

## **Session Six (Year B)**

**Sunday November 6, 2016**

[Come, Holy Ghost!](#)

Pentecost Prayer

Kiss of Peace

Questions? Thoughts?

**Theme:** Sin and Sacrifice

**Sin and Sacrifice**

- Jesus died to save sinners. If there is no such thing as sin, his suffering and death was pointless.
- Sin as a violation of the natural law as revealed by quarreling.
- Ethics: why do some men die for perfect strangers and others betray their best friends?
- The commandments do not represent a morality of convenience.
- Sacrifice as a hard won gain.
- A sacrifice is not a loss as in Ayn Rand's Objectivism: for example a sacrifice fly in baseball, or a queen sacrifice in chess.
- The Lamp of Sacrifice, from *The Seven Lamps of Architecture*, by John Ruskin
- Parable of the merchant's search for fine pearls

**Psalm 40**

- 7      Sacrifice and offering you do not want; but ears open to obedience you gave me.  
Holocausts and sin-offerings you do not require;
- 8      so I said, "Here I am; your commands for me are written in the scroll."
- 9      To do your will is my delight; my God, your law is in my heart!"

Questions for the Candidates

- What do you want?
- What are you willing to do and to endure to get it and keep it?

**The Ten Commandments**

Not this session

**The Beatitudes**

**Matthew 5**

- 6      Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

"Hunger" and "thirst" are words that most of us in the West simply do not understand. The person who is really hungry (as opposed to just having hunger pangs) or the person who is really thirsty (as opposed to just wanting a glass of water) is so desperate that everything else is excluded from their desires.

William Barclay, who was Professor of Divinity and Biblical Criticism at Glasgow University, describes the thirst a person might experience in Palestine in these terms:

*A man might be on a journey, and in the midst of it the hot wind which brought the sandstorm might begin to blow. There was nothing for him to do but to wrap his head in his burnoose (a hooded cloak) and turn his back to the wind, and wait, while the swirling sand filled his nostrils and his throat until he was likely to suffocate, and until he was parched with imperious thirst. In the conditions of modern western life there is no parallel at all to that.*

When we are truly desperate, satisfying that hunger or thirst becomes a consuming passion, a grand desire, and an overwhelming ambition.

Jesus says we are to have this attitude toward righteousness. We should long to live in a right relationship with God, to be seen as righteous by Him and to see His righteousness in the society around us. In the Greek new Testament text the word for righteousness is in the accusative case and not the genitive. If it were in the genitive it would mean "to desire partial righteousness" – a slice of the loaf. As it is in the accusative, it means the whole thing – the whole loaf. It means "to desire to be entirely righteous." We are not to be satisfied with anything less than a righteous life; we cannot accept partial goodness. It is not enough to live a Christian life when we feel like it and do what we like at other times. A righteous life is one that is righteous 24 hours a day. It is an integrated Christian life which is lived out in an ongoing relationship, with God affecting everything we do, say, and think.

The problem with many of us is that we are not that desperate. We don't want to pay the price. We say, "Lord, make me holy, but not completely holy quite yet, if You don't mind."

When we are really desperate Jesus says that God will fill us, and our desire for righteousness will be satisfied. It is not enough to see our own spiritual poverty, to mourn over it, and to allow others to draw attention to it. We must also hunger and thirst to be different and to live a righteous life. Jesus promises that the person who follows each of these steps in their relationship with God will be blessed by Him. They will live under God's blessing.

- from *Challenging Lifestyle*, by Nicky Gumbel

## Saints

### Pius X

- Pope just before World War I
- Canonized in 1954
- Inaugurated liturgical renewal
- Restored frequent Communion from childhood
- Denounced the heresy of Modernism
- Encouraged biblical study
- Codified Canon Law
- Conspicuous holiness

- From St. Pius X we learn again that the folly of the Cross, simplicity of life, and humility of heart are still the highest wisdom and the indispensable conditions of a perfect Christian life.
- "I was born poor, I have lived in poverty, and I wish to die poor."

