

Follow Fr. Jacques Philippe as he opens the Eight Doors of the Kingdom by considering the Beatitudes from Matthew Chapter 5.

We'll place Fr. Philippe's book in conversation with St. Thomas Aquinas' commentary on the Beatitudes.

With these two guides, we'll apply Jesus' wisdom in the Sermon on the Mount to our own lives.

We meet Sunday mornings at 8:45 PAM in St. Joseph's Hall. A Skype call link will also be active. Please join us as you can: in person or by Skype. <https://join.skype.com/rdr9n2I4mWIr>

Audio/Visual Recording available at:

<https://st-mm.com/spiritual-exercises>

****Please purchase the book at Scepter Publishers.org or Amazon****

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Session 1: Introduction



October 23, 2022

- ☞ Why does Jesus use the formula: "You have heard it say...but I say...?"
- ☞ The New Covenant is:
 - ✦ Not just a moral law
 - ✦ Not just a code of conduct
 - ✦ But a pathway to the Kingdom of Heaven
- ☞ How are the Beatitudes:
 - ✦ A reflection of the Trinity?
 - ✦ A portrait of Jesus?
 - ✦ A revelation of the correlation between the Beatitudes and our mission?
 - ✦ A revelation of the correlation between the Beatitudes and the seven gifts of the Spirit?
 - ✦ A complete treatise on the spiritual life?
 - ✦ Intrinsically interrelated?
 - ✦ A call to personal conversion?
- ☞ How do you hope your interior life will change as we meditate upon the Beatitudes, the gifts of the Holy Spirit, and the virtues?



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Session 2: Chapter 1 October 30, 2022

Pages 21~47

Blessed are the poor in spirit, for the kingdom of Heaven is theirs.

- 🔑 How is this Beatitude the source of all the others?
- 🔑 What is the difference between negative poverty and positive poverty?
- 🔑 How is poverty seen in the Old Testament?
 - ⌚ Old Testament negative view
 - ⌚ Old Testament positive view
 - ⌚ Which interior dispositions are required on our pathway to Heaven?
- 🔑 How is poverty both a trial and an encounter with God?
- 🔑 Do you see Moses a “humble, meek” man? If so, how?
- 🔑 How does Moses prefigure Jesus?
- 🔑 How do Isaiah and St. Peter manifest the same humility?
- 🔑 Is God meek? If so, where do we see this Divine meekness?

- ☛ The gifts of the Holy Spirit are: wisdom, knowledge, understanding, counsel, fortitude, piety, and fear of the Lord. (CCC 1831)

 - ✠ *Wisdom*: “God goggles” by which we see God’s plan and purpose more clearly. We examine the present in light of past events and in the mystery of the future.
 - ✠ *Knowledge*: contemplation of God’s mysteries and the Catholic Faith
 - ✠ *Understanding*: knowing ourselves and the secrets of our hearts
 - ✠ *Counsel*: “right judgment,” forming and informing our consciences
 - ✠ *Fortitude*: prepares us to propose and defend the Faith
 - ✠ *Piety*: reverence, respect, and right worship of God
 - ✠ *Fear of the Lord*: a correct understanding of the relationship between the Creator and the created; awe before the majesty of God
 - ✠ These definitions are from the *United States Catholic Catechism for Adults* pages 208-209

- ☛ The fruits of the Holy Spirit are: “charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.” (CCC 1832)

- ☛ The virtues are:

 - ✠ Theological virtues of faith, hope, and love. Theological virtues orient us towards God. They “inform all the moral virtues and give life to them.” (CCC 1841)
 - ⌚ Faith: by which we believe in God and His Revelation
 - ⌚ Hope: by which we desire, with a steadfast trust, eternal beatitude
 - ⌚ Love: by which we love God above all things and all other things for love of God.
 - ✠ Cardinal virtues of prudence, temperance, fortitude, and justice. The other virtues depend upon the cardinal virtues.
 - ⌚ Prudence: enables us to discern our true good and the right means of achieving it
 - ⌚ Temperance: using the things of this world rightly
 - ⌚ Fortitude: ensures firmness in difficulties and constancy in the pursuit of good
 - ⌚ Justice: giving everyone, including God, their due
 - ✠ Moral virtues are “firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith.” (CCC 1804)
 - ⌚ These human virtues are “acquired by education, by deliberate acts, and by a perseverance...in repeated efforts...they are purified and elevated by Divine grace. With God’s help, they forge character and give facility in the practice of the good.” (CCC 1810)
 - ⌚ These virtues are given to us by grace in the fruits of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.

