

The Purpose of Life is

- To take on Divinity
- To share in the divine nature
- **By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity**
- To become a son or daughter of God
- To be like God and live like God forever

**CCC 460** The Word became flesh to make us "partakers of the divine nature"

**2 Peter 1:3-4** By his divine power, he has given us all the things that we need for life and for true devotion...In making these gifts, he has given us the guarantee of something very great and wonderful to come: through them you will be able to share the divine nature and to escape corruption in a world that is sunk in vice.

St. Irenaeus, St. Athanasius and St Thomas Aquinas  
**God became man so that man might become god**

**What does that look like?**

It looks like the saints, like St. Maximilian Kolbe,

- who even though he had TB,
- founded a monastery that attracted 700 young men
- then duplicated it in Japan
- Cared for 1000s during the Nazi invasion;
- was arrested and sent to Auschwitz,
- where he traded places with another man who was sentenced to die by starvation.
- **By the way – we recorded a Rosary right there!**
- Suffering from TB, after months in a death camp in which he regularly gave away his food to other prisoners...

- He lives for more than 2 weeks with no food or water.
- Guards later testified that each day when they went to the cell they found Kolbe, alive, his body literally radiating light from within.
- Finally, almost as if he couldn't die, they gave him a lethal injection.
- Kolbe had become more divine than human
- Which is precisely what the grace of God that comes through the Mass and the Sacraments should do to us
- *if* we take advantage of what is being offered.
- Are you? Do we?

How are we to be transformed like the saints?

By allowing Jesus to live in you and through you.

CCC 519 He remains ever in the presence of God on our behalf bringing before him all that he lived and suffered for us.

Jesus is an eternal Person

- Eternal does not mean really old
- Eternal means "Present"
- For God, there is no past or future, only the present moment
- Since Jesus is God, every event from His life remains PRESENT

520 In all of his life Jesus presents himself as our model

521 Christ enables us to live in him, all that he himself lived, and he lives it in us. By his Incarnation, he, the Son of God, has in some way united himself with each man. We are called only to become one with him, for he enables us as the

members of his Body to **share in** what he lived for us in his flesh as our model.

### St John Eudes

We must continue to accomplish in ourselves the stages of Jesus' life and his mysteries and often to beg him to perfect and realize them in us and in his whole Church...for it is the plan of the Son of God to make us and the whole Church partake in his mysteries and to extend them to and to continue them in us and in his whole Church. This is his plan for fulfilling his mysteries in us.

*Mysteries* means the events from the life of Jesus

Jesus wants to place His Life in us. As St Paul wrote: **It is not I who live but Christ who lives in me**

Through the Mass and the Sacraments

- Jesus makes the Events from his Life Present
- So that what took place in Him
- Can take place in us
- And transform us

Let Him in; Let Him live through you

He does this principally through the Liturgy and Sacraments

- The Liturgical Year

### **CCC 519 points to 1085**

In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present...When his hour comes he lives out the unique event of history which does not pass away: Jesus dies, is buried, rises from the

dead, and is seated at the right hand of the Father “once for all. His Paschal mystery is a real event that occurred in our history, but it is unique: all other historical events happen once, and then they pass away, swallowed up in the past. The Paschal mystery of Christ, by contrast, cannot remain only in the past because...all that he did and suffered for all men - participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection abides and draws everything toward life.

Hebrews 7:24; 1 Cor 5:7

The sacrifice Christ offered once for all remains ever present

### **Above 1099** The Holy Spirit Recalls the mystery of Christ

The Holy Spirit Recalls the saving Events

- From the Life of Christ
- In the Liturgy of the Word

### **1103** *Anamnesis*

- To recall or remember
- Opposite of Amnesia – to forget

**Middle of 1103** In the Liturgy of the Word the Holy Spirit “recalls” to the assembly all that God has done for us.

**1104** Christian liturgy not only recalls the events that saved us but actualizes them, makes them present. The Paschal mystery of Christ is celebrated, not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present. (see also 1363)

## How does the Liturgy do this?

### 1105 By the Prayer called the *Epiclesis* (invocation upon)

- When the priest prays with his hands, palms side down over the bread and wine in the Mass
- Then the bell is rung to indicate that you have fallen asleep.
- No. The bell is rung to wake us up to the fact that
- the Holy Spirit is making the event of Calvary Present;
- the suffering, death and resurrection are being made present right at that moment.

There is an *Epiclesis* in every Sacrament

- In the Mass
- In Reconciliation  
God the Father of Mercies  
Through the Death and Resurrection of his Son  
Has reconciled the world to himself...  
And I absolve you from your sins...
- The Death and Resurrection are made Present to cleanse you of sin

### CCC 1112

The mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ; to recall and manifest Christ to the faith of the assembly; to make the saving work of Christ present and active by his transforming power; and to make the gift of communion bear fruit in the Church.

