



SERMON ON THE MOUNT

Matthew Chapters 5, 6 & 7

MULTITUDES- THE CONTEXT

- **Multitudes** - from all Judea and Jerusalem, coastal Tyre and Sidon (Lk 6:17-18)
- **Multitudes** - Idumea beyond the Jordan (Mk 3:8)
- **Multitudes** - all of Syria ... lunatics, paralytics ... Decapolis, and beyond the Jordan (Mt 4:24-25)
- **He healed their diseases ... everyone sought to touch him because power came forth from him and healed them all. (Lk 6:19)**



MOUNT OR PLAIN



Mt 5:1

Lk 6:20 (v17)













MOUNT OR PLAIN

- Why would St Matthew want to emphasize that Jesus was speaking from a mountain?
 - *Who was St Matthew's audience?*
- Would this matter to St Luke, and his audience?
 - *Who was St Luke's audience?*

SERMON ON THE MOUNT

- St Matthew's themes:
 - v. 3 Beatitudes
 - v. 13 Salt and Light
 - v. 17 about the Law
 - v. 21 Anger, adultery and divorce
 - v. 35 Oaths
 - v. 43 Love Enemies
 - 6v1 Almsgiving
 - v. 5 Prayer
 - v. 16 Fasting

SERMON ON THE MOUNT

- St Matthew's themes:
 - 6v. 19 Treasure in Heaven
 - v. 22 Light of the Body
 - v. 24 God & Money
 - v. 25 Dependence on God
 - 7v. 1 Judging others
 - v. 6 Pearls before swine
 - v. 7 Answer to Prayers
 - v. 12 Golden Rule
 - v. 13 Narrow Gate

SERMON ON THE MOUNT

- St Matthew's themes:
 - 7v. 15 False Prophets
 - v 21 True Disciple
 - v. 24 Two foundations.
- St Luke's themes are the same - addressed to Jesus' disciples
 - Like Matthew ⇒ Luke emphasizes ACTION, not mere words. His disciples must act in a certain way.

THE BEATITUDES



MATTHEW - LUKE



- Lets READ - Matthew 5: 1-12
- Then READ - Luke 6: 20-26
- **FIRST** - who is Jesus' audience?
(Not the same as St Matthew's or St Luke's audiences)
- What are the **differences** in the Gospel accounts - regarding the Beatitudes

MATTHEW - LUKE

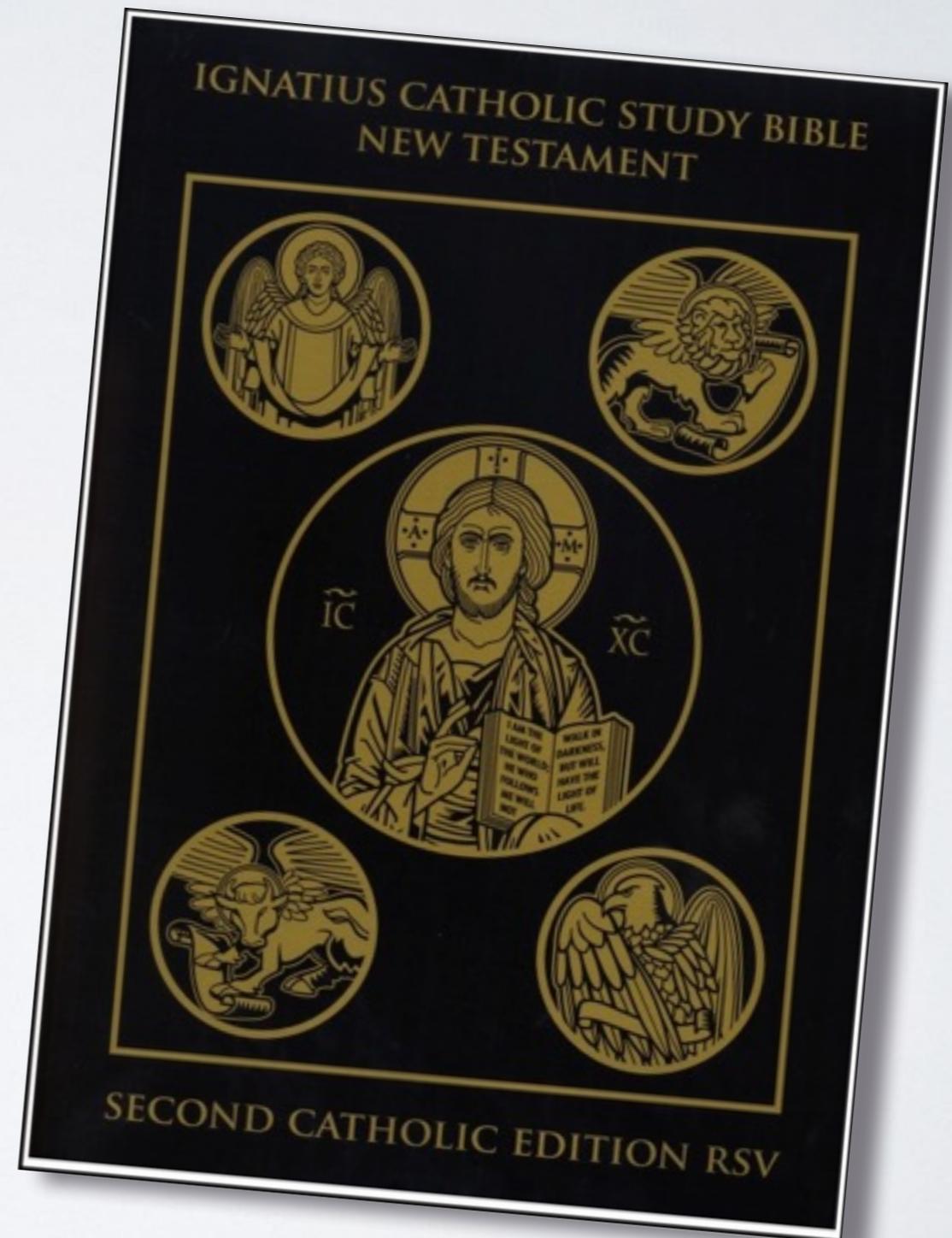
- **Matthean Blessings** v. **Lucan Blessings and Curses**
- St Luke blesses the: poor, hungry, weeping and hated for His sake.
- Matthew adds blesses for: meek, merciful, clean of heart, peacemakers, and those persecuted for sake of righteousness.
 - Matthew additional blessings are for the virtuous, not just those suffering calamities.

MATTHEW - LUKE

- St Luke's curses are fourfold:
 - v. 24 - rich
 - v. 25a - filled now
 - v. 25b - laugh now
 - v. 26 - when all speak well of you.
- St Luke's blessings are fourfold:
 - v. 20 - poor
 - v. 21a - hungry
 - v. 21b - weeping
 - v. 22 - when all insult and exclude you.

MATTHEW'S BEATITUDES

We will read and
discuss the notes on
the
Ignatius Catholic
Study Bible
New Testament
(RSV 2CE)



OPENED HIS MOUTH

- Mt 5:2 “And he opened his mouth and taught them, saying:”
- And in this way He was then employed. For it is said, that “He opened His mouth, and taught them.” And wherefore is the clause added, “He opened His mouth”? To inform thee that in His very silence He gave instruction, and not when He spoke only: but at one time by “opening His mouth,” at another uttering His voice by the works which He did.
- But when thou hearest that He taught them, do not think of Him as discoursing with His disciples only, but rather with all through them.

St John Chrysostom, Homily XV, Gospel Matthew

BEATITUDES

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

“the poor in spirit:

Those who recognize their need for God and his grace. Unattached to this world, they find their security in the Lord and rely on his mercy rather than their merits or material wealth. The spiritually poor can also be economically poor, for these are often rich in faith.

(Jas 2:5). Full possession of the kingdom will be theirs at the final Judgment (Mt 25:34) (CCC 2544-47)”

BEATITUDES

Blessed are those who mourn,
for they shall be comforted.

“those who mourn:

Those who lament the present state of this life. This includes weeping for sins as well as the grief that comes when the saints are made to suffer for their faith. In the life to come, they will be comforted by God, who wipes away every tear (Rev 7:17).”

BEATITUDES

Blessed are the meek,
for they shall inherit the earth.

“the meek: Those who appear powerless and insignificant in the eyes of the world. Far from being weak, however, the meek possess an inner strength to restrain anger and discouragement in the midst of adversity. Meekness is exemplified in the life of Moses (Num 12:3*) and especially Jesus (11:29*; 21:5). ...

continued ...

BEATITUDES

... In the end, the meek will inherit the earth (or "the land" as in Ps 37:11). This refers either to heaven itself, envisioned as a new Promised Land (Heb 11:16), or to the new creation that is to come." (Rom 8:21; Rev 21:1*)"

BEATITUDES

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

“those who hunger and thirst:

Those who yearn to live rightly according to the will of God. Their first priority is to seek the Lord's kingdom and righteousness (Mt 6:33*) as the most necessary sustenance of life (cf. Jn 4:34).

Ultimately, they will be satisfied by God in eternal life (Mt 25:46).”

BEATITUDES

Blessed are the merciful,
for they shall obtain mercy.

“the merciful:

Those who imitate the Father's mercy (Lk 6:36) by extending forgiveness to others (Mt 18:21-22*,33). The merciful are patient and understanding in bearing with others' faults, and they are generous in aiding the needy by works of charity and compassion (6:2-4*; 25:34-40*). When the final Judgment comes, they will receive the mercy that lasts forever (6:14; Jas 2:13) (CCC 2447)”

BEATITUDES

Blessed are the merciful,
for they shall obtain mercy.



“A Christian is merciful by nature;
this is the heart of the Gospel.”

Oct 24, 2014

“May we help people discover
the joy of the Christian message;
a message of love and mercy.”

Oct 28, 2014

BEATITUDES

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

“the pure in heart:

Those who act with integrity and serve the Lord unselfishly. In biblical terms, the heart is the hidden center of the person where one's thoughts, words, actions, and emotions are said to originate. A pure heart is undefiled by evil and lustful thoughts (5:27-30; 15:18-20*) and finds its true treasure in heaven (6:19-21)....

Continued ...

BEATITUDES

... In eternity, the pure in heart will see God as the angels do even now (18:10*; 1 Cor 13:12; Rev 22:4). Catholic theology calls this unmediated union with God in heaven the Beatific Vision (CCC 2517-19).”

BEATITUDES

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

“the peacemakers:

Those who sow peace in the world (Jas 3:18). Partly, this means striving to live at peace with others (Heb 12:14*); ultimately, it means sharing the gospel so that others can be reconciled with God and live in the peace of Christ (Rom 5:1; Phil 4:7).

Peacemakers will be called children of God (Mt 5:45).

Continued

BEATITUDES

... The gift of divine sonship is both a present possession of believers (Rom 8:14-16*; 1 Jn 3:1*) and a future hope linked with the resurrection of the body (Rom 8:23*) and the glory of eternal life (Rev 21:7) (CCC 2305).”

BEATITUDES

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad for your reward is great in heaven, for so men persecuted the prophets who were before you.

“those who are persecuted: Those who are slandered, abused, or oppressed for their public witness to Christianity. They are targets of the world's hatred (Jn 15:18-19*) because of their commitment to the righteousness of the gospel (1 Pet 3:14). Persecuted disciples can expect a great reward in the coming kingdom of heaven (Mt 5:12).”



**DOMINICAN ORDER
AND
THE BEATITUDES**

DOMINICANS



- The Order of Preachers (OP)
- Founded in 1216 (Dec 22)
 - Preach the Gospel
 - Combat Heresy
(Albigensians)
- St Albert the Great, St Thomas Aquinas, St Catherine of Siena, St Rose of Lima, St Martin de Porres, St Pope Pius V

DOMINICANS



- The Dominican order has:
- (1) Friars,
- (2) Nuns,
- (3) Sisters and Lay Dominicans
- Purpose of the Order:
 - Sanctification of its members through contemplation,
 - for the Salvation of Souls through Preaching.

DOMINICANS



- Dominican order has Four Pillars:
 - Prayer, Study, Community and Apostolic Mission
 - St Thomas Aquinas defined Christian Perfection as:
 - The Contemplation of God
 - for the love of neighbor

DOMINICANS



- To advance Christian perfection Dominican Formation for Lay people takes TWO years:
- Spend ONE year studying the Beatitudes - contemplation of God.
- Spend ONE year studying the lives of the Dominican Saints - love of neighbor

DOMINICANS



- We have a Dominican Lay Chapter in our diocese
St Hyacinth (San Jancinto)
- **30 members + 2 in Formation**
- *Requirements:*
 - Catholic for 2 years
 - Good Moral Character
 - Confirmed and valid marriage.

NO CYCLING
ALLOWED ON
SIDEWALK



www.sjopchapter.org



THE REST OF THE SERMON ON THE MOUNT

SALT & LIGHT

Mt 5: 13-16

- Who is the salt?
- What makes a person salt or a light?
- What if the disciples quit being salt?
Does this mean repentance is not available?
- What is the ultimate purpose for the Apostles to be salt and a light?

SALT & LIGHT

For by saying, “Ye are the salt of the earth,” He signified all human nature to have “lost its savor,” and to be decayed by our sins. For which cause, you see, He requires of the **Apostles such virtues**, as are most necessary and useful, **for the superintendence of the common sort.**

St John Chrysostom

This light of the world, city on a mountain, and candle upon a candlestick, **signify the Catholic Church, so built upon Christ, the mountain, that it must be visible, and cannot be hidden or unknown.**

Saint Augustine

In this passage Jesus stresses the **perennial value of the Old Testament, it is the word of God**; because it has a divine authority it deserves total respect.

The Old Law enjoined precepts of a **moral, legal and liturgical** type:

1. Its **moral** precepts still hold good in the New Testament because they are for the most part specific, divine-positive, promulgations of the natural law. However, our **Lord gives them greater weight and meaning.**
2. But the **legal and liturgical precepts** of the Old Law were laid down by God for a ***specific stage in salvation history***, that is, up to the coming of Christ; **Christians are not obliged to observe them.**

(St Thomas Aquinas, Summa theologiae, I–2, 108, 3 ad 3).

THE LAW

- If **break** least of commandments ... called...?
There are **venial sins** - 1 Jn 5:13-17.
- If **obey** and **teach** - will be greatest?
What does this mean?
- What if break the **greater** commandments?
 - Repent and be forgiven,
 - **but Heb 6:1-8*** Bad Fruit - Blessing v. Curse



GRAVE SINS
HERESY AND APOSTASY

GREAT SINS

Read Heb 6:1-8

- Two Great Sins
 - **Heresy** - (Obstinate) post-baptismal denial of a truth that must be believed
 - **Apostasy** - Total repudiation of the Christian Faith

GREAT SINS

- **HERESY**
 - **Material** - (OBJECTIVE) The Belief regards something that is False, related to the faith - or denies something that is True.
 - **Formal** - (SUBJECTIVE) The Person willfully and knowingly embraces a False teaching, or denies something that is True.

GREAT SINS

- **APOSTASY**
 - **Material** - (OBJECTIVE) The Belief held is a total repudiation of the Christian Faith.
 - **Formal** - (SUBJECTIVE) The Person willfully and knowingly embraces a Total Repudiation of the Christian faith.

GREAT SINS

- Both *Formal Heresy* and *Apostasy* result in:
 - Ex-Communication - (*Latae Sententia*)
 - *meaning without the need for a formal church finding or declaration*
 - **Automatic ex-communication**



GREAT SINS

Readmission:

- **Heresy** — Confession to a priest.
- **Apostasy** — Bishop or Pope must forgive.

HISTORICAL APPLICATION

- Decian persecution of 250 AD
 - Carthage had not suffered before - lax
 - Many fell to the persecution which required offering sacrifice to Roman gods.
 - Some sacrificed and lived!
 - Some tortured and then martyred.

HISTORICAL APPLICATION



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HISTORICAL OVERLAY

- “Extra Ecclesiam Nulla Salus.”
- *Outside of the Church there is no Salvation*
- **St Cyprian of Carthage** -
Bishop from 249-258
- Does this mean you have to be Catholic to be saved?



CYPRIAN STATEMENTS

- “If a man deserts the chair of Peter, upon who the Church was built - does he think he is in the Church?”
- “He can no longer have God for his Father, who does not have the Church for a Mother.”
- “He who gathers elsewhere than in the Church, scatters the Church of Christ.”
- “Nor is there any other home for believers, but the one Church.”

HISTORICAL APPLICATION

- Historical Context:
 - Bishop Cyprian had hidden from the persecutors
 - believing it was better to remain alive to shepherd, than to be possibly martyred and leave his flock without a shepherd.
 - Many criticized Cyprian's hiding
 - Many had seen it as wisdom

CYPRIAN STATEMENTS

- Target Audience of '*Extra Ecclesiam Nulla Salus?*'
 - Who was Cyprian writing to?
 - Catholics who left the church to avoid the effects of persecution and those who left over how St Cyprian handled himself during that time.
 - St Augustine of Hippo would comment 150 yrs later, “How many sheeps are without and how many wolves are within ...”

HISTORICAL APPLICATION

- Issue: After the Persecution - How would St Cyprian apply the clear teaching of Hebrews 6:1-8 - regarding those who sincerely repented?
- Bishop Cyprian required the repentance of the Apostate, and Public Penance for a term of time, before the person was admitted to Communion.
- He personally oversaw the Penance as Bishop
 - He set its terms.



HISTORICAL APPLICATION

- Issue: A
Cyprian
6:1-8 -
repented:

What power given to St Cyprian, as a bishop, might he be invoking?

- Bishop Cyprian required the repentance of the Apostate, and Public Penance for a term of time, before the person was admitted to Communion.
- He personally oversaw the Penance as Bishop
 - He set its terms.



HISTORICAL APPLICATION

- **There was division in the Diocese**
 - **A few Priests** - disregarded Bishop, admitted the sinner to confession and communion, without the need for Public Penance (controversial with community!)
 - **A few Priests** - disagreed with the Bishop in that **Letter to the Hebrews, prevented admission** to the church for the Apostates.
 - **Most Priests remained obedient**, accepted and followed their Bishop's instructions.

HISTORICAL APPLICATION

- Valerian I - Imperial persecution of 256 AD

- Worldwide - Pope Stephen I and Pope Sixtus II both martyred.



- Bishop Cyprian decided that he could not hide and still be an effective shepherd given prior controversy.

- Bishop Cyprian was ultimately martyred on Sept 14, 258 AD.

- “Thanks be to God” - *his last words*

HISTORICAL APPLICATION

- Cyprian of Carthage's formulation of Heb 6 has been approved by the Church ever since.
- The sin of Apostasy is so serious, that an apostate who has created scandal by Total Repudiation of the Faith - may *only* be admitted to Communion with the Church - after the approval of the Bishop.
- His repentance alone is not enough to be admitted to the Table of the Lord.
 - These sins are called “reserved sins.”

HISTORICAL APPLICATION

- **CCC1463** - Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law except by the Pope, the bishop of the place or priests authorized by them. In danger of death any priest, even if deprived of faculties for hearing confessions, can absolve from every sin and excommunication.
 - *Harsh?* - what about Blasphemy of the Holy Spirit (Mt 12:31-32)*

THE LAW

- Unless your “righteous” surpasses pharisees ...
 - See Dt 5 generally and 6: 1-6, 24-25*
See also Luke 1:6*
 - What does Jesus mean to be the new sign of righteousness?

Rom 13: 8-10*

THE LAW

Is it the **Moral Law** - apart from
circumcision, kosher and purification
laws - **and Love**, or is circumcision and
the rest of it still needed in addition
to Love?

Hint: Gal 5:6

Rom 13:8-10*

Pharisees ...

-25*

?

THE LAW

Is it the **Moral Law** - apart from
circumcision, kosher and purification
laws - **and Love**, or is circumcision and
the rest of it still needed in addition
to Love?

Hint: Gal 5:6

Rom 13:8-10*



Grace

THE LAW

Do not then imitate the Scribes and Pharisees, who content themselves with

instructing others in the precepts of the law, without practicing them themselves,

or if they

observe the letter, neglect the spirit of the law,

performing what it ordains, not to please God, but to satisfy their vanity.



Haydock Catholic Bible Commentary

THE LAW

The law of Deuteronomy was designed to establish and maintain Israel as a nation-state in the land of Canaan.

Its laws regulated *public behavior* to maintain civil order; it thus erected an *outward standard of righteousness* that defined God's people as a nation.

