

Link to Liturgy



The Last Sunday in Ordinary Time Christ the King Sunday

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



Lessons and Discussions

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“Amen, I say to you, today you will be with me in Paradise.”

Page 10 – Sneer and Jeer: Church and State

The rulers sneered at Jesus... Even the soldiers jeered at him”

Page 14 – Take Me to Your Leader

“Above him there was an inscription that read, “This is the King of Jews.”

Entrance Antiphon (Rv. 5:12; 1:6) – Roman Missal

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

Dignus est Agnus *Rev 5: 12 and 1: 6*

III

T HE Lamb who has been slain * is worthy to re-
ceive power, and divin-i-ty, and wisdom, and strength, and
ho-nor; let glory and dominion be his for e-ver and
e- ver.

Alternate options:

Crown Him with many Crowns
Praise, My Soul, the King of Heaven
The King of Love My Shepherd Is
To Jesus Christ Our Sovereign King
Prince of Peace
Salvation belongs to Our God

Collect – Roman Missal

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

Al- mighty ever-living God, whose will is to restore all things
in your beloved Son, the King of the universe,
grant, we pray, that the whole creation, set free from slavery,
may render your majesty service
and ceaselessly pro- claim your praise.

[36] John 19:20

[37] Abbot Gueranger, OSB, *The Liturgical Year*, Vol. 14

[38] Matthew 16:18

[39] Saint Therese the Little Flower

[40] Office of Readings; Vol. 4; page 577; Origen

[41] CCC - 1866

[42] Matthew 5:8

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] Luke 18:22
- [2] Luke 18:25
- [3] Father Gabriel of St. Mary Magdalen, OCD; *Divine Intimacy*; 8:1
- [4] Father Gabriel of St. Mary Magdalen, OCD; *Divine Intimacy*; 8:2
- [5] Luke 1:38
- [6] Askville by Amazon (internet source)
- [7] Saint John of the Cross; *Ascent of Mt. Carmel*, I, 13, 6
- [8] Concluding Prayer; Wednesday Night Prayer; Liturgy of the Hours
- [9] Psalm 119:103
- [10] Psalm 23:2-3
- [11] Matthew 5:6
- [12] Matthew 5:5
- [13] Father Gabriel of St. Mary Magdalen, OCD; *Divine Intimacy*; 8:2
- [14] Father Gabriel of St. Mary Magdalen, OCD; *Divine Intimacy*; Colloquy; pg. 244
- [15] Spiritual Reading in this Link to Liturgy packet
- [16] Question #4; *Baltimore Catechism*
- [17] Abbot Gueranger, OSB, *The Liturgical Year*; Vol. 14
- [18] Matthew 3:2
- [19] Matthew 3:17
- [20] John 1:14
- [21] John 18:36
- [22] John 17:11
- [23] John 17:16
- [24] Catechism of the Catholic Church - 849
- [25] Compendium of the Catechism of the Catholic Church; section 326
- [26] *Lumen Gentium*; Section 31
- [27] Romans 12:1
- [28] Fr. John A. Hardon, S.J.; Basic Catholic Catechism Course; pg. 38-39
- [29] Pope Benedict XVI
- [30] Scott Hahn; Magnificat; Vol. 12, No. 9, page 299
- [31] Scott Hahn; Magnificat; Vol. 12, No. 9, page 299
- [32] The Holy Alliance: Ronald Reagan and John Paul II by Carl Bernstein; Read more: <http://www.time.com/time/magazine/article/0,9171,974931,00.html#ixzz14zZCn0N5>
- [33] [Martin Luther King, Jr., Letter from a Birmingham Jail](#) (1963)
- [34] *Lumen Gentium*; Section 36
- [35] The First Freedom: Religious Liberty as the Foundation of Human Liberty; Most Rev. Charles J. Chaput, O.F.M. Cap.

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 23:35-43 – Roman Missal

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

The rulers sneered at Jesus and said, “He saved others, let him save himself if he is the chosen one, the Christ of God.” Even the soldiers jeered at him. As they approached to offer him wine they called out, “If you are King of the Jews, save yourself.” Above him there was an inscription that read, “This is the King of Jews.”

Now one of the criminals hanging there reviled Jesus, saying, “Are you not the Christ?” Save yourself and us.” The other, however, rebuking him, said in reply, “Have you not fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied to him, “Amen, I say to you, today you will be with me in Paradise.”

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

Spiritual Reading – Office of Readings – Christ the King

From a notebook On Prayer by Origen, priest

The kingdom of God, in the words of our Lord and Savior, does not come for all to see; not shall they say, “Behold, here it is, or behold, there it is; but the kingdom of God is within us, for the word of God is very near, in our mouth and in our heart. Thus it is clear that he who prays for the coming of God’s kingdom prays rightly to have it within himself, that there it may grow and bear fruit and become perfect. For God reigns in each of his

holy ones. Anyone who is holy obeys the spiritual laws of God, who dwells in him as in a well-ordered city. The Father is present in the perfect soul, and with him Christ reigns, according to the words: We shall come to him and make our home with him.

Thus the kingdom of God within us, as we continue to make progress, will reach its highest point when the Apostle's words are fulfilled, and Christ, having subjected all his enemies to himself, will hand over his kingdom to God the Father, that God may be all in all. Therefore, let us pray unceasingly with that disposition of soul which the Word may make divine, saying to our Father who is in heaven: Hallowed be your name; your kingdom come.