**1115** The mysteries (events) of Christ's life are the foundations of what he would henceforth dispense in the sacraments... for what was visible in our Savior has passed over into his mysteries. = sacraments

That is why **1370** can say:

In the Eucharist the Church is as it were

- At the foot of the Cross with Mary
- United to the offering and intercession of Christ

**1367** In fact, the sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice.

My experience of Mass on Calvary in front of the Mosaic of the Crucifixion

**That is why I am a Catholic**

The Mass and the Sacraments are the only place the saving event of Calvary made present

- so that we may stand in the Fountain of Grace that poured forth from the Savior's side
- and drink in His divine life in the Eucharist!

It is possible to come to the Fountain of Living Water,

- the Sacred Heart of Jesus and still not drink.

It is possible to receive the Eucharist

- and not assimilate the grace that has been given.

Just because we receive the Eucharist does not mean we receive fully the grace of the Eucharist.

Likewise, it is possible to eat food

- and not receive or assimilate the nutrients.

It is not a problem with the food

- but a problem with our digestion.

**Principle:** We receive the grace of the sacraments according to our disposition to our openness

**1128** From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. *Nevertheless*, the fruits of the sacraments also depend on the disposition of the one who receives them.

If there is an infinite amount of grace in each Eucharist we receive, because it is Jesus himself, then why have we not been transformed into saints already?

Because the power of the sacraments to transform us

- also depend on our disposition,
- our openness to receive that grace and drink it in.

What can we do to open wide our soul and drink in the Living Water of God's divine life from the sacraments?

We open up and Drink the Living Water in Prayer

Pope Benedict XVI writes that "Prayer, the self-opening of the human spirit to God, is true worship.", *Jesus of Nazareth vol 2*, p. 233

By prayer we open our soul to drink in the Living Water, God's grace poured out in the sacraments.

I cannot overemphasize this point,

- to receive the sacraments without a life of prayer
- is like coming to a well and not drinking,
- like eating food without assimilating its nutrients

Vocal prayer is a good start.

By vocal prayer we speak to God.

But can a person speak and drink at the same time?

- No.

That is why we need to move on in our prayer from speaking

- to listening and reflecting,
- from vocal prayer to meditation.

**Meditation** opens the soul to drink in the Transforming Power God's grace that comes through the Sacraments

**We drink in the grace of the sacraments through Daily Meditation.**

Meditation is to turn your attention to God

- To think about what He has said or done
- In order to understand it
- To love God for the things He has said and done
- Form firm convictions
- That we will put into practice with the assistance of grace



Meditation is like having Coffee with a Friend

- Set a specific time and place conducive to a leisurely intimate conversation
- Talk and share
- Listen and understand
- Just spend time together

**There are three Simple Steps to Meditation – which can be done with or without the Rosary**

**Read** or Listen to the Word of God from Scripture, Tradition or the Magisterium

- As soon as something strikes you – stop reading

**Reflect** or think about what struck you

- Try to Understand it
- Apply it to your life
- Draw conclusions

**Rest** in the idea that struck you (Affective Prayer)

- Teresa of Avila said: **Meditation consists not so much in thinking a great deal but in loving a great deal.**
- Learn to be ok with sitting still without reading, talking, or trying to figure things out – Just be with God.
- So if you are alone, and something strikes you profoundly during the Rosary and you feel moved just to allow yourself to be captivated by this inspiration – then do so. The goal is not 50 Hail Mary's. The Goal is to allow oneself to be captivated, to allow God to seize our take hold of us!

**Resolution:** Choose something practical and concrete to remember or to do today based on your meditation

## **The Fruit of the Meditation is the Resolution**

We want to see Results. If we don't see results we tend to Quit

The Result of our prayer is that over time we should change for the better but without a resolution we will not change.

### **St Francis De Sales on the importance of a resolution:**

The most important thing of all is that you cling firmly to the resolutions you have taken in meditation so as to practice them carefully. That is the great fruit of meditation, without which it is often not only useless but harmful. Why so? Because the virtues upon which we have meditated but not practiced sometimes puff us up so much in mind and heart that we think we are already what we are resolved to be which no doubt is the case if our resolutions are solid and ardent. But when, on the contrary, they are not practiced, they are useless and dangerous. (Introduction to the Devout Life, II Chap 8)

Examples of a resolution:

- I will not gossip today
- I complain too much, so today I will practice thanking God for everything
- I am anxious - today I will replace that feeling of Anxiety
  - with an Act of Trust in God

What if I cannot find a resolution?

