

Christ the King Young Adults
Present

Theology on Tap
Pierce Me – Courage to Marry

Brogue's Downunder
621 Lake. Ave, Lake Worth
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Theology on Tap – Pierce Me – Courage to Marry

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Pierce Me – Courage to Marry

Piercing Jesus

To pierce is to Penetrate or Lance. To pierce is to go into the interior of something or someone.

The crucifixion of Jesus Christ is attested to in all four Gospel readings. The account of the piercing of Jesus is specific to the Gospel of John.

The penetration of the skin of hand and side is specifically attested to in the Gospel of John:

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe."

John 20:24-25

The display of the skin of hand and feet is self-referenced by Jesus in the Gospel of Luke and hand and side in the Gospel of John:

And as he said this, he showed them his hands and his feet.

Luke 24:40

When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

John 20:20

The penetration of the side is specifically attested to in the Gospel of John:

But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out.

John 19:33-34

Piercing Mother Mary

(and you yourself a sword will pierce) so that the thoughts of many **hearts** may be revealed.

Luke 2:35

Piercing of Man by God

Pierce my flesh with Thy fear for I am afraid of Thy judgments

Psalms 119:120 (Douay-Rheims)

For the arrows of the Almighty pierce me, and my spirit drinks in their poison; the terrors of God are arrayed against me.

Job 6:4

You wrapped yourself in a cloud which prayer could not pierce.

Lamentations 3:44

The prayers of the lowly pierces the clouds; in does not rest til it reaches its goal
Sirach 35:17

Now when they heard this, they were cut to the **heart**, and they asked Peter and the other apostles, "What are we to do, my brothers?"

Greek - **katanusso** kat-an-oos'-so – to pierce thoroughly
Acts 2:37

Their swords will pierce their own **hearts**; their bows will be broken.
Psalms 37:15

Take my yoke upon you and learn from me, for I am meek and humble of **heart**; and you will find rest for your selves.
Matthew 11:29

And again another passage says: "They will look upon him whom they have pierced."
John 19:37

The LORD God said:” It is not good for the man to be alone. I will make a suitable partner for him." So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and **closed up its place with flesh** (opposite of lance).
Gen 2:18. 21

Those that entered were male and female, and of all species they came, as God had commanded Noah. Then the LORD shut him in (the side of the Ark). At the end of forty days Noah opened the hatch he had made in the ark (to lance).
Gen 7:16, 8:6

The Effects of Piercing

Piercing, often understood as a violent act, has a deeper peaceful meaning as God intended. Or said another way, the violent act of piercing does not fail to reveal piercing in its most important role:

- Piercing Jesus - Immediately blood and water flowed out (from Jesus) usually understood to be signs of Baptism and Eucharistic Precious Blood.
- Piercing Mary - The hidden needs of all people (through Mary), the thoughts, of many hearts may be revealed.
- Psalmist requesting to be pierced - The need for conversion – a decision – to have right relation with God and man.
- In Genesis our very life itself, the fullness of humanity, is described as a result of the lancing of Adam for the benefit of the partner Eve.
- The rest or presence of God. Adam declares in Eve: This one, at last, is bone of my bones and flesh of my flesh (Gen 2:23a).
- Noah opens ‘the side’ of the Ark. Noah (humanity) now must play his part in the opening up of the other.

The Piercing of Jesus at Cana

We see that God pierced Adam in the garden for his own benefit and that of Eve (the human family). We see further that God and Noah cooperate in the piercing of the Ark for the benefit of all creation. We can see now Jesus pierced by his mother Mary at Cana.

When the wine ran short, the mother of Jesus said to him, "They have no wine." (And Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you. (Note: Mary is piercing Jesus with the request – see comment on Luke 2:35)

Jesus told them, "Fill the jars with water." So they filled them to the brim.

And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew)

Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory.
Luke 2:3-5, 9a, 11a

Marriage is based on Piercing

The effects of piercing are related to marriage and the Eucharist. At wedding in Cana, water and wine. At the Cross total penetration. At the Eucharistic celebration, water and wine again.

The story of Adam and Eve, the first marriage.

The headwaiter tasted the water that had become wine.

One soldier thrust his lance into his side, and immediately blood and water flowed out.
John 19:34

By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.
- Said by Priest or Deacon at Mass

The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring.
CCC 1601

Pierce the Inward Virtue.

SUMMA THEOLOGICA

QUESTION 15: OF THE VICIES OPPOSED TO KNOWLEDGE AND UNDERSTANDING
ARTICLE 3: Whether blindness of mind and dullness of sense arise from sins of the flesh?

Blindness of Mind

SUMMA THEOLOGICA

Wherefore lust gives rise to blindness of mind, which excludes almost entirely the knowledge of spiritual things, while dullness of sense arises from gluttony, which makes a man weak in regard to the same intelligible things.