Responsory – Office of Readings

Christ the King (Rv. 11:15; Psalm 22:28-29)

The kingdom of this world belongs to our Lord and his Christ,
- and he shall reign for ever and ever

All the families of nations shall bow down before him, for the Lord is our king.
- and he shall reign for ever and ever

The Kingdom of God – Lesson and Discussion

“remember me when you come into your kingdom”

VLOG – “God’s of New York” – POP CULTURE CONNECTION – 1:43

<http://www.youtube.com/watch?v=f6yItakMby>

Outside of Rockefeller Center in New York City stands a bronze statue of Atlas, a titan from Greek mythology that carried the heavens. Many people say that Atlas is carrying the weight of the world. Atlas stands on one side of 5th Ave. facing and, right across, from one of America's greatest cathedrals, Saint Patrick's. Inside of Saint Patrick's is the Most Blessed Sacrament, the Eucharist, the King of Kings, the creator of the world, Jesus Christ. The two men, Atlas, and Christ, who is enshrined in a grand cathedral, face each other as in a face off. Who will win? A priest, during a homily at Saint Patrick's, brought attention to a little statue inside Saint Patrick's of the Infant of Prague. The Infant of Prague is the Christ child, dressed as a King, and holding the world in his hands. The priest mentioned the irony and contrast between Atlas and the Infant King. Atlas, a grown man,

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 clamá-mus, éxsu-les, fi-li-i Hevæ Ad te suspi-rá-mus,
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 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.

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 Virgin Mary.

cry: Praise to the divine Heart that wrought our salvation; to It be glory and honor for ever! Amen.

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

Marian Antiphon – Divine Office (Sunday Compline)

a titan, struggles in carrying the weight of the world. The Infant King, a mere child, easily holds the world in the palm of his hand and with his other hand grants a blessing. The priest asked the people the question, “Why won’t Atlas cross the street, cross 5th Ave?” If only he would walk a few steps, he could bring the weight that he is carrying into Church and give it to Jesus, give it to the Infant King. **How does Jesus and the Church help us carry our burdens? What keeps us, what keeps many in the world from “crossing the road”, from trusting Christ and His Church?**

If Atlas were to walk across 5th Ave. and try to go through the doors, he would first have to take off the world, for the actual dimensions of the world that he is carrying would not fit through the dimensions of Saint Patrick’s doors. Jesus says to the rich ruler, “Sell all that you have...and come and follow me”[1] Jesus goes on to tell the apostles, “it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”[2] The eye of the needle was a passage way made in the wall of the ancient cities. Animals would pass through the eye of the needle so that animal feces would not make a mess in the main passage way into the city. The eye of the needle was just big enough for a camel to pass, but if the camel was carrying a large amount of goods, luggage, then the camel could not pass. Just as Atlas could not pass through the doors of Saint Patrick’s Cathedral without first taking off the world, the camel could not pass through the eye of the needle without its master first taking off the “things of the world” the “goods”.

It is only by detaching from the “things of this world” from “worldly goods” that we can enter the Kingdom of God. Atlas will not enter the Kingdom of God because he will not detach. The owner of the camel who keeps the “worldly goods” on his camel’s back will not enter the Kingdom of God because he will not detach. Are we willing to enter the Kingdom of God? If we truly believe that Christ is King, we should want more than anything else to enter the Kingdom.

[See also Link to Liturgy Lesson Kingdom of God (Cycle A)]

How do we enter the Kingdom of God? How do we detach from the “things of this world”? The Kingdom of God is union with the King. Saint Teresa of Avila says, “detachment practiced with perfection leads effectively to its goal: union with God. God alone can bring us to this union, but He will not do so unless...

we sell everything, that is, unless we renounce even the smallest attachment to self or to creatures.”[3]

How are we attached to self? We become very attached by our attitudes, our activities, our styles and way of doing things.

How are we attached to creatures (other people, other things)? We become very comfortable with those around us; even if they are a bad example and even if they tempt us to sin.

What are some examples of things you own, you like, you do, that if Jesus said get rid of them, you would have a difficult time? Why do we have a hard time detaching from things? We like to be in control of things and in some sense in control of other people and ourselves. We like what we can control, we like things on our terms, “my stuff” “my life”. To detach from the “things” that we control is difficult. In many ways we are all like a little child who clings onto a toy, the child clings on so much that the parent must pry open each finger at a time. The truth is that the things that we think we control can very easily and very quickly end up controlling us. Examples of this are relationships that people are afraid to get out of, addictions that people refuse to break, routines and attitudes that begin to define who a person is.

[See also Link to Liturgy Lesson - Detachment from things

[See also Link to Liturgy Lesson - Detachment is the first of four steps

For the soul that wants to detach from worldly goods and enter the Kingdom of God, Saint John of the Cross asks two things.

One – Decision and Generosity “For anyone who has not the courage to renounce himself in everything will never reach total detachment and union with God.”[4] God will not force us to do anything; we have free will. Saint Bonaventure says that the second most powerful thing in the universe other than God is free will. Free will enables us to be generous. The most generous decision we can make in regard to our free will is to freely unite our will to God’s will. We do not want to wait until the “moment of choice”, but to freely unite our will with God’s will now, ahead of time, before the “moment of choice”. This is what is prayed for in Saint Ignatius’s famous Suscipe prayer. Suscipe is Latin for receive. We allow God to receive our will so that it

our life. The world should see in the faithful, purity in their hearts, a purity that can only happen if Christ is in their heart. Just as the “pure in heart shall see God”[42], the world will begin to see and recognize God through the pure hearts of the faithful.