- Remember your meditation all day long.
- This remembrance will change the way you think and the way you act
- And then you will be changed

The landscape of prayer has been divided into (9) stages:

- (1) Vocal prayer
- (2) Meditation – 1<sup>st</sup> Teresian Mansion
- (3) Affective prayer – 2<sup>nd</sup> Mansion
- (4) Prayer of simplicity – 3<sup>rd</sup> Mansion
  - The Dark Night of the Senses
- (5) **Infused contemplation** – 4<sup>th</sup> Mansion
- (6) Prayer of quiet,
- (7) Prayer of union – 5<sup>th</sup> Mansion
- (8) Prayer of conforming union – 6<sup>th</sup> Mansion
  - The Dark Night of the Spirit
- (9) Prayer of transforming union – 7<sup>th</sup> Mansion

### **With Stages 3-4 (not mansions)**

- We begin to desire to spend time with Jesus and Mary
- w/o talking
- w/o trying to figure things (discursive meditation)
- But simply to remain alone with Him in quiet

### **John of the Cross **describes** this as**

“An inclination to remain alone and in quietude...If those in whom this occurs, know how to remain quiet (not talking or trying to figure things out) they will soon in that unconcern and idleness delicately experience the interior nourishment.”

### **This prepares us for stage 5 (contemplation)**

“Contemplation is nothing but a hidden, peaceful and loving inflow of God. If it is given room, it will inflame the spirit with love.” John of the Cross

## **What is the Liturgical Year?**

**Read 1163**

Holy Mother Church believes that she should celebrate the saving work of her divine Spouse in a sacred commemoration on certain days throughout the course of the year. Once each week, on the day which she has called the Lord's Day, she keeps the memory of the Lord's resurrection. She also celebrates it once every year, together with his blessed Passion, at Easter, that most solemn of all feasts. **In the course of the year, moreover, she unfolds the whole mystery of Christ. . . .** Thus recalling the mysteries of the redemption, she opens up to the faithful the riches of her Lord's powers and merits, so that these are in

some way made present in every age; the faithful lay hold of them and are filled with saving grace."

Throughout the Liturgical Year the whole life of Christ is made PRESENT

That we may enter in and be transformed

The Liturgical Year is the Reliving of the Life of Christ

1<sup>st</sup> Sunday of Advent - Be ready for the Messiah at all times

2<sup>nd</sup> Sunday of Advent Prepare the Way of the Lord

**Immaculate Conception of Mary December 8**

3<sup>rd</sup> Sunday John the Baptist is the Forerunner

4<sup>th</sup> Sunday Joseph, Do not be afraid Mt 1:18-24

**Christmas Birth of Christ Luke 2**

- Dec 25 through the Feast of Epiphany on Jan 6

**Holy Innocents Dec 28**

Holy Family

**Mary, the Mother of God Jan 1**

Epiphany January 6 Adoration of the Magi

**1<sup>st</sup> Sunday Baptism of the Lord and the Wedding of Cana**

**Ordinary Time 1**

2<sup>nd</sup> Sunday     John the Baptist points out Jesus as the  
Messiah Jn 1:29

3<sup>rd</sup> Sunday     Jesus begins his public ministry of preaching

### **Conversion of St Paul (Jan 25)**

4<sup>th</sup> Sunday     Sermon on the Mt - Beatitudes

[Presentation of the Lord in the Temple \(Feb 2\)](#)

5<sup>th</sup> - 9<sup>th</sup> Sundays     Sermon on the Mt

**Ash Wednesday    Prayer, Fasting, Almsgiving Mt 6**

**Lent is a 40 days season** that ends at Holy Thursday Mass

1<sup>st</sup> Sunday of Lent    Temptations of Jesus in the Desert

### **Feast of St Joseph March 19**

2<sup>nd</sup> Sunday of Lent    The Transfiguration  
[The Annunciation on March 25 \(9 months before Christmas\)](#)

3<sup>rd</sup> Sunday of Lent    The Woman at the Well, Jesus is the  
Living Water

4<sup>th</sup> Sunday of Lent    Jesus heals the blind man

5<sup>th</sup> Sunday of Lent    Jesus raises Lazarus

Palm Sunday begins Holy Week

### **Triduum (Great Three Days)**

Holy Thursday – Last Supper John 13:1-15

Good Friday – Suffering and Death of Jesus John 18

Holy Saturday - Jesus is in the Tomb, we wait and watch

**Easter Resurrection John 20:1-18**

- East Week (Monday through Saturday)

