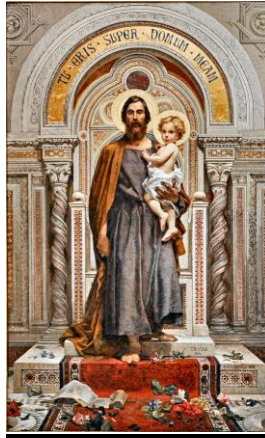


## St. Joseph Society's November Boot Camp Podcasts



### Podcast Schedule

- Episode #9 – Christ the King
- Episode #10 – Jesus Christ: The Bread of Life
- Episode #11 – The Real Presence in Scripture & Tradition
- Episode #12 – Conformed to Christ in Communion

### Episode #9 – Christ the King

#### I. Introduction – Is Jesus Christ a king?

1. Last week, we discussed the Assumption of the Blessed Virgin Mary and her coronation as Queen Mother of Heaven and Earth. I encouraged you to love the Blessed Virgin intensely, but our devotion need not be overly sentimental. We are her sons, but she wants us to act like men. As we will discover, we share in Christ's threefold ministry of priest, prophet, and king. We need "to lead a life worthy of our calling" and attain "the full stature of Christ."
2. In his encyclical, *Quas Primas*, Pope Pius XI instituted the Feast of Christ the King. If you attend a Traditional Latin Mass, the feast is offered on the last Sunday of October "because it is at the end of the liturgical year, and thus . . . sets the crowning glory upon the mysteries of the life of Christ . . . before celebrating the triumph in all the Saints and in all the Elect" (*Quas Primas*, 29). In 1969, Pope Paul VI changed the feast date to the last Sunday in the liturgical year to emphasize the connection between Christ's kingship and His second advent (coming) to judge the world.

#### II. Our Lord Jesus Christ the King

1. The Threefold Office of Christ – Priest, Prophet, and King
  - a. John 14:6 – "I am the way, and the truth, and the life; no one comes to the Father, but by me."
    - i. Christ's Priestly Office – "I am the life"

- ii. Christ's Teaching Office – "I am the truth"
  - iii. Christ's Kingly Office – "I am the way"
- b. Through our baptism, we are enrolled in Christ's threefold ministry, and though we won't get into this now, we will return to it in the future.

## 2. Is Christ truly king?

### a. Sacred Scripture

- i. The Angel Gabriel – "He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end" (Luke 1:32-33).
- ii. Christ before Pontius Pilate – "Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice'" (John 18: 37).
- iii. The Great Commission – "All power is given to me in heaven and on earth" (Matthew 28:18).
- iv. St. John – "The Prince of the Kings of the earth" (Rev. 15) and "King of Kings, and Lord of Lords" (Rev. 19:16).

### b. The Apostle's Creed

- i. Christ "is seated at the right hand of God the Father Almighty from whence He will come to judge the living and the dead."
- ii. Ludwig Ott – "The biblical expression "to sit at the right hand of God," . . . asserts that Christ, elevated in His Humanity over all the angels and saints, takes up a place of honour and participated in the honour and glory, and in the jurisdiction and judicial power of God. Cf St. John Damascene, *De fide orth.* IV. 2" (211).

## 3. Power Nature and Meaning of the Lordship of Christ (*Quas Primas*, 14)

- a. Legislative – "Christ is a law-giver, to whom obedience is due." Christ has "confirmed His lawgiving power in the promulgation of the Basic Law of His Kingdom (Sermon on the Mount), and in the organisation of the Kingdom of God on earth, i.e. of the Church" (Ott, 198).
- b. Judicial – Jesus claimed judicial power as received from his father (John 5:22) and this power includes the right of rewarding and punishing all men.
- c. Executive – "Executive power, too, belongs to Christ, for all must obey his commands; none may escape them, nor the sanctions he has imposed."

## 4. What is the kingdom like?

- a. John 18:36 – “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.”
- b. *Quas Primas* – “This kingdom is spiritual and is concerned with spiritual things (15) . . . but it would be a grave error “to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to him by the Father, all things are in his power” (17).
- c. Pope Leo XIII – The empire of our Redeemer “includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ” (*Annum Sacrum*, 3).