**Profession of Faith or Popular Devotion
Act of Dedication of the Human Race to Jesus Christ King**

A partial indulgence is granted to the faithful, who piously recite the above Act of Dedication of the Human Race to Jesus Christ King. A plenary indulgence is granted, if it is recited publicly on the feast of the Kingship of Our Lord Jesus Christ.

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

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thee. We are Thine, and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy Most Sacred Heart. Many indeed have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart.

Be King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger.

Be King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and the unity of faith, so that soon there may be but one flock and one Shepherd.

Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give tranquility of order to all nations; make the earth resound from pole to pole with one

thorns in imitation of Christ. When she was asked about the practice, she responded, “How can I a queen, wear a crown of gold, when Jesus, my King, wore a crown of thorns.” **Are we willing to imitate Christ in His humility and His sacrificial nature?** This suffering is the priestly mission of Christ, to offer self for the world. **How do we join in this mission?**

Staff – A King has a staff. The staff of Christ is carried by the Bishops in union with the Pope; they are our shepherds, our leaders. The world should witness the governing and teaching role of the Bishops, and in the Bishops a voice that calls out in the wilderness, a voice of truth and many times a voice of contradiction to the falsehoods presented by the father of lies, Satan.

Castle – A King has a castle. The Church is our fortification or safety. Jesus promised Peter and all the faithful, “Peter on this rock I will build my church, and the gates of hell, shall not prevail against it.”[38] **Are we willing to run to the rock, the Church, our safety in the midst of the temptations of the world, the flesh and the devil. Are we willing to allow the Church through its Sacraments to sanctify us, to make us holy?**

Thrown – A King sits on a thrown. “It is not to remain in a golden ciborium that He comes down to us each day from heaven; it’s to find another heaven, infinitely more dear to Him than the first: the heaven of our soul, made to his image, the living temple of the adorable Trinity.”[39] Christ wants to sit on the thrown of our heart. Christ the King’s battle is not for earthly kingdoms, but the battle for each individual heart. It is the enemies within us that God want to conquer. “And he will sit there until all his enemies who are within us become his footstool.”[40] **Who sits on the thrown of your heart? What are the enemies within us that Christ the King must conquer before he can truly reign in our heart?** The greatest of these enemies are the seven deadly sins. “Vices can be classified according to the virtues they oppose, or also can be link to the capital sins which Christian experience has distinguished, following St. John Cassian and St. Gregory the Great. They are called “capital” because they engender other sins, other vices. They are pride, avarice (greed), envy, wrath (anger), lust, gluttony, and sloth or acedia.”[41] The world must see that we are not ruling our own life, that we do not call our own shots, but that it is Christ reigning in us and, therefore, it is Christ that is conquering the sins in

may be united with His holy will. Saint Ignatius prayed, “Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, All I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace, that is enough for me.” This is a difficult prayer to pray and it is only by the Grace of God that we are disposed or being disposed to pray this, thus free choosing to give or unite our will with the Holy will of God.

The Blessed Virgin Mary was pre-disposed at conception to live out this suscipe prayer. She was full of Grace, and thus so inclined to say to God, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.”[5] It is always a free choice to give our free will to God. In this free choice we do not loose our will, but rather our will is united to the holy will of God. The will of Jesus was united to the will of the Father by nature, the will of Mary was united to the will of God by Grace. Our will can and should be united with the will of God by Grace. Nothing is lost, everything is gained, when we freely unite our will with the will of God.

We have been given our life, our thoughts, our words, our actions. We can use our free will either for God or for self. How we use our free will determines how generous we are. Do we give some to God or all to God? How generous are we? It is our decision and the decision has to be made each day. No one can force us to choose God; we have to make the decision. Each day we have many choices. If a person makes five choices each minute, then over 5000 choices are made during the hours you are awake. “There are over 1000 minutes in the average waking day. At five decisions a minute, a person makes easily 5000 decisions a day.”[6] We can use these 5000 decisions to our advantage. For example if we really want chocolate candy, we say no, we renounce our self, our desire. If we really want to say something in a conversation that is really not that important, but gives us a chance to show off, bring attention to our self, we can choose to not speak, letting the attention go to another person in the conversation.

ACTIVITY – 1000 minutes in a day

Make a list everything that you do in a day and list them according to importance. Make a pie chart on the other side of the paper. Give a percentage of how much time you give those things in a day. For example texting/cell phone may be a big percent-

age, deciding what to eat or what to wear maybe a small percentage. **What percentage is prayer or studying the Catholic faith? Is it on the list? If so what percentage of your day is consumed by that?** If we have about 1000 minutes in a day we should take full advantage of the time we have been given. We can begin to focus not on our desires, but what God desires of us.

It is our soul that gives us the ability to “think” and “act”, the “reasoning” and “free will”. The soul must always be inclined “not to the easiest thing, but to the hardest; not to the tastiest, but to the most insipid (bland); not to things that give the greatest pleasure, but to those that give the least; not to restful things, but to painful ones; not to consolation, but to desolation; not to more, but to less; not to the highest and dearest, but to the lowest and most despised; not to the desire for something, but to having no desires.”[7] This seems bazar and is very foreign to us. We are taught in this world to want the easiest, the tastiest, the greatest pleasure, to rest and relax, to get consolation and comfort, to want more, the highest and dearest and to fulfill your every desire. **Read the following lists and ask which one disposes our soul, enables our soul to want God and cling to God and truly live in the Kingdom of God. Which list disposes our soul, enables our soul to want self and cling to creatures and truly live in and for this world?**

Easy or Hard
Tasty or Bland
Pleasure or Least Pleasure
Restful Things or Painful Things
Consolation or Desolation
More or Less
Highest or Lowest
Dearest or Despised
Fulfill every desire or Having no selfish desires

Are Christians crazy for wanting “nothing”? No. Christians know that it is in God and not self that we find fulfillment. We are making a choice to let God satisfy us rather than satisfying our self. Jesus gives us a “task that is easy, a burden that is light.”[8] The Psalmist writes, “How sweet are thy words to my taste, sweeter than honey to my mouth!”[9] The Good Shepherd leads us to “rest in green pastures...beside still waters, he restores our soul.”[10] Jesus promises us in the beatitudes that those how desire, that “hunger and thirst for righteousness...

<http://www.youtube.com/watch?v=nuDaMaGcnp>
Nineteen centuries have come and gone, and today He is the central figure of the human race. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, and all the kings that ever reigned have not affected the life of man on the earth as much as that one solitary life. Where are the kings now? Where are the dictators, the empires, the governments? Christ still stands and the Church He founded still stands after 2000 years of history. Christ is King, but is He the King of our life.

The Church, under the reign of Pope Pius XI, gave us the feast of the Kingship of our Lord Jesus Christ in the jubilee year 1925. “Christians have ever hailed our divine Lord as King of Kings and Lord of Lords. It was a King that representatives of the Eastern world came to adore him in the manger; it was a King, albeit not knowing what he did, that the official representative of the Western world lifted him up upon the Cross.”[37] From East to West, we have proclaimed Christ as King. We proclaim Christ as King to a world in need of leadership, in need of salvation. Our world is skeptical, just as skeptical as those who at the Crucifixion said, “If you are King of the Jews, save yourself.” Our world is looking for a sign, that Jesus truly is Christ the King, if they do not see the sign, they will not accept Christ as King.

What are the signs of a King?

Kingdom – A King has a Kingdom. The Kingdom of Heaven as stated in this packet is the Church. The Church must, therefore, take seriously its role and salvific mission of teaching, sanctifying (making holy) and governing not only the members of the Church but all mankind. If the world sees a healthy Church, it will see a healthy king.

Servants – A King has Servants. The Faithful members of the Kingdom of Heaven the Church are the members of the Body of Christ. If the servants are not obedient to the King, how can anyone take the King seriously. If the servants are not willing to be taught, to be made holy and to obey the rules of the King, how will those not in service of the King desire to be in His service.

Crown – A King has a crown. We have only to gaze at our King crucified to see the crown that our King wears, a crown of thorns, of humility, of suffering. Saint Elizabeth of Hungary was a great queen and is said to have at times worn a crown of

Take me to your leader - Lesson and Discussion

“Above him there was an inscription that read, “This is the King of Jews.”

What does the INRI above Jesus mean? The inscription above Jesus which is shortened INRI, which means Jesus of Nazareth, the King of the Jews. The inscription “was written in Hebrew, in Latin and in Greek[36] **Why was it written in three languages?** Hebrew, Latin and Greek were the main languages of the Roman Empire which ruled the world at the time of Jesus. Jesus cannot be limited to Nazareth. Jesus cannot be limited to just one people, the Jews. Jesus is for all, He is all in all. He is not the King of Nazareth or the King of the Jews but the King of Kings, Christ the King. The fact that INRI was written in the three main languages of the people of the Roman Empire was to proclaim to all that Jesus is the King of Kings. All are called to stand before Christ Crucified and make a decision, just as the thieves, the soldiers and all people have had to make a decision. Is this man, as C.S. Lewis said, “A liar, a lunatic or Lord.” Is this man just the King of the Jews or is He the King of Kings and, thus, my king.

Clovis, who was the first Barbarian tribal leader to embrace the Catholic Faith, and is credited as being the Father of Catholic France, was so moved by the story of Christ crucified that just in being told about the crucifixion he and a thousand of his army were baptized and converted. Clovis and his tribe valued a good leader, a man that sacrifices all for the good of the tribe. Clovis saw in Christ the ultimate sign of a leader and said to those who brought him the story of Christ, “Oh, how I wish me and my men could have been there [at the crucifixion]” **What do we see in Christ crucified?** Do we see a man from Nazareth, a King of a certain group of people, a criminal, a hero, a servant, a leader?

In many of the alien movies, those from another world would encounter a human and say, “Take me to your leader” **Who is your leader? Who is really leading your life? Is it yourself, those that influence you? Your activities? If a person not from this world were to see the material things that were important to you (posters, books, pictures, video games, music, your activities), who would they say is leading your life, influencing your life?**

VIDEO – “One Solitary Life” POP CULTURE CONNECTION – 2:09

shall be satisfied”[11] and that “the meek...shall inherit the earth.”[12] Make no mistake, Christians are not crazy, we understand that it is God alone and not our self or the world that gives easiness, rest, pleasure, fulfillment, etc.?

Are we going to serve and desire the creator or the creature? The creature is our self and other created things (people and stuff). The top row of the table above is the goal, the desire of “the world”, the bottom row of the table above is the goal, the desire of “the Kingdom of God”. When we are ok with less for our self, it makes us able to want more for God and for others.

Two – Order and Discretion Order means that the decision to choose Christ has to be a part of our life; it has to be part of the order, the pattern the routine of your day, your life. It has to be a habit. Discretion means that you must choose and be ready to choose. There is a time for everything. If we are told to give up or sacrifice, but then a host offers us a great dessert, that is not the time or place to choose the “bland instead of the tasty”. If we renounced or chose not to eat the dessert we would offend our host. If we have worked hard for several days, we will need to give our body the rest it needs. We do not need to go looking for the “hard, painful, despised, etc.” it is offered to us each day. “The Saint [John of the Cross] does not expect us always and in everything to choose what is most difficult, painful, or tiring – which would be impossible, both because of the circumstances in which we live and because of our physical constitution, which always needs a certain amount of relaxation – but he does ask that we be disposed to this choice, that is, we must cultivate a desire for it.”[13] We must order our life and be ready and willing for opportunities to be generous, to choose God and not self. To live in Christ, in His Kingdom, is to die to self. “You died for me, O Lord. For love of You make me die to myself, to my desires, to my satisfactions. I shall die to myself in order to live for You, to attain to union with You.”[14]

Make of list of ways that we can “die to self” daily. If you have more than 7 on your list, choose one thing you can do each day in the next week to “die to self”. For example, showing “right away obedience” without fuss or complaint is a way to die to what we want to do. You could on, Monday see how many opportunities you have to show “right away obedience”.

“For God reigns in each of his holy ones. Anyone who is holy obeys the spiritual laws of God, who dwells in him as in a well-

ordered city. The Father is present in the perfect soul, and with him Christ reigns, according to the words: We shall come to him and make our home with him.”[15] What a merciful God that would choose to make His dwelling within mankind. When we see a well-ordered city we not only praise the mayor, but also the citizens and other cities want to imitate the success of the city. When we see a well-ordered soul, with the divine life dwelling within, we not only want to praise the soul but ultimately give praise to the Most Holy Trinity dwelling within the soul and there is a longing to imitate that soul. It is only the soul which allows Christ to reign that can benefit this Divine Life.

Mission of the Church: Church and State - Lesson and Discussion

“Amen, I say to you, today you will be with me in Paradise.”

The good thief, Saint Dimas, desires what all of us desire. The good thief wants to gain the happiness of heaven, of paradise. What must we do to gain the happiness of heaven? “To gain the happiness of heaven we must know, love, and serve God in this world.”[16] It is the mission of the Church to assist the faithful in their journey to paradise and to do this, the Church wants us to be with Christ “today” as we learn to know, love and serve him.

MUSIC – “Coldplay - Paradise - A Capella Cover - Mike Tompkins” – POP CULTURE CONNECTION – 5:28

http://youtu.be/K2YS08Z_-a

We profess in the Creed that we believe in “the Holy Catholic Church”. “The Kingdom of Heaven – Holy Church – is seen bringing forth out of her treasure ‘things new and old.’ Although she can never add new dogmas to the deposit of Faith entrusted to her, as the ages go by she is seen understanding more perfectly and explaining more fully those treasures in her keeping.”[17] The Church is the Kingdom of Heaven, the Kingdom of God. Saint John the Baptist proclaims, “Repent, for the kingdom of heaven is at hand”[18] The first words of Jesus during his public preaching ministry is, “Repent for the kingdom of heaven is at hand.”[19] The rulers of this world, like Pontius Pilate do not always understand the Kingdom of Heaven, nor do they always understand the mission of Christ the King and the mission of His servants.

What is this kingdom of heaven? The Kingdom of Heaven is

would agree with St. Augustine that “an unjust law is no law at all”[33]

VIDEO – We Hold These Truths Spoken Word – POP CULTURE CONNECTION – 2:16

<http://youtu.be/GaWma3taEE>

This spoken word hits the nail on the head with what is going on with this problem, and why the Church is standing up against this mandate.

VIDEO – Fr. Agustino Torres at Catholic Underground 2012 – POP CULTURE CONNECTION – 8:13

http://youtu.be/_VnmdURv6A

This spoken word from Fr. Agustino speaks about what he sees with the culture of our time and specifically this pressure from the government and our Catholic faith.

We live in a time in which the voice of the Church, especially the voice of the bishops and pope, is rarely considered and many times ignored completely. The times of Church leaders working directly in cooperation with State leaders may be gone. The Vatican Council has said that in the modern culture in which the world does not listen to Church leadership it is extremely important that the “lives of the faithful” be the voice of truth in the world. “In our own time, however, it is most urgent that this distinction and also this harmony should shine forth more clearly than ever in the lives of the faithful, so that the mission of the Church may correspond more fully to the special conditions of the world today.”[34]

VIDEO “Epic: 120” Catholics Come Home POP CULTURE CONNECTION – 2:01

http://www.youtube.com/watch?v=Vs6qZd_xP1

Make a list of how the Church in its 2000 years history has shaped and formed the world. This video gives many examples. The list can be made before or after watching the video.

What are ways that our life, the “lives of the faithful” can be the voice of truth the light in the darkness? “By our baptism we’re joined to a visible and public faith community -- the apostolic Church created by Jesus himself to carry on his mission in history.”[35] It is our job to make history and to make Christ and His Church a part of that History.

– The law that was passed in 2010 called the Affordable Health Care Act was to help many Americans. There are some things in the law that are good. For example a person cannot be denied health care even if they have a pre-existing condition, and health insurances must have plans that provide coverage for women who are pregnant and for maternity. There are however many items in the act that Catholics cannot and will not support. There are many parts of the law that tramples on the first amendment rights of freedom of religion. In the law and the mandates the government is forcing schools, hospitals, businesses, and organizations to provide birth control, abortifacients, sterilizations, and other abortion inducing drugs. This goes against our very Catholic moral beliefs. Yet, the government forces us to comply with the law or face a penalty. Many companies and organizations have spoken, and said they will have to close down before they will sin against their conscience. Even some Catholic Dioceses who provide health insurance for all their employers may have to stop giving health insurance due to the fact that all health insurances are mandated to provide these, and cannot opt out. In 2013 Bishop Zubik, the bishop of Pittsburgh, has reiterated what many of the bishops of the United States have said. They will refuse to sign any documents allowing its health plan to provide birth control and abortion coverage for employees. Some may argue that people who work for Catholic schools, churches, organizations may not be Catholic and therefore because they are not Catholic they should not be kept from so called services such as abortion, contraception, etc. The Church herself should not be forced to go against her very conscience because of these individuals. These individuals can freely choose to be employed by another organization.

VIDEO – The HHS Mandate: Anti-Catholic and Un-American, Fr. Barron – POP CULTURE CONNECTION – 8:13

<http://youtu.be/yZV7wFYeVK>

This video goes into a greater detail about the threat this bill and government has against the Catholic Church and religion as a whole.

TV AD – “Stop the HHS Mandate” – POP CULTURE CONNECTION – 1:28

<http://www.youtube.com/watch?v=qKlRen8yzaw&feature=share&list=UUT3Cms0FmKmn2B-PWgwili>

The following ad was produced by Catholic Vote and is based on a famous quote by Saint Augustine that has become a maxim. I

the Holy Catholic Church. **Where does this kingdom come from and who is part of the kingdom?** The kingdom comes from God, it is brought about by the “Word becoming Flesh and dwelling among us”[20] Saint John the Baptist and Jesus both proclaim that what has been prepared for all times is now at hand, “the kingdom of heaven”. The kingdom comes from God and is brought to all people through the life of the King of the kingdom, Jesus Christ. Those who are part of the kingdom are the servants of Christ the King, the faithful. The kingdom is not of this world but in this world. When asked by Pontius Pilate, if he was a king, Jesus says, “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.”[21] Christ is a King and He has a kingdom, the kingdom is in the world but not of it, just as the servants of this kingdom or in the world but not of it. Jesus says at the Last Supper, “And now I am no more in the world but they [the members of the Church] are in the world”[22] Although, the faithful are in the world, Jesus says they are not “of the world”[23].

What is the mission of the kingdom, the mission of the Church? The mission of the Church is salvation of all mankind “Having been divinely sent to the nations that she might be ‘the universal sacrament of salvation,’ the Church, in obedience to the command of her founder and because it is demanded by her own essential universality, strives to preach the Gospel to all men.”[24] The mission of the kingdom and that of the servants of the kingdom is that of the mission of Christ our King. The bishops of the kingdom, the successors of the apostles, are the generals of the faithful. Ordination “makes the bishop the legitimate successor of the Apostles and integrates him into the episcopal college to share with the Pope and the other bishops care for all the churches. It confers on him the offices of teaching, sanctifying, and ruling.”[25] The Church is the Body of Christ. Christ the King is the Head and the faithful are the members. It is the mission of the members to carry on and perpetuate in the world the mission of the head. This mission is to teach, sanctify or make holy and to govern or rule. The bishops are our leaders, generals and shepherds, and the lay people, by their baptismal vows, are called to faithfully follow the bishops and bring the mission of the kingdom to the world. “These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian

people in the Church and in the world.”[26]

Give examples of how we teach (prophet), sanctify (priest) and rule (king) in the world? We are ushered into the kingdom of heaven, the Church through our baptism in which we share in the ministry of Christ (prophet, priest and king). We are a prophet when we speak the word of God. **What are examples of words of truth, words of God, that the world needs to hear but does not want to listen?** We are priest when we offer up our life as a “living sacrifice”[27] and make sacrifices each day. **Where in our world do we see people offering their lives, making sacrifices? Where do we see the opposite, people refusing to sacrifice, refusing to offer self for others?** We are king, when we obey the rules of Christ and His Church. It is through our obedience that we faithful teach others the rules and how to follow the rules of Christ and His Church. **What are some of these rules and why are they sometimes not welcome in the world?**

[See also Link to Liturgy Lesson - Priest, Prophet, King

How is the Church and State different? What does the Church provide? What does the State provide? “The Church and State differ in origin in that the Church was founded by a free act of God while the State has its origin from man’s natural needs and tendencies. They differ in purpose in that the Church aims to lead all men to eternal salvation, while the State exists to procure the temporal prosperity of its citizens. The Church’s authority is above the State’s as faith is above those of space and time. The relationship between the two should be one of harmony, for each is to recognize the rights of the other for the personal and social welfare of mankind.”[28]

There are some clear roles or rights that the state has (protection of borders and commerce, etc.) and clear roles or rights that the Church has (right to worship, support the dignity of life, etc.) and some times the roles and rights overlap (welfare and charity). The two must always be in dialogue and help each other in serving the common good, but we must always remember that the Church’s authority is above the authority of the State. The Church not only has the right, but the obligation to direct the State, especially in regards to the dignity of human life and other moral areas.