**Divine Mercy Sunday**

3<sup>rd</sup> Sunday of Easter Road to Emmaus Lk 24:13-35

4<sup>th</sup> Sunday of Easter The Good Shepherd John 10:1-10

5<sup>th</sup> Sunday of Easter Jesus goes to prepare a home for us

6<sup>th</sup> Sunday of Easter The Promise of the Spirit

**Visitation of Mary to Elizabeth May 31**

**Ascension – 40 days from Easter**

7<sup>th</sup> Sunday of Easter Jesus prays for us to receive the Spirit

**Pentecost – 50 days from Easter**

TRINITY SUNDAY (12<sup>th</sup> week of this yr)

**BODY AND BLOOD OF CHRIST (CORPUS CHRISTI)**

- Observed on the Thursday following Trinity Sunday

## **Birthday of John the Baptist (June 24)**

**13<sup>th</sup> Sunday** We must seek Jesus above everything

**Sacred Heart of Jesus**

**Immaculate Heart of Mary**

**14<sup>th</sup> Sunday of the Year** Learn from Jesus, he is humble and meek

15<sup>th</sup> Sunday of the Year Parable of the Sower (Mt 13:1-23)

16<sup>th</sup> Sunday Parable of Wheat and Weeds (Mt

17<sup>th</sup> Sunday Parable of the Pearl of Great Price

18<sup>th</sup> Sunday Multiplication of Loaves

Transfiguration August 6

19<sup>th</sup> Sunday Jesus walks on water

20<sup>th</sup> Sunday Faith of the Canaanite woman

**Assumption of Mary August 15**

21<sup>st</sup> Sunday Jesus gives Peter the Keys

**Queenship of Mary August 22**

22<sup>nd</sup> Sunday Take up our cross & follow Jesus

**Beheading of John the Baptist August 29**



23 <sup>rd</sup> Sunday	Power to bind and loose
<b>Birthday of Mary</b>	<b>Sept 8</b>
24 <sup>th</sup> Sunday 18:21-35	Forgive as God has forgiven us Mt
<b>Exaltation of the Cross</b>	<b>Sept 14</b>
<b>Our Lady of Sorrows</b>	<b>Sept 15</b>
25 <sup>th</sup> Sunday	Workers in the Vineyard Mt 20
26 <sup>th</sup> Sunday	Parable of the Two Sons, Mt 21
<b>Archangels</b>	<b>Sept 29</b>
27 <sup>th</sup> Sunday 21:33	Vineyard and Wicked Tenants Mt
28 <sup>th</sup> Sunday 22:1-14	Parable of the Wedding Feast Mt
29 <sup>th</sup> Sunday	Render to Caesar Mt 22:15-22
30 <sup>th</sup> Sunday	The Great Commandment
31 <sup>st</sup> Sunday	Condemnation of the Pharisees
<b>All Saints</b>	<b>Nov 1</b>
<b>All Souls</b>	<b>Nov 2</b>
32 <sup>nd</sup> Sunday	Parable Ten Virgins (5 Wise)
33 <sup>rd</sup> Sunday	Parable of the Talents

## **Feast of Christ the King (34<sup>th</sup> Sunday in Ordinary Time)**

- Judgment of the Nations (Mt 25: 31-46)

### **Contrast**

- The secular year of worship
- The Catholic Year of Worship

Thanksgiving

Christmas parties

New years parties

College bowl games

Super Bowl

March Madness

Spring Break

Graduation

Summer Vacation

School starts and fall sports

Rather

- Let your life revolve around the life of Christ made present in the Liturgical Year

## **1113-1134 Overview of the Sacraments**

### **1131 Definition of a Sacrament**

The Sacraments are

1. efficacious signs of grace
2. instituted by Christ and entrusted to the Church
3. by which we encounter Jesus and his saving work here and now (*explained above*)
4. And through which His divine life is poured into our soul. (**1108**)

What do we mean when we say a sacrament is an efficacious sign of grace?

A sacrament is efficacious b/c it makes happen what it signifies

- An **ordinary** sign does not

A stop sign symbolizes that we **should** stop.

- But it does not have the power to **effect** our stopping
- It does not have the power to make it happen

For the stop sign to be efficacious it would not only **tell** me to stop

- But it would have the power to **make** me stop

Sacraments, on the other hand, are signs

- with the added God-given power to effect what they signify
- They make happen in us what they symbolize

In Baptism - Water is a sign that symbolizes What?

- Cleansing and purification
- New Life
- But if you were on the Titanic water signifies Death

In Baptism, the Holy Spirit makes the water efficacious

It brings about in us what it signifies:

- we die to the old life of sin,
- and we are cleansed from original sin and personal sins
- we rise to the new life of Christ
- and we actually become children of God

Baptism is not a ritual that symbolizes we are children of God

- Through Baptism we actually die to the old life
- and rise to a new life in Christ
- in which we really are children of God

### Romans 6:3-4

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death. We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

**1129** The Church affirms that for believers the sacraments...are *necessary for salvation*.

See **1257**