### III. Application

1. Pope Pius XI – The faithful “by meditating upon these truths, will gain much strength and courage, enabling them to form their lives after the true Christian ideal” (33) and “if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from him, and would valiantly defend his rights” (24).
2. Monthly Challenge: Knights Before the King – Genuflect with the Eyes, Mind, Heart, and Body
  - a. Build On Your Progress! – Continue “The First 15” by praying the Morning Offering to Our Lady of Mt. Carmel, praying all or some of the Rosary, and by reading the Scriptures each day.
  - b. Pray: This month we want to emphasize the importance of approaching our King with the proper reverence and disposition.

## Episode #10 – Jesus Christ: The Bread of Life

### I. Introduction – Is Jesus scary?

1. When a person seriously studies the life and teachings of Jesus Christ, he can walk away without a lot of impressions. Jesus is compassionate and forgiving. People may describe his teaching as profound, penetrating, and maybe confusing. But what person would say that Jesus's teaching is terrifying?
2. Familiarity Breeds Contempt. You may have heard the statement, "Familiarity Breeds Contempt?" When I don't know if that is always true, but **familiarity** can definitely **can cause us to hear something, but not really listen to it.**
3. Today, we are going to take a deep dive in the Bread of Life discourse in John 6. As a Protestant, I had read this text a hundred times and though I was hearing what he was saying, I didn't really listen. When I finally listened to Christ here, a journey began for me that inevitably ended in the Catholic Church. For those with ears to hear, Christ's Bread of Life discourse is downright scary.

### II. One Greater than Moses is Here

1. The Feeding of the Five Thousand – vv. 1-15
  - a. Jesus miraculously feeds 5,000 men. With women and children, this number might be more like 15,000.
  - b. V. 15 – "Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the hills by himself."
2. Jesus Walks on Water – vv. 16-21
  - a. Notice, Jesus is walks on water. He does not divide the waters like Moses on the Red Sea or Elijah on the Jordan.
  - b. One who is greater than Moses or Elijah is here.
3. Who can come to Christ?
  - a. True Followers Believe
    - i. V. 27 – Jesus says, "Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you."
    - ii. V. 28 – Then they said to him, "What must we do, to be doing the works of God?"
    - iii. V. 29 – Jesus: "This is the work of God, that you believe in him whom he has sent."
  - b. The Father Must Draw Us
    - i. V. 37 – "All that the Father gives me will come to me; and him who comes to me I will not cast out."

- ii. V. 44 – “No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day.”

### III. The Bread of Life Discourse

1. The Bread of Life – I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh” (vv. 48-51)
2. Unbelief of the Jews – “The Jews then disputed among themselves, saying, ‘How can this man give us his flesh to eat?’”
3. “Eat My Flesh and Drink my Blood” – So Jesus said to them, “Truly, truly, I say to you, unless you **eat the flesh of the Son of man and drink his blood**, you have no life in you; he who **eats my flesh and drinks my blood** has eternal life, and I will raise him up at the last day. For **my flesh is food indeed, and my blood is drink** indeed. He who **eats my flesh and drinks my blood** abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever” (vv. 53-58).
4. His False Disciples Leave Him
  - a. Vv. 60, 66 – “Many of his disciples, when they heard it, said, ‘This is a hard saying; who can listen to it?’ . . . After this many of his disciples drew back and no longer walked with him.”
  - b. *Catholicism and Fundamentalism* by Karl Keating – “This is the only record we have of any of Christ’s followers forsaking him for doctrinal reasons. If they had merely misunderstood him . . . why did he not call them back and straighten things out?”

### IV. Application

1. St. Peter’s Confession
  - a. Vv. 67-69 – “Jesus said to the Twelve, ‘Will you also go away?’ Simon Peter answered him, ‘Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God’” (vv. 68-69).
  - b. Which group would you be counted among? Those who abandoned our Lord, or would you be counted among the faithful remnant? Have you come to the point where you have abandoned all for the sake of following Christ? Do you have anywhere else to go?
2. November Monthly Challenge: Knights Before the King – Genuflect with the Eyes, Mind, Heart, and Body
  - a. Build On Your Progress! – Continue “The First 15” by praying the Morning Offering to Our Lady of Mt. Carmel, praying all or some of the Rosary, and by reading St. Paul’s letter to the Galatians, his Prison Epistles (Ephesians, Philippians, Colossians, and Philemon), and his Pastoral Epistles (1 & 2 Timothy and Titus). (See handout at [www.stjosephsociety.org](http://www.stjosephsociety.org))

- b. Pray: This month we want to emphasize the importance of approaching our King with the proper reverence and disposition. Are we mindlessly genuflecting before we enter our pew? Are we genuflecting at all?