☞ St. Thomas Aquinas on the relation of the Beatitudes to the virtues and gifts (from *Summa Theologiae* Prima Secundae Partis, Q. 69, Article 1):

- ✚ Happiness is the end towards we all tend; we are *moved* to attain that end
- ✚ Man cannot achieve this end on his own; he needs the *grace* of the Holy Spirit
- ✚ The Beatitudes differ from the virtues and gifts in that virtues and gifts
 - ┆ Come from God
 - ┆ Orient us to our eternal end
 - ┆ Are the habits which shape us
 - ┆ The Beatitudes are the *actions* we take to form the habits in response to the *grace* from God.
 - ┆ Some of the Beatitudes are neither virtues nor gifts (poverty, mourning, and peacemaking).
- ✚ The gifts of the Holy Spirit are more excellent than the cardinal virtues
 - ┆ St. Ambrose links the cardinal virtues to the Beatitudes
 - ┆ St. Augustine links the gifts of the Holy Spirit to the Beatitudes
- ✚ No habits other than the virtues and gifts rectify human conduct
- ✚ Meekness in the Beatitudes denotes the *act* of meekness
 - ┆ Though this may seem to be a virtue, it is, instead, a gift – grace with which we cooperate as we cultivate meekness in our souls

☞ From *Summa Theologiae* Prima Secundae Partis, Q. 69, Article 2

- ✚ The rewards of the Beatitudes can be experienced in this life and even more fully in the life to come, life everlasting
 - ┆ St. Ambrose taught that the rewards are for the afterlife
 - ┆ St. Augustine taught that the rewards can be fulfilled in this life
 - ┆ St. John Chrysostom believes some refer to the afterlife and others to the present life.
 - ┆ St. Thomas Aquinas believes that the seed of future beatitude is seen in this life, as we see the promise of future fruit in the leaf, the bud, and the blossom. When a man cooperates with God's grace and pursues holiness, he will progress in the virtues and gifts until he arrives at perfection in the Heavenly Kingdom.
- ✚ While the "wicked" seem to prosper in this life, their interior life is a struggle as they are pulled one way and that in the blindness of their sin. While the "good" seem to suffer in this life, they never lack interior peace and freedom.
- ✚ While all the rewards are fully consummated in the afterlife, they are begun in this life:
 - ┆ Kingdom of Heaven = perfection in wisdom as the Spirit reigns in us
 - ┆ Land is inherited = our well-ordered faculties rest on the solid foundation of the eternal
 - ┆ Comfort = reception of the Holy Spirit, the Comforter (Paraclete)
 - ┆ Have their fill = reception of the Eucharist and the gifts of the Spirit
 - ┆ Obtain mercy = by being merciful to others; contrite for our sins
 - ┆ Seeing God = the purity of heart does not obscure the soul's vision while sin clouds our judgment and darkens our intellect
 - ┆ Children of God = do what He does: love and forgive; making peace as Jesus made "peace through the Blood of His Cross," sacrificing our pride and all of our sins and dispositions to do God's Will, not our own



From *Summa Theologiae* Prima Secundae Partis, Q. 69, Article 3

† The Beatitudes are deliberately enumerated according to our interior disposition toward an active life or a contemplative life:

‡ Active life = future (eternal) beatitude by our actions today

‡ Contemplative life = present beatitude in the Presence of God

† The Beatitudes remove the obstacles of sensual happiness so that we can experience spiritual happiness:

‡ Riches = a wealthy person could rely upon those rather than on God

‡ Honors = puffs us up with pride



Blessed are the poor in spirit can speak to:

† A contempt of material wealth except inasmuch as we can relieve the poor – the moral virtues of humility, gratitude, generosity, and charity (theological virtue)

† A moderation in our use or accumulation of wealth – the cardinal virtue of temperance

† Moderating our passions – the virtues of self-control, charity, patience, modesty, and chastity



From *Summa Theologiae* Prima Secundae Partis, Q. 69, Article 4

† The rewards of the Beatitudes is also suitably enumerated

‡ Jesus Himself pronounced them in this order

‡ Consider the nature of the Beatitudes to appreciate the order:

➤ In the first three, we withdraw from sensate appetites to a more Heavenly perspective: Poverty of spirit, mourning over sin, and meekness.

➤ The rewards of the first three, then, are Heavenly rewards.

➤ The next two Beatitudes are works of “active happiness” –works of virtues in our relationships with each other: Hunger and thirst for righteousness and mercy. Our rewards will be in this life and the next.

➤ The final Beatitudes concern “contemplative happiness” – seeking the Will of God and doing it. The rewards are Heavenly rewards.

