

I. Matthew 10 : 1-15, 40-42

Matthew Chapters 1-9 Jesus establishes his divine Identity and Authority

Matthew 7:28 “the crowds were astonished at his teaching, for he taught them as one who had **authority**, and not as their scribes.”

Matthew 9:33 After seeing all the mighty works of Christ, “The crowds marveled, saying, ‘Never was anything like this seen in Israel.’”

Matthew 9:34 But the leaders of Israel respond, “He casts out demons by the prince of demons.” **He does this by the power of the devil.**

The leaders of Israel, God’s covenant family, formally reject Christ

Matthew 9:36 **St. John Chrysostom** says Jesus laments because His people are like sheep without shepherds, in fact, the shepherds, the Pharisees, have become as wolves in sheeps clothing by leading the people away from the Messiah and into destruction by calling Jesus the prince of demons.

The Pharisees, the leaders of Israel, have rejected the Messiah, therefore God must appoint new leaders for His covenant family.

- The commissioning of the Apostles fills the vacuum of leadership in Israel.

“Sheep without shepherds” is an old Hebrew idiom used to describe the desperate situation of a nation without leadership.

Cf. Nm27:17; 1Kings 22:17; Ez 34:1ff; John 10:1ff

Mt 21:33-46 Parable of the wicked tenants.

Mt 9:36-37 Then Jesus turns to His disciples and says, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the Harvest to send out laborers into His harvest.

In the very next verse, **10:1**, Jesus appoints the laborers, the new leaders of His covenant family to take the place of the Pharisees who have rejected the Messiah.

10:1 “And He called to Him His twelve disciples and gave them authority over unclean spirits, to cast them out, and heal every disease and every infirmity.”

And 10:7, “And preach as you go saying, The Kingdom of heaven is at hand.”

In Chapters 1-9 Jesus establishes His own divine authority and preaches the Kingdom of Heaven is at Hand.

Chapter 10 Jesus establishes the Kingdom on the Apostles and gives them His own divine authority to carry out the building and shepherding of the Kingdom.

Mt 10:2-4 Jesus appoints the 12 Apostles to be the heads of the Kingdom.

- **Ephesians 2:17-21** Paul tells us that the household of God is built upon the Apostles with Jesus as the cornerstone.
- **Revelation 21:9-14** John tells us the Kingdom of God is built on the foundation of the Apostles.

The Apostles Authority is the same as Jesus’

10:1 The Apostles authority “over unclean spirits with power to cast them out and to cure all kinds of diseases and illnesses” is the same authority Jesus exercised in chapters 8+9.

10:40 “He who receives you receives me...”

Luke 10:16 “He who hears you hears me, and he who rejects you rejects me.”

This is why the Catholic Church is Apostolic

CCC 551 From the beginning of his public life Jesus chose certain men, twelve in number, to be with him and to participate in his mission. He gives the Twelve a share in his authority and sent them out to preach the kingdom of God and to heal. They remain associated forever with Christ’s kingdom, for through them he directs the Church.

10:2 first, Simon who is called Peter...

Wherever the names of all the Apostles are given in Scripture, Peter is placed first and Judas Last; while with respect to the rest of the Apostles the order varies. (Mk 3:16, Lk 6:14; Acts 1:13.)

St. Jerome, “Among the twelve Apostles, one is chosen, that a head being appointed, occasion of schism may be taken away.”

St. Cyprian of Carthage, “Peter, therefore, as the head of the Apostles, had power to admonish and correct them if they erred in faith or morals, to put an end to contentions, to assign them their provinces, to substitute others in their place if they fell, as he substituted Matthias in the office of Judas. This subordination of the Apostles, of the bishops, and all the faithful under one head is necessary for unity, stability and the good government of the Church.”

Mt 10:4 ...and Judas Iscariot, who betrayed Him...

St. Ambrose, “Judas is chosen not through imprudence, but through providence, since Christ willed to be betrayed by him, in order that you, if you are forsaken by a friend you will bear patiently the error of their judgment and the loss of their kindness,”

Lumen Gentium 20

Bishops...have taken up the service of the community, presiding in the place of God over the flock, whose shepherds they are, as teachers for doctrine, priests for sacred worship, and ministers for governing. And just as the office granted individually to Peter, the first among the apostles, is permanent and is to be transmitted to his successors, so also the apostles' office of nurturing the Church is permanent, and is to be exercised without interruption by the sacred order of bishops. Therefore...bishops by divine institution have succeeded to the place of the Apostles, as shepherds of the Church, and he who hears them, hears Christ, and he who rejects them, rejects Christ and Him who sent Christ.

Lumen Gentium 25

Among the principal duties of bishops the preaching of the Gospel occupies an eminent place. For bishops are preachers of the faith, who lead new disciples to Christ, and they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the

faith they must believe and put into practice, and by the light of the Holy Spirit illustrate that faith. They bring forth from the treasury of Revelation new things and old, making it bear fruit and vigilantly warding off any errors that threaten their flock. Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking *ex cathedra*; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known either from the character of the documents, from this frequent repetition of the same doctrine, or from his manner of speaking.

