us from evil; led us not into temptation

Baptism – by which we are born into the new life in Christ.

Blue Bead for the waters of Baptism

Forgive us our sins as we forgive those who sin against us

Reconciliation – by which sins after Baptism are forgiven

White Bead for the purity and cleansing we receive in the Sacrament of Reconciliation

Give us this day our daily bread

The Holy Eucharist – by which Christ associates his Church and all her members with the sacrifice of the cross.

Brown Bead for the wheat that will become bread and then the Body of Christ

Thy Kingdom come, Thy will be done, one earth as it is in Heaven

Confirmation – by which we are more perfectly bound to the Church and enriched with a special strength of the Holy Spirit.

Red Bead to represent the consuming fire of the Holy Spirit

Holy Matrimony – by which a man and a woman form with each other an intimate communion of life and love.

Green Bead to show that man and woman are open to life, both having and raising children

Holy Orders/Anointing of the Sick – by which the task of serving in the name and in the Person of Christ is conferred

[See also Link to Liturgy Lesson - Anointing of the Sick

Black Bead to represent the sacrificial “death to self” that priest and deacon commit to for the life of the Church. It also represents the blackness of death, but our eternal hope for our resurrection. While we may have to go through the darkness, we know Christ brings forth the light.

ACTIVITY – Our Father and the Sacraments

Make a simple bracelet with one blue, white, brown, red, green, and black bead on each of the bracelets. These beads represent the seven sacraments. Bracelets can be given out to the group, but **do not give any explanation at first**. You will also need two small groups. Before doing this activity tell one group to explain the real meaning behind the beads [see the descriptions above]. They will be “angels”. The other group will make up whatever they want for the beads; they will be the “demons”. They will try their best to trick the people. The “angels” and “demons” will not speak with each other, nor can they divulge whether or not they are an angel. They can say what they say is true though. The trick should be “true” in other words believable, but not the Sacramental / Our Father “truth”. For example, blue is the water that is necessary for life, white is the coldness of the human heart, yellow is the sun that melts the coldness of the human heart, green is the new life that comes from the warmth of “love”, black is the death that comes to each individual, red is the destruction that will eventually come to all creature including earth. Another example is the beads represent the life of Christ. Blue for Baptism of Jesus, White for Transfiguration, yellow for wedding feast of cana, brown for last supper, red for his crucifixion, and black for him descending into the dead.

When you say go the main group will have an allotted time (you decide) to visit with as many different “angels” and “demons” as

son Confirmation is required prior to receiving the Sacrament of Holy Orders and Holy Matrimony.

Why pray “Thy will be done on earth as it is in heaven”?[33]

The will of the Father is that “all men...be saved” (1 Timothy 2:4). For this Jesus came: to perfectly fulfill the saving will of his Father. We pray God our Father to unite our will to that of the Son after the example of the Blessed Virgin Mary and the saints. We ask that this loving plan be fully realized on earth as it is already in heaven. It is through prayer that we can discern “what is the will of God” (Romans 12:2) and have the “steadfastness to do it” (Hebrews 10:36). The gifts of the Holy Spirit are important in knowing and doing the will of God. The gift of counsel “helps us to judge promptly, correctly, and according to the will of God.”[34] Once we know God’s will we are obligated to do the will of God. The gift of fortitude “makes us steadfast in the Faith, constant in struggle and faithful in perseverance.”[35]

Will we ever have “heaven” on “earth”? No. Heaven is the “state of supreme and definitive happiness”[36] Another name for happiness is beatitude. The beatitudes contain promises that occur now, but reach their full actuality later. The beatitudes “teach man the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, filiation, rest in God.”[37] Although we can have a small glimpse of the beatific vision on earth it is only a glimpse of what we will come see face to face in heaven. There is not a “definite” state of happiness on earth. The happiness we experience on earth is many times fleeting and interrupted. There is not a “supreme” state of happiness on earth. The happiness we experience on earth is good, but not as good as the source of all goodness, God Himself, Whom we will see face to face in Heaven. Even the Mass, which is a “taste of heaven”, is still in a sense under a veil due to human weakness and imperfections. We should work and pray to make earth as it is in heaven, but we can never fall into the falsehood that we could have heaven on earth.