## Episode #11 – The Real Presence in Scripture & Tradition

### I. Introduction – Are we really eating Christ’s body and blood in the Eucharist?

1. Last Week: We took a deep dive in the Bread of Life discourse in John 6. We discovered that Jesus unequivocally taught that unless we “eat his flesh and drink his blood” then we “have no life” in us. For many of his disciples this teaching was too difficult, so they abandoned him, but St. Peter had the proper perspective when he said, “Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God” (John 6:68-69).
2. The Council of Trent – “In the Blessed Eucharist, Christ Himself – His Body and Blood, His Soul and Divinity – is really, truly, and substantially, present under the species (accidents, appearances) of bread and wine” (DH 1651).

### II. The Real Presence in Scripture and Tradition

#### 1. The Bread of Life – John 6

##### a. One Greater Than Moses

- i. The Feeding of the Five Thousand – vv. 1-15
- ii. Jesus Walks on Water – vv. 16-21

##### b. Jesus is the Bread of Life

- i. Jesus – “Truly, truly, I say to you, it was not Moses who gave you the true bread from heaven; my Father gives you the true bread from heaven.”
- ii. The People – “Lord, give us this bread always.”
- iii. Jesus says, “I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh” (v. 51)

#### 2. The Institution of the Eucharist – Matthew 26

- a. Matthew 26: 26-28 – Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, “Take, eat; **this is my body.**” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you; for **this is my blood** of the covenant, which is poured out for many for the forgiveness of sins.

##### b. Communion & the Cross

- i. The Four Cups of Wine – Jesus drinks the first three cups at the Last Supper and drinks the fourth cup to complete the meal on the cross.
- ii. The Garden of Gethsemane – Our Lord prayed, “Father, if it is your will, let this cup pass from me; but not my will, but yours be done” (Luke 22:42).

- iii. The fourth and final cup of Jesus' Passover was drunk on the cross, when He died: "When Jesus had received the wine, He said, 'It is finished'; and He bowed His head and delivered over His spirit" (Jn 19:30).

### 3. The Mass

- a. St. Paul – "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" (1 Cor. 10:16).
- b. *Apologetics and Catholic Doctrine* by Archbishop Michael Sheehan – "Christ at the Last Supper instituted a sacrificial rite as a memorial and representation of His Death on the Cross. The sacrificial rite is the Mass. . . . The Mass is a true Sacrifice, the same Sacrifice as that of the Cross, but without bloodshed" (506).

### 4. The Real Presence and the Fathers of the Church

- a. St. Ignatius of Antioch (d. 107) – "The Eucharist is the Flesh of our Saviour Jesus Christ, Flesh which suffered for our sins and which the Father, in His goodness, raised up again" (*Ep. Ad Smyrn. c. 7*).
- b. St. Justin Martyr (d. 167) – "We take this not as ordinary bread nor as ordinary drink. But just as Jesus Christ our Saviour . . . had Flesh and Blood for our salvation, so have we been taught that the food consecrated by the word of prayer coming from Him . . . is the Flesh and Blood of that Jesus who was made Flesh" (*Apol. I, 66*).

## III. Application

### 1. Examine Ourselves

- a. 1 Corinthians 11:27-29 – "Whoever, therefore, eats the bread or drinks the cup of the Lord in **an unworthy manner will be guilty of profaning the body and blood of the Lord**. Let a man examine himself, and so eat of the bread and drink of the cup. For **any one who eats and drinks without discerning the body eats and drinks judgment upon himself.**"
- b. Are we taking the Eucharist in an unworthy manner? Are we in a state of grace and free of all mortal before we approach our Lord?
- c. Do we take the time to prepare our hearts and minds for Mass? Are we trying to be attentive and prayerful?