‡ St. John Chrysostom noted, while all of the rewards are eternal, we can describe them in temporal terms and experience the rewards in the present moment.

‡ St. Ambrose noted that the Kingdom of Heaven is the promised reward beginning and ending the Beatitudes.



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Session 3: Chapter 1 November 6, 2022

Pages 48-78

Blessed are the poor in spirit, for the kingdom of Heaven is theirs.

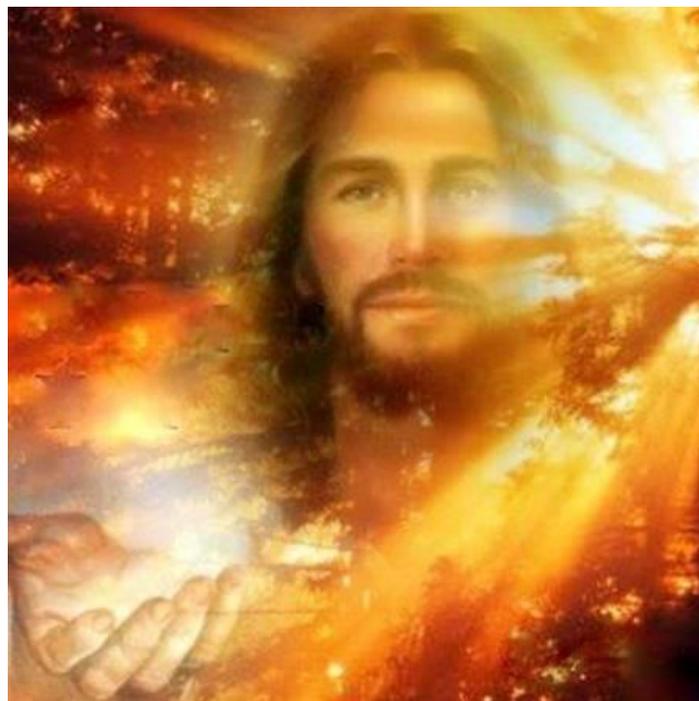


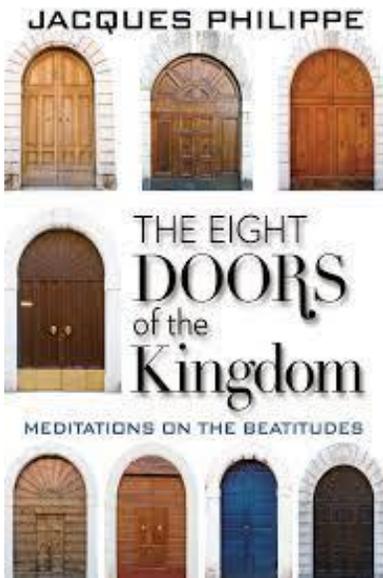
🔑 Does this sound too good to be true? Which sounds best to you? Radical poverty bears fruit in :

- ✦ **Holiness** – through humility, gratitude, and joy – claiming nothing, demanding nothing – receiving everything as His gift
- ✦ **Truth** – clinging to the Way, the Truth, and the Life; recognizing my limitations: “When I am weak, then I am strong.”
- ✦ **Freedom** – “the Lord gives and the Lord takes away; blessed be the Lord!”
- ✦ **Security** – God’s love will always outweigh our faults
- ✦ **Peace** - as we depend completely on His love, receiving all from Him, detaching from all else as we immerse ourselves in Him
- ✦ **Interior Power** – we can do all things through Christ Who strengthens us

🔑 Does this sound too hard for you? God permits trials and difficulties. “I am the true vine, and My Father is the vine grower. He takes away every branch in Me that does not bear fruit; and every one that does, He prunes so that it bears more fruit.” – John 15:1-2

- ☛ **Is this challenging for you?** We must renounce all illusions of power or control over others.
 - ✦ We are called to respect their dignity as made in the Image and Likeness of God; therefore, we cannot use or manipulate them.
 - ✦ We must forgive them readily and willingly, as nursed grudges seek to wield control over the other.
 - ✦ We ought to see our time as time given to us to do God's Will in this world. This means the needs of others aren't interruptions, nor are others a "waste of time."
- ☛ **Poverty of spirit can mean poverty in these areas as well:**
 - ✦ Material wealth
 - ✦ Possessions
 - ✦ Emotional poverty – not rooting our identity in anything other than God – not our job, not our role in our family, not our nationality.
 - ✦ Detachment from sins and temptations – we strive to do God's Will, to obey His commandments, and to please Him
 - ✦ Accepting losses, setbacks, difficulties, challenges, and struggles as gifts
 - ✦ Admitting that we do not control our destinies and cannot control others
 - ✦ Consent to the present moment – do not become mired in the past nor anxious about the future. Say "yes" to reality as you trust God.
- ☛ **Do you agree that faith is a form of poverty?**
- ☛ **Do you agree that hope is a form of poverty?**
- ☛ **Do you agree that love is a form of poverty?**
- ☛ **Is it wisdom to see in radical poverty rich, fertile ground for the theological virtues?**