What is the Scope of the Magisterium's Authority?

- Faith and Morals
- Saving truth
- Moral Discipline

How does the Magisterium make its teaching known?

- CCC
- Ecumenical Councils (Vat. II, Trent, Nicaea, Jerusalem)
- Papal Teaching
 - Ordinary: Encyclicals, Wednesday Audiences, etc...
 - Extraordinary: *Ex cathedra statements*
 - Only happened twice: Immaculate Conception (1854) and Assumption (1950)

Infallibility

CCC 889 *In order to preserve the Church in the purity of the faith handed on by the Apostles, Christ who is the Truth willed to confer on her a share in his own infallibility.*

890

- It is the Magisterium's task to preserve God's people from *deviations* and *defections* and to guarantee them the objective possibility of professing the true faith without error.
- Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates.
- To fulfill this service, Christ endowed the Church's shepherds with the charism of infallibility in matters of faith and morals.

The Pope is not impeccable: he is *infallible* when it comes to questions of *faith* and *morals*: what we need to believe and what we need to do.

- So he must be teaching officially, as Pope
 - And he must be speaking about a matter of faith and morals
 - Infallibility (can't make an error) vs. Impeccability (can't sin)
 - Jesus did not promise Peter that he would keep him from sinning
 - In fact, history shows us a number of popes who were very sinful
 - But the Popes have never erred in their official teaching
 - Story of Pope Sixtus V
 - Was preparing to officially sanction an erroneous text, and suddenly died.
 - **LG 25:** We must give a loyal submission of intellect and will "to the authentic teaching authority of the Roman Pontiff, even when he does not speak *ex cathedra*"
1. If we have to believe it – then it must be true since God would not ask us to believe error.
 2. If it is true – it must stay that way since truth is permanent – unchanging
 - $2+2$ will never = 5

Doctrine vs Discipline

Doctrine/Dogma: The revealed teachings of Christ which are proclaimed by the fullest extent of the exercise of the authority of the Church's Magisterium.

- Principles of faith and morals

Discipline: The prudential application of those principles determined by Church authority.

Doctrine is an unchanging truth

Discipline is a prudential application of a truth to a given situation

Example

Principle: It is good to keep the body fit

Prudential application: Your personal trainer says, "First we run, then when you have some endurance we begin to lift weights."

He sees the way to apply the principle in the given circumstance

- We may agree with the application
- The application may be prudential or it might not be.
- But we are still bound to obedience to the decision.

Examples of Doctrine

- Nature of the Sacraments
- Transubstantiation
- Male Priesthood

Examples of Discipline:

- The point at which we stand when the priest says, Pray brethren that our sacrifice...
- Celibate Priesthood

Authority of the Bishop

- Just as the Pope has the ultimate authority over the universal Church
- The individual bishops are the ultimate authority in their own particular Churches. see 886

- The Bishop is the Father of our diocesan family. He holds the authority of Christ for us.
- **Ignatius of Antioch**, “Let all follow the bishop, as Jesus Christ follows his Father, and the college of bishops as the apostles; ... Let no one do anything concerning the Church in separation from the bishop.” 896

Authority of the parish priest

- The priest is the final authority in the parish
- The parish council does not have the authority over the priest like a board
- Vat II, S.C., #22: "Therefore, no other person, not even a priest, may add, remove, or change anything in the liturgy on his own authority."

Development of Doctrine

- These can develop, (we can understand more about them), but they will never change.
- Truth is permanent - unchanging

II. Matthew 10:16- 39

1. Christ tells the Apostles very clearly what they will go through.
2. Christ commands them not to be overcome by fear
3. Christ commands them to overcome fear with Fortitude/courage

Matthew 10: 26, 28, 31 3 times Jesus says, “Do not be afraid.”

- How do we overcome fear?
- With the virtue of fortitude

Fortitude is the virtue by which we do the right thing even in the midst of hardship.

Fortitude helps us overcome:

- Dangers
- Obstacles
- Fears

Fortitude is the virtue which enables a person to withstand whatever difficulties may block him from attaining his true goal.

Classically: fortitude was the virtue of the soldier, who was determined to offer his life for the sake of a greater good.

- Now, as Christians we also believe in a battle, although it is a spiritual one.
- We too must be willing to offer our lives for the greatest good, namely God.
- This is, of course, most dramatically present in the case of martyrdom.
- Though we might not be literally killed for our faith, still we have to be ready to make great sacrifices for our faith
- This is why we need the virtue of fortitude

Christ did not intend that we should be fearless!