What sort of things does a kingdom have? To have a kingdom there must be a king, and if there is a king there are those who are loyal to the service of the king. These people serve the king, yet the king also serves them through protection, land, etc. A king has a thrown, a crown, a queen, knights, and a castle. Jesus Christ is the King of Kings. His Kingdom is not of this world, although it makes an impact in this world, it is not headquartered here. For this reason we say, “as it is in heaven”.

tudes. This petition is the cry of the Spirit and the Bride: “Come, Lord Jesus” (Revelation 22:20). The Kingdom will not be realized until we reach heaven. We pray at Mass that we and all the deceased will stand before Christ along with Mary and all the Saints and Angels. “Help us to work together for the coming of your Kingdom, until the hour when we stand before you, Saints among the Saints in the halls of heaven, with the Blessed Virgin Mary, Mother of God, the blessed Apostles and all the Saints, and with our deceased brothers and sisters, whom we humbly commend to your mercy. Then, freed at last from the wound of corruption and made fully into a new creation, we shall sing to you with gladness the thanksgiving of Christ, who lives for all eternity.”[29]

How does “the Kingdom of God increase from now on...”?

The Kingdom of God is perpetuated specifically through two Sacraments, the Sacraments of vocation or also we could say the Sacraments that perpetuate life. These Sacraments are Holy Matrimony and Holy Orders. “By Holy Matrimony the line of those who receive the divine life is maintained”[30] in other words Holy Matrimony perpetuates the physical life of the Kingdom. **What happens when the Sacrament of Holy Matrimony is attacked or not entered into?** If the pillars of marriage (heterosexual, open to life, exclusiveness, and permanence) are not held and maintained the effect on the Kingdom of God and the world is devastating. If the heterosexual and openness to life are not respected it not only denies life but decreases it significantly. “By Holy Orders the line of those who transmit the divine life is maintained”[31] in other words Holy Orders perpetuates the spiritual life (divine life) of the Kingdom. **What Sacraments do we lose if we don’t have a priest to transmit the Sacrament?** If we take away the priesthood, we have eliminated five of the seven Sacraments: Holy Orders, Confirmation, Reconciliation, the Eucharist, and Anointing of the Sick. There is no doubt why Satan, who is anti-life would wish more than anything to end the physical life of the Kingdom by attacking Holy Matrimony and the spiritual life of the Kingdom by attacking Holy Orders.

How does the Kingdom increase “through people’s sanctification in the Spirit”? The sanctification of the people in the Spirit is due to the Sacrament of Confirmation, which “strengthens the divine life within us.”[32] To practice virtue to a heroic degree and accomplish the duties, which pertain to our vocation, we need the gift of strength, Confirmation. For this rea-

possible. Have the “angels” and “demons” spread out in the room if you have a large room, or you can put them in various rooms. All anyone can ask is “what do the beads mean?” They may also ask for them to repeat what they had just said. At some point, call a few of the participants to come and explain what the beads mean to you. A good way to do this is by features. For example, call up all those who have blue eyes, or brown hair, or is wearing flip flops, etc. Typically there will be three categories that you will put people in: Group A – They do not get even close to the true meaning of the beads; Group B – They get some, but not all (for example they get they are the 7 Sacraments, but didn’t get the Our Father); Group C – They get everything correct. At the end, reveal who were angels and who were demons, and then go through and explain the beads and what they represent.

The Sacraments enable us to participate in the Divine Life.

[1]

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, and in times of sickness.

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.

Other Link to Liturgy resources on the Sacraments:

[See [also Link to Liturgy Lesson - Sacraments of Initiation](#)
[See [also Link to Liturgy Lesson - Sacraments: Grace is Given](#)

[See [also Link to Liturgy Lesson - Sacraments: The Work Performed](#)

[See [also Link to Liturgy Lesson - Sacraments: Their Purpose](#)

[See also Link to Liturgy Lesson - Faith: Seed, Root, Shoot, Fruit (Sacraments)]

Our Father: Summary of the Gospel – Lesson and Discussion

“Lord, teach us to pray”

We are taught so that we may do. Jesus asks of us acts of faith, hope, and charity. He asks us to love God and have no other gods before Him. He asks us to be obedient. How will we accomplish all that we are asked? We can only accomplish these tasks through prayer, and thus Jesus not only teaches us to prayer, but He prays for us, and invites us to pray with Him.