Session 4: Chapter 2 November 13, 2022

*Blessed are those who mourn,
for they shall be consoled.*



- ☞ The Beatitudes tend to turn “conventional wisdom” on its head. Most people would not call mourners “blessed.” In what sense are mourners blessed?
- ☞ Fr. Philippe quotes many Psalms and multiple citations from the Prophet Isaiah which speak to the theme of mourning and comfort, of sadness and joy. Which quotations spoke most clearly to your heart?
- ☞ Did the scene from Luke 2:25-26 speak to you, as Simeon was awaiting the consolation of Israel and found it in the Savior, baby Jesus? In what sense is Jesus the consolation of Israel?
- ☞ Paul speaks often of comfort, consolation, and hope. Do you have a favorite citation from this chapter or from any of Paul’s letters?
- ☞ The Apocalypse (Revelation) waxes eloquent about the blessedness of those who mourn: “He will wipe away every tear from their eyes and death shall be no more; neither shall there be any mourning nor crying nor pain...behold, I make all things new.” Is this vision of solace and peace reserved for the afterlife? Or can we experience it here and now?
- ☞ Do you receive solace from the Suffering Servant? How so?
- ☞ Fr. Philippe states that the “indisputable sign of God’s love and faithfulness” is the Cross. What do you understand this to mean?

- ☞ Those who shed tears of repentance can be said to mourn their sins. These tears bring God's consolation and peace quickly. Have you experienced this?
- ☞ Tears of compassion console others and bless us as well. How?
- ☞ The gift of tears is a special grace given to a soul at prayer. This gift is received, not manufactured. I call it "watering my spiritual garden."
- ☞ Agree or disagree: God comforts us in our affliction so that we can comfort others in their afflictions. "Freely you have received; freely give."
- ☞ If we share in Christ's sufferings, we share in His abundance, too. How?
- ☞ Is consolation a ministry? A work of mercy? A work of the Holy Spirit?





*Blessed are the meek,
for they shall inherit
the Earth.*



☞ How do you understand the word “meek”?

☞ Fr. Philippe quotes many Psalms, from Paul’s letters, and from St. John of the Cross. Which quotations spoke most clearly to your heart?



☞ How is God meek? When and with whom was Jesus meek? With whom was He stern?

☞ Do you allow yourself to be calmed by God? Do you turn to Him to relieve your agitation, anxiety, and fear?

☞ Why does it take great interior strength to be meek?

☞ Which virtues do you need to be meek?

☞ Meekness is the opposite of:

- ✦ Hardness of heart - pride
- ✦ Bitterness – lack of love
- ✦ Rigidity in your faith or attitude towards others – lack of faith in God
- ✦ Fear – attachment to created things
- ✦ Failure to accept suffering – needing

to be in control or feeling that God has treated you wrongly, that you deserve better. See the Book of Jonah.



- ☞ What does it mean to “inherit the Earth”?
- ☞ What did St. Faustina mean when she said that “all things, willing or not, must serve her”? What did St. John of the Cross mean when he claimed that “mine are the Heavens and mine is the Earth”?
- ☞ What halts the cycle of evil?
- ☞ Is it more difficult to fight yourself and your own temptations or to fight against others? Which fight frees you?
- ☞ How do you react to Jesus’ words: “Everyone who is angry with his brother is liable to judgement”? – Matthew 5:22
- ☞ How serious is sinful anger and why?
 - ✚ What good am I defending with this anger?
 - ✚ Is it my responsibility to defend this good?
 - ✚ What is the least destructive way to defend this good?
- ☞ St. Francis de Sales gives good advice in remaining humble in the face of our irritation when we fall into sin. True humility recognizes that we will fall; the soul striving for perfection asks God’s forgiveness and help and does not dwell on past mistakes.





Blessed are those who hunger and thirst, for they shall be filled.



☞ How do you understand the word “justice”?

☞ Fr. Philippe quotes many Psalms, from the Prophet Isaiah, and from St. Therese of Lisieux. Which quotations spoke most clearly to your heart?



☞ How are justice, mercy, salvation, and holiness connected?