Distinguish fortitude from its extremes:

- With courage you always have to look for the balance between foolhardiness and cowardice
 - Brashness/foolhardiness: when you do not have a proper concern for or awareness of the danger.
 - A man who foolishly charges into danger or difficulty that could have been avoided isn't brave; he is stupid.
 - Cowardice: when you refuse to take a prudent risk or sacrifice because of fear.
 - You give up a greater good because you have a terror of sustaining any loss or hurt.

Fortitude therefore steers a middle course:

- It helps you overcome fear
- Yet restrains excessive boldness

Fear and Love

Courage means being able to overcome fear in order to pursue the greater good.

This implies that a fearless person can never be courageous

- If you do not value that which you risk, there is no merit to your risking it
- A suicidal maniac is not brave because he risks his life; on the contrary, he is stupid for not recognizing the value of his life, and so carelessly places his life in danger.

A brave person experiences fear, because he loves the thing he is risking, and so he is afraid to lose it.

- Fear depends on love: a person fears only the loss of something he loves
- Yet a brave person loves the thing he is pursuing more than the thing he is risking

So really, the first question for gaining fortitude is:

- What do we value most?
- What do we fear losing most?

We must have a hierarchy of the most important thing in our life

- Then be willing to pursue that one thing at the sacrifice of all else

What do you spend the majority of your time pursuing?

- Now, which of these do you love the most?
- Which of these is the last thing in your life that you would sacrifice?

If you pursue a lesser good at the expense of a greater good, you are not brave:

- to have courage, the first step is to get your priorities straight

Courage is not about being fearless

- It is about ordering your fears
 - Our highest fear is to lose God our Father
 - This is Filial fear

All fear is based on love of the Lord

- I will fight or endure everything in order not to lose Him
- Mt 10:22
- Mt 10:28

“Perfect love casts out all fear”

- Filial love for God helps us overcome fear
- Example: Christ in the Garden of Gethsemane overcome fear of suffering and death because he loved His Father more than anything else

I fear mortal sin / separation from God

- But do I fear venial sin?
- Do I fear offending God above all else because I love Him?

How does one grow in love of God?

- Don't wait til you feel like it
- Love is determined by the will not emotions
- Just do it – the emotions will follow
 - Practice daily meditation
 - I want to be with you Lord because I love you
 - More frequent reception of the Eucharist
 - Practice the virtues for the love of Him
 - Daily examine
 - Fight against venial sin
 - Frequent confession
 - Eucharistic thanksgiving

Hope recognizes there is a greatest good (contemplation) and it is possible to obtain!

What is the #1 fear in America?

1. Public speaking
2. death

That means: if you go to a funeral you would rather be in the casket than giving the eulogy.

This is a fear we all need to overcome but how?

Through public witness

We let people know what we think about important things:

We don't want to impose our value system on others

But we have a duty to promote the good

So speak up!

- There is truth: it's not up to each individual to decide what is right or wrong
- Stem cell research
- Divorce
- When someone is being mocked, belittled, backstabbed: defend their reputation

- Religion
 - Two lawyers were best friends: one become mortally ill and lay at the point of death at which point the Catholic lawyer tried to tell him for the first time about faith: the non-believing friend replied: “If your faith has meant so little to you that all these years you never mentioned it to me – what good can it do me in the little time I have left?”

10:19-20 Christ does not forbid our preparing an answer through study and prayer but forbids being anxious and troubled over it.

In S. Lucy there is a famous example of a literal fulfillment of this promise in 304.

When she was ordered by the governor to renounce Christ she boldly refused. He then said, “Your words will cease when you come to be scourged.” Lucy answered, “Words can never be wanting to God’s servants when the Lord Christ has said, ‘When you stand before kings and governors take no thought how or what you shall answer, for it shall be given you in that same hour what you shall say, for it is not you who speak but the Holy Spirit speaking through you.’” The governor then asked her, “Is the Holy Spirit in you?” She replied, “Those who live chastely and holy lives are the temple of the Holy Spirit.” Then he said, “I will command you to be taken to the house of prostitution and violated and then the Holy Spirit will leave you.” The virgin answered, “If you order me to suffer violence against my will, my chastity shall receive a double crown.” The governor was so inflamed with rage he commanded her to be led to the house of prostitution; but by the power of God no force could remove Lucy from the place in which she stood.

10:23 The Apostles will not have gone through all the towns of Israel, before the Son of Man comes in vengeance through the Roman emperor Vespasian and Titus to crush Jerusalem in the year 70. In this event Christ brought to a definitive close the OT era by his “visitation” and destruction of Jerusalem and the Temple.

Also our Lord was telling the Apostles that they would not convert Israel as a whole before the second advent of the Son of Man. St. Paul teaches in Romans 11:25-26 that the full number of the Gentiles must come into the Church, then all Israel will be saved. Christ tells us that the Jews will not believe in Christ until the end of the world, but, then, a little before the judgment, they will be converted by Enoch and Elijah. **So says S. Hilary. Cf. ccc 674**