Do we believe in separation of Church and State? We believe

Henry II and Saint Thomas Becket – Saint Thomas was not only a close friend to the King, but was his chief advisor and Lord Chancellor of England. King Henry desired to control both the Church and the State so when the Archbishop of Canterbury died, the King appointed his friend Thomas Becket as Archbishop. Saint Thomas Becket offended the King when he took his role as Archbishop seriously and obeyed the authority of the Church over the authority of the King. He remained silent, refusing to take an oath stating that Henry was the Head of the Church of England. He was exiled to France, imprisoned and eventually assassinated because he served the King of Kings rather than the King of England.

MOVIE – “A Execution of Thomas More” – POP CULTURE CONNECTION – 3:09

http://www.youtube.com/watch?v=DX0_FGu8v9

Saint Thomas More lived in the 1500’s and would follow in the footsteps of Saint Thomas Beckett. In this clip he states that he dies a servant of the King, but a servant of Christ and His Church first.

Napoleon and Pope Pius VI – Napoleon heavily persecuted the Church and even shut down Churches in the empire. He closed Notre Dame Cathedral in Paris, turning it into a government museum. He attacked the Church in France and beyond even seizing Rome. During the seize of Rome, General Berthier, who was under Napoleon Bonaparte, captured Rome, took Pope Pius VI prisoner and seized items in the Vatican. Pius VI died of illness while in captivity.

Ronald Regan and Pope John Paul II – Many attribute the downfall of the Communist empire and the end of the Cold War to the President of the United States, Ronald Regan and the Pope, John Paul II. This is a perfect example of Church and State working in harmony for the good of the world. “Both the Pope and the President were convinced that Poland could be broken out of the Soviet orbit if the Vatican and the U.S. committed their resources to destabilizing the Polish government and keeping the outlawed Solidarity movement alive... In that meeting [at the Vatican, June 1982], Reagan and the Pope agreed to undertake a clandestine campaign to hasten the dissolution of the communist empire.”[32]

American Catholics and “Obamacare” and the HHS Mandate

the Hun turned away not attacking the city. The legend is that Attila saw two large men on either side of St. Leo, one was Saint Paul, the other Saint Peter, and both Saints are the protectors of the city of Rome. At the second meeting, it was inevitable that Attila and his men would attack and destroy the city. St. Leo, in protection of Church and the people, made an agreement with Attila that he could enter the city and take the city, but that he could not kill or rape the people and he could not burn and destroy the Churches. Attila agreed.

Gregory the Great and a fallen city – Gregory was a monk, a mayor and a Pope. His beloved city of Rome was at its height, the busy city of 1 million people and the center of the world. After Rome was sacked in 410AD, over the next 120 years the population went from 1 million to 40,000. It was the Pope, the head of the Church that also served as the mayor of Rome who began to rebuild and restore Rome, taking on a task that not only seemed impossible, but a task that no one else wanted.

Theodoric and Boethius - The Emperor Theodoric was of pagan origins and supported the Arians, those who did not believe Jesus was Divine. Although pagan and Arian, Theodoric depended on Boethius, a faithful Catholic as his advisor. It was the Church that directed Theodoric in areas of morals and culture. It was the Church that depended on the State for protection.

Charlemagne and Alcuin – The State continued to turn toward the Church as advisor and allowing the Church to lead in the area of morals and culture. The Church continued to depend on State for protection. Charlemagne was a great supporter of the Church, building monasteries, seminaries, churches, etc.

Henry IV and Pope Gregory VII – Gregory VII was a great reformer. One reform was to make sure that all bishops were appointed by the Church and not the State. The Holy Roman emperor, Henry IV refuses to obey the Popes decision and continues to appoint his own bishops. In 1076 Gregory VII excommunicates the emperor. With the excommunication, all the Lords and subjects of Henry are legally free of their obligation to him. Henry decided to repent walking to Rome and waiting outside in the snow (in January) for three days before the Pope receives him and brings him back into the Church. Later, Henry goes against his word and penance and is excommunicated again and then in anger against the Pope, moves his army to seize Rome and imprison the Pope.

in separation between Church and State. This means that the State may not force a religion on its citizens. This is also called religious liberty. The State may not persecute or deny its citizens the right to worship or practice their religion. We believe in the separation of Church and State but at the same time, we believe that our faith cannot be separated from our life. We bring our faith into all areas of the public sphere, including politics. Archbishop Chaput gives the analogy of a married person. A married person cannot just be married when they are at home, with wife and family, they must be true to their marriage and say they are married in all areas of life. We the Church are married to Christ the King. **Would it be right to just be married to Christ the King only at Mass, only when we are at Church or within the comfort of our homes?** No! We are married to Christ and remain faithful brides in all areas of our life. There should never be a separation between faith and life!