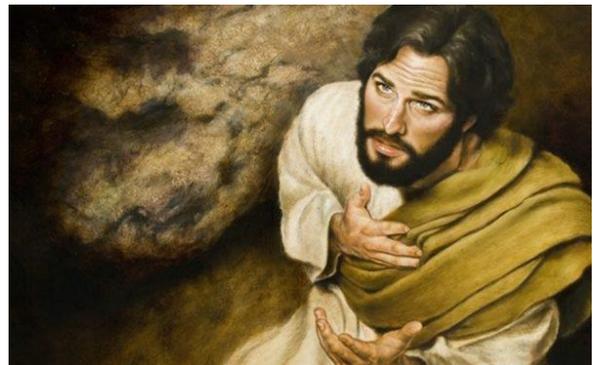
☞ How did Mary “speed up” the hour of grace?

☞ What does it mean to ask God for justice?

☞ For what do you hunger and thirst? How does this image evoke “our deepest desires”?

☞ When you seek first the Kingdom of God:

- ✦ God will fill you with every good thing
- ✦ Your encounter and relationship with God will enrich you
- ✦ Virtue and sanctity become second nature to you
- ✦ You perfectly fulfill the twin laws of love given by Jesus: Love God above all else and love others for love of God.
- ✦ Your other desires are purified; your reliance upon God increases; thus, you grow in humility, gratitude, and love.



🔑 **How does Jesus thirst?**

- ✚ He asks the Samaritan woman at the well for a drink: for what did He thirst?
- ✚ As He died upon the Cross, He cried out in thirst. Thirst for what?
- ✚ St. Mother Teresa of Calcutta spoke and wrote about this thirst of Jesus.



🔑 **How we slake our thirst for God? What are the results of our satiety?**

🔑 **What does Fr. Philippe posit is the greatest injustice of all? Do you agree?**





*Blessed are the merciful,
for they shall receive
mercy.*



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☞ How do you understand the word “mercy”?

- ✦ Can there be mercy without justice?
- ✦ Is the phrase “mercy killing” misleading?
- ✦ Are mercy and forgiveness the same thing?
- ✦ How are these virtues included in mercy:

- ⌄ Goodness
- ⌄ Faith, Hope, and Love
- ⌄ Benevolence
- ⌄ Patience
- ⌄ Fraternity
- ⌄ Humility
- ⌄ Patience



☞ Fr. Philippe points out the connection between extending mercy and receiving it from God. Does this connection spur you to forgive more readily?

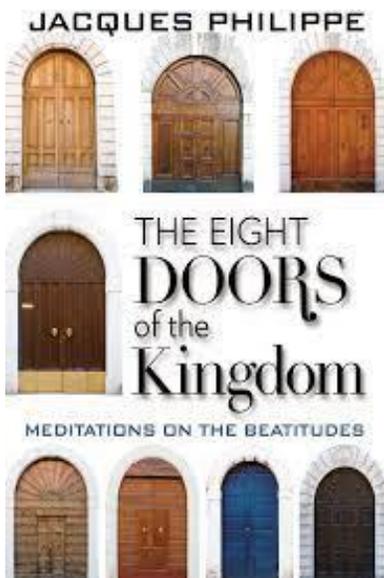
☞ “We shall always be the victims of the bad we do to others.” Do you agree?

☞ “No one is ever reducible simply to his or her bad acts.” Do you agree?

☞ In the Divine Mercy chaplet, we pray “Have mercy on us and on the whole world.” The prayer at the end of the chaplet contains these words: “Eternal God, in Whom mercy is endless and the treasure of compassion inexhaustible...” How can our mercy also be “endless”?

- ☛ What does it mean to heap burning coals upon the head of your “enemy”? Is this mean and spiteful vengeance, or is it an act of mercy?
- ☛ How does “whatever you bind on Earth shall be bound in Heaven, and whatever you loose on Earth shall be loosed in Heaven” apply to the laity?
- ☛ This is echoed in the Prophet Isaiah 58: “loose the bonds of wickedness...let the oppressed go free...if you take away from you the pointing finger...then your light shall break forth like the dawn.”
- ☛ Does forgiveness set you free? How so?
 - ✦ Jorje Valls states that never in his life was he so free as he was in prison.
 - ✦ Jorje Valls also states that forgiveness keeps us from becoming “rabid beasts” and that it prevented him from becoming like his persecutors.
- ☛ Will you put into practice Fr. Philippe’s advice to “renounce your demands” of justice, place it all in God’s Hands, and allow God, in His mercy, to re-establish justice?
 - ✦ We cannot rebuild a relationship by tearing one another down
 - ✦ Our thirst for justice without mercy drives away reconciliation and love
 - ✦ Justice without mercy soon becomes injustice
 - ✦ By clinging to past wrongs, we poison ourselves and our relationship with God and others
 - ✦ Mean it when you say it: “Jesus, I trust in You.” Allow Him to work in your heart and in the hearts of those who have wronged you.
- ☛ “Love without expecting anything in return.” Is this a tall order?
- ☛ Our society highlights – and seemingly delights – in the failings of others. How can you negate this stripping of dignity from those accused on social media? Does this mean that we have to ignore wrongs?