When the people left at noon, Susanna used to enter her husband's garden for a walk. When the old men saw her enter every day for her walk, they began to lust for her. They suppressed their consciences; they would not allow their eyes to look to heaven, and did not keep in mind just judgments. Though both were enamored of her, they did not tell each other their trouble, for they were ashamed to reveal their lustful desire to have her. Day by day they watched eagerly for her.
Daniel 13:7-12

Dullness

SUMMA THEOLOGICA

Dull is opposed to sharp: and a thing is said to be sharp because it can pierce; so that a thing is called dull through being obtuse and unable to pierce. SUMMA THEOLOGICA (Q15; A2)

Many are called to marriage, but the world is telling them to ensure they get a great job first and all the material goods needed not to 'suffer' while one is married. By ordering material goods above the divine gift of relationship causes dullness of heart. Amassing wealth for the young is dangerous in itself.

Then he told them a parable. "There was a rich man whose land produced a bountiful harvest. He asked himself, 'What shall I do, for I do not have space to store my harvest?' And he said, 'This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, "Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!" But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God."
Luke 12:16-21

Love

SUMMA THEOLOGICA

QUESTION 20: GOD'S LOVE

ARTICLE 2: Whether God loves all things?

To every existing thing, then, God wills some good. Hence, since to love anything is nothing else than to will good to that thing, it is manifest that God loves everything that exists. Yet not as we love. Because since our will is not the cause of the goodness of things, but is moved by it as by its object, our love, whereby we will good to anything, is not the cause of its goodness; but conversely its goodness, whether real or imaginary, calls forth our love, by which we will that it should preserve the good it has, and receive besides the good it has not, and to this end we direct our actions: whereas the love of God infuses and creates goodness.

Dionysius says (Div. Nom. iv) that "everything loves itself with a love that holds it together," i.e. that preserves it. **Therefore love is not a wounding passion, but rather one that preserves and perfects.**

Love denotes a certain adapting of the appetitive power to some good. Now nothing is hurt by being adapted to that which is suitable to it; rather, if possible, it is perfected and bettered. But if a thing be adapted to that which is not suitable to it, it is hurt and made worse thereby. Consequently love of a suitable good perfects and betters the lover; but love of a good which is unsuitable to the lover, wounds and worsens him. Wherefore man is perfected and bettered chiefly by the love of God: but is wounded and worsened by the love of sin, according to Osee 9:10: "They became abominable, as those things which they loved."

And let this be understood as applying to love in respect of its formal element, i.e. in regard to the appetite. But in respect of the material element in the passion of love, i.e. a certain bodily change, it happens that love is hurtful, by reason of this change being excessive: just as it happens in the senses, and in every act of a power of the soul that is exercised through the change of some bodily organ.

Hence, in whomsoever there is will and appetite, there must also be love: since if the first is wanting, all that follows is also wanting. Now it has been shown that will is in God (Q[19], A[1]), and hence we must attribute love to Him.

We must assert that in God there is love: because love is the first movement of the will and of every appetitive faculty. For since the acts of the will and of every appetitive faculty tend towards good and evil, as to their proper objects: and since good is essentially and especially the object of the will and the appetite, whereas evil is only the object secondarily and indirectly, as opposed to good; it follows that the acts of the will and appetite that regard good must naturally be prior to those that regard evil; thus, for instance, joy is prior to sorrow, love to hate: because what exists of itself is always prior to that which exists through another.

An act of love always tends towards two things; to the good that one wills, and to the person for whom one wills it: since to love a person is to wish that person good. Hence, inasmuch as we love ourselves, we wish ourselves good; and, so far as possible, union with that good. So love is called the unitive force, even in God.

The Four Effects of Love

SUMMA THEOLOGICA

QUESTION 28: OF THE EFFECTS OF LOVE

ARTICLE 5: Whether love is a passion that wounds the lover?

Melting

Melting, which is opposed to freezing.

For things that are frozen, are closely bound together, so as to be hard to pierce. But it belongs to love that the appetite is fitted to receive the good which is loved, inasmuch as the object loved is in the lover, as stated above (A2). Consequently the freezing or hardening of the heart is a disposition incompatible with love: while melting denotes a softening of the heart, whereby the heart shows itself to be ready for the entrance of the beloved.

Enjoyment

If, then, the beloved is present and possessed, pleasure or enjoyment ensues.

Languor and Fervor

But if the beloved be absent, two passions arise; viz. sadness at its absence, which is denoted by languor applies the term ailment chiefly to sadness; and an intense desire to possess the beloved, which is signified by fervor.

Four Conditions of Marriage

Free

CCC 1625 The parties to a marriage covenant are a baptized man and woman, free to contract marriage, who freely express their consent; "to be free" means:

- not being under constraint;
- not impeded by any natural or ecclesiastical law.

Total

CCC 1643 Involves a totality, in which all the elements of the person enter:

- appeal of the body and instinct,
- power of feeling and affectivity,
- aspiration of the spirit and of will.

Faithful

CCC 1645 The unity of marriage, distinctly recognized by our Lord, is made clear in the equal personal dignity which must be accorded to man and wife in mutual and unreserved affection.