“The acts of faith, hope, and charity enjoined by the first commandment are accomplished in prayer. Lifting up the mind toward God is an expression of our adoration of God: prayer of praise and thanksgiving, intercession and petition. Prayer is an indispensable condition for being able to obey God’s commandments. [We] ought always to pray and not lose heart.”[2]

Prayer then enables us to living out the theological virtues of faith, hope, and love, which were given to us at our Baptism. Prayer enables us to keep the first commandment (love of God), and we obey out of love for God commands this of us. There are of course many ways to pray and many types of prayers, but all our summed up in the Our Father. “The Our Father is the ‘summary of the whole Gospel’ (Tertullian), ‘the perfect prayer’ (Saint Thomas Aquinas). Found in the middle of the Sermon on the Mount (Matthew 5-7), it presents in the form of prayer the essential content of the Gospel.”[3]

Why did Jesus have to pray to God the Father if He was

God? “Prayer to the Father was the life breath of his earthly existence. He came to dwell in our midst but Jesus did not leave the house of the Father because he kept communion with him in prayer. On the other hand, however, this filial intimacy became a merciful and saving closeness for his brothers right up to the supreme sacrifice of the cross.”[4] God is the first person of the Trinity and is a divine person. Jesus is the second person of the Trinity and is a divine person. The Holy Spirit is the third person of the Trinity and is a divine person. The Blessed Trinity is a perfect trinity, this means that are persons whom are perfect. The Blessed Trinity is a perfect unity, this means that the three persons are so united that they are one. Three in One, One in Three. Jesus reveals to us His communion with the father

Garden of Gethsemanes, we imitate our Lord and pray, “thy will be done”.

We pray “thy will be done” not only in the difficult times but daily as we pray the Our Father daily. Saint Elizabeth Ann Seton would often say to her sisters, “I propose that we do the will of God, when God wills and how God wills.” The “how God wills” is always answered by “as it is in heaven”. We cannot pretend to do the will of God in a way other than God Himself would will it. The goal of the Christian is to unite our will with God’s will. Saint Gerard and many Saints often spoke, wrote, and all practiced this surrender to the will of God, when God willed, and how God willed. This love and obedience to the will of God is the fruit of prayer. For when we pray the “Our Father” or any prayer for that matter, we must believe what we pray, and then we must live what we believe. Venerable Archbishop Fulton Sheen said, “Never forget that there are only two philosophies to rule your life: the one of the cross, which starts with the fast and ends with the feast. The other of Satan, which starts with the feast and ends with the headache”[27]

If we have to unite our will with God’s will, is our will still “free will”? What makes our will “free” is that we have the freedom to pursue good and avoid evil. Every day we have presented to us “good” and “evil”. What do we freely choose? What or to whom do we serve? What or to whom do we give our “free will” to? If we use our free will for good, we practice virtue. If we use our free will for evil, we sin. If we habitually use our free will for good we are a virtuous person and can even become a Saint by practicing virtue to a heroic degree. If we habitually use our free will for evil, we lose the state of Grace. Obstinacy in sin (habitually continuing to sin without the desire to change) is a sin against the Holy Spirit. When we use our free will for evil we are not living out what we pray in the Our Father, “as it is in Heaven”, for in Heaven evil is not chosen. Falling out of the state of Grace is a loss of Heaven. When we use free will for good we are living out what we pray and already sharing in, or experiencing a piece of Heaven.

What does the Church ask for when she prays “Thy Kingdom come”? [28] The Church prays for the final coming of the Kingdom of God through Christ’s return in glory. The Church prays also that the Kingdom of God increase from now on through people’s sanctification in the Spirit and through their commitment to the service of justice and peace in keeping with the Beati-

abundance of some to remedy the needs of others.

What is the specifically Christian sense of this petition?[25]

Since “man does not live by bread alone but by every word that comes from the mouth of God” (Matthew 4:4), this petition equally applies to the hunger for the Word of God and for the Body of Christ received in the Eucharist as well as a hunger for the Holy Spirit. We ask this with complete confidence for this day – God’s “today” – and this is given to us above all in the Eucharist which anticipates the banquet of the Kingdom to come.

[See Link to Liturgy Pop Culture Connection - MUSIC – Your Love is Strong by Jon Foreman

This song written and sung from the heart expresses a hunger and thirst for God. It is the cry of a child to their Father showing complete trust that the Father will take care of both physical and spiritual needs.