.... eventually the Israelites expected a day when God would write his Law *inward on their hearts*,
(Jesus was about to do that with the Sermon on the Mount).

cf Jer 31:31-34*, Dt 30:6*

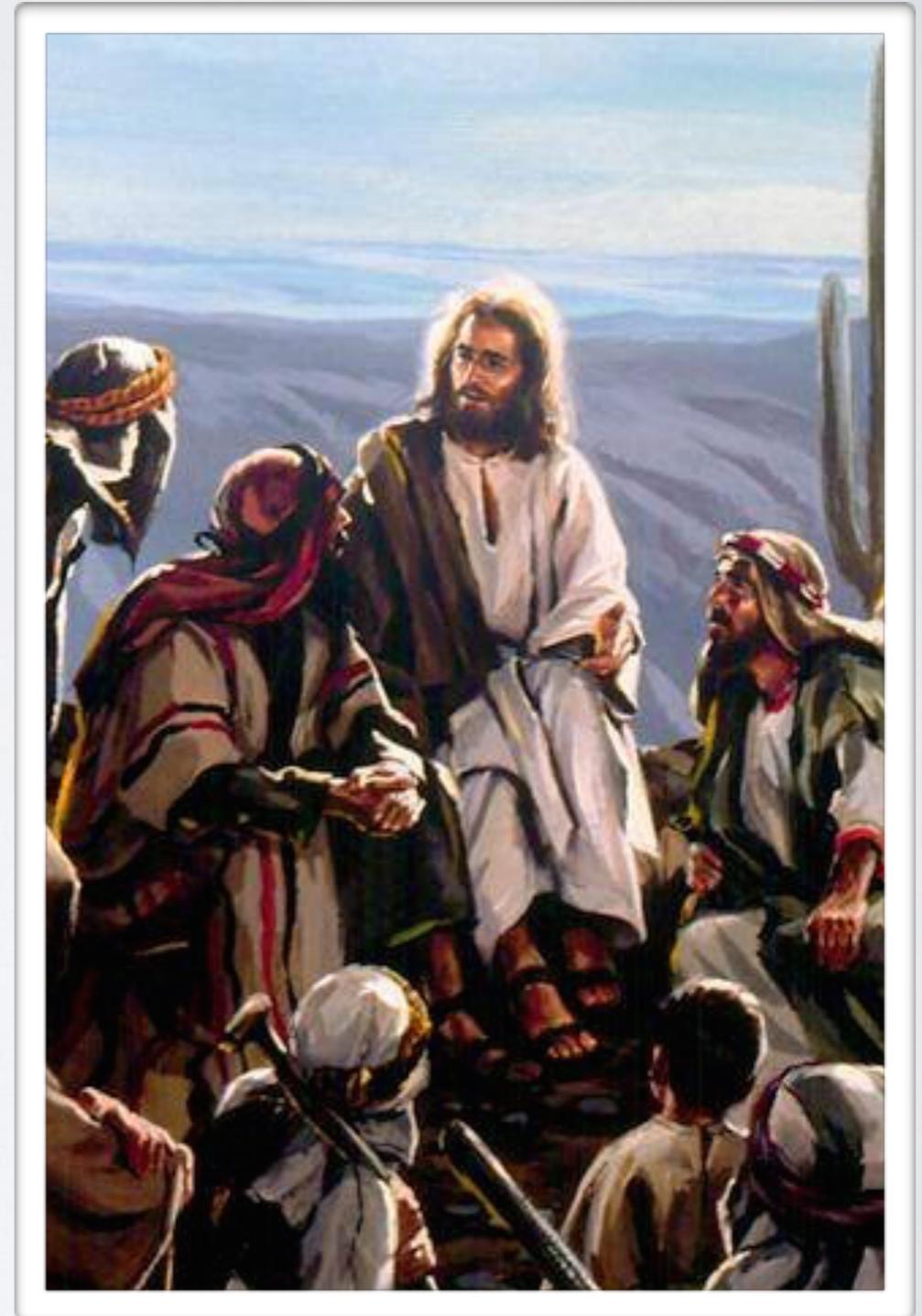
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ANGER

Mt 5: 21-26

You have heard that it
was said...
but I say ...

Here St Matthew sets **Jesus**
as one with **greater authority**
than **Moses**, who spoke the
words of the OT law.



ANGER

Mt 5: 21-26

You have heard that it
was said...
but I say ...

Here St Matthew sets **Jesus**
as one with **greater authority**
than **Moses**, who spoke the
words of the OT law.

Hold on to that thought



ANGER

- **Angry** with brother (judgment) ... **Raqa** (Sanhedrin)
... **Fool** (Gehenna) - (see also Ps 14:1)
- Racha is a Hebrew word signifying, 'empty' 'vain' St Jerome
- Thus here are three different degrees of sin;
 1. In the **first** when one is angry, but keeps the passion in his heart without giving any sign of it.
 2. If again he suffers any sound expressive of the passion to escape him, it is **more than** had he silently suppressed the rising anger;
 3. And if he speaks a word which conveys a direct reproach, it is a **yet greater sin**.

St Augustine, Sermon in Monte Ch IX

ANGER

Gehenna !

- whoever says fool - Liable to **fiery Gehenna**

Webster's Dictionary - ORIGIN via ecclesiastical Latin from Greek *geenna*, from Hebrew *gē' hinnōm 'hell,* 'literally *'valley of Hinnom,* ' a place near Jerusalem where children were sacrificed to Baal (Jer. 19:5,6).

Read Jer 19: 1-9*

ANGER

Gehenna !

- whoever says fool - Liable to **fiery Gehenna**

Can a Jew, a son of Abraham - be lost?
What is Jesus talking about?

Read Jer 19: 1-9*

ANGER

Gehenna !

- whoever says fool - Liable to **fiery Gehenna**

Can a Jew, a son of Abraham - be lost?
What is Jesus talking about?

Read Jer 19: 1-9*

Hold that thought!

ANGER

- THEREFORE,
 - IF bring **Gift to the altar.** What gift? What altar?
 - **TODAH** - **Lev 7: 11-20***
- GO first, **Settle with your brother (opponent).**
 - or **prison *until* last penny**
 - (Where is this prison? Here, or after death?)

WHAT IS ALL THIS?

- **Gehenna** - a fiery place, worse than temporal judgment by the Sanhedrin
 - A place where there is no escape, where body and soul are destroyed. (Mt 10:28*)
 - where the worm die-ith not, and the fire is not quenched. (Mk 9:18*)
- *Then, a **Prison**, where one is thrown, for failing to reconcile with a brother, where one will get out - but only after one pays the last penny. (Mt 5: 25-26*)*



WHAT IS ALL THIS?

One place is Permanent

One place is Temporary

Neither is pleasant

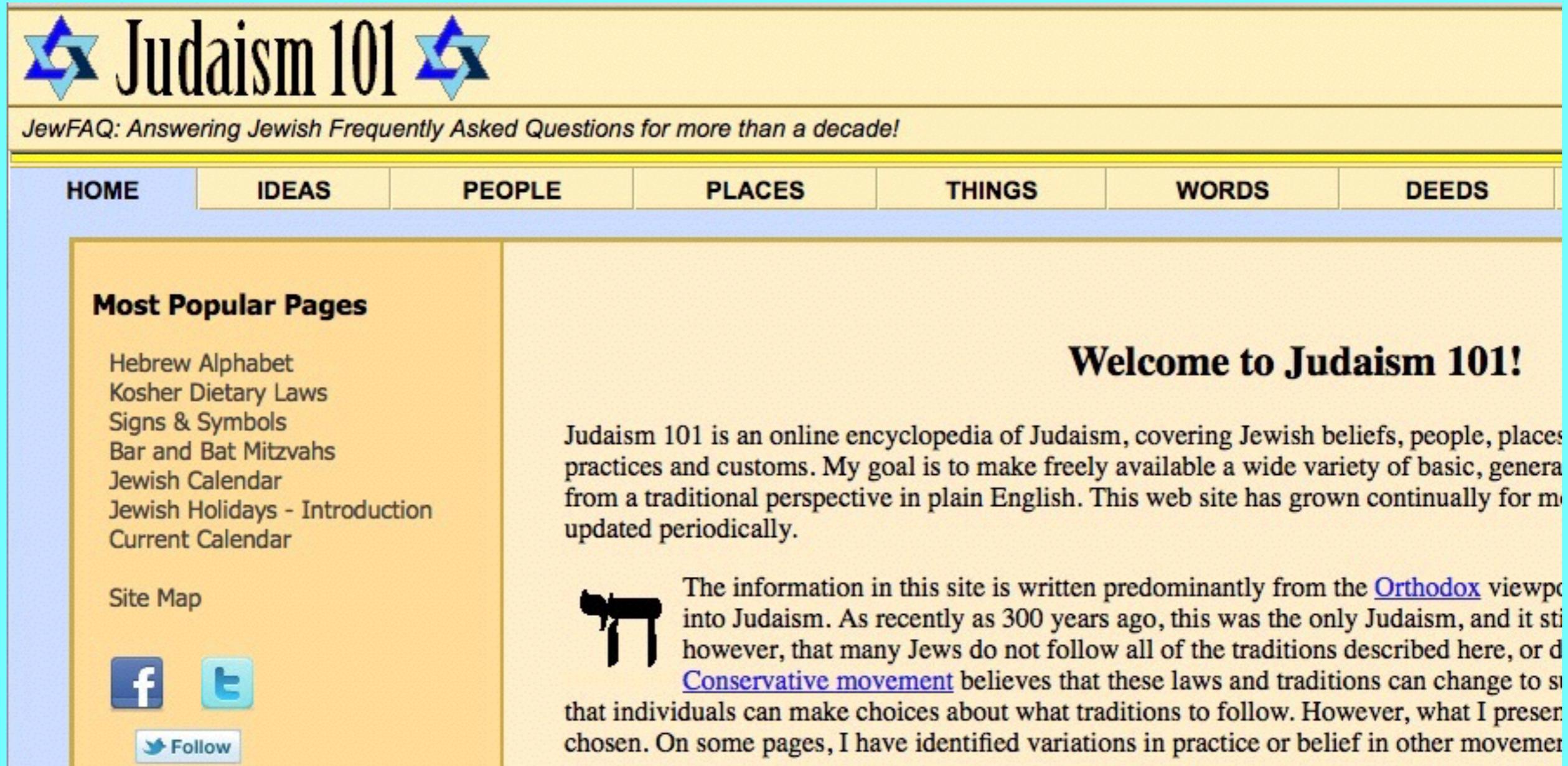
Both are the result of a
Judgment *after* death
for failing to forgive, love or make peace

WHAT IS ALL THIS?

- Purgatory will be covered later in St Luke's Gospel, when Jesus describes it in one of his Parables.
- For now - we will look at a current Jewish website, just to note the proposition that
 - Jews still do not believe in Gehenna,
 - but continue to believe in a type of Purgatory*
- a place where the soul is purged of its sin before entering the Bosom of Abraham (Paradise).

JEWISH BELIEF TODAY

- www.jewfaq.org



The screenshot shows the homepage of the website 'Judaism 101'. At the top, there is a navigation menu with tabs for HOME, IDEAS, PEOPLE, PLACES, THINGS, WORDS, and DEEDS. Below the navigation is a section titled 'Most Popular Pages' with a list of links: Hebrew Alphabet, Kosher Dietary Laws, Signs & Symbols, Bar and Bat Mitzvahs, Jewish Calendar, Jewish Holidays - Introduction, and Current Calendar. To the right of this list is a large section titled 'Welcome to Judaism 101!' with a paragraph of introductory text and a small icon of a menorah. The text explains the site's purpose and mentions the Orthodox and Conservative movements.

Judaism 101

JewFAQ: Answering Jewish Frequently Asked Questions for more than a decade!

HOME IDEAS PEOPLE PLACES THINGS WORDS DEEDS

Most Popular Pages

- Hebrew Alphabet
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- Current Calendar

Site Map



Welcome to Judaism 101!

Judaism 101 is an online encyclopedia of Judaism, covering Jewish beliefs, people, places, practices and customs. My goal is to make freely available a wide variety of basic, general information from a traditional perspective in plain English. This web site has grown continually for more than a decade and is updated periodically.

 The information in this site is written predominantly from the [Orthodox](#) viewpoint into Judaism. As recently as 300 years ago, this was the only Judaism, and it still is, however, that many Jews do not follow all of the traditions described here, or do not. The [Conservative movement](#) believes that these laws and traditions can change to suit the times, and that individuals can make choices about what traditions to follow. However, what I present here is the one I have chosen. On some pages, I have identified variations in practice or belief in other movements.

- www.jewfaq.org

Kaddish

Kaddish is commonly known as a mourner's prayer, but in fact, variations on the Kaddish prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. The prayer begins "May His great Name grow exalted and sanctified in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days ..." and continues in much that vein. The real mourner's prayer is El Molai Rachamim, which is recited at grave sites and during funerals.

- www.jewfaq.org

Why, then, is Kaddish recited by mourners?

After a great loss like the death of a parent, you might expect a person to lose faith in G-d, or to cry out against G-d's injustice. Instead, Judaism requires a mourner to stand up every day, publicly (i.e., in front of a minyan, a quorum of 10 adult men), and reaffirm faith in G-d despite this loss. To do so inures to the merit of the deceased in the eyes of G-d, because the deceased must have been a very good parent to raise a child who could express such faith in the face of personal loss.

- www.jewfaq.org

Then why is Kaddish recited for only 11 months, when the mourning period is 12 months? According to Jewish tradition, the soul must spend some time purifying itself before it can enter the World to Come. The maximum time required for purification is 12 months, for the most evil person. To recite Kaddish for 12 months would imply that the parent was the type who needed 12 months of purification! To avoid this implication, the Sages decreed that a son should recite Kaddish for only eleven months.

A person is permitted to recite Kaddish for other close relatives as well as parents, but only if his parents are dead.

See [Mourners' Kaddish](#) for the full text of the Mourners' Kaddish.

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KADDISH

Kaddish

יְתִגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן)

Yit'gadal v'yit'kadash sh'mei raba (Cong: Amein).

May His great Name grow exalted and sanctified (Cong: Amen.)

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ

b'al'ma di v'ra khir'utei

in the world that He created as He willed.

KADDISH

וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

v'yam'likh mal'khutei b'chayeikhon uv'yomeikhon

May He give reign to His kingship in your lifetimes and in your days,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

uv'chayei d'khol beit yis'ra'eil

and in the lifetimes of the entire Family of Israel,

בְּעִגְלָא וּבְזְמַן קָרִיב וְאָמְרוּ

ba'agala uviz'man kariv v'im'ru:

swiftly and soon. Now say:

KADDISH

(Mourners and Congregation:)

אָמֵן: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא

Amein. Y'hei sh'mei raba m'varakh l'alam ul'al'mei al'maya
(Amen. May His great Name be blessed forever and ever.)

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

Yit'barakh v'yish'tabach v'yit'pa'ar v'yit'romam v'yit'nasei
Blessed, praised, glorified, exalted, extolled,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא

v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kud'sha
mighty, upraised, and lauded be the Name of the Holy One

KADDISH

(Mourners and Congregation:)

בְּרִיךְ הוּא

B'rikh hu.

Blessed is He.

לְעַלָּא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא

l'eila min kol bir'khata v'shirata

beyond any blessing and song,

תְּשִׁבְּתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא וְאָמְרוּ

toosh'b'chatah v'nechematah, da'ameeran b'al'mah, v'eemru:

praise and consolation that are uttered in the world. Now say:

(Mourners and Congregation:)

אָמֵן

Amein

Amen



KADDISH

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא

Y'hei sh'lama raba min sh'maya

May there be abundant peace from Heaven

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ

v'chayim aleinu v'al kol yis'ra'eil v'im'ru

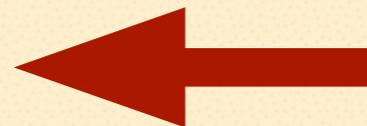
and life upon us and upon all Israel. Now say:

(Mourners and Congregation:)

אָמֵן

Amein

Amen



KADDISH

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם

Oseh shalom bim'romav hu ya'aseh shalom

He Who makes peace in His heights, may He make peace,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ

aleinu v'al kol Yis'ra'eil v'im'ru

upon us and upon all Israel. Now say:

(Mourners and Congregation:)

אָמֵן

Amein

Amen



Continuing with the Sermon on the Mount

Marriage & Adultery

a·dul·ter·y

ə'dəlt(ə)rē/

noun

noun: **adultery**; plural

noun: **adulteries**

1 voluntary sexual relations between a married person and a person who is not his or her spouse.

"she was **committing adultery with** a much younger man"

2 *synonyms:*

infidelity, unfaithfulness, falseness, disloyalty, extramarital sex.

ADULTERY

Mt 5: 27-30

- What kind of look, is adultery?
- How is this different from the 6th commandment?
 - **How bad is Gehenna?**
 - Hyperbole of right eye - right hand
 - What that causes you to go to Gehenna?
(everyone - v.28 Is faith relevant?)

ADULTERY

- When does the look become a sin?
 - The “How far ?” question.
- Entertaining a thought.
(temptation)
- A thought entertaining you. *(sin)*



ADULTERY

- True Temptation

- **Advert** to the thought, which is sometimes involuntary in origin.

(turn one's attention to)

- The possibility has to be attractive.

(avoid suffering or be pleasant to the senses)



ADULTERY

- **Concupiscence** - an inclination, a disordered attractiveness, due to our fallen nature.
- **Concupiscence** in itself - is not a sin, its the result of sin. A condition, not an *action* or *omission*.
 - Probably where Martin Luther went wrong. (scrupulosity - the belief an inclination is sin)
 - Where St Paul got it right. (Romans 7) (laments that the sin within him, causes him to do what he ought not to do - a condition)

ADULTERY

- **Concupiscence** - an inclination, a disordered attractiveness, due to our fallen nature.
- **Concupiscence in itself is not a sin, its the result of a decision.**
- **Some say the major reason, Martin Luther came to believe in salvation by Faith Alone.**
- **Where St Paul got it right. (Romans 7)**
(laments that the sin within him, causes him to do what he ought not to do - a condition)

ADULTERY

hy·per·bo·le

hī'pərbəlē/

noun

noun: **hyperbole**; plural noun: **hyperboles**

exaggerated statements or claims not meant to be taken literally.

- **Right EYE** - tear it out and throw it away
- **Right HAND** - cut it off and throw it away
- **BETTER** than whole body into Gehenna



ADULTERY

Is there an additional
significance regarding
the right hand?

to be taken literally.

- Right EYE - tear it out and throw it away
- Right HAND - cut it off and throw it away
 - BETTER than whole body into Gehenna



MARRIAGE & DIVORCE

- Jesus teaches about the sanctity of Marriage and God's Plan
 - Mt 5:31-32
 - Mt 19:1-12



DIVORCE

Mt 5: 31-32*

Bill of divorce. *What is that?* (Dt 24:1-4*)

- whoever divorces his wife,
unless **unlawful** causes her to commit adultery.
[RSV unchastity - KJV some uncleanness]
(Hebrew: dabar ervah - Gk: porneia)
- whoever marries a divorced woman,
commits adultery.

DIVORCE



mahloket l'shem shamayim

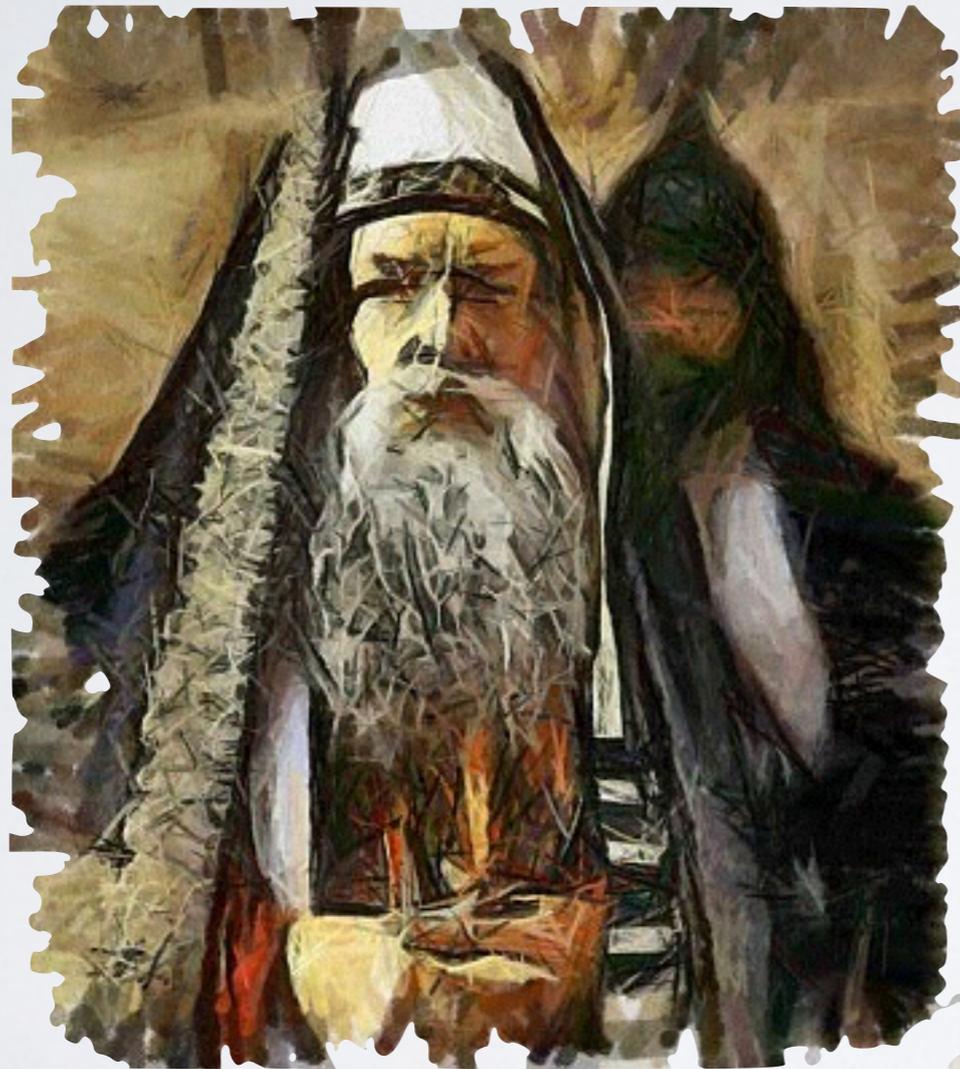
DIVORCE

- According to Rabbi **HILLEL** - Porneia meant any unlawfulness, regardless of cause. Porneia could even arise after marriage.
 - *Wife caught stealing thus bringing dishonor to house.*
- According to Rabbi **SHAMAI** - Porneia meant unlawfulness of the marital union. Porneia could not arise after the marriage had been consummated within the law, except in cases of subsequent Adultery, Incest, Homosexuality or Bestiality.
 - (Lev 18*) *Ex.: Incest and other close relations, bigamy, etc*
.... (Lv 18:16* applies to Herod).

MARRIAGE & DIVORCE

- **Matthew 19: 1-12***
 - A deadly Test - did you see it?
 - A comment on *existing Mosaic law*
 - An *affirmation on the Divine Economy* for marriage
 - *Porneia* - remains undefined - but a strong hint that Shamai has the upper hand.
 - Those *incapable or who abstain* from Marriage
 - **Celibacy** approved

MARRIAGE & DIVORCE



- The TEST - a Trap!
 - Hint: Location of encounter with Pharisees
 - What happened last time we were at this 'Jordan' location
 - re.: Marriage?

MARRIAGE & DIVORCE

- **Across the Jordan**, John the Baptist was baptizing,
- when he **confronted Herod Antipas**, and called him an adulterer for taking Herodias,
 - **Herodias was the wife of his brother Philip.**
- **Herod Antipas divorced his own wife**, and granted Herodias a divorce from his brother Philip.
Herod then married Herodias.
 - *He did it because he simply wanted to do it.*
 - **Was this lawful? *Porneia?***

MARRIAGE & DIVORCE



- The result of the encounter?
- John the Baptist was arrested because Herodias was offended over it. (Lk 3:19)
- John the Baptist was eventually beheaded. (Mt 14: 3-12)*
 - The Pharisees sought to get Jesus to make the same admission, so as to

MARRIAGE & DIVORCE



Rabbi Jesus, **Is it lawful** for a man to **divorce** his wife for **any reason?**

- **John the Baptist was eventually beheaded. (Mt 14: 3-12)***
 - **The Pharisees sought to get Jesus to make the same admission, so as to**

MARRIAGE & DIVORCE

- **A comment on existing Mosaic law**
 - Why did Moses permit a man to give his wife a Bill of Divorce?



Hardness of heart

- How might that hardness manifest itself, if there was no way out - except with the death of the wife?
 - **Assaults, harshness and even murder.**

MARRIAGE

- An *affirmation* on the Divine Economy for marriage
 - Gen 1:27 - From the beginning the Creator 'made them male and female.'
 - Gen 2:24 - For this reason a man shall leave his father and mother and be joined (cleave) to his wife, and the two shall become one flesh (echad!)
 - **THEREFORE**, what God has joined together, man must not separate.

MARRIAGE

- Gen 1:27 - From the beginning the Creator 'made them male and female.'
- **Read Gen 1:27-28***
 - God created in His image
 - male and female - he created them
 - God blessed them, saying: Be fruitful and multiply; fill the earth and subdue it.

MARRIAGE

- Gen 2:24 - For this reason a man shall leave his father and mother and be joined (cleave) to his wife, and the two shall become one flesh (echad!)
 - Read Gen 2:21-24*
 - Leave - Husbands cleave to Wife not Mother
 - Becomes One - Echad - see Dt 6:4 Shema
 - Marriage Emulates the Trinity
 - One and Creative *by its very nature.*

DIVORCE

- *Porneia* - still undefined by Jesus. It appears Shamai understood the Divine Plan better than Hillel.
- Shamai - believed that once a marriage was lawful, it had permanency apart from the whim of the Husband.
- Question? How did Jesus view Porneia
 - The Catholic Church has always understood that the Porneia had to pre-exist the marriage ceremony. Subsequent conduct like Adultery, for instance, did not necessarily make marriage unlawful.



BUT there are some nuances!



DIVORCE

- *In the Eastern Orthodox Church we find the following:*
 - The Orthodox Church permits its faithful to divorce because it maintains that marriages can and do die.
 - In these cases, the Orthodox Church acknowledges this tragic reality and argues that the worst of two evils is that the couple remain in a destructive relationship that can have a deleterious effect on all family members' religious, spiritual, psychological, emotional and physical well-being.

Greek Orthodox Archdiocese of America - goarch.org



DIVORCE

- *Q & A section of the same website:*
 - **Question:** "I am divorced and was previously married in the Roman Catholic Church. My boyfriend is Greek Orthodox. He is also divorced and previously married in a non-Greek Orthodox Church. Since we are both divorced, can we get married in the Greek Orthodox Church?"
 - **Answer:** The short answer is, yes.

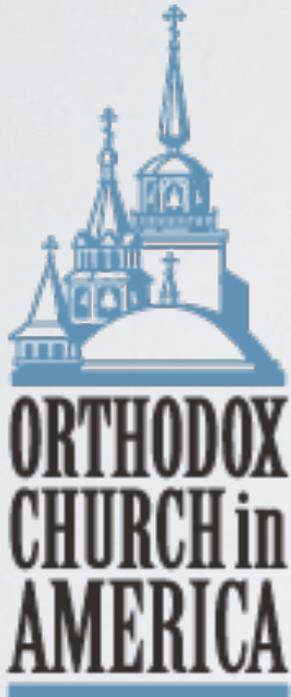
Greek Orthodox Archdiocese of America - goarch.org

DIVORCE

- *Orthodox Church policy regarding Remarriage:*

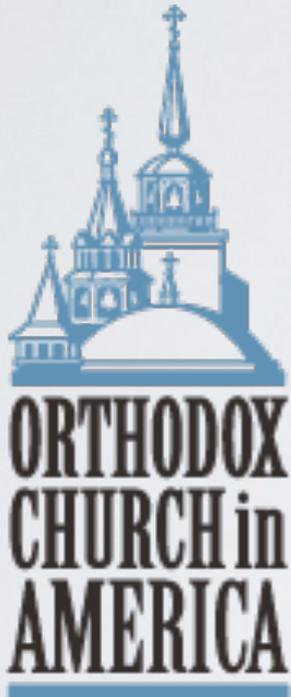
- While the Church stands opposed to divorce, the Church, in its concern for the salvation of its people, does permit divorced individuals to marry a second and even a third time.
- “The Order of the Second or Third Marriage is somewhat different than that celebrated as a first marriage and it bears a penitential character. Second or third marriages are performed by “economy”—that is, out of concern for the spiritual well being of the parties involved and as an exception to the rule, so to speak.”

oca.org

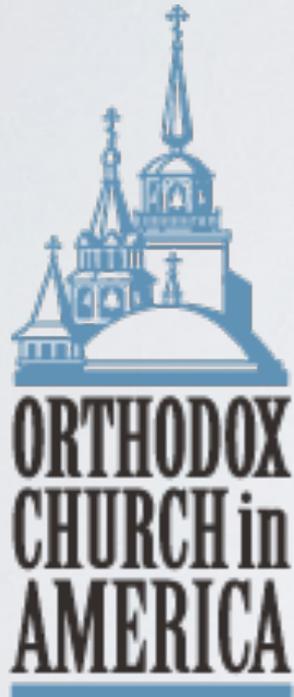


DIVORCE

- **How is this possible?**
 - Remember - The Orthodox church traces its origin to **Andrew and other Apostles** who preached in the East.
 - She is a **traditional church** born from the same **crucible fire of Pentecost**.
 - The Orthodox separated from the Catholic Church in **1054 AD**, but prior to this shared the first **8 Ecumenical Councils** (*or 7*) with the Catholic Church.



DIVORCE



- The present discipline of the Orthodox Church with regard to divorce and remarriage actually dates back to the **Council of Constantinople held in 920 A.D.**
- This council recognized, without canonical punishment, remarriage and divorce. This was a purely Eastern Council. *(This Council has NEVER been recognized by the Catholic Church).*
- The Church, *there*, was claiming usage of the power to loose and bind - given by Jesus to the Apostolic Church. (Mt 18: 18)* - as St Paul did (1 Cor 7).

Why does the Catholic Church *recognize* the 3rd marriage in an Orthodox Church, *but does not recognize* the 2nd marriage in a Protestant Denomination?

- “Church” versus “Ecclesial Communities.”
 - As explained by Pope Benedict XVI in Cologne in 2007
 - Priesthood - Apostolic Succession
 - Valid Eucharist - summit of Belief
 - Power to loose and bind.



Pope Benedict XVI statement had fewer misgivings about the **Orthodox Church**, which had "true sacraments" and a genuine priesthood.

But their failure to acknowledge the Pope's authority meant they suffered from a "*defectus*", politely translated from Latin as "*a wound*."

- Those incapable or who abstain from Marriage



- Re-Read Mt 19: 10-12*
- Better not to Marry - They understood the difficulty.
- Not all can accept this word - only to whom that is granted. Its a gift, but what word?
 - Some incapable - just born that way
 - Some made so by others - eunuch
 - Some *renounce for the sake of the kingdom. Whoever can accept this, ought to accept it.*

MARRIAGE

- Haydock's Catholic Bible on Mt 19:11.
- Our Lord does not approve of the conclusion his disciples drew from his doctrine on the indissolubility of marriage,
 - lest he should seem to condemn matrimony as not both good or necessary;
 - neither does he reprove them for it, lest he should seem to prefer it before the state of continence.

CELIBACY

- Navarre Study Bible on Mt 19:11.
 - “Not all men can receive this precept:”
 - Our Lord is fully aware that the demands involved in his teaching on marriage and his recommendation of celibacy practiced out of love of God run counter to human selfishness.
 - That is why he says that acceptance of this teaching is a gift from God. (*by grace*)

CELIBACY

- Navarre Study Bible on Mt 19:12.
 - Virginity embraced for the love of God is one of the Church's most precious charisms.
(cf. I Cor 7: 32-35*)
St Paul's preference is stated at I Cor 7:7*
 - The lives of those who practice virginity evoke the state of the blessed in heaven, who are like the angels (cf. Mt 22:30*).
Context is Resurrection teaching.

CELIBACY

- In order to show, that there are some to whom is given this gift of continence, which cannot, therefore, be beyond human strength, ...
- ... our Lord refers to **three classes of men** who are called to practice continence;
 - two who might not have chosen it, and
 - to one who has *virtuously* chosen it for the sake of the kingdom of heaven.

modified - from a commentary

CELIBACY

- He speaks of **three kinds of eunuchs**, of whom **two are carnal, and one spiritual**.
 - One, those who *are so born* of their mother's womb;
 - Another, those whom *enemies or courtly luxury has made so*;
 - a third, those who have made themselves so for the kingdom of heaven, and who might have been men, but become eunuchs for Christ. (St Jerome).

CELIBACY

Let us be grateful to those who have accepted this grace, and remain undistracted from their ministry to God's people.



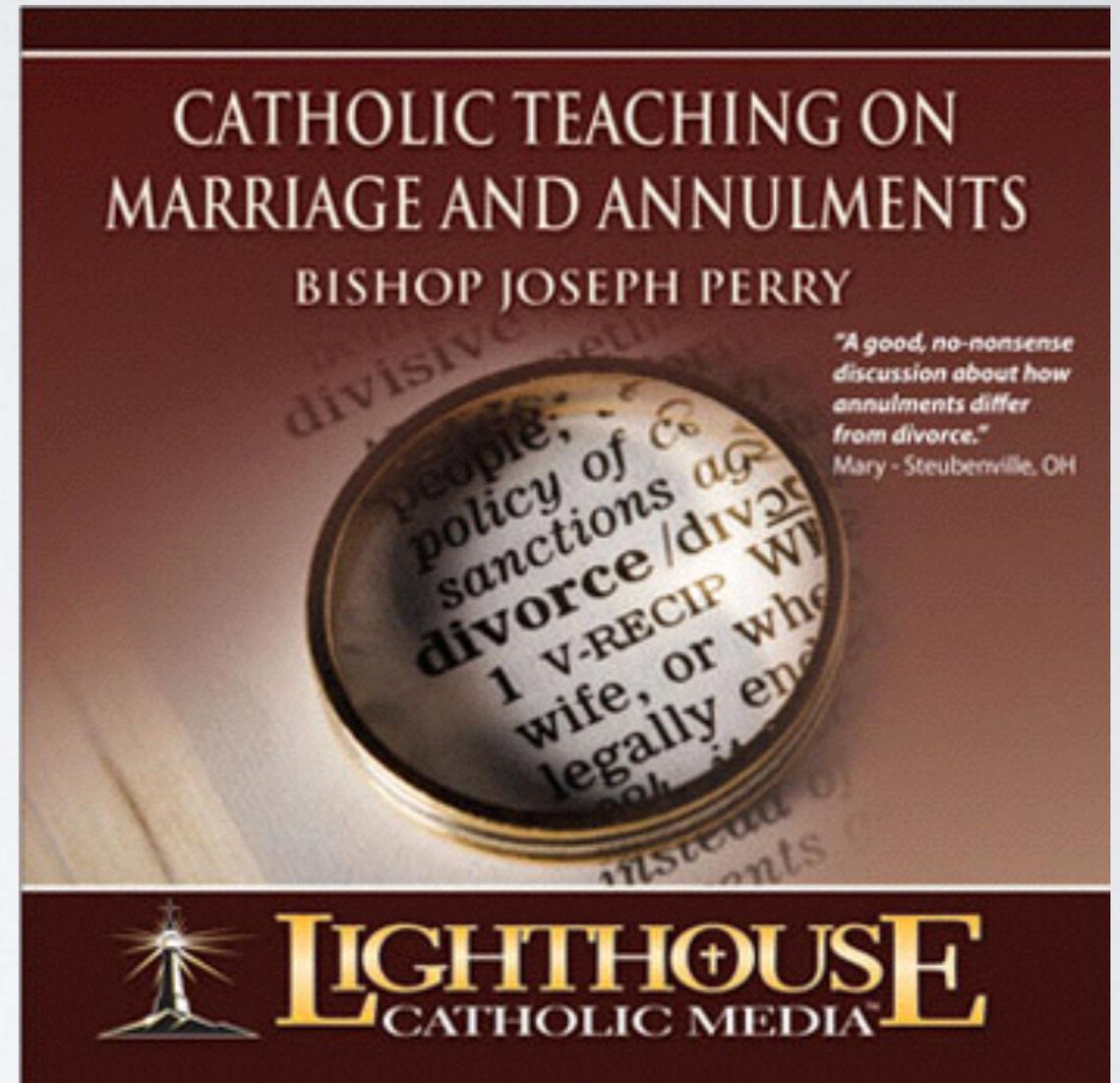
ANNULMENTS

Catholic Divorce?
Not at all

The Code of Canon Law is
the Church's juridical
determination of

Greek: Porneia

Hebrew: dabar ervah

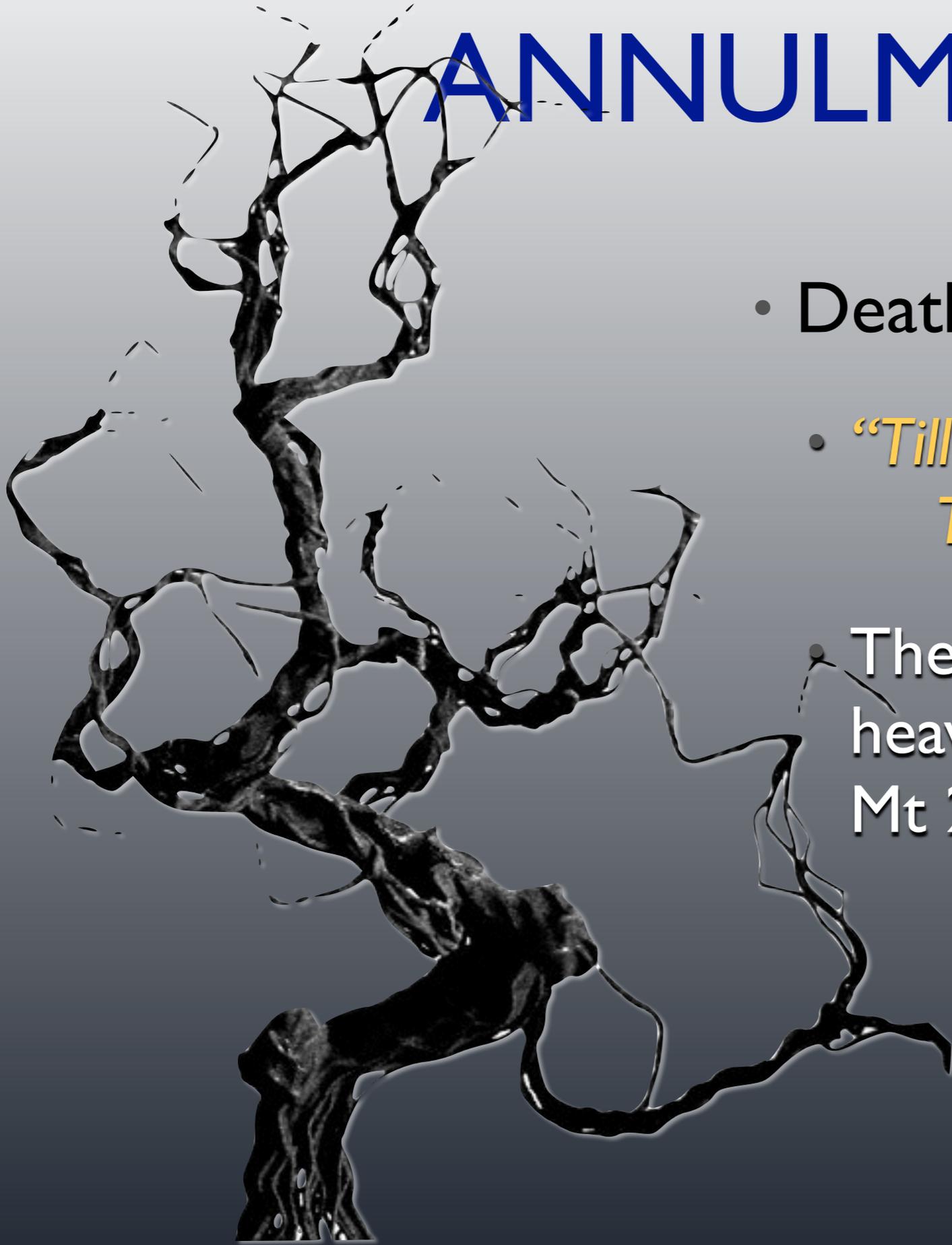


ANNULMENTS

- A valid marriage between two baptized people is a *sacramental* marriage, and once consummated, cannot be dissolved.
- If such a person divorces and remarries, that person is living in adultery - objectively speaking a state of mortal sin.
- Jesus was firm in this teaching as we already covered.

ANNULMENTS

- Death ends a marriage.
 - *“Till death do us part.”*
The vow reflects this
 - There is no marriage in heaven as Jesus teaches in Mt 22:30.



ANNULMENTS

- “Thus a married woman is bound by law to her husband as long as he lives.” Rom 7:2-3
 - This teaching of course applies to either spouse.
A Husband should not divorce his wife. | Cor 7:11
- For those marriages between unbaptized people, a different rule applies. | Cor 7:12-15*
- Pauline Privilege to remarry - if the divorce is due to a conversion to the faith.

ANNULMENTS

- **Pauline Privilege** permits two unbaptized persons who are married, to be divorced, and be able to remarry - if the objecting party is NOT the person converting to the faith.
- **Modern Day Example:** Two mormon persons are married in the Church of Jesus Christ of Latter Day Saints.
 - The Wife wishes to become Catholic, and the Husband objects and wishes a divorce, because he does not want to remain married to a Catholic wife. They divorce. Under the Pauline Privilege she could marry again in the Catholic Church.
 - Under the Pauline Privilege, Wife could marry again in the Catholic Church.

ANNULMENTS

- **Petrine Privilege** extends the privilege to a marriage where one is baptized and the other is an unbaptized person. The objecting party can **NOT** be the person converting to the faith.
- **Modern Day Example:** **Two Pentecostals are married.** One is a member of the Assemblies of God, the other a member of the United Pentecostal Church.
 - One wishes to become Catholic, and the other objects and wishes a divorce, because he/she do not want to remain married to a Catholic. They divorce.
 - Under the **Petrine Privilege** the new Catholic convert could marry again in the Catholic Church.

ANNULMENTS

- What if the marriage between the two baptized persons was never valid?
- *God would not join a marriage that He knew invalid.* - especially if that fact was not fully understood or known to the parties as they were getting married.
- The annulment process - seeks to understand if the marriage was ever valid.

ANNULMENTS

- What if 1
persons

If God never Joined
can man separate?
Mt 19:6

baptized

- *God would not join a marriage that He knew **invalid**.* - especially if that fact was not fully understood or known to the parties as they were getting married.
- The annulment process - seeks to understand if the marriage was ever valid.

ANNULMENTS

- **Improper Form** - an *Administrative Process*
 - A Catholic marries outside the Church.
Absent a dispensation, the marriage is Invalid - unless has renounced being Catholic.
 - Code of Canon Law requires an **affirmative step of renouncing** of the faith.
 - Not practicing for a while is not enough
 - Attending a different church is not enough.

ANNULMENTS

Not unlike getting married in Nevada
with a California Marriage License.
Marriage is jurisdictionally invalid

*Absent a dispensation, the marriage is invalid -
unless has renounced being Catholic.*

- Code of Canon Law requires an affirmative step of renouncing of the faith.
 - Not practicing for a while is not enough
 - Attending a different church is not enough.

ANNULMENTS

- *Lacking sufficient use of reason (Canon 1095, 1°)*
 - One did not know what was happening during the marriage ceremony because of insanity, mental illness, addiction, or a lack of awareness.
 - *drunk or high - for instance; The Britney Spears Las Vegas marriage might fit this.*
 - *At time of exchanging consent*
 - *my brother Kenny can never marry*

ANNULMENTS

- *Grave lack of judgment concerning matrimonial rights and duties (Canon 1095, 2°)*
 - one was affected by serious circumstances or factors rendering inability to evaluate either the decision to marry or the ability to create a *marital relationship*, aware of duties and rights.
 - *serious (grave) immaturity regarding a discretion of judgment for marriage. Inability to discern sufficiently to be bound.*
 - *mutual surrender and acceptance*

ANNULMENTS

- **Matrimonial Rights and Duties**
 - Obligation concerning **conjugal act**, as a bodily union and basis for procreation.
 - Obligation of **Communal Life and Love** - as an expression of the union between H & W.
 - **Mutual Well-Being** - inseparable from the obligation to provide an environment conducive to the reception and rearing of children.
 - These are:
“mutual, permanent, continuous, exclusive and irrevocable.”

ANNULMENTS

- *Psychological incapacity to assume marital obligations (Canon 1095, 3°)*
- At the time of consent, one was unable to fulfill the obligations of marriage because of a serious psychological disorder or other condition.
 - *These include psychosexual disorders.*

ANNULMENTS

(Canon 1095, 3^o) Continued

- *“Since it is not possible for a person to generally lack incapacity to assume the duties of marriage, and still be psychologically normal, the cause of this nullity must be produced by causes that are of a psychological nature.”*
 - *eg.: PTSD or schizophrenia*
 - *or other psychosis seen to affect consent.*
 - *Pope St John Paul II and Benedict XVI concerns*

ANNULMENTS

- *Incapacity due to age (Canon 1083, § 1)*
 - A man cannot validly enter marriage before the completion of his 16th year. (Must be 16)
 - A woman cannot validly enter marriage before the completion of her 14th year.
 - *Invalid ab initio, as a matter of canon law. Not an issue of liceity (not just illicit).*
 - *Yet, because age as a category, belongs to human law, a dispensation can be granted prior to marriage.*

ANNULMENTS

- *Ignorance about the nature of marriage
(Canon 1096, § 1)*
- One did not know that marriage is a permanent partnership between a man and a woman ordered toward the procreation of offspring by means of some sexual cooperation.
 - *What do you mean you want kids?*
 - *What about senior citizens who marry knowing they are past child bearing age?*

ANNULMENTS

- *Incapacity due to prior marriage (Canon 1085, § 1)*
 - A person obliged by the bond of a previous marriage, even if it not consummated, invalidly attempts marriage.
 - The attempt is unlawful, even if the prior marriage be in reality invalid or null - so long as the attempt was made prior to such a juridical finding.
 - *Convalidation flows from this principle*
 - *Look for non-petitioning spouse who has been married before.*

ANNULMENTS

- *Error of person (Canon 1097, § 1)*
 - One spouse intended to marry a specific individual who was not the individual with whom marriage was celebrated. (*For example, mail order brides; marrying first born - this rarely occurs in the United States.*)
 - *Biblical example: Jacob and Leah instead of Rachel*

ANNULMENTS

- *Error about a quality of a person (Canon 1097 § 2)*
 - One spouse intended to marry someone who either possessed or did not possess a certain quality, e.g., *social status, marital status, education, religious conviction, freedom from disease, or arrest record.* That quality must have been directly and principally intended by the mistaken person.
 - *Some mistake of fact is needed. LOWER burden of proof than Fraud.* Yet, we marry persons not qualities, so something more than a simple statement of “*I would not have married if I had known...*”
 - *Must invalidate consent. eg.: One is a paroled felon*

ANNULMENTS

- *Fraud (Canon 1098)*
 - One spouse was intentionally deceived about the presence or absence of a quality in the other related to conjugal life. The reason for this deception was to obtain consent to marriage.
 - *Claims to be a frequent traveller CEO of an enterprise, in reality is a gadget salesman?*
 - *Husband actively hides inability to copulate.*

ANNULMENTS

- *Impotence (Canon 1084)*
 - Antecedent and Perpetual impotence to have marital intercourse invalidates. If doubtful as to permanence, marriage is not to be prevented, given proper consent.
 - *Sterility neither forbids nor invalidates a marriage.* (without prejudice to Canon 1098)
 - *What if Husband actively hides permanent inability to impregnate - claiming temporary condition?*

ANNULMENTS

- *Impotence continued (Canon 1084)*
 - Can a spouse consent knowing of the other's impotence?
 - One is a returning veteran wheelchair bound, seeking to marry his sweetheart, or
 - Both are elderly, and the affected spouse knows of the other's impotence.
- “The very wording of Canon 1084 § 1 - indicates that impotence is an impediment. Consequently it can not be dispensed.” *(Consent does not vitiate the prohibition against prior impotency)*



ANNULMENTS

- *Impotence continued (Canon 1084)*
 - Can a spouse consent knowing of the other's impotence?

Remember

Marriage is more than deep friendship
It includes an intimacy that defines the relationship
as unique, among all others.

- “The very wording of Canon 1084 § 1 - indicates that impotence is an impediment. Consequently it can not be dispensed.” *(Consent does not vitiate the prohibition against prior impotency)*



ANNULMENTS

- *Baptized Catholic marries unbaptized other without dispensation by Ordinary (Canon 1086 § 1)*
- A marriage is invalid when one of two persons was baptized in the Catholic Church and has not by formal act defected from it, (*not apostate, heretic or schismatic per Canon 1364*) and the other was not baptized.
- Impediment must be dispensed per Canon 1125

ANNULMENTS

- *Dispensation by Ordinary (Canon 1125)*
 - The Local Ordinary can grant permission for a Catholic to marry a non-Catholic if:
 - **Catholic declares:** *is prepared to remove dangers of defecting from the faith; and, promises all children will be baptized and raised in the Catholic Church.*
 - **Other party** is informed of the promise of Catholic spouse
 - **Both are instructed** in purposes and properties of Marriage - which are not to be excluded by either.

ANNULMENTS

- *Consanguinity (Canon 1091)*
 - Marriage is invalid between those related to consanguinity in all degrees of the direct line, ascending or descending, legitimate or natural
Collateral line invalid up to 4th degree inclusive.
 - *Per commentary on Canon 1091 - There is room for a pastoral provision on a collateral line, (apart from brothers and sisters even if by adoption per Canon 1094), depending on cultural factors that might influence the family structure. The goal is to avoid unhealthy relationships within the nuclear family.*

ANNULMENTS

- *Affinity (Canon 1092)*
 - Marriage is invalid between those related by affinity in of the direct line.
 - *A man can not marry his daughter-in-law*
 - *A man could marry his brother's widow.*
 - *Relations by adoption are treated as if related by consanguinity. (Canon 1094)*

ANNULMENTS

- *Willful exclusion of children (Canon 1101 § 2)*
 - One spouse married intending, either explicitly or implicitly, to deny the other's right to sexual acts open to procreation. (*simulated vow*)
 - *e.g., Future husband got a vasectomy deliberately to frustrate wife's plans for children.*
 - *What about subsequent sterilization after 4 children, over the objection of the other spouse?*

ANNULMENTS

- *Willful exclusion of marital fidelity (Canon 1101 § 2)*
- One spouse married intending, either explicitly or implicitly, not to remain faithful.
(simulated vow)
- *The intent to not be faithful was present at the time of the vow.*

ANNULMENTS

- *Willful exclusion of marital permanence
(Canon 1101 § 2)*
- One spouse married intending, either explicitly or implicitly, not to create a permanent relationship, retaining an option to divorce.
(simulated vow)

ANNULMENTS

- *Future condition (Canon 1102 § 1)*
 - Marriage cannot be validly contracted subject to a condition concerning the future.
 - *e.g., one will be permitted to complete an education, income will be at a certain level, will remain in this area.*
 - *This is a conditional vow based on a future event, whose non-occurrence might therefore be prevented by some other future fact.*

ANNULMENTS

- *Present condition may or may not result in a valid marriage (Canon 1102 § 2)*
- A spouse attached a present condition to the decision to marry and that condition failed to materialize.
 - *e.g., I will marry you provided you promise to stop gambling, or stop taking drugs.*
 - *This is reliance on the promise has to go to the basis for consenting.*
 - *Validity turns on nexus to consent*

ANNULMENTS

- *Past condition may or may not result in a valid marriage (Canon 1102 § 2)*
 - Invalid if a spouse *required* a past condition as to the decision to marry, and that condition did not exist.
 - e.g., *Marriage provided fiancée never been convicted of a felony crime, or that still a virgin.*
 - *This is reliance on the fact the person had reason to believe the condition was true, even though it was a false assumption.*

ANNULMENTS

- *Force (Canon 1103)*
 - A spouse married because of an external physical or moral force that the person could not resist.
 - e.g., *She is pregnant and pressured to do right thing. Shotgun Wedding.*
 - *Vitiates consent - mental anguish and fear must be externally induced, otherwise person is in control of condition that impedes.*

ANNULMENTS

- *Error of exclusivity of marriage (Canon 1099)*
 - A spouse married believing that marriage was not necessarily an exclusive relationship.
 - *e.g., so called open marriage is invalid ab initio*

ANNULMENTS

- *Error regarding marital indissolubility (Canon 1099)*
 - A spouse married believing that marriage is not a religious or sacred relationship but merely a civil contract or arrangement.
 - e.g., *Do you want to get married with a Justice of the peace or a church?*

ANNULMENTS

- *Lack of proper consent during convalidation
(Canons 1157, 1160)*
- After a civil marriage, the couple participated in a Catholic ceremony and one spouse believed that
 - (1) they were already married,
 - (2) the Catholic ceremony was merely a blessing, and
 - (3) the consent given during the Catholic ceremony had no real effect.
- *e.g., It would be nice to get our marriage blessed.*

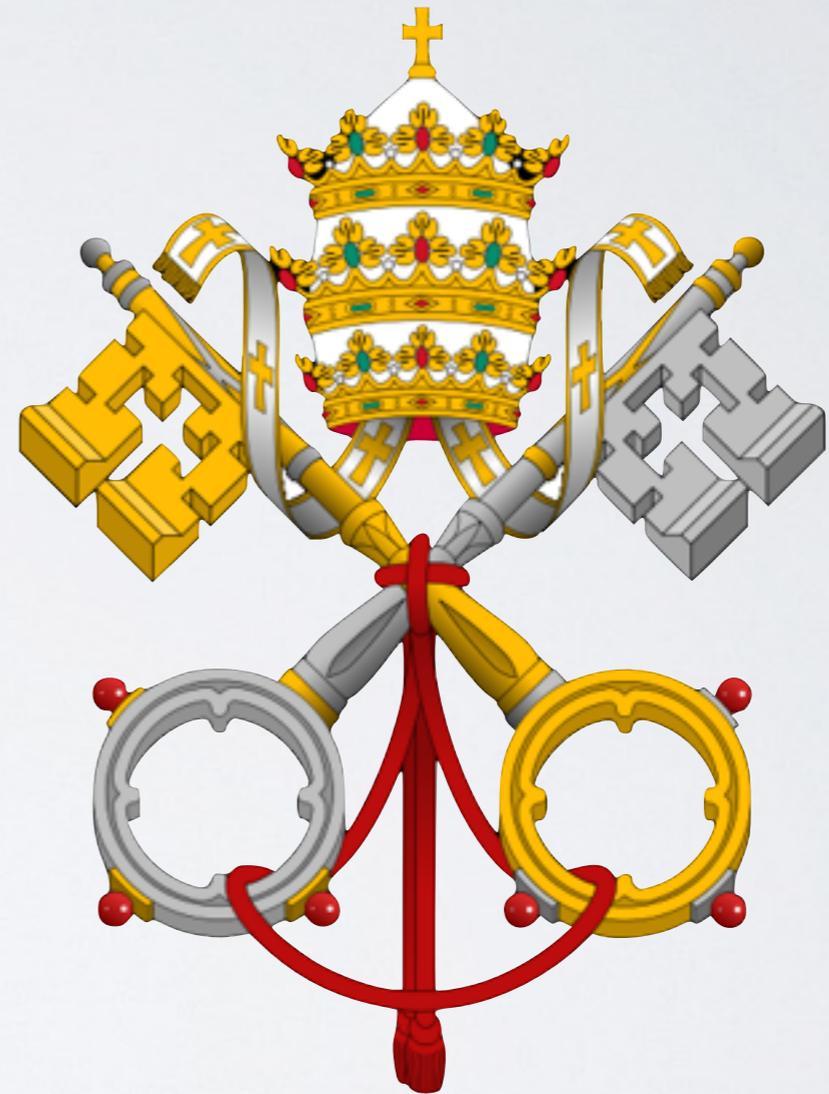
ANNULMENTS

- *Renewal of Marital Vows, affect thereof*
 - A consent defect can be cured by a formal renewal of vows, during which a valid consent is communicated.
 - *e.g., Two people have a marriage, about which if they separated - a ground for annulment might exist.*
 - *The nullity possibility might be extinguished by a subsequent vow consisting of a proper consent.*

ANNULMENTS

Getting Started

- Make an appointment with Deacon or Priest
- Fill out Paperwork
 - Identify Witnesses
 - Submit to Tribunal





GREATER THAN MOSES

Matthew's Gospel - a key to his literal intent

LIKE MOSES

- The Promise of one **like unto Moses** - Dt 18:15-19*
- He would be a **seed of Abraham**.
Gen 12:1-3, Gen 22:18*
- He would be a **son of David**. 2 Sam 7:12*
- *Genealogy of Matthew* - son of Abraham, son of David.

LIKE MOSES

- **Birth - reminder?**
- **Miriam** is the **mother of Jesus**.
Would this name remind you of *someone else*?
- **It is Miriam who places Moses in a basket.** Miriam is Moses' sister. She remains involved in Moses' call to save his people as he journeys in the desert.
 - The **BVM**, however, is greater than Miriam.

LIKE MOSES

- **Birth - other thoughts?**
- **Infant Massacre** - Both would hail from Egypt where called out. Even the infant massacres are parallel.
- **Josephus** again documents a tradition that part of Pharaoh's reason for killing Hebrew children, was that there was a Egyptian scribe prophecy: One of the Hebrew children would rise to challenge his throne. Therefore Pharaoh sought to destroy all to prevent one to rise. Antiquities book 2

LIKE MOSES

- Moses Birth - an interesting tradition
- **Josephus**, records a later Jewish tradition indicating Moses also had a supernatural quality to his birth.
 - Moses' father feared about his wife being pregnant due to pharaoh's decree, but in a dream it was told to him not to fear. The supernatural quality of Moses' birth was that his mother gave birth without travail and therefore did not get caught by the pharaohs watchful guards.

Antiquities book 2

LIKE MOSES

- **Feeding the Multitudes**
 - **Like Moses**, Jesus feeds the 5000 in the Sea of Galilee, the descendants of the Israel, kingdom - and then later feeds the 4000 in the Decapolis (representing the Gentiles).

LIKE MOSES



- **Feeding the Multitudes**
- **Like Moses**, Jesus feeds the 5000 in Galilee, the descendants of the Israelites, then later feeds the 4000 in the Decapolis (representing the Gentiles).
- **Unlike Moses**, who fed just enough - When Jesus fed there were **12 baskets** left over. There was abundance, not just simply meeting the needs.
- Jesus fed the Israelites and Gentiles.

LIKE MOSES

- **Important Note** - St Matthew does not equate Jesus to Moses. He portrays **Jesus as greater than Moses.**
- **Jewish Tradition** - surrounding the Messiah - slowly came to the understanding that with the Messiah there would be a new law: a **“Torah of the Messiah”**
 - *Isaiah 42 - has often been cited for this idea.*

LIKE MOSES

- If you knew nothing else about St Matthew, other than Jesus was a new and greater Moses, *where would you have Jesus give his “Torah?”*
 - See Ex 19:16-20*, 25* ...

LIKE MOSES



LIKE MOSES

- **Another Mountain**
 - Moses took Three persons up the mountain, along with 70 elders (Mt 17:1 - Ex 24: 1)
 - Moses' face was radiant! (Mt 17:2 - Ex 34: 29)
 - They were afraid (Mt 17:6 - Ex 34:30)
- **At the Transfiguration** - Moses and Elijah stand on either side of Jesus. Jesus is greater. Moses' light had been reflected, Jesus himself shone like the sun.

LIKE MOSES

- **Last Supper - blood**
 - **Moses took water and turned it into blood.**
 - This was Moses' first sign to Pharaoh, seeking to save Israel from the bondage of slavery.
(Ex 7:14-24)
 - **Jesus took water at Cana - turned it into wine.**
 - When His hour had come, he took wine and turned it into His Blood, thus actually saving the world from the bondage of all sin. (Mt 26:27-29)

LIKE MOSES

- **Last Supper - covenant ratification**
 - **Moses took blood as a sign of the covenant.**
 - **Ex 24: 4-11*** - ratification of the covenant
 - **Jesus declared His blood, to be the blood of the new covenant.**
 - **Mt 26: 27-29*** - the blood shed for the remission of sins.

OATHS

Mt 5: 33-37

Lets think about what **Jesus meant** by *swearing an oath*? Mt 5:33 “False oath” quote does not exist in OT

Dt 5:11 “You shall not take the name of the LORD, your God, in vain. For the LORD will not leave unpunished him who takes his name in vain.”

- **Key to the Torah** - Matter is so serious, that it can not be said the taking to be taken in vain.
- Public Needs were considered *serious*.
Private were generally considered *vain*.

SACRAMENT

- In ancient Roman law, the **sacramentum** was an **oath or vow** that rendered the swearer "given to the gods," ...
(invited a curse if did not keep the vow)
- Sacramentum also referred to a **thing that was pledged as a sacred bond, ...**
 - Both instances imply an underlying **sacratio**, an act of consecration.
 - What might be the effect when God swore a Sacramentum? **Gen 22:16***
 - *Can you see why the Church chose this word, to describe Jesus' promises for salvation?*

SACRAMENT

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John 6:53-55

Did Jesus swear a sacramentum?

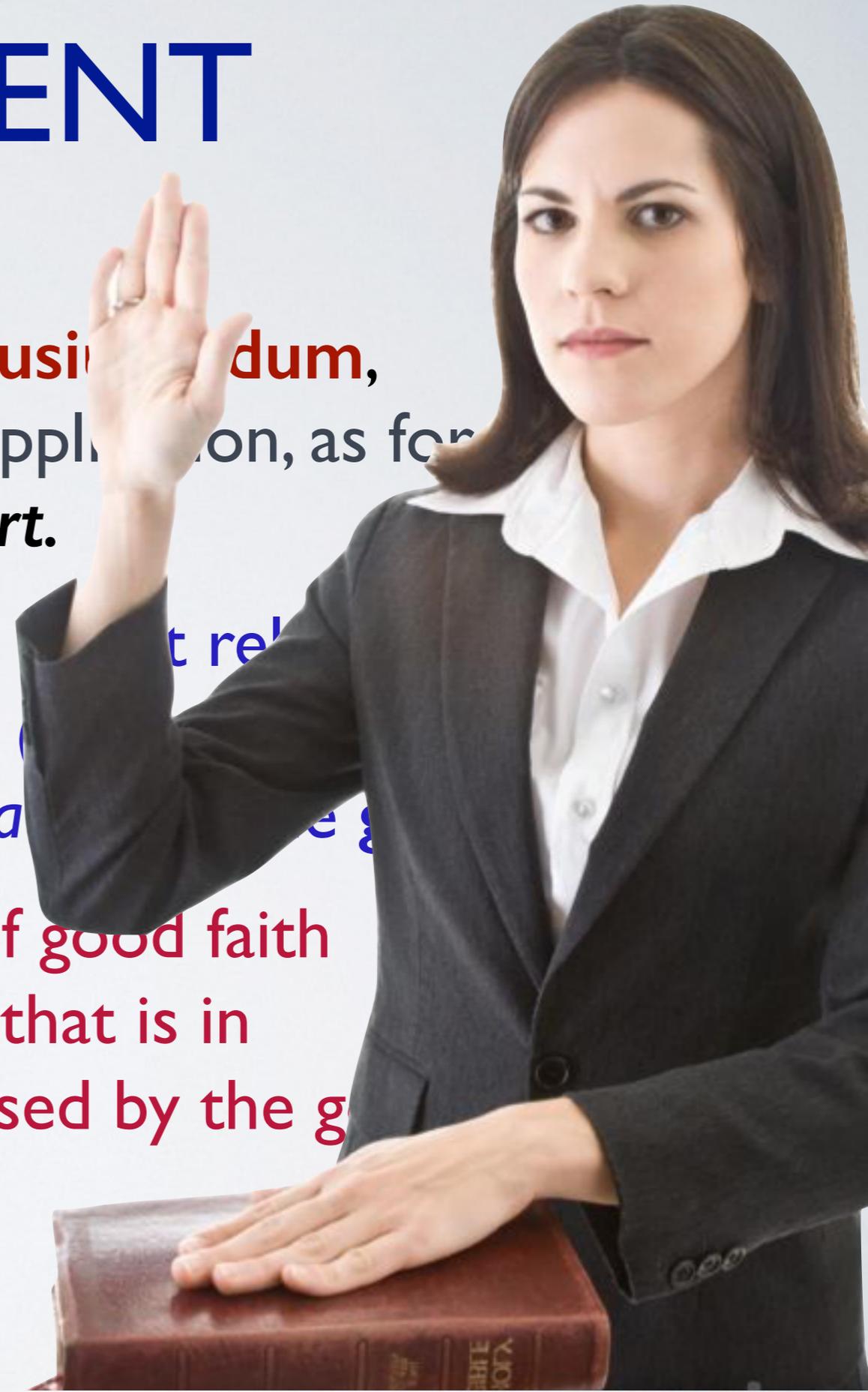
ἀμήν - *amēn*

SACRAMENT

- The **sacramentum** differs from **iusiurandum**, which is more common in legal application, as for instance *swearing an oath in court*.
 - A **sacramentum** establishes a direct relation between the **person** swearing (*or the thing pledged in the swearing of the oath*) and the **gods**;
 - The **iusiurandum** is an oath of good faith *within the human community* that is in accordance with **ius** as witnessed by the gods.

SACRAMENT

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OATHS

- **Public Oaths** - Soldiers, Judges, Doctors, Professionals who serve the Public good.
- **Private Oaths** - for Private gain or to confirm truth in small matters of economic trade, etc...
 - **Two widespread Problems Jesus was facing:**
 - **Private oaths** — being used for convenience
 - **Private oaths** — avoiding “LORD” by using heaven, earth or Jerusalem - inviting a curse.
(Modern: I swear by my father’s soul; Cross my heart and hope to die)

OATHS

- **Swearing** is not what we say today as **cussing**
- Discussion - Which might be Prohibited by Our Lord?
 - Oh My God! or Oh My Gosh
 - Jesus, Mary and Joseph, I hope those people ...
 - May God strike me dead, if I
 - Jesus H Christ, look at that ...

OATHS

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OATHS

- Examples of Private oaths - NOT approved
 - Mt 14: 7*
 - Mt 26: 72-74* (twice)
- Example of Acceptable oath - Approved
 - Mt 26: 63*
 - The High Priest had the power to place people under oath to effect justice and to gather the facts necessary to apply the Mosaic law.

OATHS

- *Summary:*
 - Do not use God's name to invoke an advantage.
 - Simply tell the truth and leave it to the *other* person to either believe or disbelieve.
 - Oaths and Curse invocations are not acceptable for private affairs persuasion.
 - Profanity is a separate issue, and has nothing to do with this teaching on oaths.

RETALIATION

Mt 5: 38-42



- Describe an eye for an eye
Lv 24: 17-22* and Ex 21: 22-25*
- Yet, Jesus says: “offer no resistance.”
Is self-defense ok?
Can I defend another? my granddaughter?
- How do I reconcile Jesus’ command - with the ability to defend myself, or an innocent victim?

RETALIATION

- This would be admittedly a harsh teaching
 - UNLESS it is properly understood
 - Jesus forbids the **private use of the Mosaic Law to extract revenge, even when** the person limits themselves to inflicting a revenge that is equal to the harm suffered.
 - Romans 12:17-21*
 - Hebrews 10:26-31

RETALIATION

- Among the **Semites**, from whom the Israelites stemmed, the **law of vengeance ruled**. It led to interminable strife and countless crimes.
- In the early centuries of the chosen people, **the Mosaic law of limited retaliation was recognized as an ethical advance, socially and legally: no punishment could exceed the crime, and any punitive retaliation was outlawed.**
 - In this way, the honor of the clans and families was satisfied, and endless feuds avoided.

RETALIATION

- As far as New Testament morality is concerned, **Jesus establishes a definitive advance: a sense of forgiveness and absence of pride play an essential role.**
- **Every legal framework for combating evil in the world, every reasonable defense of personal rights, should be based on morality.**

Navarre Bible Commentary

RETALIATION

- The Mosaic law served to check the vengeance of the injured party, since it did not permit him to exercise the punishment of retaliation himself, to demand “an eye for an eye, a tooth for a tooth,” by private authority.
- It only allowed recourse to the Judges, whom it directed, or rather instructed, as to the amount of reparation they were to exact in the case of *malicious injury* done the members or limbs of the human body.

MacEvilly, J. (1898). An Exposition of the Gospels of Matthew and Mark.

RETALIATION

- What is here commanded, is a **Christian patience under injuries and affronts**, and to be willing even to suffer still more, rather than to indulge the desire of revenge;
- but what is further added **does not strictly oblige according to the letter**,
 - for in a certain sense *neither* did **Christ**, nor **Saint Paul**, simply turn the other cheek [when struck].

Haydock Commentary

RETALIATION

- What is here commanded, is a **Christian patience under injuries and affronts**, and to be willing even to suffer still more, rather than to indulge the desire of revenge

- but
acco

Hyperbole

John 18: 19-24

Acts 23: 1-5

strictly oblige

- for in a certain sense *neither* did **Christ**, nor **Saint Paul**, simply turn the other cheek [when struck].

Haydock Commentary

Hyperbole Explained:

- “Seest thou that **it was not of an eye that He was speaking before**, when He made the law to pluck out the offending eye, (Mt 5:29) *but of him who by his friendship is harming us, and casting us into the gulf of destruction?*
- For He who in **this place** (Mt 5:38) uses so great strength of expression, and who, ***not even when another is plucking out your eye, permits you to strike out his; how should He have made it a law to strike out one’s own?***”

St John Chrysostom -Matthew Homily XVIII

RETALIATION

- “If anyone wants to go to law with you over your tunic, hand him your cloak as well.” (v.40)
 - I Cor 6: 5-8*
 - What is the point of fighting in a secular court when you can be wise enough to settle among brothers, even if you give up more than you should.

RETALIATION

- “Should anyone press you into service for one mile, go with him for two miles.” (v.41)
- Roman soldiers in Palestine reserved the right to recruit and compel Jews into temporary service.
 - Simon of Cyrene was forced under this custom to carry Jesus’ cross. (Mt 27:32).
 - Jesus calls for ungrudging generosity beyond the required call of duty.

LOVE OF ENEMIES

Mt 5: 43-48

“You shall Love neighbor - and hate your enemy.”

Lv 19:17-18*



- Does the Torah say “Hate your enemy”
 - **Nowhere** at all. Yet, there was a belief the command to love your neighbor applied only to fellow Israelites.
 - Note: “You have heard it said...”

LOVE OF ENEMIES

We will defer the discussion of “Who is my neighbor” to later on in Luke’s Gospel when dealing with Samaritans.

{This is still a big deal in Judaism even today}

- “Love your enemy and pray for those who persecute you” ... “That you may be children of your Heavenly Father” ...
- Which Beatitude guides us here. (Hint 5:9)

LOVE OF ENEMIES

- If **love those who love you** - Don't **tax collectors** love their own?
- If **greet your brothers only** - Don't **pagans** do the same
 - Jesus is calling us to a Higher Standard than the morals of the market place
 - Love and Pray for your enemies.

LOVE OF ENEMIES

- Love and Pray
 - We understand being able to pray for people we don't like
 - But how can we LOVE our enemies?
 - Is it really possible?

LOVE OF ENEMIES

- “You have heard it said, You shall {ἀγαπάω agapaō} your neighbor, but I say unto you {agapaō} your enemies.”
 - agape love - unconditional love
 - *Theos esti agape (1 Jn 4:8*)*
 - *agape love - expects nothing in return - sometimes it is in fact “unreturned love.”*

LOVE OF ENEMIES

- **Agape love**
 - being unconditional is not the product of a **feeling**, instead it
 - is the product of the will. Its a choice.
 - **Agape love**, is love in action without consideration of self, without expectation of return and *seeks only the good of the person being loved. As such. it is a PERFECT love.*

LOVE OF ENEMIES

- **philia** love - love between friends
 - implies a mutual love. A love that is returned. A love that is from the heart.
 - adelphos = brother [philia + adelphos]
- **eros** love - sensual romantic love
 - erotic comes from this word - strong sense of self-pleasing (libido overlay can make it selfish)
- *storge* - affection - the kind animals have for their young.

PETER'S REINSTATEMENT

John 21:15-19



PETER'S REINSTATEMENT

John 21:15-19

- St Peter's thrice denial is coupled with his thrice affirmation of his love for Jesus.
- The PRIDE is gone.
 - Here St Peter who said he would never deny Jesus - now humbly refuses to embellish his spiritual state.

OBSERVATION

- ... you may be **children** of your **Father** ... perfect as your heavenly **Father** is ...
 - Note that in the Sermon on the Mount, Our Lord had before this passage referred almost exclusive to God as “**God**,” (5:8, 5:9, 5:34 *Except 5:16*)
 - but from here on he refers almost exclusively to God as “**Father**.”
 - **Hereafter** - Jesus uses **Father** far more often than **God**. (v. 6:1, 6:4, 6:6, 6:8, 6:9, 6:14 for instance)

TRILOGY OF PIETY

Almsgiving

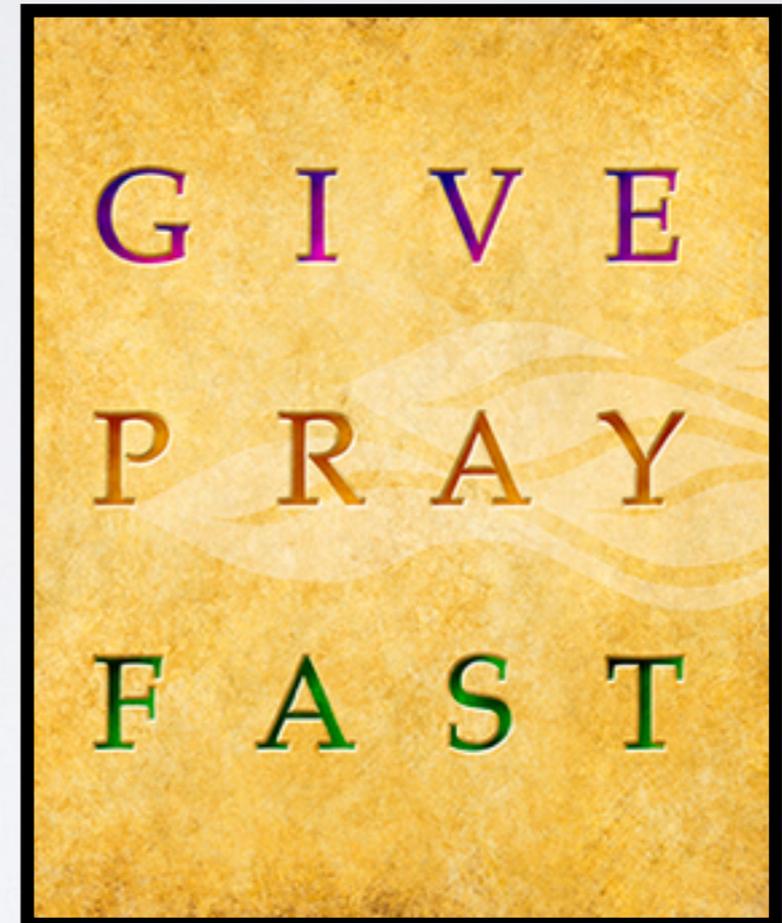
- Mt 6:1-4

Prayer

- Mt 6:5-15

Fasting

- Mt 6:16-18
- *When you ...
(Jesus teaches how)*



PIETY

- **Almsgiving, fasting and prayer** were the basic forms taken by **personal piety among the chosen people**—which is why Jesus refers to these three subjects.
- With complete authority he teaches that **true piety must be practiced:**
 - **with an upright intention,**
 - **in the presence of God *and***
 - **without any pretentiousness.**

Navarre Bible Commentary

ALMSGIVING

Mt 6: 1-4

- Doing good in order that others can see you.
 - Showing off about it - so people speak well of you.
What is the recompense? a curse! Lk 6:26
 - Many respectable authors are of opinion, that it was customary with the **Pharisees and other hypocrites, to assemble the poor** they designed to relieve **by sound of trumpet.**
(Haydock commentary)



Recall Mt 5:20

ALMSGIVING

What do we mean by doing in secret?

- Be content to have *God* as a witness to your good works, who alone has the power to reward you for them. (*Haydock*)
- Left hand doesn't know what the right does?
 - If the left hand knows it, then it being the sinister hand, it may prompt the giver to seek attention for the kind act.

ALMSGIVING

How does the Father repay?

- How about James 5:16? The prayer of a righteous man avails much.
 - Maybe, a *more* powerful intercessory ability.
- Day of Judgment - God will repay everyone in accordance with their works: eternal life ... but wrath and fury to those who selfishly disobey the truth and obey wickedness. (Rom 2:6)

ALMSGIVING

- This repaying or rewarding of good works, so often mentioned here by Jesus,
 - clearly evinces that good works are pleasing to God, and
 - that we can be comfortable with the fact that God promises a reward.



PRAYER & DEPENDENCE

Mt 6: 5-8 —|— Mt 6: 25-34

Prayer

Dependence on God

Mt 6: 5 - Hypocrites who stand up and pray in public.

- There are those who pray very privately, but in public.
- There are those who pray very publicly, what could be done in private.
 - What about those who make much of the need to pray for everything with much flair? Reward?

PRAYER & DEPENDENCE

- Mt 6:7 - Babble like pagans. (Many words?)
vain repetition? - Gk βατταλογέω
(battalogeo) means to stammer, to repeat same over and over, babble.
- (From Battus, an author of tedious and wordy poems)
- Rosary?
See Ps 136, Mt 26: 39-44, Rev 4:8 and Isaiah 6:3



PRAYER

- **6:8** - Your father knows what you need before you ask him.
- Ties to our Dependence on God
 - **Mt 6:25-34 - worry v. dependence**
 - **Wild Flowers** splendor greater than Solomon's splendor
 - *Our Heavenly Father knows that we need to eat, drink and wear!* cc. Mt 25: 31-46
 - **But what about Mt 7: 7-8? Do we ask?**

PRAYER

- **6:8** - Your father knows what you need before you ask him.

- Ties to our Deity

- **Mt 6:25-34**

- Wild Flowers
splendor

What is the distinction?
Mt 6:8, Mt 6:31-32, Mt 7:7

son's

- *Our Heavenly Father knows that we need to eat, drink and wear!* cc. Mt 25: 31-46
- *But what about Mt 7: 7-8? Do we ask?*



Mount of Beatitudes

Mount of Olives



OUR FATHER

The Perfect Prayer

- When you don't know what to say, simply pray the Our Father.
- **Formula Prayers in general**



OUR FATHER

Mt 6: 9-13

This is how you are to pray - SEVEN petitions

- Luke 11:2 - When you pray, say ...
- Our Father
 - Dt 32:4-6 compare with Matthew 6:9
 - Communal? (cf. Dt 31:30)
 - Yet, what about Jn 5:18 - *look at Context*

OUR FATHER

daily bread - GK ἐπιούσιος (epiousios)
bread *found only* in Mt 6:11 and Lk 11:3,
as it relates to the Our Father prayer.



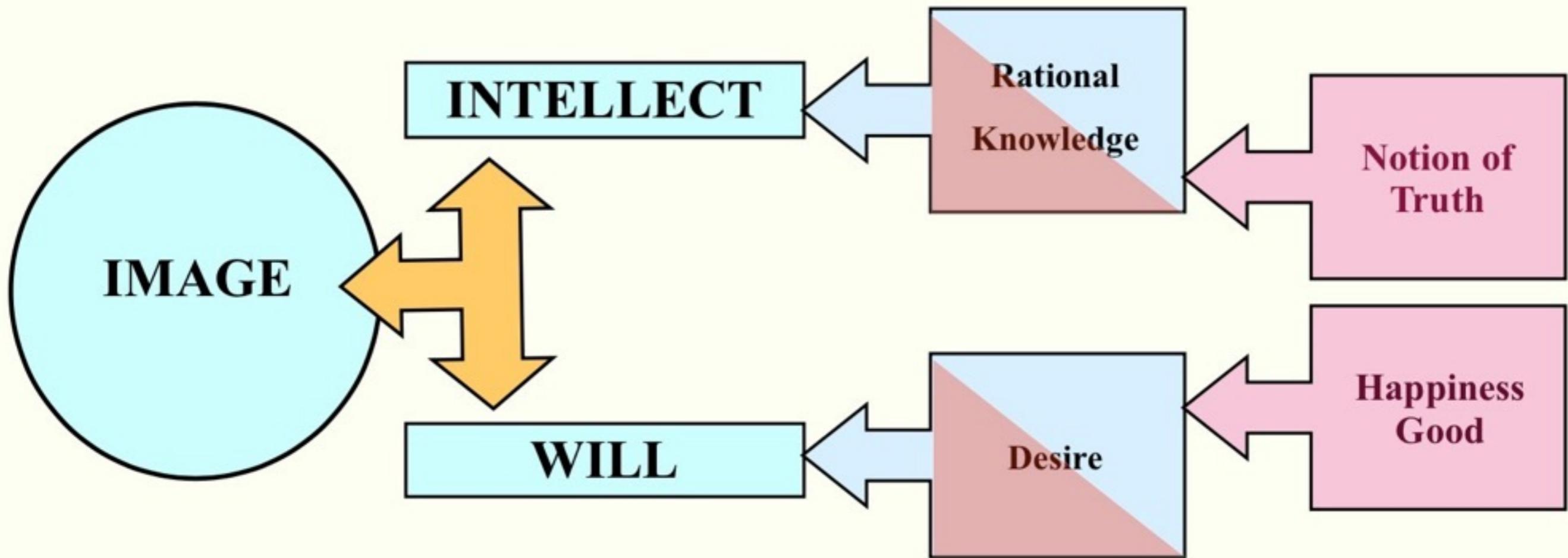
- **epi** - over, on top, cover, super (as in superficial)
- **ousios** - substance
- **St Jerome** translated *epiousios* bread as *super-substantial* bread

daily - Gk ἡμέρα (hēmera) - Lk 9:23*, Mt 26:55, Acts 2:47

OUR FATHER

- **Forgive our** debts (trespasses) as we forgive ...
 - **If** forgive, heavenly father will forgive. *If not?*
 - What is the commandment then?
 - **Read Mt 6:14-15*** also **Sir 28: 1-4***
 - What does it **mean** to forgive?
 - What if I can't forgive!**
 - What if I just can't forget?**
 - What if the person who hurt me is not sorry?**

COMMAND - OBEY



The following are Acts of the WILL, illuminated by Grace: Faith, Hope, Love of God and of Neighbor, Forgiveness, and Obeying any commandment from God - including the commandment not to sin.

OUR FATHER

- Do not subject us to the final test
 - What is the final test? **Mt 10:16-22***
- Deliver us from the evil one
 - **Is the evil one tied to the final test?**
 - **John 17: 12-15-21***



Holy Mary, mother of God pray ...

Gen 3:15, Rev 12:17*

Intercession from the woman in enmity with Satan. (Js 5:15)*

OUR FATHER

- **King David's Prayer to God**
 - on the occasion of Solomon, a son of David, becoming the anointed King of Israel.
- **I Chr 29: 10-13**
- **Did you see the Doxology?**



FASTING

Mt 6: 16-18

- Same theme of not publicizing the action
 - Don't look gloomy - or have received reward
 - Notice how Jesus has described the conduct of hypocrites:
 - In *almsgiving* they blow trumpets;
 - in *prayer* they stand on street corners to be seen; and,
 - with *fasting* they neglect their appearance to be seen by others as suffering.

FASTING

- In all three examples of “*righteousness:*” **almsgiving** (vv. 1–4), **praying** (vv. 5–15), and **fasting** (vv. 16–18);
- **Jesus spoke of hypocrites** (vv. 2, 5, 16), **public pretentiousness** (vv. 1–2, 5, 16), **receiving their reward in full when their actions are done before men** (vv. 2, 5, 16), **acting in secret** (vv. 4, 6, 18), **and being rewarded by the Father, who sees or “knows,” when one’s actions are done secretly.** (vv. 4, 6, 8, 18).

The Bible Knowledge Commentary

FASTING

- **Anoint your head**, wash your face.
 - Why anoint?
 - This is allusive to the custom prevalent in Judea, of anointing their hair and washing their face on festive and joyous occasions.
 - **le.: Ruth 3:3 (before meeting Boaz)**
 - *Nor was one to follow the Pharisees' custom of withholding olive oil from his head during fasting. As a result, God alone would know and would reward accordingly.*

FASTING



- Mosaic Law - Feast of Atonement.
 - Jews still fast today on this High Holy Day
- Didache - records Christian Fast in the early church

DIDACHE

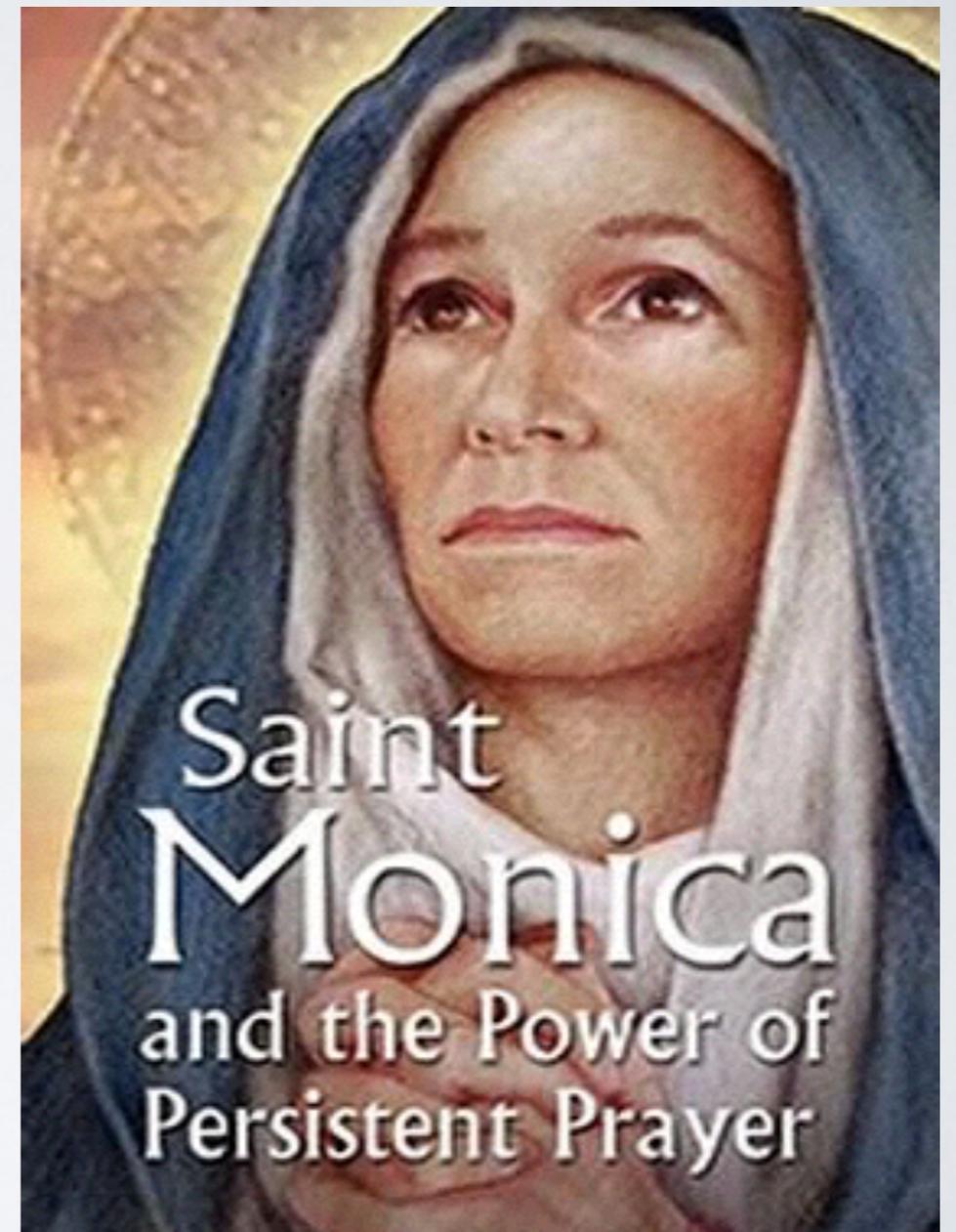
- **Didache** - Teaching of the Lord through the Apostles:
 - The Didache consists of various parts, starting with ethical instruction and including community rules for liturgical practices and leadership conduct, before ending with a short apocalyptic section.
 - *Most of the material goes back before the year 100AD.*

DIDACHE

- Section 8.1 - Fasting
 - And let not your fastings be with the hypocrites, for they fast on the second and the fifth day of the week; but do ye keep your fast on the fourth and on the preparation (the sixth) day.
 - *Pagans - Monday and Thursday*
 - *Catholics - Wednesday and Friday (death of the Lord)*

SAINT MONICA

- Born in 333, she died in Ostia, near Rome in 387 AD
- **Mother of St Augustine, Bishop of Hippo - Doctor of the Church**
- Married to **Patritius, a Pagan, who would *not* permit their 3 children to be baptised.**



SAINT MONICA

- When Augustine, the eldest boy became sick, she was struck with grief and besought from her Husband, permission to baptize. He agreed, but when Augustine seemed to improve, he withdrew his consent before baptism could be performed.
- Saint Monica is said to have prayed all her life for the conversion of her children, and for their baptism.
- Augustine was the most wayward, fathering out of wedlock. **Augustine also became a Manichean.**

SAINT MONICA

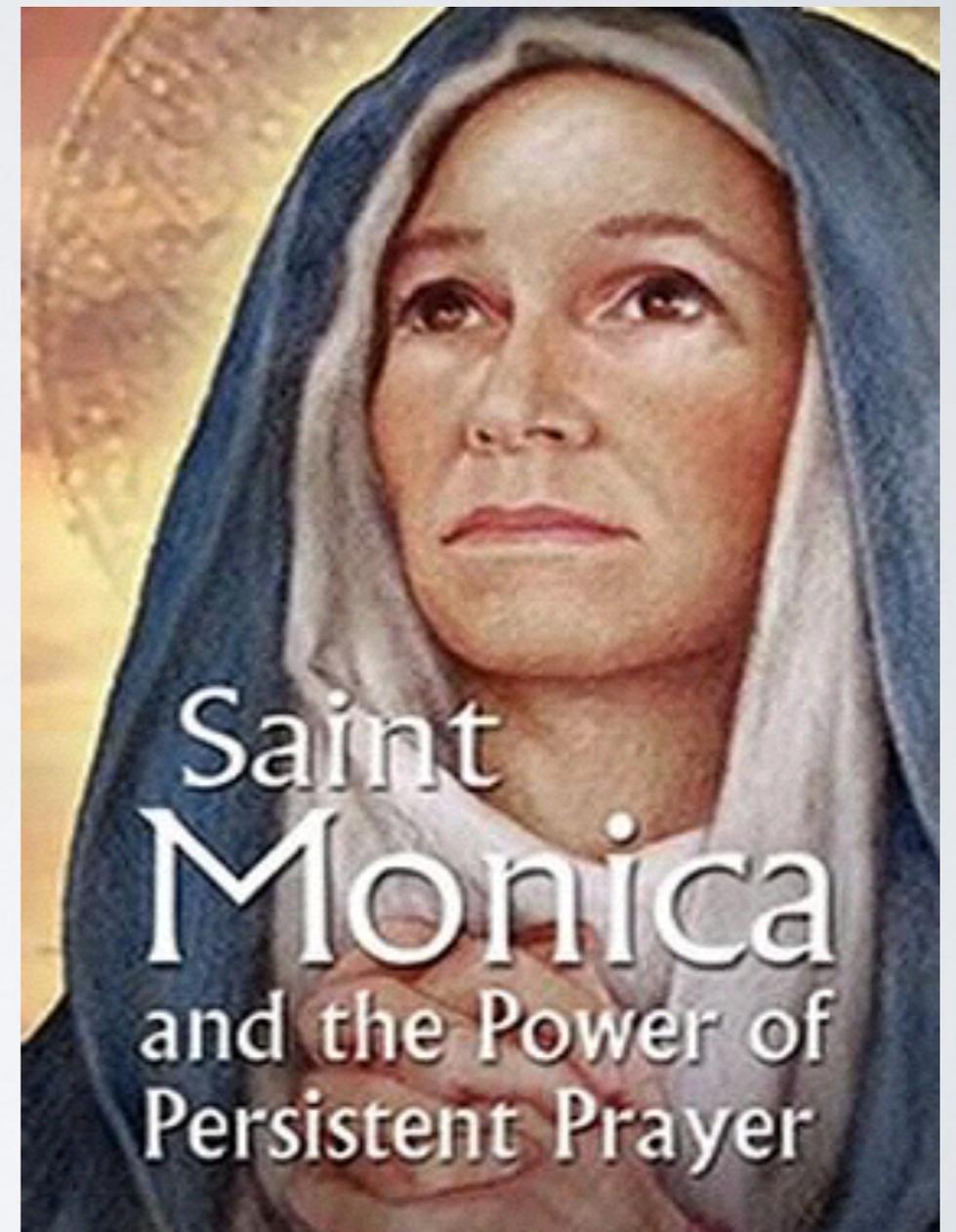
- Patritius became a Christian prior to his death!
- Augustine's studies took him to Rome, as a widow St Monica followed him there.
- Here, Monica encountered St Ambrose, the great bishop of Milan - through whose interaction, Augustine was brought to the faith after 3 years of persistent dialogue.
- Augustine was baptized in the Church of St John the Baptist in Milan on Easter Vigil in 387 AD.

SAINT MONICA

- Saint Monica was present at the baptism, but died that same year - knowing her son had been received into the faith.
- She probably died happy having prayed 17 years for his conversion - yet, she never knew that her son would:
 - Ordained a priest in 391 AD (4yrs later)
 - A Bishop of Diocese of Hippo in 396 AD

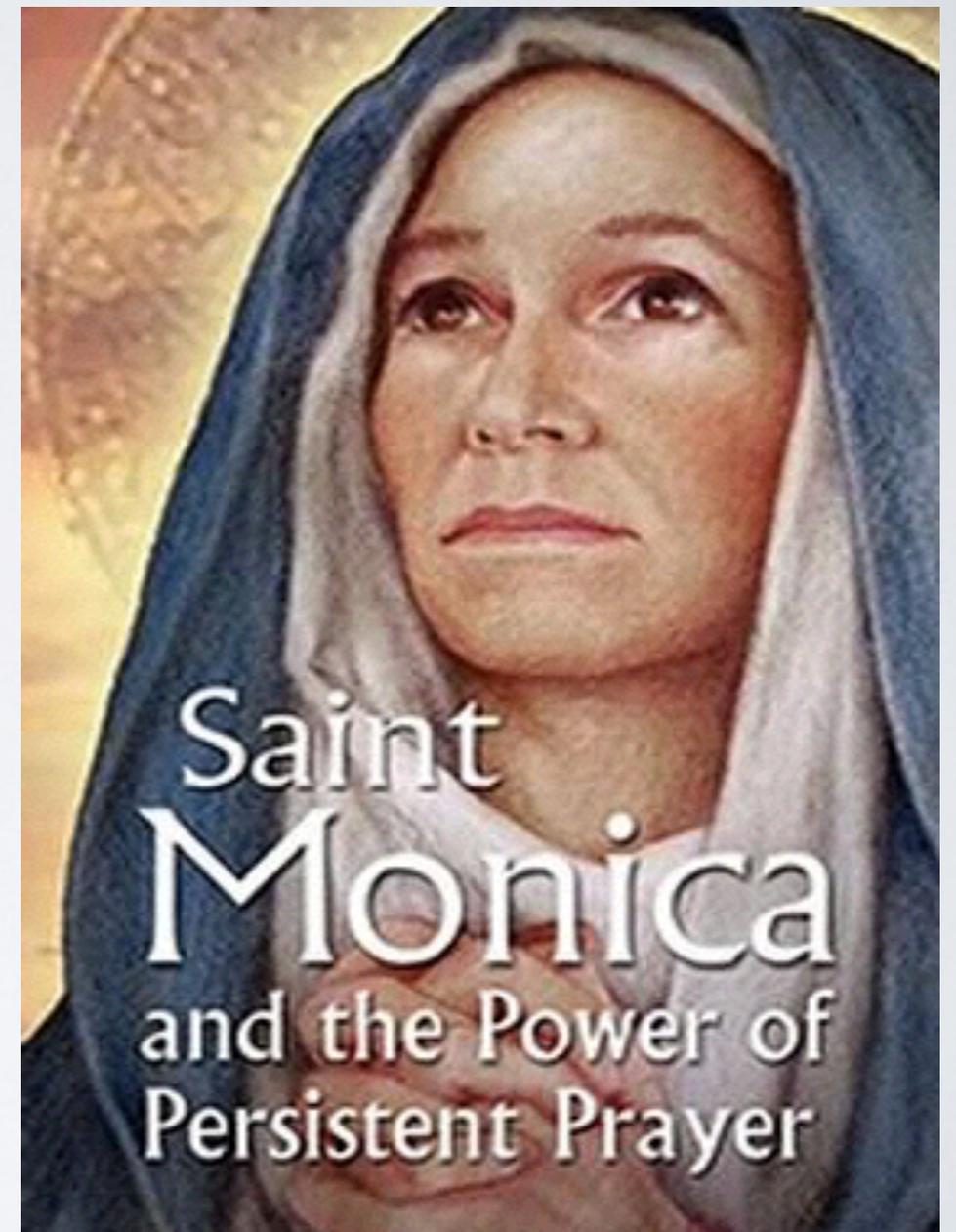
SAINT MONICA

- The REST of the Story
 - It was during her sojourn in Rome that she became aware that Rome did not have the practice of fasting on Wednesday and Friday.
 - In Rome - they fasted only on Friday.



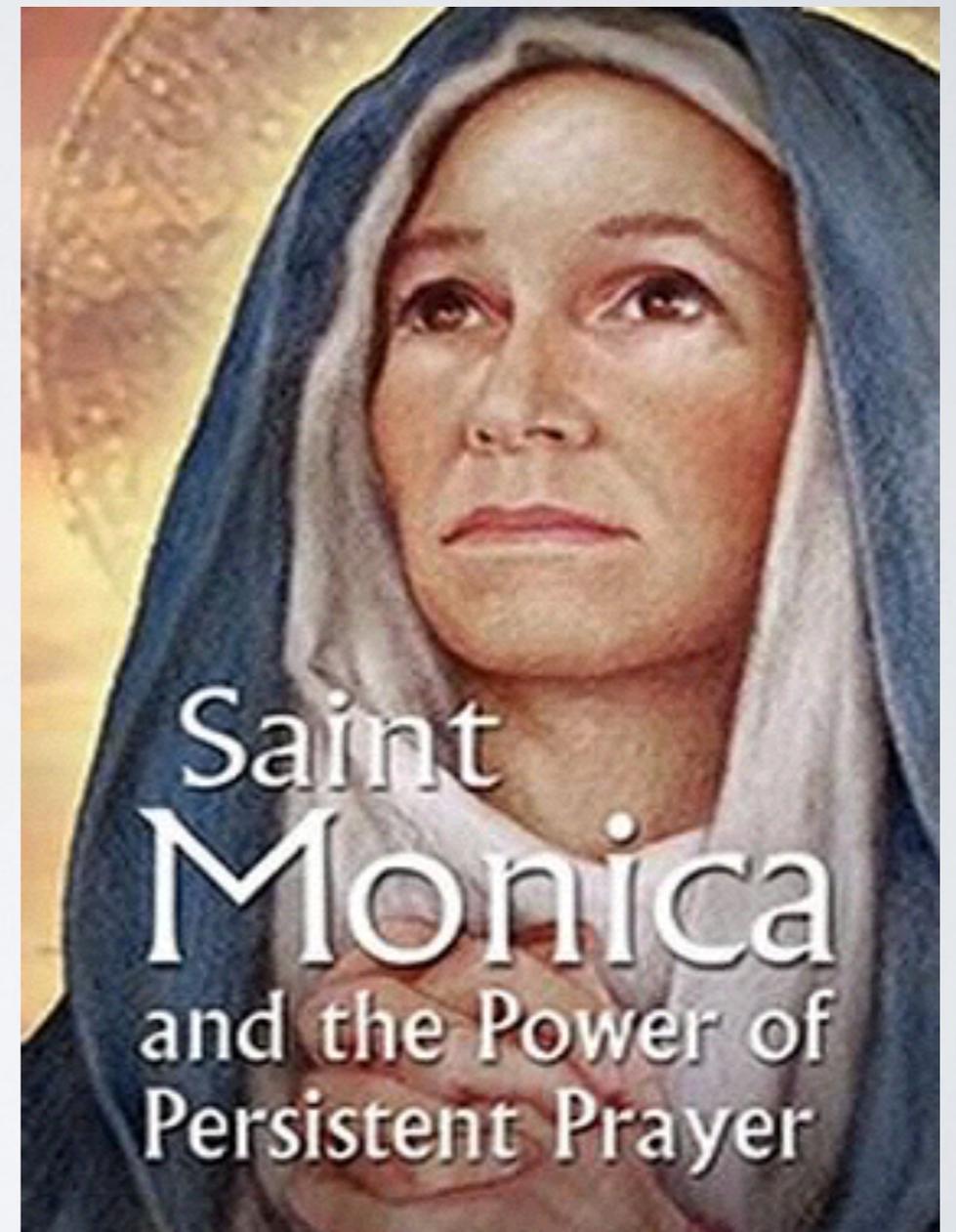
SAINT MONICA

- In Africa St Monica had the **Didache custom of fasting Wednesday and Friday.**
- She did not want to draw attention to herself by being the only one who might fast on Wednesday.
- She sought the counsel of **St Ambrose.**



SAINT MONICA

- Saint Monica asked
“What should I do?”
- St Ambrose responded
 - “When in Rome,
do as the Romans!”
 - *and now you know the
rest of the story!*



SAINT MONICA TOMB



SAINT MONICA TOMB



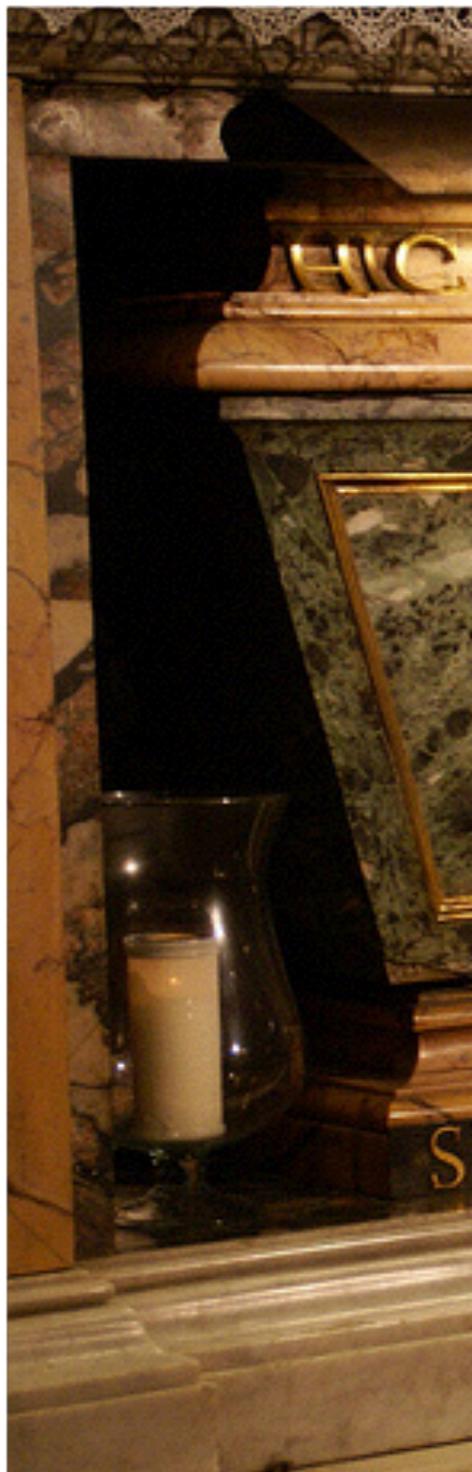
SAINT

Prayer to St Monica

(Patroness of Mothers)

Feast Day: Aug 27

TOMB



Oh Glorious St Monica,
through your prayerful cries to
heaven - you were successful
in bringing your son,
Augustine,
back to the faith.

Intercede for all mothers
that they may learn to draw
their children to God.
Teach them how to remain
close to their children,
especially those who have
gone astray.
Amen.



DIDACHE FASTING

- Other Occasions of Fasting in the Early Church as documented in the Didache:
 - Did. 1.3 “Fast for them that **persecute** you”
 - Did. 7.4 “But before the baptism let **him that baptizeth** and **him that is baptized fast**, and any others also who are able; and thou shalt order him that is **to be baptized** to fast **a day or two before.**”

DIDACHE FASTING

- Other Occasions of Fasting in the Early Church as documented in the Didache:

Where did the Eucharistic
Fast come from?

Maybe by St Paul. see 1 Cor 11:34*

others also who are able; and thou shalt order him that is **to be baptized** to fast **a day or two before.**”

FASTING

- What is the reason for Fasting?
- *To gain*
Spiritual strength
over the Flesh,
and
become stronger to
resist Temptation.

The Reverse of Adam

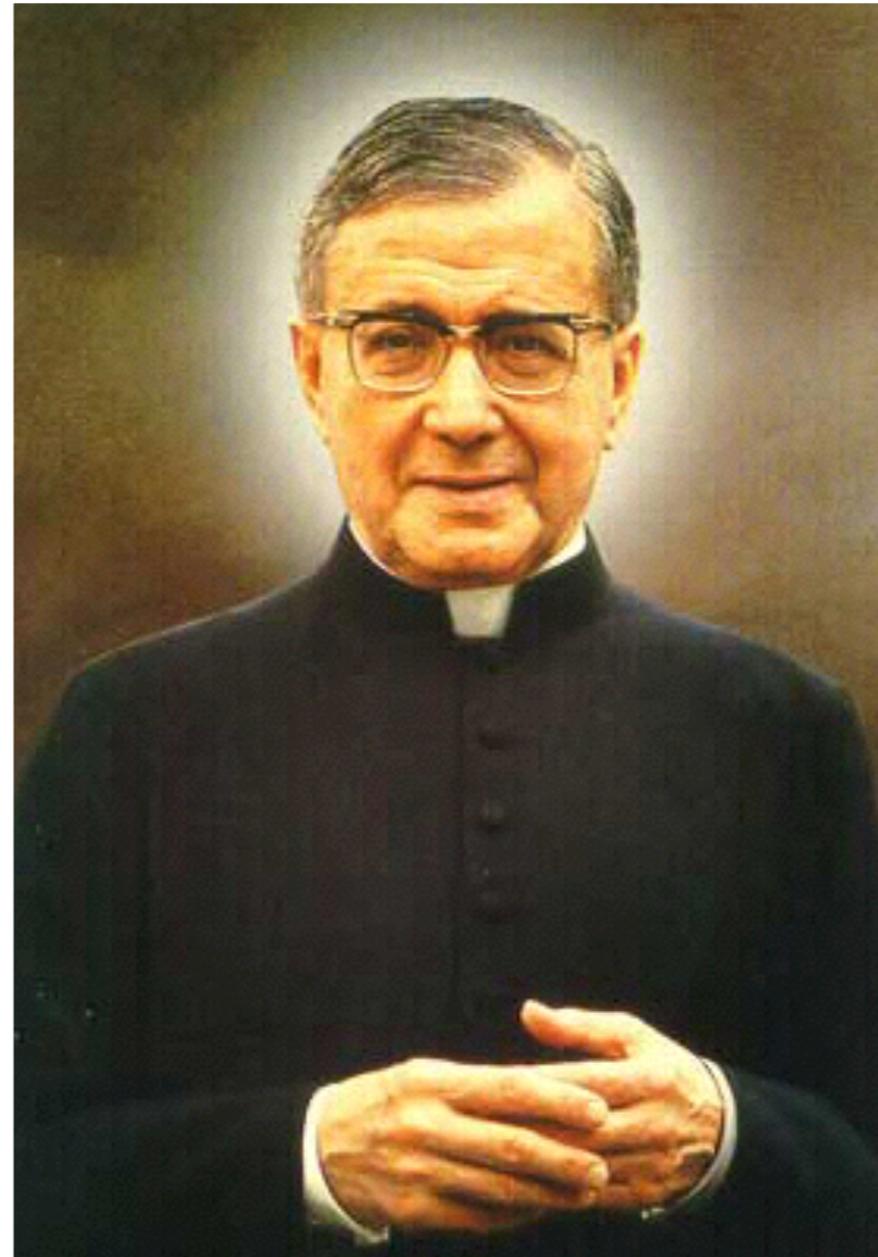
How did Adam and Eve fall?



FASTING

“The world admires only spectacular sacrifice, because it does not realize the value of sacrifice that is hidden and silent.”

St Josemaría Escrivá,
The Way, 185.
Founder of
Opus Dei.

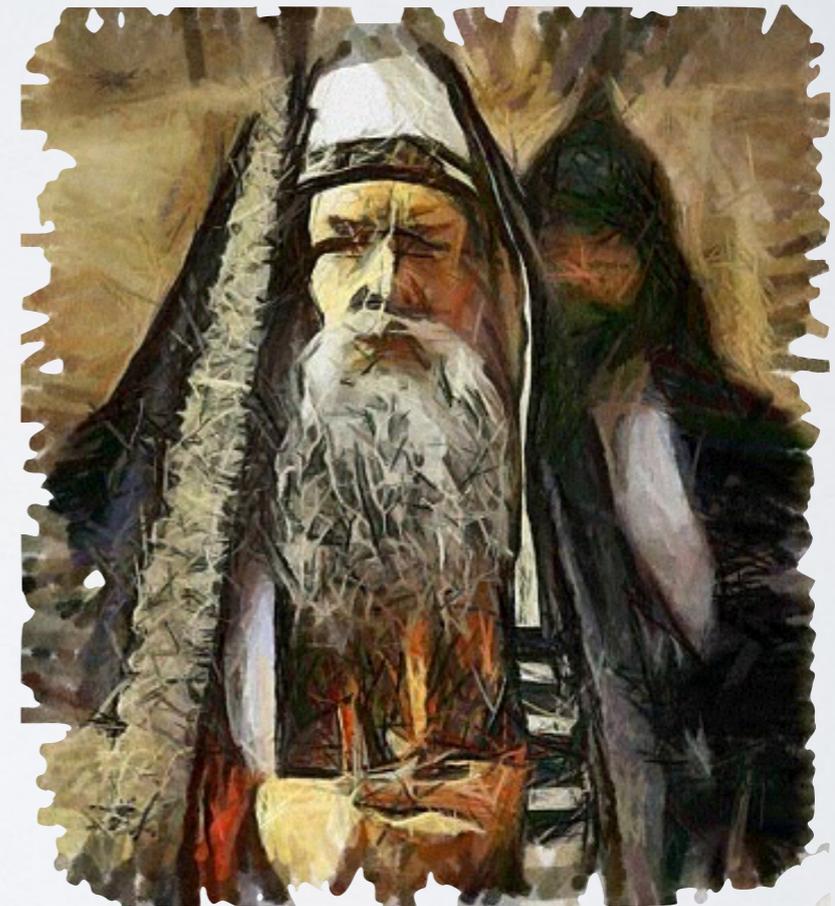


TREASURE IN HEAVEN

Mt 6: 19-21 - *Fri, June 19, 2015*

The attitude of the **Pharisees** towards **wealth** prevalent in Jesus' time was reflective of the idea, that **if you kept the law then God would bless you. If you did not, then God would curse you.**

Hence, material wealth and prosperity were the marks of being righteous before God, ... many thought.



TREASURE IN HEAVEN

- Note for instance Psalm 112: 1-3*
 - Now lets read the rest - verses 4-10*
- In the Scriptures, wealth is not an absolute indication of God's favor. Neither is poverty an indication of God's punishment. The key is proper stewardship in either situation.
 - “[God] makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous” (Mt 5:45).

TREASURE IN HEAVEN

- Some Communities today preach what may be called a “health and wealth gospel,” (Prosperity) claiming that God always rewards his people with prosperity in *this* world.
 - It is also tied to faith:
 - if you have it then God will bless you. If you lack faith, then He will not bless you.
 - What might Jesus say to all of us, on this subject?

TREASURE IN HEAVEN

- Some Communities today preach what may be called a “h (prosperity) claiming th people with prosperity

Where is your heart?



- It is also tied to faith:
 - if you have it then God will bless you. If you lack faith, then He will not bless you.
- What might Jesus say to all of us, on this subject?

TREASURE IN HEAVEN

“When I was a kid I could tell the difference between neighborhood kids who wanted to be my friend from the neighborhood kids who were my friends so that they could play with my toys. [Some look to God as one with toys].

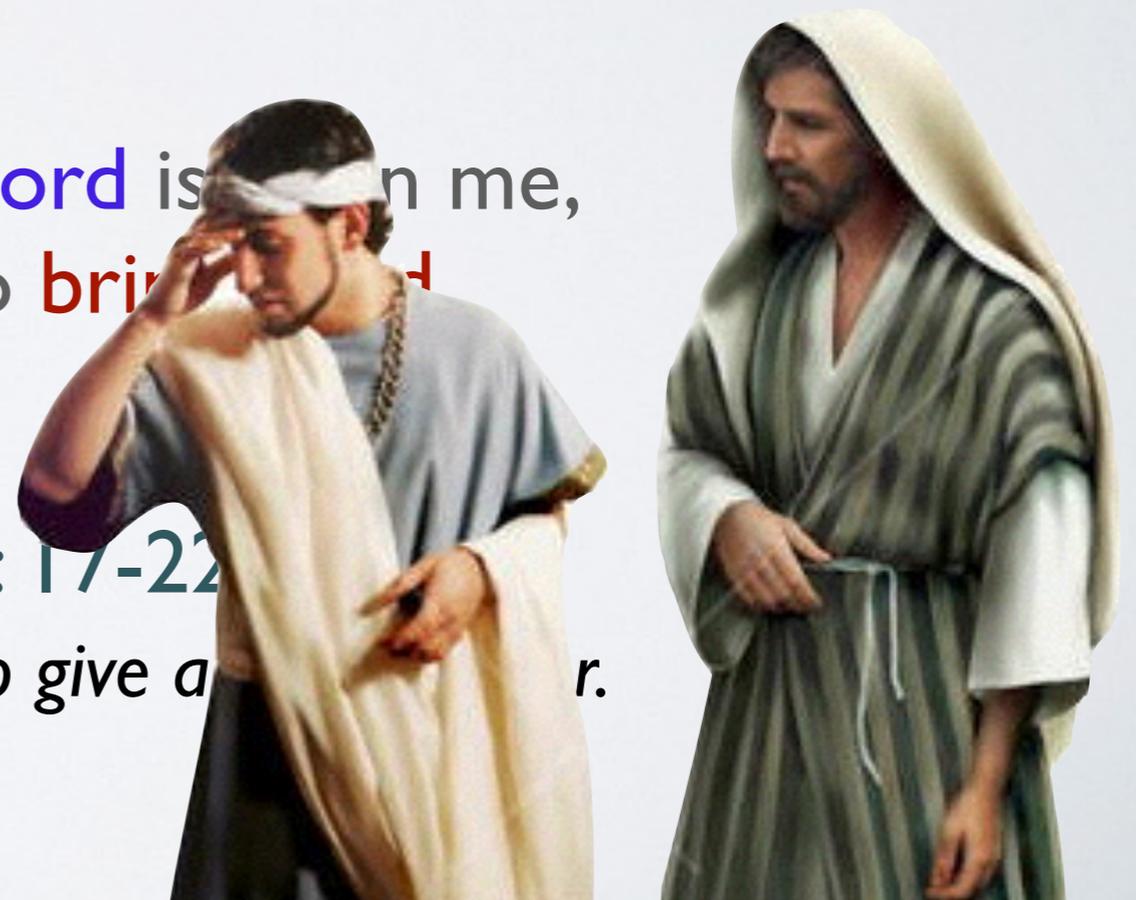
They both *[speaking of two megachurch pastors]* teach **a twisted form of Christianity that teaches obedience, giving and faith as a way to get things from God.** They are both products of what is known as the Prosperity Gospel ...”

Pastor Rick Henderson
South Mountain Community Church, UT



TREASURE IN HEAVEN

- **Luke 6:20-21** - Then he looked up at his disciples and said: **Blessed** are **you who are poor**, for yours is the kingdom of God. **Blessed** are you who are **hungry now**, for you will be filled. **Blessed** are you who **weep now**, for you will laugh.
- **Luke 4:18** - The **Spirit of the Lord** is on me, because he has anointed me to **bring good news to the poor**.
- ... what do we do with Mk 10: 17-22 **the rich young man** commanded to give a **...**



TREASURE IN HEAVEN

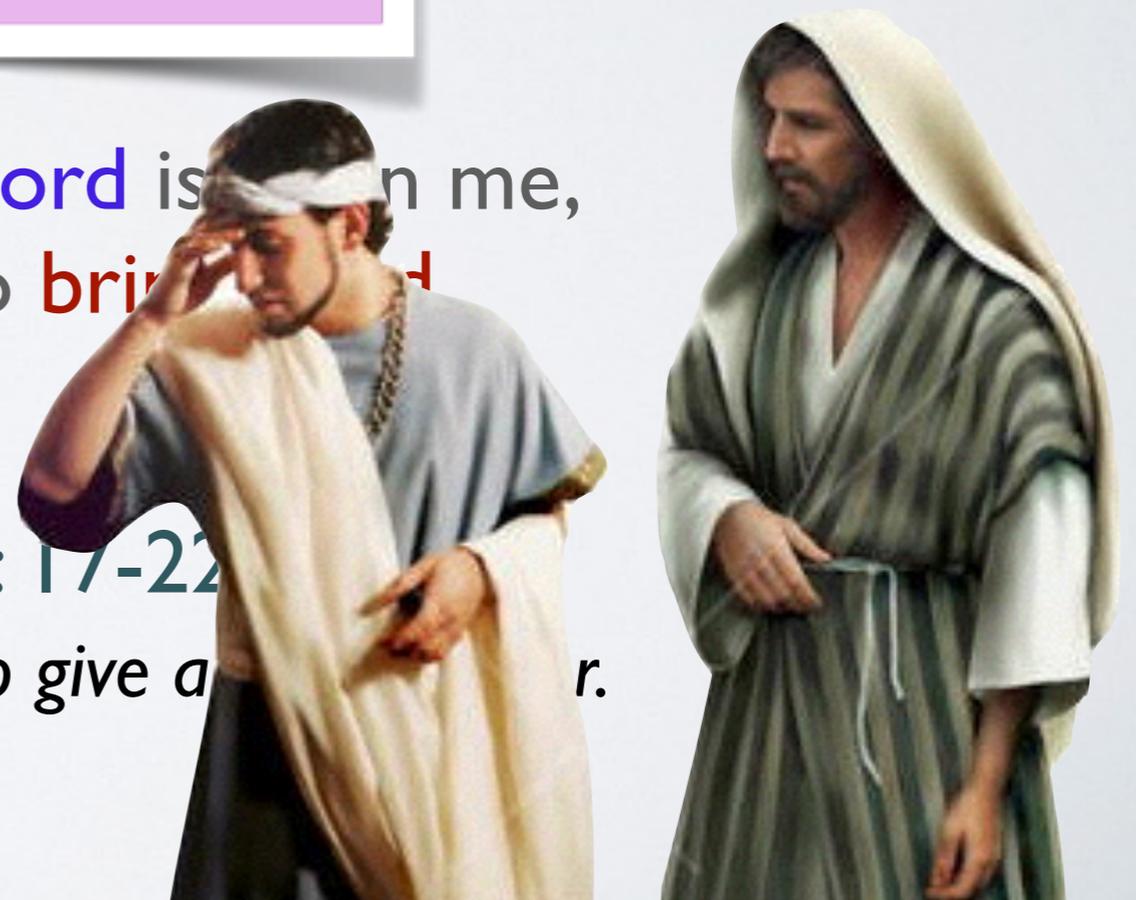
- **Luke 6:20-21** - Then he looked up at his disciples and said: **Blessed** are **you who are poor**, for you **Blessed** are you will be filled. **now,** for you will I

Where was his heart?



- **Luke 4:18** - The **Spirit of the Lord** is on me, because he has anointed me to **bring good news to the poor**.

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TREASURE IN HEAVEN

- Qorban - Mark 7: 5-13*



TREASURE IN HEAVEN

- Qorban - Mark 7: 5-13*
 - Not unlike a modern Trust, where the person retains control and use during their lifetime, then upon death of the Trustor, the corpus is distributed to the beneficiaries.
 - Here, the Pharisees pledged Qorban (*an offering*) to the Temple, thus insulating it against any claims, including filial duty of support. They developed the practice of retaining the corpus for life, and spending it on themselves. They could avoid supporting parents, by claiming their wealth had been pledged to God.
 - This shifted the support obligation to others.

TREASURE IN HEAVEN

- Qorban - Mark 7: 5-13*

- Not unlike a modern Trust, where the person retains control and use during their lifetime. then upon death of the Trustor, the assets pass to the beneficiaries.

Where is their heart?



- Here, the Qorban was a gift (an offering) to God, and the Temple was the place where many claims, including marital duty or support, were made. They developed the practice of retaining the corpus for life, and spending it on themselves. They could avoid supporting parents, by claiming their wealth had been pledged to God.
- This *shifted* the support obligation to others.

HOPE

Man's heart yearns for a treasure that will give him security and happiness. However, every treasure in the form of earthly goods—wealth, property—becomes a *constant source of worry*, because there is *always the risk we will lose it* or *because the effort to protect it is such a strain*.

Against this, Jesus teaches us here that our **true treasure** lies in good works and an upright life, which will be *eternally* rewarded by God in heaven.

That indeed is a treasure which one never loses, a treasure on which Christ's disciple should put his heart.

Navarre Bible Commentary

LIGHT OF THE BODY

Mt 6: 22-23

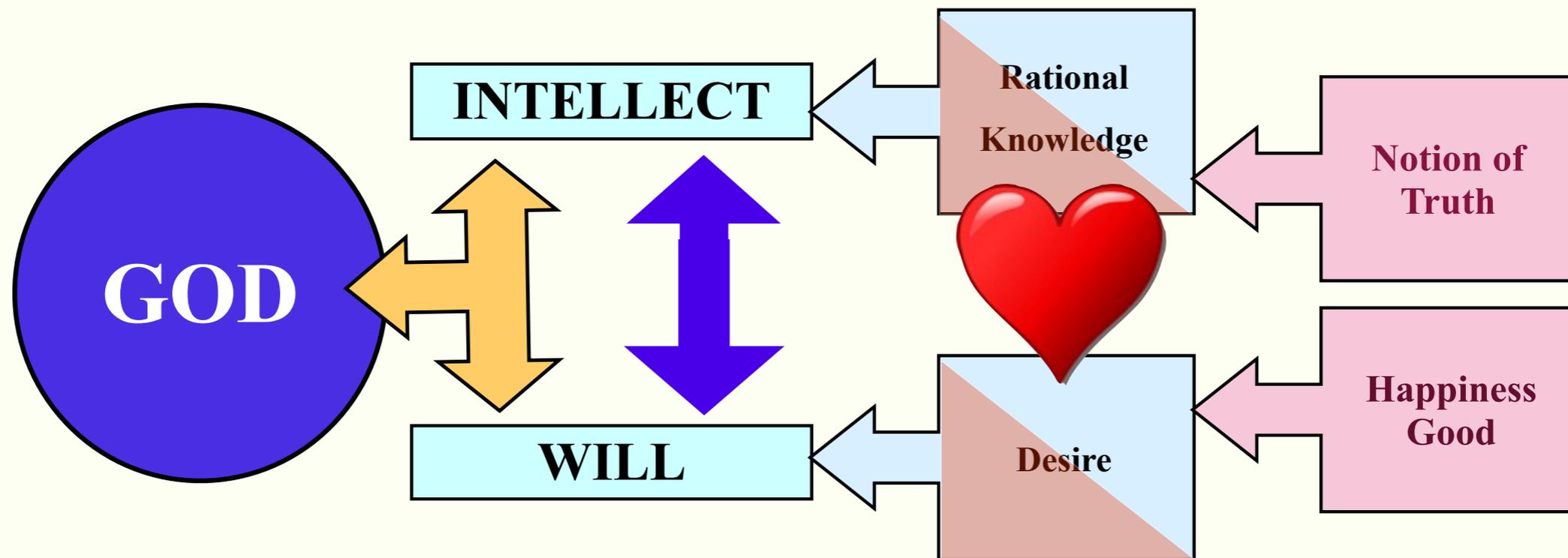
- St Thomas Aquinas says:
“Here is another jewel of Jesus’ wisdom teaching.
- It begins with a sentence that is then immediately explained. The Master uses the **simile of the eye as a lamp which provides the body with light.**
- Christian exegesis has seen this “**eye**” this “**lamp**” as meaning the **motivation** behind our behavior.”

continued next page

LIGHT OF THE BODY

- St Thomas continues this way:
 - “The eye refers to motive.
 - When a person wants to do something, he first forms an intention: *thus, if your intention is sound*—simple and clear—that is to say, if it is directed towards God, your whole body, that is, all your actions, will be sound, sincerely directed towards good.”

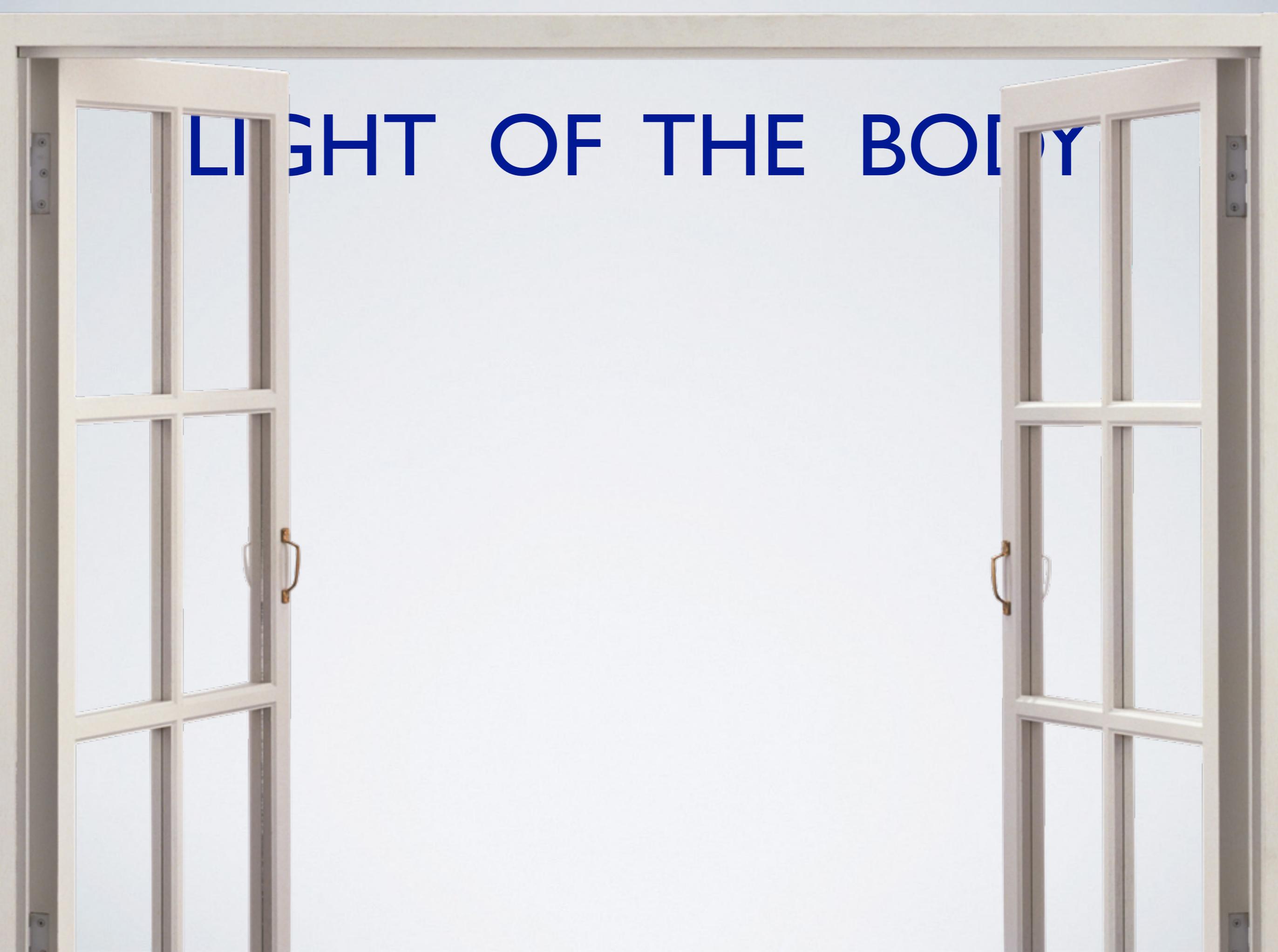
St Thomas Aquinas, Comm. on St Matthew, 6, 22–23.



The EYE then is the desire, the filter, the will,
the motivation for wanting to act.

If oriented to God, then filled with light, we are that
light on a hill that cannot be hidden. *If not*, then we
have put it under a bushel basket, darkness enveloped
— it does not shine before others. (cf. Mt 5: 13-16)

LIGHT OF THE BODY



LIGHT OF THE BODY

The EYES are the window to the soul

*- This is a very Jewish belief -
yet it is not found anywhere in Scripture*

“The eyes truly are a window. The thing about windows, though, is that they work both ways. You can look in through a window, but you can also look out.

If you can see someone’s heart through their eyes, then it stands to reason that whatever goes into someone’s eyes will go directly to their heart.”

<http://dailybibleplan.com/2011/05/19/the-eyes-are-the-window-to-the-soul/>

LIGHT OF THE BODY

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“The
wind
look

Psalm 101:3 (HNV)
I will set no vile thing before my eyes

u can
out.

If you can see someone’s heart through their eyes, then it stands to reason that whatever goes into someone’s eyes will go directly to their heart.”

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GOD & MONEY

Mt 6: 24

Mammon is Aramaic for wealth or riches. St Jerome

- **St Augustine** helps us, here - for this is not simply about riches.
- “Whoso serves mammon, (that is, riches,) verily serves him, who, ... is set over these things of earth, ...the prince of this world. **Ye cannot serve God and mammon, that is to say, God and the Devil.”**

St Augustine, Sermon in Monte ii. 14

GOD & MONEY

This is a further reason for not laying up for ourselves treasures on earth. The preceding reasons or arguments were grounded on the:

- fleeting nature and instability of such treasures (v.19);
- on total absorption of our affections by them (v.21);
- on destroying the merits of our actions and withdrawing us from God (vs. 22, 23).

Therefore, we become slaves of this earthly treasure, on which our hearts are set.

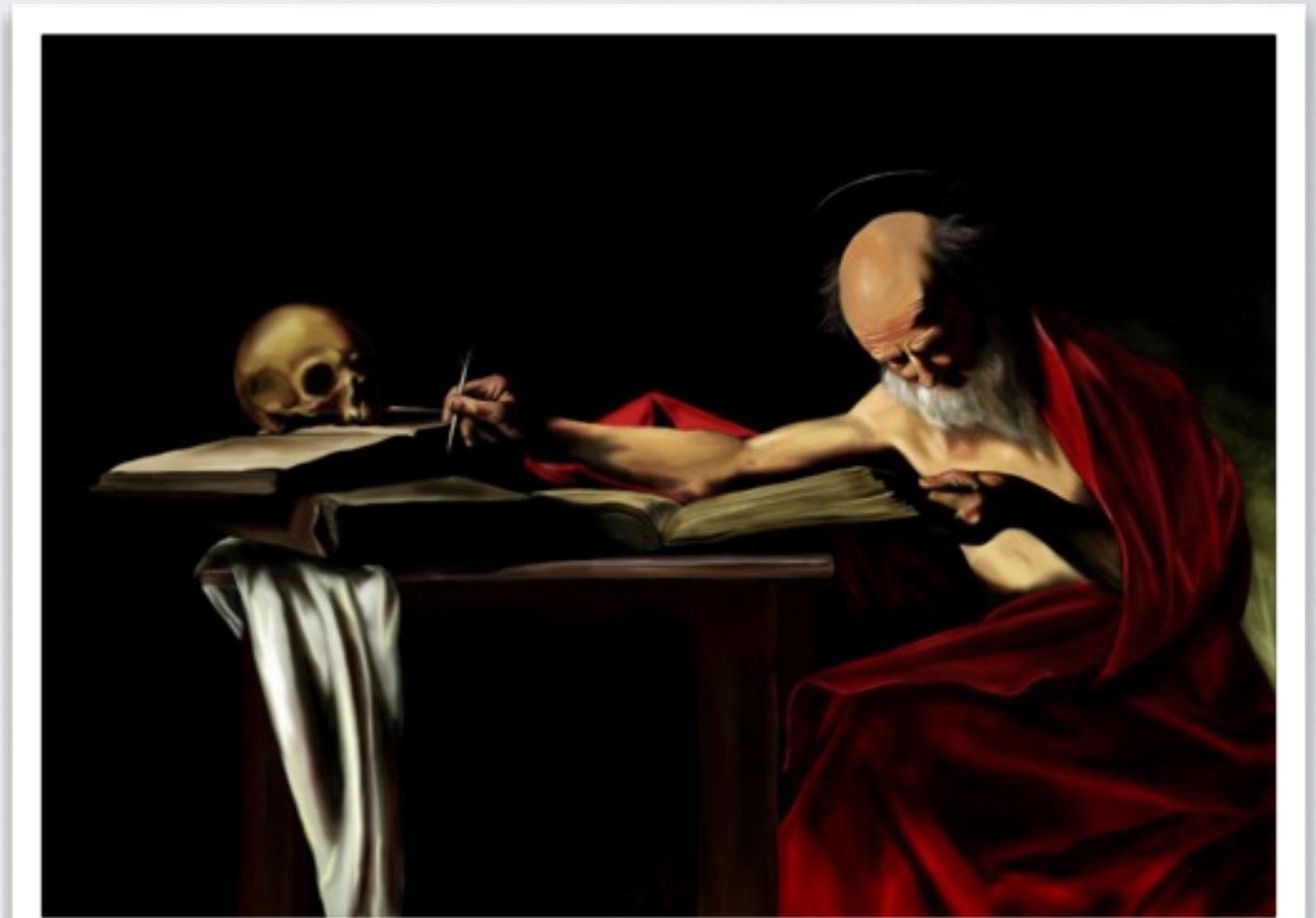
We cannot serve it and God at the same time.

John MacEvilly exposition on Matthew

GOD & MONEY

Yet He said not,
he who has riches, but,
he who is the servant of
riches.

For he who is the **slave**
of money, **guards his**
money as a slave; but
he who has thrown off
the yoke of his slavery,
dispenses his money as
a master.



St Jerome
painting by Caravaggio

JUDGING OTHERS

Mt 7: 1-5

Stop Judging, that you may not be judged.

As you judge so will you be judged!

What does this all mean?

Can we judge people?

Can we judge actions?

Recall Mt 5: 7*



JUDGING OTHERS



- We must be able to judge our own actions, as being right or wrong - when we do them.
- How else can we know whether we are obeying God or following His commandments.
- Hence, we can not be expected to suddenly become *ignorant* when someone else does an action, as to whether that action would be right or wrong, *if we had done it.*

JUDGING OTHERS

- This teaching is **not a cover for immoral behavior**. Not meant to be a conversation stopper, to shut down attempts to enlighten people engaged in immoral behavior.
- **Not a prohibition for admonishing others**, otherwise the great commission (Mt 28: 19-20) would be emptied, if we could not teach how to observe what Jesus commanded.
- **Not an endorsement of moral relativism** - that we can not make moral judgments regarding conduct. We don't define morality ourselves. Morality is an objective standard.
- **It does elaborate the Golden Rule**. Treat others as you wish to be treated, ... judge others as you wish to be judged.

JUDGING OTHERS

- How would you want to be treated by God, if you had done the same wrongful action that you saw someone else do?
- We are right back to Mt 5:7
 - “Therefore, do likewise” - Jesus would say. “Show Mercy and I will show you mercy.”



JUDGING OTHERS

- The **Seven Spiritual Works of Mercy** are ordered to relieve spiritual suffering. They are traditionally:

- 1 To instruct the ignorant.
- 2 To counsel the doubtful.
- 3 To admonish sinners.
- 4 To bear wrongs patiently.
- 5 To forgive offenses willingly.
- 6 To comfort the afflicted.
- 7 To pray for the living and the dead

JUDGING OTHERS

Which of these Works
would Jesus approve regarding
wrongful conduct by another

• The
relie

red to
ally:

- 1 To instruct the ignorant.
- 2 To counsel the doubtful.
- 3 To admonish sinners.
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JUDGING OTHERS

- **BUT** - You can't give what you don't have!
 - “Do as I say, not as I do - does not work.”
It is precisely because we are called to ultimately “remove the splinter from your brother’s eye” (v. 5) that we must have our own life and morality in order.
 - We are called to be holy so we can have the moral authority to call others to holiness, otherwise we are just hypocrites! Remove the wooden beam in your eye.

JUDGING OTHERS

- Hypocrite

1. a person who puts on a false appearance of virtue or religion.

2. a person who acts in contradiction to his stated beliefs or feelings.

from the Greek *hypokritēs*
meaning 'actor'



PEARLS BEFORE SWINE

Mt 7: 6

Swine - traditional word used to describe Gentiles.

Lev 11:7-8 - And the **swine**, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. Of their flesh you shall not eat, and their carcasses you shall not touch; they **are unclean to you**.

PEARLS BEFORE SWINE



- **Prov 11:22** - I once quoted this to my **wife**, but *she wasn't sure how to take it!*
- Like a **golden ring** in a **swine's snout** is a **beautiful woman** with a **rebellious disposition**.

PEARLS BEFORE SWINE

- **Dogs** - Also a traditional word used to describe Gentiles.
- Read Mt 15:21-28
(parallel at Mk 7:24-30)
- The Syrophenician Woman

Her faith parallels the Centurion.
Mt 8:10* Amen, I say to you ...



Tyre & Sidon
Mt 15: 21-28
Dogs

Kursi
Mk 5: 11-16
Swine

Gentile Territories



Map of Israel in the New Testament

Bible History Online

PEARLS BEFORE SWINE

de·mo·ni·ac

/də'mōnē,ak/

adjective

1. of, like, or characteristic of a demon or demons.

noun

1. a person believed to be possessed by an evil spirit.

- See Mk 5: 11-16* - More when get to Luke 8
 - note v. 7 Recall *anything?*

PEARLS BEFORE SWINE

- See Mk 5: 11-16* - More when get to Luke 8
 - note v. 7 Recall *anything?* **TI EMOI KAI SOI**

PEARLS BEFORE SWINE

- **Matthew A J Maas** - Scripture Scholar in his commentary on the Gospel of Matthew adds:
 - **Dogs and Swine symbolize obstinate sinners in general - whether Jew or Gentile.**
 - In the context of a discussion about not judging another's heart - Jesus would likely include Jews who *acted* like Gentiles in potentially desecrating what is holy. This verse would later apply also to Christians that *acted* like Gentiles.
cc Mt 18: 17.

PEARLS BEFORE SWINE

- “Jesus uses a popular saying to teach **discernment** in the **preaching of the word of God** and **distribution of the means of sanctification.**”
- “The Church has always heeded this warning, particularly in the sense of respect with which she administers the **sacraments**—*especially the Holy Eucharist.*”

Catena Aurea - Thomas Aquinas

COUNCIL OF TRENT

- Whereas every part of the doctrines of Christianity demands knowledge and diligence on the part of the **pastor**, that of the **sacraments**, ... that, by its accurate and frequent inculcation [*instruction*], the faithful may become such as to be admitted to the worthy ... participation in these most excellent and most holy institutions, and *that priests may not depart from the rule laid down in the divine prohibition: “Give not that which is holy unto dogs: neither cast ye your pearls before swine.”*

Roman Catechism (Trent)

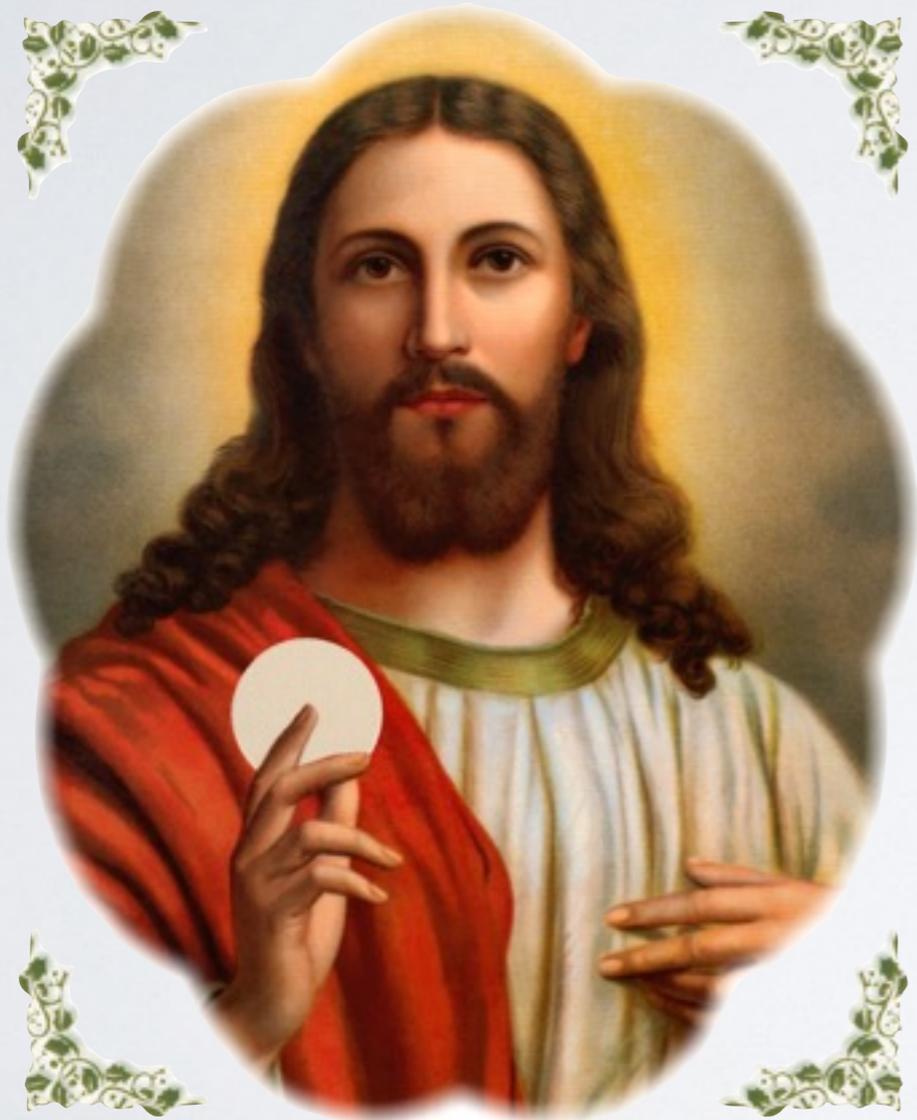
COUNCIL OF TRENT

No **fast and loose** administration
of the Sacraments!

of Christianity
the part of the
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from the rule laid down in the divine prohibition: “Give
not that which is holy unto dogs: neither cast ye your
pearls before swine.”*

Roman Catechism (Trent)

COUNCIL OF TRENT



- In the case of the **Reception of the Eucharist** - the church would protect that which is **Holy**, citing Mt 7:6 in two ways:
 - Advise no communion for a **Catholic**, who is in the state of *mortal sin*.
 - Advise no communion for a **non-Catholic**, except in *grave circumstances*.

PEARLS BEFORE SWINE

- Finally, do not give what is holy to dogs, or throw your pearls before swine, *can't mean* that Jesus would not desire His words to be preached to the Gentiles.
- As St John Chrysostom explains:
“Yet surely further on,” it will be said, “He commanded, *“What ye have heard in the ear, that preach ye upon the housetops.”* Mt 10:27

St John Chrysostom - Homilies on St Matthew

ANSWER TO PRAYERS

Mt 7: 7-11

Everyone who asks, seeks and knocks, obtains an answer.

- **Ask**, without being of little faith. Your **Father will provide.** (Mt 6:30)
- **Seek first the kingdom**, and the rest will be given you besides. (Mt 6:33)
- **Knock** and the **door will be opened.** (Lk 11: 5-8* *and look at context placement by St Luke*)



CHRISTOPHER CROSS, KHS

- God always answers prayer in one of three ways:
 - Yes,
 - Not Yet.
 - I have a better plan.

ANSWER TO PRAYERS

St Augustine says that our prayer is **not 'heard' ...**

- **because** our **personal dispositions** are not good;
- **because** we pray badly, **without faith**, not persevering, not humbly;
- **because** we ask for **bad things**, that is, things which are not good for us, ***things which can harm us.***

St Augustine - De Serm. Dom. in monte, 2, 21, 73).

ANSWER TO PRAYERS

- *Ask your heavenly Father* - **Jesus** emphasizes the need for **petitionary prayer**, which is the **first spontaneous movement of a soul who recognizes God as his Creator and Father**.
- As God's creature and child, each of us **needs to ask** him humbly for everything.

Catena Aurea - Thomas Aquinas

ANSWER TO PRAYERS

- *Ask your heavenly Father* - **Jesus** emphasizes the need for **petitionary prayer**, which is the **first spontaneous movement** of a soul who recognizes God as his **Creator and Father**.

- As C
him

In Greek **ask, seek, knock** verbs are
in the **Present Imperative:**

... **be asking, be seeking**

and be knocking

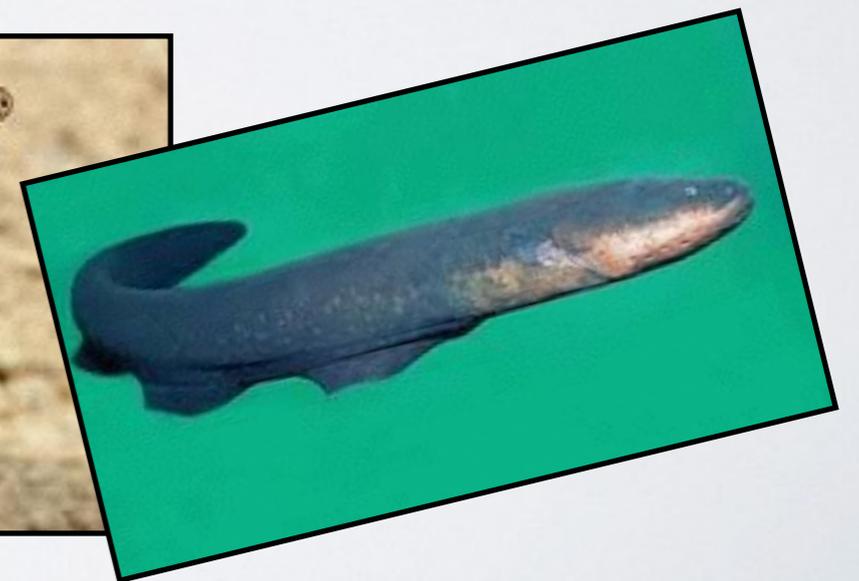
(perseverance is implied)

to ask

quinas

ANSWER TO PRAYERS

- *Some have noticed the similarity between:*
 - A flat stone and a flat piece of bread
 - A snake and a fish
- **What might this insight show us?**



ANSWER TO PRAYERS

- How much more will your **heavenly Father** give **good things** to those who ask him.
 - Remember **St Augustine** - we sometimes ask for things that are **not good** for us.
 - Remember **Christopher Cross** - in such a case, God has a **better plan**.
- **But see Luke 11:13*** - what is the 'good thing' the Father actually gives?

GOLDEN RULE

Mt 7: 12

Do to others whatever you would have them
do to you.

- **Governs what I have done.**
- **Governs what I have failed to do.**
- **Ultimately governs what is sin! A clear way of being accused by your own conscience.**
- **Therefore, EVERY human is bound by this rule.**
cf. Rom 2: 14-16. Judgment is based on this rule.

GOLDEN RULE

- “This is the law and the prophets.”
 - Lev 19: 18 -addition to Shema - love of neighbor
 - Romans 13:8
- Is *treating* someone as you wish to be treated, the same as *loving* them?
 - Jesus says Yes. Hence, love must be actions and not feelings as we have *always* said.

NARROW GATE

Mt 7: 13-14

- This is a problem text! Its not a fluffy verse
- *We struggle with the idea that God loves us all enough to die for us, and yet a great majority of his creation will end up in eternal damnation.*
- Few spend eternal life with him. Those who 'find the narrow road and enter the narrow gate' are few.
- **Priests** especially, seem to struggle with these verses.

NARROW GATE

- *Maybe it gets worse ... look at **Luke 13:22-30****
 - **Context** - passing through Samaria on way to his death.
 - **Follows** call to repentance - Lk 13:1
 - **Follows** the parable of the fig tree that bears no fruit, even though the master cultivates - Lk 13:6

NARROW GATE



Jesus was speaking about the Jews of his day.

Does this saying apply to us today?

Are our odds of getting into heaven better?

Why or why not?

NARROW GATE

- The way of the majority in this world, is not the way for the Christian. Following the masses, is not the narrow road.
- Few actually follow the Golden Rule, because of *eros - self-centered love of self.*
 - Most look only for what pleases, rather than what is good for themselves...
 - ... much less then what is good for others.

NARROW GATE

Good News
Read Mk 10: 24-31

- *Maybe it will be ok after all?*
- **v. 29** Jesus swears an oath ...
... we will receive blessings,
but with persecutions

The Lord's way involves carrying the cross.

“For if a man resolve to submit himself to carrying this cross—that is to say, if he resolve to desire in truth to meet trials and to bear them in all things for God's sake, he will find in them all great relief and sweetness wherewith he may travel upon this road, detached from all things and desiring nothing.

Yet, if he desire to possess anything—whether it comes from God or from any other source—with any feeling of attachment, he has not stripped and denied himself in all things; and thus he will be unable to walk along this narrow path or to climb upward by it.”

(St John of the Cross, *Ascent of Mount Carmel*, book 2, chap. 7, 7).

The Lord's way involves carrying the cross.

“For if a man resolve to submit himself to carrying this cross—that is to say, if he resolve to desire in truth to meet with tribulation, to forsake all things for God's sake, to have no consolation, no rest, no relief and sweetness whatsoever on this road, but to be wholly detached from all things, he must be willing to do so.”

**IN POKER TALK,
IT'S CALLED BEING
“ALL IN.”**

Yet, if he desires to possess anything—whether it comes from God or from any other source—with any feeling of attachment, he has not stripped and denied himself in all things; and thus he will be unable to walk along this narrow path or to climb upward by it.”

(St John of the Cross, *Ascent of Mount Carmel*, book 2, chap. 7, 7).

FALSE PROPHETS



Mt 7: 15-20

What is a prophet?

What is the danger of a ravenous wolf dressed in sheep's clothing?

Examples of such ?

- A false friend.
- A nice friend?
- A person who wants to tell you your faith is wrong.
- persons who started other religions.
- *others?* _____

FALSE PROPHETS

- See Dt 13: 1-6*
- also Jeremiah 23: 9-24*
 - Perhaps the most famous passage regarding God's opinion of false prophets.
- Gal 1: 6-9*
 - How might this apply more modernly.



FALSE PROPHETS

- “A good tree bears good fruit.
A bad tree bears bad fruit.” v. 17



- What do we believe regarding persons who appear to be bearing good fruit, and who believe are bearing good fruit, yet preach a false gospel?

- What is the fruit Jesus is speaking about? Is it *simply* good behavior? Does Truth matter?

FALSE PROPHETS

- In Matthew's Gospel - Jesus continues with verse 21.

The Discussion on:

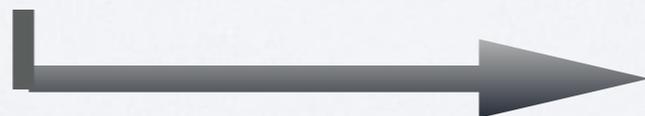
- The Golden Rule
- Narrow Gate
- False Prophets, and
- The True Disciple

are together **1** theme.

TRUE DISCIPLE

Mt 7: 21-23

- This is another tough passage!
- Only those who DO the will of the Father will enter heaven. (So much for Faith Alone)
- What is the will of the Father regarding Truth?
 - Recall Jer 23:9-24 and Gal 1:6-9
 - Did the Father send Jesus to preach Truth?
John 1:14* and John 18:37*



Mt 28: 18-20*

TRUE DISCIPLE

- Some think they KNOW Jesus, but they don't. Some only found out at the Last Judgment. Ouch!
- They called **Jesus - their Lord.** v. 21
- They prophesied **in His name.** v. 22
- They drove out demons **in His name.**
- They did mighty deeds (miracles) **in His name.**

TRUE DISCIPLE

How is this possible
given 1 Cor 12: 4-10*, 11

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- They prophesied **in His name.** v. 22
- They drove out demons **in His name.**
- They did mighty deeds (miracles) **in His name.**

To these 'some' Jesus will say:

"I never knew you. Depart from me you evildoers."

TRUE DISCIPLE



- The website where this graphic exists says the following:
 - Do you have assurance of eternal life? Scripture says that we can “know that we know Him.” (1 Jn 2:3 NKJV)

Next slide

TRUE DISCIPLE

- Interested in knowing the whole quote of the NKJV?
 - *As published on website:* Scripture says that we can “know that we know Him.”
 - *As published in the NKJV:*
Now by this we know that we know Him, *if we keep His commandments.*
Whoever says, I know him, but does not keep his commandments is a liar, and the **truth** is not in Him.

TRUE DISCIPLE

- If Jesus is the Way, the Truth and the Life, (John 14:6)
 - ... then Truth is a person.
- If the Truth is not in you, then its impossible for Jesus to be abiding in you.
 - Therefore, what you preach is a false gospel, and you are a false prophet.
 - *There is good news, perhaps for this person ...*

TRUE DISCIPLE



Catholics, pray for people in that situation,
ay.

“O my Jesus, forgive us our sins and save us from
the fires of Hell, and lead all souls to Heaven,
especially those in most need of Thy mercy.”

(BVM at Fatima, 13th July 1917)

- Think of all millions of times, these prayers have
been said for false prophets through the rosary!
May God answer our prayers.

“Jesus says, ‘Not every one that saith unto me, Lord, Lord.’ But it may fairly create a difficulty how this is to be reconciled with that of the Apostle, ‘No man can say that Jesus is the Lord, but by the Holy Ghost.’ (1 Cor. 12:3.)

For we cannot say that those who are not to enter into the kingdom of heaven have the Holy Spirit.

But the Apostle uses the word ‘say,’ to express the will and understanding of him that says it. He only properly says a thing, who by his voice expresses his will and purpose.”

St Augustine (Serm. in Mont. ii. 24.)

TRUE DISCIPLE

- “For it behoves the servants of God that both their work should be approved by their teaching and their teaching by their works. And therefore He says, Not every one that saith unto me, Lord, Lord, enters into the kingdom of heaven.” St Jerome
- Faith and Works - the perpetual teaching of the Apostles, confirmed by St Jerome in the 370s.

TWO FOUNDATIONS

Mt 7: 24-27

What is the difference between the wise builder and the fool?

- Its not **where** they built!
 - Whether they built on rock or sand, is the **result** of something else.
 - What is that **something** else?

Next slide

TWO FOUNDATIONS

- **Everyone**
 - who **listens** to these words (faith)
 - and **acts** on them (works)
 - is like a **wise man** who built his **house on a rock**
- If listen but don't act ... that person is like a fool.
 - Faith without works (James 2:20*)
 - Remember Jesus' words in Mt 5:22*

TWO FOUNDATIONS

- Everyone

- who

- and

- is

When Jesus built his church
On what did He build it?
**Will the church He built
ever wash away, regardless
of the storms that come?**

a rock

- If listen but don't act ... that person is like a fool.

- Faith without works (James 2:20*)

- Remember Jesus' words in Mt 5:22*