Session 8: Chapter 6 December 11, 2022

*Blessed are the pure
of heart,
for they shall see God.*



🔑 Do you see God here and now in your everyday life? Do you look forward to seeing Him upon your death, and for eternity?

🔑 Purity of heart wells up from the depths of your soul. This is not ritual purity or obedience to the letter of the Law without the Spirit. Purity contains:

- ✦ Uprightness, rectitude
- ✦ Obedience to God's Will, to Church teaching, and to those in legitimate authority over us
- ✦ Simplicity – openness to the inspirations of the Holy Spirit
- ✦ Seeking to know, love, and serve God in this life
- ✦ Unity with God; and in Him, through Him, and with Him, unity with others
- ✦ Fullness of faith in God

🔑 Purity is a grace with which we cooperate by our free will choices

✦ We must respect ourselves and our bodies as Temples of the Holy Spirit

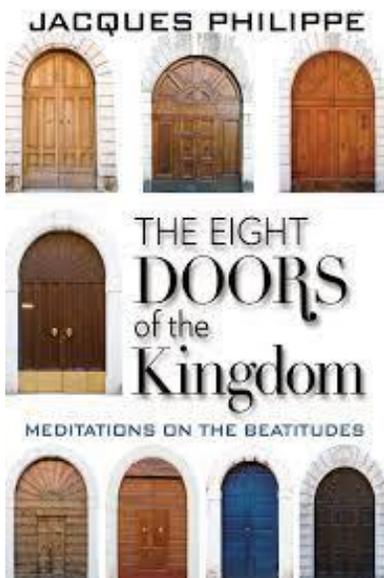
- ⌚ Modesty
- ⌚ Self-control
- ⌚ Chastity according to one's state in life – there can be no purity of heart without purity of the body

✦ We must respect others as made in the Image and Likeness of God

- ⌚ We owe them recognition of their inherent dignity
- ⌚ We owe them honesty
- ⌚ We owe them charity – disinterested love for them, seeking nothing in return

- ✦ Nothing purifies the heart so much as praising, blessing, and thanking God and extending mercy to others.
- ✦ We can lose our purity if we give in to negative emotions: anger, bitterness, judgmental thoughts, high anxiety/worry. Focus on that which is true, good, and beautiful, and those things which prompt us to practice faith, hope, and love. “Our thoughts have consequences.”
- ✦ Does this beatitude make sense to you when turned around: “Blessed are they who see God, for they shall be pure in heart”?





*Blessed are the
peacemakers,
for they shall be called
Children of God.*



- ☞ Do you consider “peace” to be: strength in quietude; interior order; fullness or completion; trusting in God?
- ☞ St. Seraphim is quoted: “Acquire interior peace and a multitude will find salvation through you.”
- ☞ Peace comes as a fruit of living the first six Beatitudes as it requires
 - ✦ Humility – poverty of spirit
 - ✦ Tears and consolation
 - ✦ Meekness – the renunciation of violence
 - ✦ Seeking first the Kingdom of God
 - ✦ Mercy towards yourself and others
 - ✦ Purity of heart – seeing God in your everyday life and living to do His Will
- ☞ Do you agree that “the first duty of a Christian is to be at peace”?
- ☞ Jesus breathed His peace upon the Apostles, and through them, upon us
 - ✦ This peace surpasses understanding and is not peace as secular society might define it (the absence of war or conflict)
 - ✦ This peace is the fruit of prayer and communion with God – especially intimate communion with God in the Eucharist and Adoration
 - ✦ The more peaceful you are interiorly, the better attuned you are to God’s Will, and the more God can work through you to reach others.
 - ✦ Peace is necessary for clarity of discernment

☞ Peace calls us to rest in God – a soul Sabbath. We grow in our Likeness to God when we are at peace

☞ We can allow Jesus to rest peacefully in our heart when we ourselves abandon ourselves utterly to Him

☞ Jesus made peace through His Cross. We, His disciples, can expect crosses which we hope to carry in peace and love, uniting our suffering with His.