This lesson may be used as an introduction along with the following Link to Liturgy lessons as preparation for First Holy Communion:

[See also Link to Liturgy Special Series - Bread of Life

[See also Link to Liturgy Corpus Christi Series - My Flesh is True Food

[See also Link to Liturgy Packet Cycle C - OT11 - The Body and the Liturgy

[See also Link to Liturgy Packet Feast Days - Holy Thursday

[See also Link to Liturgy Lesson - O Emmanuel - Faith & Eucharist

[See also Link to Liturgy Lesson - The Last Supper

[See also Link to Liturgy Lesson - The Lesson - Wedding Feast: We become the beloved

Our Father: Thy Kingdom come, Thy will be done... – Lesson and Discussion

“your kingdom come”

“Our Father is in heaven, and our daily lives should be brought into harmony with God’s eternity. As Christ first pronounced ‘Thy will be done’ in teaching us this prayer, He knew He would one day say the same prayer in the Garden of Gethsemane.”[26] Jesus shows us not only what to pray (the Our Father), but how to pray. When we are in the toughest times of our life, the

through prayer. Since prayer is the means of communion between the Incarnate Word (Jesus) and the Heavenly Father (God), then it is no wonder that Jesus teaches us to pray “Our Father”. It is the desire of Jesus to invite us into this communion. It is through prayer that we are then invited to share in the eternal exchange of love, which is the Blessed Trinity. “By sending his only Son and the Spirit of Love in the fullness of time, God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange.” When we see prayer in this way, a means of communion with the Father, the Son, and the Holy Spirit, why would we not want to pray? Why would we not desire communion with Love itself? On the other hand if we cease to pray we are not in communion with the Blessed Trinity.

Since prayer is a means of communion with the Blessed Trinity, it is important to see how the Our Father and all pray which flows from the Our Father is present in the liturgy where we are must in communion with God. In the liturgy we pray with Jesus. Jesus continues to pray in the liturgy and thus He does not remain distant from His teaching. He is not a teacher that commands and then leaves, He is a teacher that shows us how to pray, by praying Himself and by inviting us to enter into that prayer. “The prayer of Jesus continues still today (cf. Hebrews 7:25). In the Eucharistic liturgy, Christ the High Priest offers to the Father his redeeming sacrifice. He offers it in communion with his body which is the Church. Every prayer of ours is raised to the Father ‘through Christ our Lord.’ It is the prayer of Christ which sustains all our prayers, those spoken and those in the heart. When the Church prays it, it is the Son who embraces the knees of the Father. The prayer of the sons ascends to the Father through the voice of the First Born. The arms raised up in invocation, praise, and supplication are millions but he voice is one alone, that of the Son.”[5]

Why is the Our Father in the Mass? “St. Gregory the Great placed this prayer [Our Father] after the Canon as its completion. In the ancient Church it was considered the only preparation worthy of Holy Communion.”[6]

ACTIVITY – F.A.T.H.E.R.

Use the letters from the word “F.A.T.H.E.R.” to make a Thanksgiving after you receive Holy Communion. F is for acts of Faith; A is for acts of Adoration; T is for acts of Thanksgiving; H is for acts of Humility; E is for Entreaty (asking for something); R is for

Resolutions (making promises to Jesus).[7]

Faith – make a mental list of the truths that the holy Catholic Church teaches, and that Jesus Christ has revealed. We are thankful for these truths, which defend us against the relativism of our time and assist us in discerning the will of God.

Adoration – we can tell Jesus why we love Him.

Thanksgiving – we can tell Jesus what we are thankful for.

Humility – be silent in the presence of Jesus, making our self small in His magnificent presence. We can also pray the Litany of Humility.

[See also Cycle A - OT31 – Father; Popular Devotion Section

[See also Cycle C - OT30 - Prayer: Dependence or Despair; Popular Devotion Section

Entreaty – we can ask Jesus for what are heart desires, always desiring that His will, not our will be done.

Resolutions – What promises do we make to Jesus? What changes, conversions need to take place in our life? We must also beg Jesus the strength necessary to follow through with our resolutions.

How does the “F.A.T.H.E.R.” Activity make us ready to practice obedience to God? In the last two parts, entreaty and resolutions, we tell Jesus what we would like to (entreaty), but ultimately submit to His holy will; what He would like for us to do (resolutions). We know that we are sinful and weak. We express our humility so that with Saint Paul we can say, “I can do all things in Him who strengthened me.”[8] Our obedience is motivated by thanksgiving; we desire to give back to the one who has given us everything. Our obedience is motivated by love, for we willingly follow and obey the one whom we love. Since “God is love”[9] we know that what is asked of us out of obedience is good. Our obedience is motivated by trust, for we have faith in all that Jesus reveals and what the Church teaches, we know that what is asked of us out of obedience is true.