We are honored to be espoused to the King of Kings, an honor that we are not worthy of. It is Christ the King that first chooses us before we are able to choose Him. “The King is Jesus; in him God entered humanity and espoused it to himself. This is the usual form of the divine activity in relation to mankind. God does not have a fixed plan that he must carry out; on the contrary, he has many different ways of finding man and even turning his wrong ways into right ways...The feast of Christ the King is therefore not a feast of those who are subjugated, but a feast of those who know that they are in the hands of the one who writes straight on crooked lines.”[29] The Church, the bride of Christ is an integral part of God turning wrong into right, of turning crooked into straight. We must allow Christ to reign in our hearts and let that reign of Christ the King carry into every minute of our life. In the days of monarchy, it was a carriage that took, the King or Queen out into the public, to the people, we are like that carriage that must bring the King out into the public, to the people.

Sneer and Jeer: Church and State - Lesson and Discussion
“The rulers sneered at Jesus... Even the soldiers jeered at him”

Throughout history many leaders have “sneered at Jesus” and sneered at the power and authority that His Church has been given. The two thieves are examples the two ways people respond to Christ the King. We can sneer and jeer like the bad thief or we can say to Jesus, “remember me when you come into your kingdom”. To gaze at the cross, one must make a decision

to sneer and jeer or to acknowledge and accept the mercy of God. “This cross is only a transition. A door into glory, royal glory! And so he says, ‘Remember me when you come into the kingdom.’”[30] Saint Dismas, the good thief gives us the outline of walking through this “door into glory”

Step One, he rebuked a sinner, “Don’t you fear God...this man has done nothing wrong.” Avoiding evil and pursuing good is one of the basic tenants of the Gospel **Do we stand up for Christ in our world? Do we renounce our sin and the sin of others? If we are afraid to stand up for Christ, to speak out against and renounce sin, what is it that we fear?**

Step Two, he accepted responsibility for his own sin, “we have been condemned justly, for the sentence we received corresponds to our crimes”. **Do we take responsibility for our sin? What is the main why as Catholic that we take responsibility of our sin?**

Step Three, “in front of all these people, in the midst of horrible agony, he not only rebukes this sinner, and confesses the justice of his own suffering, he turns to Jesus in front of all these accusers, his enemies, he says what? ‘Jesus remember me when you come into your kingdom.’ He confessed Jesus Christ as king.”[31] We must confess Jesus Christ as King no matter what the circumstance. **What are ways that we confess Christ as King, to profess our faith in Him, each day, even in the midst of His enemies?**

What are the three steps to enter the door into the kingdom?

1. Renounce Sin. Avoid sin and pursue good.
2. Take responsibility for our own sin.
3. Confess Jesus Christ as King.

Are these three steps enough, is this the end? No! This is the beginning to living in the Kingdom, living with Christ. The cross is the door and these three steps are like the combination to open the door.

Just as each individual must make a choice, so to does each individual state. In relation to the Church and the State, the State has two choices in response to Christ and His Church. They can “sneer and jeer” or they can ask Christ and the Church to remember them, to remember the people, the leaders, the whole State. It is the second response, a response of charity and hu-

mility that allows harmony between Church and State, the first response, to sneer and jeer creates nothing but disharmony.

Examples in History of Harmony (and disharmony) with the Church and State

Nero and Saints Peter and Paul – Nero, the emperor of Rome, was so threatened by the rising power of the Christians, that he burned a section of Rome down to blame, and then persecute the Christians. In this persecution both Saints Peter and Paul were martyred. Rather than working with the Church, Nero persecuted the Church and in doing so, only made the Church grow in size and in zeal.

Constantine and Saint Athanasius – The Emperor Constantine was the first Christian Emperor, with his conversion many in the Roman Empire converted as well. Constantine knew that to have a strong empire the people of the empire must be united. Constantine worked hand in hand with the Church, especially Saint Athanasius, to untie the people and the Church. At the time a heresy called Arianism (the belief that Jesus was not fully divine) was infecting the Church and State. Constantine called the council of Nicaea, the council which affirmed the nature of Christ and gave us the Nicene Creed which we profess at Mass.

Theodosius I and Saint Ambrose, Bishop of Milan – Theodosius I was the Roman emperor and his relationship with the Church shows an example of harmony and respect. Theodosius I committed a grave crime. He had ordered the slaughter of thousands in retaliation of the murder of one of his officials. Saint Ambrose, a bishop, corrected the Emperor and threatened excommunication if he did not show public repentance. Theodosius I, the emperor and most powerful person in empire, came to the Church, walked to the altar, and in front of a packed Church, knelt down in front of Bishop Ambrose asking for absolution. This is a case in which the State submits to Church authority and the Church set the moral absolutes.

Saint Leo and Attila the Hun – When the Roman Empire collapsed, the barbarians sacked Rome, attacking the great city that had led the world for hundreds of years. Rome was a weak and abandoned city, but it was the Pope, Saint Leo, that stayed to protect the people and the Church. Saint Leo met Attila the Hun, one of the most fierce warriors in history, at the gates of the city. This meeting happened twice. The first meeting, Attila