## **Sacraments**

### **Eucharist**

Third Precept of the Church

You shall receive the sacrament of the Eucharist at least during the Easter season.

### **Luke 22**

- 19 Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me."
- 20 And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you."

### **Catechism of the Catholic Church**

- 1407 The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.
- 1408 The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship.
- 1411 Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.
- 1412 The essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of consecration spoken by Jesus during the Last Supper: "This is my body which will be given up for you.... This is the cup of my blood...."
- 1413 By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

## Gifts of the Holy Spirit

### Isaiah 11

- 2      The spirit of the LORD shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of **fear of the LORD** (or **Piety or Reverence**),
- 3      and his delight shall be the fear of the LORD.

Read dialogue from the [Euthyphro](#) by Plato

### 1 Corinthians 3

- 6      I planted, Apollos watered, but God caused the growth.
- 7      Therefore, neither the one who plants nor the one who waters is anything, but only God, who causes the growth.
- 8      The one who plants and the one who waters are equal, and each will receive wages in proportion to his labor.
- 9      For we are God's co-workers; you are God's field, God's building.

## Fruits of the Holy Spirit

### Galatians 5

- 22     In contrast, the fruit of the Spirit is love, joy, peace, patience, **kindness**, generosity, faithfulness,
- 23     gentleness (or humility), self-control. Against such there is no law.

### Psalm 36, II

- 6      O Lord, your kindness reaches to the heaven; your faithfulness, to the clouds.
- 7      Your justice is as immense as the loftiest mountains; your judgments, like the mighty deep; man and beast you save, O Lord.
- 8      How precious is your kindness, O God! The children of men take refuge in the shadow of your wings.
- 9      They have their fill of the prime gifts of your house; from your delightful stream you give them to drink.
- 10     For with you is the fountain of life, and through your goodness we enjoy true happiness.

## Wisdom 12

19 Those who would be just must be kind.

"There was a time when Christians wanted to be obedient and faithful. Lately we are content to be sensitive. Once we aspired to justice and righteousness. Our present concern is that we be kind. If kindness alone were enough there would have been no cross. Jesus would have formed a sensitivity group and urged us to share our feelings, or a support group where we could affirm each other. Knowing full well the limits of humanity, the seriousness of our sin, and the depths of evil, he formed the church and charted a different way."

- William Wilimon

"You remind me of a girl I knew in childhood, the daughter of a bishop. She caused something of a scandal in the diocese when she resolutely refused to be confirmed. What struck me as strange even at thirteen was that she hadn't the wit to see that her scruples had nothing to do with religion. She merely wanted to embarrass her father. That, of course, is perfectly understandable, particularly given the bishop in question. But why not be honest about it?"

Sarah Berowne thought: I shouldn't have come. It was stupid to believe that she would understand or even want to try. She said:

"I suppose, Grandmama, you would have wanted her to conform even if the scruples had been genuine."

"Oh yes, I think so. I would put kindness above what you would call conviction. After all, if the whole ceremony were a charade, which as you know is my opinion, then it could do her no possible harm to let the episcopal hands rest momentarily upon her head."

Sarah said quietly: "I'm not sure I'd want to live in world that put kindness before conviction."

"No? But it might be more agreeable than the one we have, and considerably safer."

From A Taste For Death, by P.D. James, Ballantine Publishing Group, New York, 1986. Book Six, Chapter 4.

## Prayer Laboratory

How do we know what we know?

- Theory of Knowledge
- Epistemology

Question for the candidates: How do you know what you know?

Revelation: How do we know what we know about God and the spiritual life?

- Experience: what you see, hear, smell, touch, taste, and feel
- What others with more experience tell you: what you listen to, look at, or read

## 2 Timothy 3

16 All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness.

## Matthew 13

52 "Every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old."