### 2. November Monthly Challenge: Knights Before the King – Genuflect with the Eyes, Mind, Heart, and Body

- a. Build On Your Progress! – Continue "The First 15" by praying the Morning Offering to Our Lady of Mt. Carmel, praying all or some of the Rosary, and by reading St. Paul's letter to the Galatians, his Prison Epistles (Ephesians, Philippians, Colossians, and Philemon), and his Pastoral Epistles (1 & 2 Timothy and Titus). (See handout at [www.stjosephsociety.org](http://www.stjosephsociety.org))



- b. Pray: This month we want to emphasize the importance of approaching our King with the proper reverence and disposition. Are we mindlessly genuflecting before we enter our pew? Are we genuflecting at all?

## Episode #12 – Conformed to Christ in Communion

### I. Introduction – What happens when we take communion?

1. For the last few weeks, we have discovered that Christ is our King, and he is truly present in the Blessed Sacrament. Last week, I challenged each of us to examine ourselves to make sure that we are taking the Eucharist in a worthy manner. All month, we have been focusing on genuflecting with our eyes, mind, heart, and body. Though genuflecting before the tabernacle may only take a few seconds, even the smallest task done with great devotion is sweet to our Lord.
2. This week, we will focus primarily on the effects of attending Mass and taking communion in a manner worthy of our Lord. We will do so by defining what the Eucharist is, and how we should approach the Blessed Sacrament.

### II. What is the Eucharist?

1. The Council of Trent – “In the Blessed Eucharist, Christ Himself – His Body and Blood, His Soul and Divinity – is really, truly, and substantially, present under the species (accidents, appearances) of bread and wine” (DH 1651).
2. Transubstantiation – “Christ becomes present in the Sacrament of the Altar by the change of the whole substance of the bread into His Body and of the whole substance of the wine into His Blood” (Ott, 403).
  - a. “A substance is a being whose essence requires that it exist in itself” (John Hardon’s *Modern Catholic Dictionary*).
  - b. The substance picks out “what” a thing is. Synonyms of substance which include terms like form, nature, soul, etc.
3. Sacramental Accidents – “The Accidents of bread and wine continue after the change of the substance. The Sacramental Accidents retain their physical reality after the change of the substance” (Ott, 407).
  - a. “An accident is a thing whose essence naturally requires that they exist in another being” (John Hardon’s *Modern Catholic Dictionary*).
  - b. Accidents pick out “how” a thing exists. They pick out what features, properties, or attributes a thing has.

### III. What are the effects of taking Holy Communion?

1. *Christ, The Life of the Soul* by Blessed Columba Marmion – “To be sacramentally united to Jesus in the Eucharist is the highest action possible to us (273) . . . Eucharistic Communion is *the most perfect act of our Divine Adoption* (emphasis his)” (278).
2. The Effects of Holy Communion – *Handbook of Moral Theology* by Dominic Prummer (590)
  - a. “As the food of the soul, the Eucharist:

- i. Sustains man's spiritual life,
  - ii. Increases grace and the virtues,
  - iii. Remits venial faults and temporal punishments,
  - iv. Causes spiritual joy.”
- b. “As a special sign of Christ's Passion, it provides a pledge of future glory and a powerful protection against the temptations of the devil.”
  - c. “The Holy Eucharist produces perfect union between man and Christ, both God and man.”
    - i. Special Union with Christ – “He who eats my flesh and drinks my blood abides in me, and I in him” (John 6:56).
    - ii. Special Union with the Trinity – “Jesus answered him, ‘If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him’” (John 14:23).
    - iii. *The Spiritual Life* by Adolphe Tanqueray – “There exists between Jesus and ourselves a union similar to that existing between food and him who eats it – with this difference, however, that it is Jesus that transforms us into Himself, and not we who transform Him into our substance. The superior being is the one to assimilate the inferior” (278).

#### IV. Application

##### 1. How should we approach the Blessed Sacrament?

- a. “All the Sacraments of the New Law produce their grace by reason of the sacred rite itself (*ex opere operato*). . . . The expression *ex opere operato* which is frequently used in this context means that the effects of the Sacrament follow from the actual valid administration of the Sacrament, provided that the recipient interposes no obstacle” (Prummer, 533).
- b. “The graces flowing from the Mass are given to us according to the measure of the ardour of our faith and the sincerity of our devotion” (Marmion, 252).

##### 2. November Monthly Challenge:

- a. Build On Your Progress! – Pray the morning offering, read your Bible, and pray the rosary
- b. Knights Before the King – Genuflect with the Eyes, Mind, Heart, and Body