Unreserved affection could be compromised by any of these: artifices, withholding affection, sharing affection with others that which properly belongs to the beloved.

Fruitful

CCC 1653, 1654 We are to be fruitful in bearing children (raising and educating them) and contain the fruitfulness of charity, of hospitality, and of sacrifice in every stage of life.

Telling the Difference

Now that you know about the objective effects of love you can provide your subjective analysis as to where you are in relation to My Other and My Other’s relationship to you in the same category. **This is not if you are on the same page.** This is a measure of whether you are (and your other is) within the objective standard or not.



<u>Inward Virtue</u>	<u>Myself</u>	<u>My Other</u>
Blindness of Mind – not		
Dullness - not		
Love God		
Love Self		
Love the Other (You)		
<u>The Four Effects of Love</u>	<u>Myself</u>	<u>My Other</u>
Melting		
Enjoyment		
Languor		
Fervor		
<u>Four Conditions of Marriage</u>	<u>Myself</u>	<u>My Other</u>
Free		
Total		
Faithful		
Fruitful		

Marriage in Law

Canon 1055 through Canon 1107 and to 1165 for all situations

Can. 1055 §1. The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized.

Can. 1056 The essential properties of marriage are **unity** and **indissolubility**

The Five Natural Inclinations of Man

Thomas Aquinas outlines...

1. To seek good, including, eternal happiness with God.
2. To preserve his existence.

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3. To preserve and unite sexually.
4. To live in community with others.
5. To know essential truth.

The Question in Modern Culture

Five modern love songs that I gave a rating to similar to the above. Music tells us a lot about the varying maturities in readiness to marry.

<u>Artist/Title</u>	<u>Lyrics</u>	<u>Melting</u>	<u>Enjoyment</u>	<u>Languor</u>	<u>Fervor</u>	<u>Free</u>	<u>Total</u>	<u>Faithful</u>	<u>Fruitful</u>
TRAIN Marry Me	Forever can never be long enough for me If I ever get the nerve to say "Hello" in this cafe Together can never be close enough for me You wear white and I'll wear out the words "I love you" And you're beautiful Promise me I promise to Sing to you When all the music dies	✓	✓	✓	✓	✓	✓	?	?
JOHN LEGEND All Of Me	Cause all of me Loves all of you Love your curves and all your edges All your perfect imperfections Give your all to me I'll give my all to you You're my end and my beginning Even when I lose I'm winning 'Cause I give you all of me And you give me all of you, oh	✓	✓	✓	✓	✓	✓	✓	?
BRUNO MARS Marry You	It's a beautiful night, We're looking for something dumb to do. Hey baby, I think I wanna marry you. Who cares baby, I think I wanna marry you. Well I know this little chapel on the boulevard we can go Who cares if we're trashed got a pocket full of cash we can blow If we wake up and you wanna break up that's cool. No, I won't blame you; It was fun, girl.	✗	✓	✗	✗	✗	✗	✗	✗
Christina Perri A Thousand Years	How to be brave? How can I love when I'm afraid to fall? But watching you stand alone, All of my doubt suddenly goes away somehow. One step closer	✓	?	✓	✓	?	?	?	?
NORAH JONES Come Away With Me	Come away with me on a bus Come away where they can't tempt us With their lies	✗	✓	✗	✗	?	?	?	?
Marry Me	<u>Link</u> https://www.youtube.com/watch?v=ghZt2cILcCU								
All Of Me	https://www.youtube.com/watch?v=450p7goxZqg								
Marry You	https://www.youtube.com/watch?v=Zlv1rdcpS9M								
A Thousand Years	https://www.youtube.com/watch?v=rtOvBOTyX00								
Come Away With Me	https://www.youtube.com/watch?v=QKEuOO0lQPc								

Courage

Virtue of bravery in facing difficulties, especially in overcoming the fear of consequences in doing good. As moral courage, it enables a person to pursue a course deemed right, through which one may incur contempt, disapproval, or opprobrium. Fr. John Hardon's Modern Catholic Dictionary.

Courage is not blindly responding to a perceived good. Courage is the discernment to act with holy goals in mind and the proper wisdom to apply to the courtship.

Scripture

But I believe I shall enjoy the LORD'S goodness in the land of the living. Wait for the LORD, take courage; be stouthearted, wait for the LORD! Psalms 27:13-14

Objective Truths

- Marriage is good from the beginning.
- It is our natural inclination.
- It is blessed by God.
- God teaches us how to be pierced and to pierce.

Objective Measures

- Inward Virtue
 - o Blindness of Mind – not
 - o Dullness - not
 - o Love God
 - o Love Self
 - o Love the Other (You)
- The Four Effects of Love
 - o Melting
 - o Enjoyment
 - o Languor
 - o Fervor
- Four Conditions of Marriage
 - o Free
 - o Total
 - o Faithful
 - o Fruitful

Do not be afraid; just have faith. Mark 5:36b

"Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go." Joshua 1:9