Introduction to the Bible: How it was written and how to read it

- The bible is more like a library than a book
- It contains several different types of writing: historical, moral, legal, liturgical, philosophical. To the Jews, the Law, the Prophets, and the Writings.
- It was written by different authors for different audiences in different languages
- Much of the bible had existed in an oral tradition before it was written
- There were two traditions, those of Israel and Judah
- The list or canon of inspired writings was settled at a convention of scholars just before Christianity became distinguishable from Judaism
- It won't help you to understand it by reading from cover to cover
- Start with the Book of Ruth in the Old Testament: Ruth is the great-grandmother of King David, and she is not a Jew, but a Moabite
- For a good summation, read the Book of Sirach, sometimes called Ecclesiasticus
- In the New Testament, read the Gospel of Luke and the Acts of the Apostles
- In the Gospel of John, read the good stories and skip the long-winded monologues (at first)
- For a good summation of Paul's ideas, read the Letter to the Galatians (it's short)
- To relate the Old Testament to the New Testament, read the Letter to the Hebrews
- For a Catholic understanding of scripture, read the Letter of James

Comments? Questions?

Blest Be the Tie That Binds

## Supplemental Readings

### Genesis 14

- 18 Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words:
- 19 Blessed be Abram by God Most High, the creator of heaven and earth;
- 20 And blessed be God Most High, who delivered your foes into your hand." Then Abram gave him a tenth of everything.

### Exodus 12

- 21 Moses called all the elders of Israel and said to them, "Go and procure lambs for your families, and slaughter them as Passover victims.
- 22 Then take a bunch of hyssop, and dipping it in the blood that is in the basin, sprinkle the lintel and the two doorposts with this blood. But none of you shall go outdoors until morning.
- 23 For the LORD will go by, striking down the Egyptians. Seeing the blood on the lintel and the two doorposts, the LORD will pass over that door and not let the destroyer come into your houses to strike you down.
- 24 "You shall observe this as a perpetual ordinance for yourselves and your descendants.
- 25 Thus, you must also observe this rite when you have entered the land which the LORD will give you as he promised.
- 26 When your children ask you, 'What does this rite of yours mean?'
- 27 you shall reply, 'This is the Passover sacrifice of the LORD, who passed over the houses of the Israelites in Egypt; when he struck down the Egyptians, he spared our houses.'" Then the people bowed down in worship.

## Leviticus 24

- 5 "You shall take fine flour and bake it into twelve cakes, using two tenths of an ephah of flour for each cake.
- 6 These you shall place in two piles, six in each pile, on the pure gold table before the LORD.
- 7 On each pile put some pure frankincense, which shall serve as an oblation to the LORD, a token offering for the bread.
- 8 Regularly on each sabbath day this bread shall be set out afresh before the LORD, offered on the part of the Israelites by an everlasting agreement.
- 9 It shall belong to Aaron and his sons, who must eat it in a sacred place, since, as something most sacred among the various oblations to the LORD, it is his by perpetual right."

## John 6

- 51 I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."
- 52 The Jews quarreled among themselves, saying, "How can this man give us (his) flesh to eat?"
- 53 Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.
- 54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.
- 55 For my flesh is true food, and my blood is true drink.
- 56 Whoever eats my flesh and drinks my blood remains in me and I in him.
- 57 Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.
- 58 This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

## 1 Corinthians 10

- 16 The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?
- 17 Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

## 1 Corinthians 11

- 23 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread,
- 24 and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me."
- 25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."
- 26 For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

## Mediator Dei, Encyclical of Pope Pius XII

- 70 Likewise the victim is the same, namely, our divine Redeemer in His human nature with His true body and blood. The manner, however, in which Christ is offered is different. On the cross He completely offered Himself and all His sufferings to God, and the immolation of the victim was brought about by the bloody death, which He underwent of His free will. But on the altar, by reason of the glorified state of His human nature, "death shall have no more dominion over Him," and so the shedding of His blood is impossible; still, according to the plan of divine wisdom, the sacrifice of our Redeemer is shown forth in an admirable manner by external signs which are the symbols of His death. For by the "transubstantiation" of bread into the body of Christ and of wine into His blood, His body and blood are both really present: now the eucharistic species under which He is present symbolize the actual separation of His body and blood. Thus the commemorative representation of His death, which actually took place on Calvary, is repeated in every sacrifice of the altar, seeing that Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood.