

ANSWERING BASIC QUESTIONS OF FAITH "FROM ZERO TO THE EUCHARIST"

Taken from the Italian series presented by Friar Volantino.



EVERY LAST THURSDAY
of EACH MONTH at 6.30 pm
BEGINNING THURSDAY 27th OF MARCH

OUR LADY OF THE HOLY ROSARY CATHOLIC CHURCH
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Respecting Orthodox, Protestant-Evangelicals, Jehovah W., etc...

Catechesis No. 5

WHY GO TO CHURCH ?

- Why listen to *Mary the Mother of Jesus*? - 9.
To gear up ones pace towards heaven.
- Why recognize the *Body of Jesus*
in the *Living Eucharist*? - 8.
- Why feed on the *Eucharist*? - 7.
- Why confess oneself with a *Catholic Priest*? - 6.
When God sees our hearts all the same?
- Why go to *Church*? - 5. 
Rather than pray at home.
- Why be *Catholic*? - 4.
Respecting Orthodox, Protestants, and Jehovah's W., etc.
- Why be *Christian*? - 3.
Respecting Jews, Buddhists, Muslims, etc.
- Why and How to trust the *S. Scripture*? - 2.
- Why and How to believe in *God*? - 1.
- Why is there *Suffering*? - 0. 

In these evenings, we'll read and try to explain some passages of the

- **Word of God (AT, NT)**
- **Teaching of the Catholic Church (from the Fathers of Contemporaneity)**
- **Personal experiences ...**

(INTRODUCTION: It is true that we above all are the living stones of the Temple of the Church (cfr. 1Pt 2:5),
But this doesn't mean at all that we don't have to go anymore to the Temple
Given that as we will now see, also Jesus, Mary, the Apostles and Saints went!)

a. The Word of God

Old Testament

Joy within the Temple

1. "I rejoiced with those who said to me, 'Let us go to the house of the Lord.'" (Psalm [122]:1).
2. "In your will is my joy" (Psalm 119 [118]:16).
3. "Them I will bring to my Holy Mountain and make joyful in my house of prayer" (Is 56:7).
4. "Happiness and grace will follow me all the days of my life... in the house of the Lord forever". (Psalm [22]:6).

Peace within the Temple

5. "One moment yet, a little while, and I will shake the heavens and the earth... Greater will be the future glory of this house than the former, says the LORD of hosts; And in this place I will give you peace, says the Lord of hosts. (Hag 2:6.9).

Mercy within the Temple

6. "Within your temple, O God, we meditate on your mercy." (Psalm 48:10). [ἔλεος : Mercy]

Seek Him and praise Him especially in the Temple

7. "Thus I sought you in the Sanctuary, to contemplate your power and your glory" (Psalm 63:3).
8. "Praise God in his sanctuary; praise him in his mighty heavens." (Psalm [150],1).

New Testament

Purification within the Temple (in the rules of His Temple)

9. Joseph and Mary... "When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord... the temple... the parents brought in the child Jesus to perform the custom of the law" (Lk 2:22-27).

The Holy Spirit leads to the Temple

10. The wise Simeon: "Prompted by the Spirit he came into the temple" (Lk 2, 27).

The House of God is the Church

11. "You should know how to behave in the household of God, which is the church of the living God, the pillar and foundation of truth." (1Tm 3:15).

The Prodigal son: Out of the house of God, he was lost and dead...

12. *(the prodigal son) Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you.".. (then the father said to the older brother) But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found" (Lk 15:17-18.32) (cf. 1Tm 3:15).*

--- The "prodigal son" out of the Father's House, that is the Church (cf. 1Tm 3:16), was lost... and dead... and like so, the same is for us when we're far from the House of the Father, that is the Church.

The Relationship between the lost sheep and the House?

13. *"What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it (the lost sheep), he sets it on his shoulders with great joy and, upon his arrival home (cf. 1Tm 3:15), he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.' I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance." (Lk 15:5-7).*

--- The "Lost sheep", is brought back to the shepherd's own house (who is Jesus, cf. Jn 10,11), and the house of the Shepherd is the Church (cf. 1Tm 3,16) and even more; "with great joy" given that Jesus Himself says: " There is more joy in heaven for only one repentant sinner, than for 99 who have no need of repentance!(cf. Lk 15:4-7). Now that is to say that there is more joy in heaven for only one lost sheep that is brought back to the Church, the House of the Shepherd, than for the ninety nine who thinking that they're upright and have non need of being brought back into the Church, remaining like so dry in the desert of the world¹!!! – and then may complain that they have no need to tend to sheep or to work, nor protection from wolves.

The Relationship between Jesus' room and the Church?

14. *Jesus said to his disciples: "say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'" (Mk 14:14).*

15. *And even more: "say to the master of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"'" (Lk 22:11).*

How is one to interpret the phrase: Not on this mountain, nor in Jerusalem will you adore the Father..

16. *"You will worship the Father neither on this mountain nor in Jerusalem... But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." (Jn 4:21.23-24).*

-- And in regards to the Holy Spirit and the Christian Truth, lets listen to where the Holy Spirit leads and what Jesus says in Truth: "Prompted by the Spirit he (the wise Simeon) came into the temple" (Lk 2, 27). "Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you". (Jn 6, 53). And where can one find with certainty this Body and this Blood (or rather the Holy Eucharistic Communion) that gives Life, if not primarily from within the Catholic-Christian Eucharistic Celebration?... that, primarily are made so at the Temple of the Catholic Church?... or even in forests or fields, but always from within the Liturgy celebrated under the Bishop, particularly primarily under the Universal Roman Pontiff? (Cf. JOHN PAUL II, Encclical Letter: *Ecclesia de Eucharistia*, No. 39 b, in: *Tutte le Encicliche di Giovanni Paolo II*, Ediz. LEV, Città del Vaticano 2005z, pp. 1620-1622).

Jesus and the Apostles often visited the Temple

17. "Jesus was teaching in the temple" (Mark 12:35)

18. "Day after day I sat teaching in the temple" (Matt 26:55)

19. "Every day they devoted themselves to meeting together in the temple" (Act 2;46).

20. "The men whom you put in prison are in the temple area and are teaching the people." (At 5:25).

¹ Desert should be intended here as the following, that is what the psalmist says: "Far away I would flee in error; I would stay in the desert.. (because) For I see violence and strife in the city" (cf. Ps 55:8.10). This kind of going away from the city, from where the psalmist is tempted to escape – in error -, this could also represent the flight in error from the Universal Church, because sometimes one sees in It even disagreement and contentions that are too human. Therefore to leave this city, or rather the Church means according to the Sacred Scripture to be wrong! (cf. Ps 55:8 ; 1John 2:19; Eph 3:21). So desert in this case should not be intended as a place of silence but as being far off from the Church and representing spiritual dryness of the world; seemingly the desert where the 99 sheep lived (cf. Luke 15:4).

b. Teachings of the Catholic Church

Patristic Era

Where is one to praise God?

21. Saint John Chrysostom (Bishop, 349 - † 407): “You cannot pray in your house as you pray in church where the peoples are gathered and where our cry is lifted up to God in one heart. There in church there is something more, the union of spirits, the agreement of souls, the bond of charity, the prayer of priests” (**SAINT JOHN CHRYSOSTOM, De incomprehensibili Dei natura seu contra Anomaeos**, 3, 6: PG 48, 725D, in: CCC 2179)
22. Saint Augustin of Hippo (Bishop 354 - † 430) “No one will be adapt for the future life, if not now prepared!... We praise the Lord when we reunite in Church, but at the moment in which each of us returns to our activities, we almost cease praising God.” (cf. **St. AUGUSTINE – Office of Read. Sat. Vth Week of Easter**).

From the temple of Jerusalem to the uncountable temples of the Universal Church.

23. St. Cyril of Alexandria (Bishop): “The temple of Jerusalem was unique, and only Israel would really offer sacrifices in it, but later... the whole world was filled with sacred buildings and uncountable adorers who honor the God of the Universe!” (**St. CYRIL OF ALEXANDRIA, Office of Read. Monday XXVIIIth week of O.T.**).

What’s the relationship between the Sanctuary and the Bread of God?

24. Saint Ignatius of Antioch (Bishop and Martyr, † 107): “Let no one be fooled: who is not within the sanctuary, remains deprived from the Bread of God” (**St. IGNATIUS OF ANTIOCH, Office of Read. Sun. II Week of O.T**)

What’s the relationship between the Spirit of God and the Church?

25. St. Irenaeus of Lione (Bishop and Martyr, 130 - † 202): “Where the Church is there is the Spirit of God and where the Spirit of God is there is the Church and every kind of grace, and the Spirit is the truth: to drift away from the Church is to refuse the Spirit and therefore means being excluded from life” (**St. IRENAEUS, Adversus Haeresis. III, I**).

Yes, decorate the temple, but first of all don’t forget the poor.

26. St. John Chrysostom (Bishop, 349 - † 407): “For what is the advantage for Christ when His table indeed is full of golden cups, but He perishes with hunger? First fill Him in the person of the hungered poor, and then abundantly deck out His table also. Do you make Him a cup of gold, whilst not giving give Him not a cup of cold water? And what is the profit when you furnish His table with cloths bespangled with gold, whilst to Himself you afford not even the necessary clothes? And what good comes of it?” (**SAINT JOHN CHRYSOSTOME, Homilies on Matthew, Hom. 50, 3-4, PG 58, 508-509, in Off. of Read., Sat. XXI Week in O.T.**).

Medieval Era

Faith and reverence in the Churches and towards the (Catholic) Churches

27. Franciscan Omnibus of Sources: “The Lord gave me such a faith within church – says Francis of Assisi – that I simply prayed and said: We adore you, Lord Jesus Christ, even in all the churches that are spread in the whole world and we bless you because with your holy cross you have redeemed the world” (**FRANCISCAN OMNIBUS OF SOURCES, Testament of Saint Francis 1226, No. 111**).
28. Franciscan Omnibus of Sources: “Faithful to the exhortations of Francis, when they passed close to a church or if they only saw it from a distance, they bowed in its direction, bowing both in mind and body, adoring the Almighty saying: “We adore you, oh Christ, in all your churches”. (**FRANCISCAN OMNIBUS OF SOURCES, First Life of Saint Francis –THOMMAS OF CELANO -, chap. XVII, No. 401**).

Modern Era

To pray and be still within Churches is better than to do it in at home

29. Saint Francis de Sales (1567 - † 1622): “Every day consecrate one hour of your day to prayer.. If it is possible do this in church; you will find comfort and discrete tranquility because, there, neither father nor mother nor wife nor husband nor anyone else can keep you from being in peace for an hour, when instead at home among all the commitments there could be difficulty in staying at peace for one hour”. (**SAINT FRANCIS DE SALES, Philotea. Introduction to the devoted life, 2nd part, chap. I.**)
30. Saint Francis de Sales (1567 - † 1622): “There is always more fruit and more consolation in the Church’s public celebrations than in personal devotion; because God wanted it this way - giving absolute preference to the deeds of the community than to those that are private”. (**SAINT FRANCIS de SALES, Philotea. Introduction to devoted, 2nd part, chap. XV**).

The Obligation of Attending Church..

31. Benedict XIV (1740 - † 1758) “We establish and declare that.. on feast days.. people have to assist mass”. (Translated from: **BENEDICT XIV, Encyclical Cum semper, 19th Augusto 1744, in Enchiridion delle Encicliche, vol. I, by Erminio Lora and Rita Simionati, EDB, Bologna 1994, No. 124**).

Post-Modern Era (or Contemporary age)

Where one has to pray to publicly pray to God, and when does one fulfil the precept?

32. II VATICAN COUNCIL (1963-1965): "Indeed on Sunday.. the faithful have to reunite in the assembly to listen to the Word of God and to participate in the Eucharist". (II VATICAN COUNCIL, Liturgical Constitution *Sacrossantum Concilium*, No. 106).
33. CODE OF CANON LAW: "A person who assists at a Mass celebrated anywhere in a Catholic rite either on the feast day itself or in the evening of the preceding day satisfies the obligation of participating in the Mass." (CIC, Book IV, Can. 1248, §1).
34. CODE OF CANON LAW: "On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass. Moreover, they are to abstain from those works and affairs which hinder the worship to be rendered to God, the joy proper to the Lord's day, or the suitable relaxation of mind and body!" (CIC, Book IV, Can. 1247).
35. CODE OF CANON LAW: " If participation in the Eucharistic celebration becomes impossible because of the absence of a sacred minister or for another grave cause, it is strongly recommended that the faithful take part in a liturgy of the word if such a liturgy is celebrated in a parish church or other sacred place according to the prescripts of the diocesan bishop or that they devote themselves to prayer for a suitable time alone, as a family, or, as the occasion permits, in groups of families!" (CIC, Book IV, Can. 1248, §2).
36. **CATECHISM OF THE CATHOLIC CHURCH:** "The Church, House of God, is the proper place of liturgical prayer for the parish community. It is also the privileged place of adoration of the real presence of Christ in the Most Holy Sacrament" (CCC 2691).

Experiences

EXAMPLES AND WITNESSES

- ✓ The Example of the two lamps (cf. SLC, III *Glor. Mist.* 451-452).
 - ✓ The real story when friar V.V. together with another young man who was on a long lasting come and see experience came down from France and when they got to Palermo with the Ship there was an elderly man who in a subtle way wanted to know where it is written in the Bible that one has to go to Church, especially on Sundays...
 - ✓ The example of the Temple that has been placed on e Roman territory, so also we have to present ourselves in the Church that is placed on the territory under the Roman Pontificate...
 - ✓ The example of the Lord who as a father teaches us education in his house, but when the children are married and call up the father they say: "I wish you well", but then they never go find him...
 - ✓ Many distractedly say: "Why is the Pope rich, when Jesus was poor?" ... (cf. SLC, III° *Joyful Mist.* Pg. 125..).
 - ✓ The example of those who do not want to go to Church, but sooner or later will be going there either way, maybe not on their feet, but laying on their back and inside a "nice" box of death... (cf. brother Benny).
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- ✓ The example of how the mentality of those who have listened to the event that happened in Saint Francis of Assisi's life who defends the effectiveness of the ministry of priesthood, though he had been accused of having a concubine (cf. O.F.S. 2253).

CONCLUSION:

- ✓ Remember the example of the two lamps because it summons up the whole teaching about going to Church...

SYNTHESIS:

- ✓ Those who are pushed by the Holy Spirit go to the Temple, as the Wise Simeon, but what kind of spirit keeps those who do not go to Church ? (cf. "Sacred" License of the Christian, *Service Station*, 3rd signal)...

Concerning the rest: HAVE A GOOD MEDITATION and A GOOD WAY to the earthly and Heavenly HOUSE OF THE LORD. All this: *Ad Maiorem Dei Gloria et Salutem animarum ! Amen !*

NB. In regards to all the passages that we didn't read nor explain, if you're interested in having a deeper knowledge of the topic, according to God and the Church and experience ... you can make an appointment with us at the end of the teaching or through e-mail, and we'll come to your house as far as it's possible. We only have to coordinate and unite some people, who thirst for truth!. You find the e-mail on: www.poorfriars.net – with Christian love "Little Friars of Jesus and Mary".