Our Father: Deliver us from Evil... – Lesson and Discussion
“do not subject us to the final test”

[See also Link to Liturgy Lesson - The Prodigal Son: Lost Feeling

[See also Link to Liturgy Lesson - The Remedy for Sin

[See also Link to Liturgy Lesson - To Love is to Forgive

[See also Link to Liturgy Lesson - What is Sin?

Our Father: Give us this day our daily bread... – Lesson and Discussion

“Give us each day our daily bread”

“The daily bread we ask for is especially the divine Eucharist and all of the graces that flow from it into our day.”[21]

Why do we say that the Eucharist is daily? There is always a Mass being offered. Due to the different time zones and the nature of the Universal Church, we may always spiritual unite our self at any time with the Holy Sacrifice of the Mass. The prophet Malachi spoke of this prior to Incarnation. “From the rising of the sun, even to its setting, my name is great among the nations; And everywhere they bring sacrifice to my name, and a pure offering.”[22] There are many ways we can connect our self to this perpetual pure offering. We can of course assist at daily Mass if we are able, if we are not able to assist physically we can daily make an Act of Spiritual Communion. “My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart [pause]. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.”[23]

How is this petition both spiritual and physical? Humans consist of both body and soul, both are dependent on God. When then ask of Our Father to take care of both. We ask for the physical “bread” or needs that we have, which are daily and we ask for the spiritual nourishment of our souls which Jesus gives us in His Body and Blood. In this petition we live out the beatitude “Blessed are the poor in spirit” for we know that the poverty of our soul can be satisfied by God alone.

What is the sense of the petition “Give us this day our daily bread”?[24] Asking God with the filial trust of children for the daily nourishment which is necessary for us all we recognize how good God is, beyond all goodness. We ask also for the grace to know how to act so that justice and solidarity may allow the

pillar of the Church, was given new life by the forgiveness of sins, which included not only the forgiveness of God but the forgiveness of Saint Stephen and the disciples. If Saint Stephen and the other disciples had held a grudge, if they had refused to forgive, what would have become of the “fellowship with one another” that Saint John speaks of in his letter?

In the Sacrament of reconciliation we are reconciled both with God and man. This is why as God forgives us so too must we forgive those who have sinned against us. Jesus through His death and resurrection has reconciled the world to himself. It is only in being reconciled with Christ, that we can be reconciled with each other, for we cannot have or show mercy without divine mercy. We can think of a triangle, with two people at the opposite points of the base and Christ at the point at the top of the triangle. If the two people at the opposite points of the base were to walk up the line to the point at the top of the triangle (Christ) as they draw closer to Christ and are reconciled to Christ they too are called to be reconciled to each other.

“God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.”[20]

This lesson as an introduction along with the following Link to Liturgy lessons may be used as preparation for the Sacrament of Reconciliation:

[See also Link to Liturgy Lesson - Bringing Others to Repentance

[See also Link to Liturgy Lesson - Easier to Forgive or to Heal?

[\[See also Link to Liturgy Lesson - O Key of David - Hope & Reconciliation](#)

[See also Link to Liturgy Lesson – Reconciliation

[See also Link to Liturgy Lesson - Reconciliation (Bandana Skit)

[See also Link to Liturgy Lesson - The Father invites all to reconcile

“We ask not simply to be preserved from evil but to be delivered from it, by the profound purification that the Host will bring.”[10] Jesus Christ, the One who teaches us this prayer, is the one who preserves and delivers us from evil by His own Body and Blood, which we receive in Blessed Sacrament.

Why do we conclude by asking “But deliver us from evil”? “‘Evil’ indicates the person of Satan who opposes God and is ‘the deceiver of the whole world’ (Revelation 12:9). Victory over the devil has already been won by Christ. We pray, however, that the human family be freed from Satan and his works. We also ask for the precious gift of peace and the grace of perseverance as we wait for the coming of Christ who will free us definitively from the Evil One.” [11]

In this world we are not completely free from the evil one once and for all. We know that when we pray the Our Father we are praying to be delivered today, tomorrow, and then ultimately a complete deliverance when we join in the ranks of the Church triumphant in heaven. Until that day comes, we are in constant battle as the Church militant against Satan, the world, and the flesh and thus we must pray daily to be delivered from these evils.