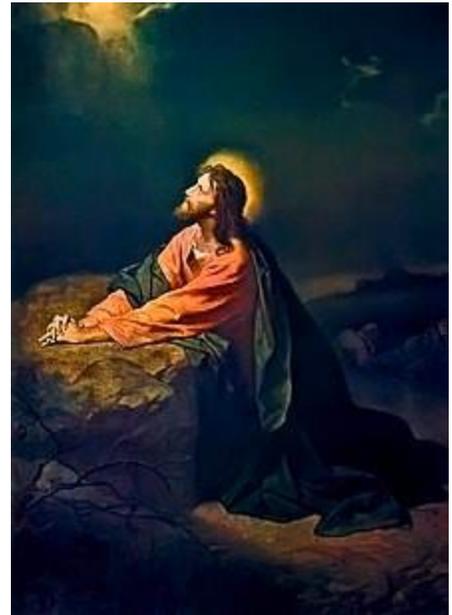


Blessed are those who are persecuted for the sake of righteousness, for theirs is the Kingdom of Heaven.

Blessed are you when they insult you and persecute you and utter all kinds of evil against you because of Me; Rejoice and be glad, for your reward will be great in Heaven.

☞ Do you find it difficult to imagine rejoicing when you are reviled and persecuted?

- ✦ No servant is greater than the Master; since He was persecuted, we can expect the same treatment.
- ✦ Embrace the Cross as a gift and a grace. St. James advises: “Count it all joy, my brethren, when you meet various trials.”
- ✦ Living according to our Faith is counter-cultural, ostracizing, and may become criminal (a 2022 law in Scotland considers reading the Bible in public to be a crime punishable by up to two years in prison)
- ✦ St. Peter tells us “if you are reproached for the Name of Christ, you are blessed because the Spirit of glory and of God rest upon you.”



☞ Hatred springs ultimately from hostility towards God and His creation – especially His redemptive work through the Incarnation and Paschal Mystery



Do not worry about what to say...the Holy Spirit will speak for you in times of persecution. We ought to prepare our hearts, of course, and soak ourselves in Scripture. Grace builds upon nature (St. Thomas Aquinas). The Holy Spirit works with the tools we've gathered into our spiritual toolshed: the virtues, the works of mercy, our oneness with God through frequent reception of the sacraments and

acts of devotion.

☞ Do you agree with Rabbi Akiba, who rejoiced at the moment of martyrdom because then he knew that he truly loved God with all his soul?

☞ Martyrdom is a radical fire of love which purifies hearts and brings us directly into the holiness of God. This does not mean that we can seek out martyrdom, but we must accept it if we cannot prevent or escape it.

✦ St. Felicity, who gave birth in prison at eight months' gestation, faced martyrdom without groaning because Jesus was suffering in her.

✦ St. Stephen the deacon, the Church's first martyr, saw a Heavenly vision as he was stoned to death.

✦ A man who was forced to photograph the martyrdom of Fr. Jacques Hammel was a peace at the prospect of his own martyrdom.

☞ We can unite ourselves to modern-day martyrs in prayer for them. The Catholic Church in China, for example, is fiercely persecuted. Those good souls could use our prayers!

☞ We can accept our "white martyrdom," which is suffering for the Faith which stops short of bloodshed. This includes exclusion from family, from work opportunities, from fellowship with those who oppose us because of our Faith. Suffer patiently, trusting in and loving God completely. He who sees all will reward you, and will Himself be your reward – here and now and in eternity.

☞ Mary lived the Beatitudes to perfection. In her, we find:

✦ Powerful assistance in spiritual combat

✦ Maternal intercession with God in Heaven

✦ Consolation in our struggles

✦ Our life, our sweetness, and our hope



Beatitude	Gift of Spirit	Fruit of Spirit	Virtue: Theological	Virtue: Cardinal	Virtue: Moral	Reward
<i>Blessed are the poor in spirit</i>	Wisdom, understanding, counsel	Humility, gratitude, generosity, patience, modesty, chastity, self-control	Hope, Charity	Temperance, justice	Humility, gratitude, generosity, patience, modesty, chastity, self-control	<i>Theirs is the Kingdom of Heaven</i>
<i>Blessed are they who mourn</i>	All of them	Faithfulness	Faith, hope, and charity	Prudence, justice, fortitude	Faithfulness	<i>They will be comforted</i>
<i>Blessed are the meek</i>	Wisdom, understanding, counsel, piety	Humility, self-control	Hope, Charity	Temperance, fortitude	Humility, self-control	<i>They will inherit the land</i>
<i>Blessed are those who hunger and thirst for righteousness</i>	All of them	Charity, patience, faithfulness, kindness	Faith, hope, and charity	Prudence, justice	Charity, patience, faithfulness, kindness	<i>They will be satisfied</i>
<i>Blessed are the merciful</i>	All of them	Charity, peace, patience, kindness, goodness, generosity, self-control	Charity	Prudence, justice	Charity, peace, patience, kindness, goodness, generosity, self-control	<i>They will be shown mercy</i>
<i>Blessed are the pure of heart</i>	Wisdom, understanding, counsel, piety, fear of the Lord	Charity, joy, peace, goodness, faithfulness, self-control, chastity	Faith, hope, and charity		Charity, joy, peace, goodness, faithfulness, self-control, chastity	<i>They shall see God</i>
<i>Blessed are the peacemakers</i>	Wisdom, knowledge, fortitude, piety, fear of the Lord	Charity, peace, patience, goodness, gentleness, self-control	Faith, hope, and charity	Prudence, fortitude, justice	Charity, peace, patience, goodness, gentleness, self-control	<i>They shall be called children of God</i>
<i>Blessed are the persecuted on account of the Lord</i>	All of them	Peace, patience, kindness, goodness, gentleness, faithfulness, self-control	Faith, hope, and charity	Prudence, fortitude	Peace, patience, kindness, goodness, gentleness, faithfulness, self-control	<i>Theirs is the Kingdom of Heaven; your reward will be great in Heaven.</i>

The gifts of the Holy Spirit are: wisdom, knowledge, understanding, counsel, fortitude, piety, and fear of the Lord. (CCC 1831)

The fruits of the Holy Spirit are: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity. (CCC 1832)

The Virtues:

✠ **Theological virtues** of faith, hope, and charity. Theological virtues orient us towards God. They “inform all the moral virtues and give life to them.” (CCC 1841)

✠ **Cardinal virtues** of prudence, temperance, fortitude, and justice. The other virtues depend upon the cardinal virtues.

✠ **Moral virtues are given to us by grace in the fruits of the Holy Spirit:** charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity

The gifts of the Holy Spirit are: wisdom, knowledge, understanding, counsel, fortitude, piety, and fear of the Lord. (CCC 1831)

- ✠ *Wisdom*: “God goggles” by which we see God’s plan and purpose more clearly. We examine the present in light of past events and in the mystery of the future.
- ✠ *Knowledge*: contemplation of God’s mysteries and the Catholic Faith
- ✠ *Understanding*: knowing ourselves and the secrets of our hearts
- ✠ *Counsel*: “right judgment,” forming and informing our consciences
- ✠ *Fortitude*: prepares us to propose and defend the Faith
- ✠ *Piety*: reverence, respect, and right worship of God
- ✠ *Fear of the Lord*: a correct understanding of the relationship between the Creator and the created; awe before the majesty of God
- ✠ These definitions are from the *United States Catholic Catechism for Adults* pages 208-209

The virtues are:

- ✠ Theological virtues of faith, hope, and love. Theological virtues orient us towards God. They “inform all the moral virtues and give life to them.” (CCC 1841)
 - ⌞ Faith: by which we believe in God and His Revelation
 - ⌞ Hope: by which we desire, with a steadfast trust, eternal beatitude
 - ⌞ Love: by which we love God above all things and all other things for love of God.
- ✠ Cardinal virtues of prudence, temperance, fortitude, and justice. The other virtues depend upon the cardinal virtues.
 - ⌞ Prudence: enables us to discern our true good and the right means of achieving it
 - ⌞ Temperance: using the things of this world rightly
 - ⌞ Fortitude: ensures firmness in difficulties and constancy in the pursuit of good
 - ⌞ Justice: giving everyone, including God, their due
- ✠ Moral virtues are “firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith.” (CCC 1804)
 - ⌞ These human virtues are “acquired by education, by deliberate acts, and by a perseverance...in repeated efforts...they are purified and elevated by Divine grace. With God’s help, they forge character and give facility in the practice of the good.” (CCC 1810)
 - ⌞ These virtues are given to us by grace in the fruits of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.

Note the ascendancy of the rewards:

Kingdom of Heaven – begins and ends the rewards as bookends

Comfort – is more intimate than possession of a Kingdom

Inheriting the land – is a future promise, for no one inherits until a certain moment

Shall be satisfied/have their fill – is a greater degree than comfort

Mercy surpasses satiety, for we receive more in mercy than we merit

Seeing God – To see the Love who created us is a great boon

Called children of God – is to inherit His Kingdom and be “dandled on His knee” (*St. Therese of Lisieux*)

Your reward will be great in Heaven – for being persecuted as Jesus was. This is the greatest reward of all, to give our all to Jesus as He gave His all to us.