The JOY of the GOSPEL

Five Lessons for November 2018

**November 1, 2018** – Solemnity of All Saints

**November 4, 2018** – Thirty-first Sunday in Ordinary Time

**November 11, 2018** – Thirty-second Sunday in Ordinary Time

**November 18, 2018** – Thirty-third Sunday in Ordinary Time

**November 25, 2018** – Solemnity of Our Lord Jesus Christ, King of the Universe
Overview

In this week’s Gospel passage Jesus teaches Beatitudes in the Sermon on the Mount. The Beatitudes provide a road map to Sainthood for the faithful follower of Jesus. Though we may gain little reward in this life by following Christ’s teaching, our victory comes in the end and is nothing short of the Kingdom of God itself. Students will learn about Sainthood and how to look to the Saints of heaven as examples of holiness.

Directions

A. Have students read the Gospel passage and first reading for the week and complete the Focus Questions.
B. Have your students read about the Solemnity of All Saints.
C. Then, arrange students into groups of 3 or 4. Have each group complete the Lives of the Saints Activity. Each group should choose two Saints and look up their biographies either online or in a lives of the Saints book.
D. Have each group choose one of the Saints they studied, stand and briefly present their findings, specifically how that Saint loved and served God and how the Saint loved and served others.
E. Conclude by praying a litany of the Saints, such as the one found at this link: SophiaOnline.org/SaintsLitany.

Answer Key

1. From a mountain. This is the beginning of Jesus’ most famous teaching, the Sermon on the Mount.
2. The blessed are the poor in spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the clean of heart, the peacemakers, and those who are persecuted for Christ’s sake. Their reward is the Kingdom of Heaven, comfort, the land, satisfaction, mercy, seeing God, being a child of God, and the Kingdom of Heaven.
3. They must be marked with God’s seal. They come from all of the tribes of Israel.
4. The Saints in Heaven. They are praising and worshipping God. They came from every nation and people on the earth.

5. The Beatitudes teach us how to be Saints, how to be like Christ. By living the Beatitudes, we are faithfully living the Christian life and seeking holiness.
Sunday Readings

A Reading from the Gospel of Matthew 5:1-12: The Beatitudes

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:

“Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven.”

A reading from the Book of Revelation 7:2-4, 9-14: Triumph of the Elect

I, John, saw another angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, “Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God.” I heard the number of those who had been marked with the seal, one hundred and forty-four thousand marked from every tribe of the children of Israel.

After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. They cried out in a loud voice: “ Salvation comes from our God, who is seated on the throne, and from the Lamb.”

All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed: “Amen. Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen.”
Then one of the elders spoke up and said to me, “Who are these wearing white robes, and where did they come from?” I said to him, “My lord, you are the one who knows.” He said to me, “These are the ones who have survived the time of great distress; they have washed their robes and made them white in the Blood of the Lamb.”

Focus Questions

1. From where does Jesus give His teaching in this Gospel reading?
2. Who are the “blessed” in each statement of Jesus’? What are the “rewards” for each?
3. In the reading from the Book of Revelation, what does the angel say the servants of God must be marked with? Where do these servants of God come from?
4. Who are in the great multitude of people wearing white robes? What are they doing? Where did they come from?
5. Another way to describe St. John’s vision is of the Communion of Saints. The Catechism of the Catholic Church defines the Communion of Saints as “The unity in Christ of all the redeemed, those on earth and those who have died.” How can the Beatitudes be understood as a “roadmap” to Sainthood?
Solemnity of All Saints

Directions: Read about the Solemnity of All Saints.

A saint is a soul who has lived a life of grace and truth according to God’s divine plan. This person has “run the race” and “won the prize.” In other words, he or she lived a holy life and at death entered into Heaven to live eternally with God. A canonized saint is someone who has been officially declared to be in Heaven by the Catholic Church.

The Saints worship God eternally and behold His glory. They also intercede on our behalf, and pray for us. In fact, what better person could we ask to pray for us than one who is forever in front of God in Heaven! All of us are called to be saints. We all share the same end goal of our earthly lives – Heaven.

The Solemnity of All Saints, or All Saints Day, began in the early part of the first millennium as a number of different practices that honored the lives of the martyrs, or those who died for the faith. Eventually the practice of honoring the martyrs expanded to include all of the Saints. The official Solemnity, or highest feast day, as celebrated today was set in the liturgical calendar on November 1st all the way back in the 9th century. Every year on this day we continue to honor the Saints who have gone before us, remember their example of holiness, and ask for them to pray for us. The Catechism of the Catholic Church tells us “the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the history of the Church through the lives of so many Saints.” (CCC 2013). The lives of the Saints give us powerful examples of holiness to follow in our own lives.
**Lives of the Saints**

**Directions:** Choose two Saints and look up their biography either online or in a lives of the Saints book. Then, complete the activity below.

<table>
<thead>
<tr>
<th>Saint</th>
<th>How did she/he love and serve God?</th>
<th>How did she/he love and serve others?</th>
<th>What Beatitude did this Saint model for your own call to holiness?</th>
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The Joy of the Gospel

The Greatest Commandment
(Upper and Middle Elementary)

November 4, 2018 – Thirty-first Sunday in Ordinary Time

Overview
In this week’s Gospel passage Jesus is asked by a scribe which of the commandments is the greatest. Jesus responds by summarizing all of the commandments with two great commandments. In this lesson, students will consider their duties towards God and their neighbor and how to practically live those responsibilities.

Directions

A. Have students read the Gospel passage, or read it aloud to your students, and then answer the focus questions. You may have students answer them on their own or you may discuss them together as a class.

B. Review and discuss the answers to the focus questions.

C. Have your students complete the reflection on The Great Commandments.

Answer Key

Focus Questions

1. The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.
2. You shall love your neighbor as yourself.
3. He understood and believed Jesus’ teaching about the commandments.
4. It seems that they were astounded by the authority with which Jesus taught. Accept other reasoned answers.
A Reading from the Gospel of Mark 12:28B-34: The Greatest Commandment

One of the scribes came to Jesus and asked him, “Which is the first of all the commandments?” Jesus replied, “The first is this: Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these.” The scribe said to him, “Well said, teacher. You are right in saying, ’He is One and there is no other than he.’ And ’to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself’ is worth more than all burnt offerings and sacrifices.” And when Jesus saw that he answered with understanding, he said to him, “You are not far from the kingdom of God.” And no one dared to ask him any more questions.

Focus Questions

1. Summarize the first commandment Jesus gives.
2. What is the second commandment Jesus gives?
3. Why did Jesus tell the scribe that he was “not far from the kingdom of God”?
4. Why do you think no one else dared to ask Jesus any more questions?
The Great Commandments

Directions: Read about the great commandments below. Then answer the reflection questions.

The two great commandments that Jesus teaches us summarize the Ten Commandments. The first great commandment tells us of our duty towards God – to love him above all else. It is a summary of the first three of the Ten Commandments. The second great commandment tells us our duty towards our neighbor – to love them as we love ourselves. It is a summary of the next seven of the Ten Commandments. In these two commandments of Jesus we find the whole of the Christian life – to love unselfishly as a fulfillment of the Law.

1. What are your duties (or responsibilities) towards God? (Think about the Ten Commandments)
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   ___________________________________________________________
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2. What are your duties (or responsibilities) towards your neighbor? (Think about the Ten Commandments)
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3. What are two practical ways that you can put God first in your life as the first great commandments requires of us?
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   ___________________________________________________________

4. What are two practical ways that you can love your neighbor as the second great commandment requires of us?
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   ___________________________________________________________
The Joy of the Gospel

Denunciation of the Scribes and the Poor Widow’s Contribution
(Upper and Middle Elementary)

November 11, 2018 – Thirty-second Sunday in Ordinary Time

Overview
In this week’s Gospel passage Jesus teaches His disciples about the true nature of sacrifice and other acts of charity. Rather than giving to the poor out of our surplus, as Christians we are called to sacrifice in a meaningful way and to shun praise for it. In this lesson students will reflect on sacred art and consider ways in which they are called to sacrifice in their own lives.

Directions
A. Have students read the Gospel passage, or read it aloud to your students, and then answer the focus and reflection questions. You may have students answer them on their own or you may discuss them together as a class.
B. Review and discuss the answers to the focus questions.
C. Then, in pairs or trios, have your students reflect on the painting The Widow’s Mite by James Tissot using the image and discussion questions from The Widow’s Mite.
D. Conclude by having students read about our obligation to offer sacrifice in our own lives and answer the reflection questions from The Common Priesthood of the Faithful.

Answer Key
Focus Questions

1. Jesus was warning us to make sure that the sacrifices we make and our religious practices are done for the right reasons, not to attract attention and praise, but to honor God authentically.
2. Jesus and the disciples observed many rich people giving large amounts of money to the Temple collection. Then, they observed a poor widow give two coins, nearly all she had.
3. The poor widow’s contribution represented a greater sacrifice than that of the rich. She gave not of her excess, but all that she had.
4. Our own alms giving and acts of charity should be done for the right reasons. Our sacrifices should be true sacrifices.
The Widow’s Mite by James Tissot Discussion Questions

1. Accept reasoned answers.
2. This painting depicts the poor widow’s contribution from this Sunday’s Gospel. It is clear from this depiction that the widow has already made her offering and is leaving the Temple area. Jesus has called His disciples’ attention to her, just as the rich are still putting their offerings into the collection.
3. Accept reasoned answers.
4. The widow in the painting has a young child. This is not told in the Gospel story. Perhaps the artist was making the widows contribution even more meaningful since the money she gave was not only a sacrifice for her but also her child. This showed her faith in God’s ability to care for her and child’s needs.
5. Jesus and His disciples are looking in the direction of the widow as she leaves, and not at the rich man. The widow’s posture and facial expression indicates she does not want attention for her offering. It appears she is trying to leave quickly and shield her face and her child’s from being recognized.

Common Priesthood of the Faithful

1. Baptism gives a share in the common priesthood of all believers.
2. To declare the wonderful deeds of God.
3. Spiritual sacrifices.
Sunday Reading

A Reading from the Gospel of Mark 12:38–44: Denunciation of the Scribes and the Poor Widow’s Contribution

In the course of his teaching Jesus said to the crowds, “Beware of the scribes, who like to go around in long robes and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets. They devour the houses of widows and, as a pretext recite lengthy prayers. They will receive a very severe condemnation.” He sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. A poor widow also came and put in two small coins worth a few cents. Calling his disciples to himself, he said to them, “Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood.

Focus Questions

1. The scribes were a well-respected religious figures in Jewish society. At first glance, Jesus’ warning about them seems odd. What exactly was Jesus warning about?
2. What did Jesus and the disciples observe while sitting outside the treasury?
3. Why was the poor widow’s contribution seemingly better than that of the rich even though it was a smaller sum?
4. What does this Gospel story suggest about our own alms giving (giving to the poor and other acts of charity)?
Reflection Question:
Describe a time when you gave to the poor or did some other act of charity. Why did you do so? What was the experience like? What did you learn about giving to others from the experience?
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The Widow’s Mite by James Tissot

Directions: Reflect on the painting *The Widow’s Mite* by James Tissot using the questions bellows.

1. What stands out to you about this work of art?
2. How does this painting illustrate the Gospel story of the Poor Widow’s Contribution?
3. What do you think happened in the moments before the scene portrayed in this painting? What do you think happened in the moments after?
4. What is different in this painting than what is told in the Scripture story? Why do you think the artist chose to include these differences?
5. Where is the attention of Jesus and the disciples? What does the posture and facial expression of this person reveal about their feelings about the situation?
Common Priesthood of the Faithful

**Directions:** Read the excerpts from the *Catechism* about the common priesthood of the faithful, and the brief reflection on the poor widow’s contribution from the Gospel. Then, answer the questions.

**CCC 1268** - The baptized have become “living stones” to be “built into a spiritual house, to be a holy priesthood.” By Baptism they share in the priesthood of Christ, in his prophetic and royal mission. They are “a chosen race, a royal priesthood, a holy nation, God's own people, that [they] may declare the wonderful deeds of him who called [them] out of darkness into his marvelous light.” Baptism gives a share in the common priesthood of all believers.

**CCC 1141** - The celebrating assembly is the community of the baptized who, “by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices.” This “common priesthood” is that of Christ the sole priest, in which all his members participate.

1. **By virtue of our baptism, what do we share in?**
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2. **What is the task of the “royal priesthood,” or the “common priesthood of all believers”?**
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3. **What are we called to offer as a “consecrated…holy priesthood”?**
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The poor widow of the Gospel clearly offered a great sacrifice in her life. We can see this as an example of living out our baptismal mission of the “common priesthood” of the faithful. The primary task of an ordained priest is to offer the sacrifice of the Holy Mass. We the common priesthood are called by Christ to offer sacrifice in our own lives. The offering of the poor widow
was a true sacrifice because she gave not out of her excess, but all that she had. Though the rich may have given more, it was the equivalent of tossing a penny into the collection basket at Church. It represented little to no sacrifice for them, and yet they expected praise and recognition for their giving.

Jesus calls each one of us to make meaningful sacrifices in our lives. This is not only an act of charity, but an obligation of our baptism. In the space below, record at least two ways in each category that you can respond to your baptismal mission of the common priesthood and offer sacrifice.

1. With my family
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2. With my friends
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3. At school
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4. For the poor and needy
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________________________________________________________________________
The Joy of the Gospel

The Coming of the Son of Man and the Lesson of the Fig Tree
(Upper and Middle Elementary)

November 18, 2018 – Thirty-third Sunday in Ordinary Time

Overview

In this week’s Gospel passage Jesus describes the end of time to His disciples, telling them to remain vigilant and prepared. In this lesson, students will explore the Church’s teaching regarding the Four Last Things and what it means for our journey of faith.

Directions

A. Have students read the Gospel passage, or read it aloud to your students, and then answer the focus and reflection questions. You may have students answer them on their own or you may discuss them together as a class.

B. Review and discuss the answers to the focus questions.

C. Arrange your students into four groups and assign each group one of the Last Things. (You may alternately arrange your students into eight groups and assign each of the Last Things to two groups.) Have each group read together about their assigned Last Thing and answer the questions.

D. Conclude by having each group stand and present about their findings.

Answer Key

Focus Questions

1. “The sun will be darkened, and the moon will not give its light, and the stars will be falling from the sky, and the powers in the heavens will be shaken.
   “And then they will see 'the Son of Man coming in the clouds' with great power and glory, and then he will send out the angels and gather his elect from the four winds, from the end of the earth to the end of the sky”

2. The Son of Man, who is Jesus, will gather the righteous and bring them to Heaven.

3. When the fig tree sprouts leaves, it is sign that summer is coming. Likewise, there will be signs that the end of time is coming.
4. We do not know when the end of time will come. Only the Father in Heaven knows. Therefore, we should always remain vigilant and prepared for the end.
Sunday Reading

A Reading from the Gospel of Mark 13:24-32: The Coming of the Son of Man and the Lesson of the Fig Tree

Jesus said to his disciples: “In those days after that tribulation the sun will be darkened, and the moon will not give its light, and the stars will be falling from the sky, and the powers in the heavens will be shaken.

“And then they will see 'the Son of Man coming in the clouds' with great power and glory, and then he will send out the angels and gather his elect from the four winds, from the end of the earth to the end of the sky.

“Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see these things happening, know that he is near, at the gates. Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away. “But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father.”

Focus Questions

1. How does Jesus describe the end times in this Gospel reading? What happens?
2. What will the “Son of Man” do at the end? Who is the “Son of Man”?
3. What analogy does Jesus make using a fig tree?
4. When will the end of time come according to this Gospel reading? What does this information mean for our own lives?

Reflection Question:

Do you think this is a hopeful or hopeless description of the end times? Why?
The Four Last Things

**Directions:** Read through your assigned part of the Four Last Things and answer the questions below.

In this Sunday’s Gospel, Jesus talks about the end of time. What the Church actually believes, teaches, and professes about the end of all things is one of the most often misunderstood teachings of the Christian faith, despite the fact that we profess out belief in the end things every time we pray the Creed. The study of the end times is called eschatology, which literally means “the study of the eschaton,” or the study of the “last things.” The Church generally considers Four Last Things: death, judgment, Heaven, and Hell. Included in our understanding of Heaven is Purgatory.

1. **Definition:**
   
   
   
   
   
   
   
   

2. **When does this occur?**
   
   
   
   
   
   
   

3. **How does this occur?**
   
   
   
   
   
   
   
   

4. What is our role in this?

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5. Other important information to know:

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6. What does knowledge of this mean for our Christian faith journey today?

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Death

The earthly journey for each of us will eventually come to an end in death. In death, God calls each of us to Himself. Therefore, death takes on a positive meaning. We who are Baptized, have already “died” in Christ, and have been brought to new life. So too, in death, united to Christ’s own sacrifice, will we be brought to eternal life in Christ in the Heavenly Kingdom.

CCC: 1010
Because of Christ, Christian death has a positive meaning: “For to me to live is Christ, and to die is gain.” “The saying is sure: if we have died with him, we will also live with him. What is essentially new about Christian death is this: through Baptism, the Christian has already “died with Christ” sacramentally, in order to live a new life; and if we die in Christ's grace, physical death completes this “dying with Christ” and so completes our incorporation into him in his redeeming act:

CCC 1011
In death, God calls man to himself. Therefore the Christian can experience a desire for death like St. Paul's: “My desire is to depart and be with Christ.” He can transform his own death into an act of obedience and love towards the Father, after the example of Christ:

CCC 1013
Death is the end of man's earthly pilgrimage, of the time of grace and mercy which God offers him so as to work out his earthly life in keeping with the divine plan, and to decide his ultimate destiny. When “the single course of our earthly life” is completed, we shall not return to other earthly lives: “It is appointed for men to die once.” There is no “reincarnation” after death.

CCC 1014
The Church encourages us to prepare ourselves for the hour of our death. In the ancient litany of the saints, for instance, she has us pray: “From a sudden and unforeseen death, deliver us, O Lord”; to ask the Mother of God to intercede for us “at the hour of our death” in the Hail Mary; and to entrust ourselves to St. Joseph, the patron of a happy death.
Judgment

In our existence, we will experience two different judgments by God: the particular judgment and the final judgment. The particular judgment occurs immediately after death. Our immortal souls will receive their just reward: either eternity with God in Heaven, or eternal separation in hell. Ultimately, this is determined by our own free choices and actions during our earthly lives. The Last Judgment occurs at the end of time after the resurrection of the dead of both the just and unjust. Then, all will be made known, the truth of our lives and our relationship with God, and the consequences of all of our actions. Then, in the light of this truth, with our resurrected bodies, Christ will welcome us into eternal life or eternal punishment.

CCC 1021

Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ. The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith. The parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul—a destiny which can be different for some and for others.

CCC 1022

Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven-through a purification or immediately, -- or immediate and everlasting damnation.

At the evening of life, we shall be judged on our love.

CCC 1038

The resurrection of all the dead, “of both the just and the unjust,” will precede the Last Judgment. This will be “the hour when all who are in the tombs will hear [the Son of man's] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.” Then Christ will come “in his glory, and all the angels with him. . . . Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep
at his right hand, but the goats at the left. . . . And they will go away into eternal punishment, but the righteous into eternal life.”

CCC 1039
In the presence of Christ, who is Truth itself, the truth of each man's relationship with God will be laid bare. The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life:

CCC 1040
The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvelous ways by which his Providence led everything towards its final end. The Last Judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death.

Heaven
Those who dies in God’s grace and friendship enter into communion with Him, along with all of the angels and Saints in heaven. These souls behold the Beatific Vision, or the revelation of God in all of His heavenly glory, for eternity. In heaven, we will know God completely, and He will know us as we participate fully in the divine life of the Trinity. This is the end for which we were made. Some souls will find themselves in Purgatory, or a state of purification of venial sins so that the soul can achieve the purity necessary to enter into the joy of heaven. While the soul in Purgatory will suffer from the inability to see God completely, he is 100% assured of his salvation and is considered to be in a state of grace and part of the Communion of Saints. Purgatory is not so much a separate place, but rather the anteroom of heaven.

CCC 1023
Those who die in God's grace and friendship and are perfectly purified live forever with Christ. They are like God for ever, for they “see him as he is,” face to face:
CCC 1024
This perfect life with the Most Holy Trinity - this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed - is called “heaven.” Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.

CCC 1028
Because of his transcendence, God cannot be seen as he is, unless he himself opens up his mystery to man's immediate contemplation and gives him the capacity for it. The Church calls this contemplation of God in his heavenly glory “the beatific vision.”

CCC 1030
All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

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Hell

Those who die in a state of mortal sin, will remain separated from God forever. By their own choice, these souls have refused God’s love to the end. Hell is the state of eternal rejection of and separation from God. The primary punishment of hell is this eternal separation from God while longing for the joy of heaven for which a person was created.

CCC 1033
We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbor or against ourselves: “He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.” Our Lord warns us that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren. To die in mortal sin without repenting and accepting God's merciful love means remaining separated
from him forever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called “hell.”

CCC 1035
The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, “eternal fire.” The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs.

CCC 1037
God predestines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. In the Eucharistic liturgy and in the daily prayers of her faithful, the Church implores the mercy of God, who does not want “any to perish, but all to come to repentance.”
November 25, 2018 – The Solemnity of Our Lord Jesus Christ, King of the Universe

Overview

In this week’s Gospel passage Jesus, during His trial, is asked by Pilate if He is a king. Jesus responds that His kingdom is not of this world. This week we celebrate the Solemnity of Our Lord Jesus Christ, King of the Universe, and praise Jesus for His rule over all things as king. In this lesson, students will contemplate the kingship of Jesus through sacred art.

Directions

A. Have students read the Gospel passage, or read it aloud to your students, and then answer the focus and reflection questions. You may have students answer them on their own or you may discuss them together as a class.

B. Review and discuss the answers to the focus questions.

C. Then, in pairs or trios, have your students reflect on the stained glass window Tu Rex Gloriae Christe by William Earley using the image and discussion questions from You Are the King of Glory, O Christ.

Answer Key

1. P - “Are you the king of the Jews?” J - “Do you say this on your own or have others told you about me?” P - “Then you are a king?” J - “You say I am a king.

2. Yes, Jesus is a king. He is THE King, ruler of the Universe. His kingdom is not an earthly kingdom, but is the Kingdom of God, without boundaries or limits.

3. To testify to the truth.

4. By encountering Jesus and hearing Jesus’ voice.
You are the King of Glory, O Christ

1. Answers will vary.
2. Accept reasoned answers.
3. Answers may include because Jesus is king of the world, and He rules the world and gave His life for the salvation of the world.
4. Answers may include because Jesus suffered for us so that we can go to heaven. Jesus’ victory was won through His suffering, death, and Resurrection. We also receive the Blood of Christ when we receive the Eucharist at Mass.
5. Answers may include because Jesus humbled Himself by accepting His suffering and death on the Cross, even though He is God and King of the universe. Jesus was also obedient to the Father’s will, as He demonstrated numerous times throughout His earthly life.
6. Answer may include that it symbolizes Jesus’ kingship over the entire universe. His Kingdom comes from His Father in heaven.
7. It appears as if the angels are bowing before Jesus. Traditionally, it is appropriate for a king’s subjects to bow to him to show their obedience and to honor him. All the angels in heaven bow before Jesus the King.
8. Jesus is King of heaven. Because Jesus made everything, He also rules over everything and is king of everything.
9. Answers will vary.
A Reading from the Gospel of John 18:33B-37: The Trial Before Pilate

Pilate said to Jesus, “Are you the King of the Jews?” Jesus answered, “Do you say this on your own or have others told you about me?” Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?” Jesus answered, “My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here.” So Pilate said to him, “Then you are a king?” Jesus answered, “You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

Focus Questions

1. What question did Pilate ask of Jesus? How did Jesus answer?
2. Is Jesus a king? If so, what is His kingdom?
3. What does Jesus explain that He came into the world to do?
4. How do we know the truth?
You Are the King of Glory, O Christ

**Directions:** Take some time to quietly view and reflect on the stained glass window, titled *Tu Rex Gloriarum Christe* by William Earley. Then discuss and answer the questions below.

1. What do you first notice about Jesus in this picture?
2. What do you notice about the colors the artist chose for this picture? How does the light look? Where is it coming from?
3. The blue and gold ball in Jesus’ left hand is a decorated globe that represents the earth. Why do you think the artist shows Jesus holding a globe in His hand?
4. Red is the color of blood, so it represents suffering and victory through suffering. Why do you think the artist shows Jesus wearing a red cape?
5. Jesus’ bare or sandaled feet represent humility. To be humble means not to be proud or make oneself greater than others. It also represents being obedient and reflective. How does Jesus possess these qualities?
6. Jesus is standing on a cloud with stars sparkling inside of it. What do you think this symbolizes? Where does this suggest that Jesus’ Kingdom comes from?
7. Notice the angels above and to the side of Jesus. What does it appear that they are doing? Why do you think so?
8. Jesus is wearing a crown and holding a scepter, which symbolize the power and rule of a king. Why do you think the artist showed Jesus with a crown and holding a scepter? What is Jesus the King of?
9. The title of this stained-glass window is *Tu Rex Gloriorum Christe*, which is Latin for “You are the King of Glory, O Christ.” Why do you think we call Christ the King of Glory? Why should we glorify Him?