MUSIC – “Never Let Go” by Matt Redman – POP CULTURE CONNECTION – 4:47

<http://youtu.be/RB1NJV3rG6>

We still fight on, but we should never lose hope in Jesus. He never let’s go. We should all place our hope and trust in the light of Christ to destroy the darkness. We must remain sober and alert to fight against every attack against our Mother, Jesus bride, the Church.

The compendium states that the “victory over the devil has already been won by Christ” and that we pray for the “human family be freed from Satan and his works”. **Where is it that we share in this victory? Where is it that we are elevated from the human family to the family of God?** This occurs in the sacrament of baptism and thus baptism and living out our baptism is an answered prayer.

What are our baptismal vows? They are three fold and deliver us in the battle against Satan, the flesh, and the world.

Do you reject Satan? (Delivering us from Satan)
 And all his works? (Delivering us from the flesh)
 And all his empty promises? (Delivering us from the world)

The Church, in her rite, stresses that faith is not a one-time thing, but rather a constant act in our life. This is why parents and Godparents are told, “On your part, you must make it your constant care to bring him (her) up in the practice of the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart.”[12]

This lesson may be used as an introduction along with the following Link to Liturgy lessons as preparation for Baptism either for parents, Godparents, and RCIA.

[See also Link to Liturgy Lesson - Baptism: To Put on Christ
[See also Link to Liturgy Lesson - Baptism of the Lord
[See also Link to Liturgy Lesson - Call to Baptism
[See also Link to Liturgy Lesson - O Root of Jesse - Temperance & Baptism

What does, “Lead us not into temptation” mean?[13] We ask God our Father not to leave us alone and in the power of temptation. We ask the Holy Spirit to help us know how to discern, on the one hand, between a trial that makes us grow in goodness and a temptation that leads to sin and death, and on the other hand, between being tempted and consenting to temptation. This petition unites us to Jesus who overcame temptation by his prayer. It requests the grace of vigilance and of final perseverance.

The two fold request made by members of the Church, “deliver us from evil” and “lead us not into temptation” is a testament to our belief that the victory has been won by Jesus Christ the Head of that Body “deliver us from evil”, but that we the members of the Body are daily attaining that victory “lead us not into temptation.”

Our Father: Forgive us our trespasses... – Lesson and Discussion

“forgive us our sins for we ourselves forgive everyone in debt to us”

Why do we say, “Forgive us our trespasses as we forgive those who trespass against us”?[14] By asking God the Father to pardon us, we acknowledge before him that we are sinners. At the same time we proclaim His mercy because in his Son and through the sacraments ‘we have redemption, the forgiveness of sin’ (Colossians 1:14). Still our petition will be answered only if we for our part have forgiven first.

MOVIE – How the Grinch Stole Christmas – POP CULTURE CONNECTION – 4:19

http://youtu.be/_eulSbXIjz

The “whos” in “whoville” do not let their Christmas spirit die just because someone had trespassed them. They celebrate the birth of our Lord. The Grinch through their kindness had a conversion, and sought forgiveness, which they accept.

How is forgiveness possible?[15] Mercy can penetrate our hearts only if we ourselves learn how to forgive – even our enemies. Now even if it seems impossible for us to satisfy this requirement, the heart that offers itself to the Holy Spirit can, like Christ, love even to love’s extreme; it can turn injury into compassion and transform hurt into intercession. Forgiveness participates in the divine mercy and is a high point of Christian prayer.

“If we say, ‘We have fellowship with him,’ while we continue to walk in darkness, we lie and do not act in truth. But if we walk in the light as he is in the light, then we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin. If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.”[16]

To have fellowship with Christ is to imitate Christ in all things, most especially the Cross. It is from the Cross that Jesus said, “Father, forgive them, they know not what they do.”[17] After His resurrection Jesus continues to forgive, He shows this most perfectly when He forgives Saint Peter three times to make up for Peter’s threefold deny. Christians from the beginning have imitated Our Lord and forgiven those who have sinned against them. Saint Stephen when he was being stoned to death cried out, “Lord, do not hold this sin against them.”[18] Saul (Paul) who had once breathed “murderous threats against the disciples of the Lord”[19] was reconciled by the apostles who in imitation of Jesus, forgave their enemy Saul and embrace their new brother Apostle Paul. Saint Paul, the great apostle to the Gentiles and