

Link to Liturgy



The Cornerstone 27th Sunday of Ordinary Time

Lessons and Discussions

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“There was a landowner who planted a vineyard”

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“The stone that the builders rejected has become the cornerstone”

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“the kingdom of God will be taken away from you and given to a people that will produce its fruit.”

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Communion Antiphon – Simple English Propers

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

In salutari tuo

Ps 119 (118): 81, 84, 86

MY soul aspires after your salvation; * I hope
in your word; when will you judge those who persecute
me? The wicked are per-secuting me; come to my assis-
tance, O Lord my God.

Source: <http://www.ccwatershed.org/>

Alternate options:Hymns

Alleluia! Sing to Jesus
Christ Is Made the Sure Foundation
I Sing the Mighty Power of God
Now Thank We All Our God
O God, Our Help in Ages Past
The Church's One Foundation

Collect – Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Almighty ever-living God,
who in the abundance of your kindness
surpass the merits and desires of those who entreat you,
pour out your mercy upon us
to pardon what conscience dreads
and to give what prayer does not dare to ask.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – Matthew 21:33-43 – Roman Missal

NOTE: *In the Roman Catholic Tridentine Lectionary this Gospel is read on the Friday after Second Sunday of Lent*

A reading from the holy Gospel according to Matthew
- Glory to you O Lord

Jesus said to the chief priests and the elders of the people: "Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes?" They answered him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." Jesus said to them, "Did you never read in the Scriptures: *The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes?* Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit."

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

[17] St. Vincent de Paul
[18] The Order of the Mass

Spiritual Reading – Office of Readings

From the Pastoral Guide by Saint Gregory the Great, pope
Let the pastor be discreetly silent, and to the point when he speaks

A spiritual guide should be silent when discretion requires and speak when words are of service. Otherwise he may say what he should not or be silent when he should speak. Indiscreet speech may lead men into error and an imprudent silence may leave in error those who could have been taught. Pastors who lack foresight hesitate to say openly what is right because they fear losing the favor of men. As the voice of truth tells us, such leaders are not zealous pastors who protect their flocks, rather they are like mercenaries who flee by taking refuge in silence when the wolf appears.

The Lord reproaches them through the prophet: *They are dumb dogs that cannot bark.* On another occasion he complains: *You did not advance against the foe or set up a wall in front of the house of Israel, so that you might stand fast in battle on the day of the Lord.* To advance against the foe involves a bold resistance to the powers of this world in defense of the flock. To stand fast in battle on the day of the Lord means to oppose the wicked enemy out of love for what is right.

When a pastor has been afraid to assert what is right, has he not turned his back and fled by remaining silent? Whereas if he intervenes on behalf of the flock, he sets up a wall against the enemy in front of the house of Israel. Therefore, the Lord again says to his unfaithful people: *Your prophets saw false and foolish visions and did not point out your wickedness, that you might repent of your sins.* The name of the prophet is sometimes given in the sacred writings to teachers who both declare the present to be fleeting and reveal what is to come. The word of God accuses them of seeing false visions because they are afraid to reproach men for their faults and thereby lull the evildoer with an empty promise of safety. Because they fear reproach, they keep silent and fail to point out the sinner's wrongdoing.

V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficamur promissionibus Christi.

Oremus. Omnipotens sempiterna Deus, qui gloriosae Virginis Matris Mariae corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, praeparasti, da, ut cuius commemoratione laetamur; eius pia intercessione, ab instantibus malis et a morte perpetua liberemur. Per eundem Christum Dominum nostrum. Amen.

Slave Regina (English Translation)

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee to we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray. Almighty and everlasting God, Who by the working of the Holy Spirit didst prepare both body and soul of the glorious Virgin Mother, Mary, that she might deserve to be made a worthy dwelling for Thy Son, grant that we who rejoice in her memory, may, by her loving intercession, be delivered from present evils and from lasting death, through the same Christ our Lord. Amen.

“The End” Notes

[1] Catechism of the Catholic Church 755

[2] Hernandez, In Conversation with God 5, 28.1

[3] Navarree Bible, Gospel of Matthew pg. 143

[4] St. Ambrose, Commentary on St. Luke’s Gospel, 20, 9

[5] CCC 756

[6] Navarre Bible, Gospel of Matthew pg. 144

[7] Fr. John A. Hardon, S.J. Modern Catholic Dictionary

[8] Webster’s Dictionary

[9] T.S. Elliot, The Four Quartets

[10] St. Francis de Sales

[11] St. Gregory the Great

[12] Fr. John A. Hardon, S.J. Modern Catholic Dictionary

[13] cf. Fr. Gabriel Divine Intimacy pg. 323

[14] Fr. Gabriel, Divine intimacy pg. 324

[15] Pope Francis, Homily September 27, 2013

[16] Fr. Gabriel, Divine Intimacy pgs. 324-325

The word of reproach is a key that unlocks a door, because reproach reveals a fault of which the evildoer is himself often unaware. That is why Paul says of the bishop: *He must be able to encourage men in sound doctrine and refute those who oppose it.* For the same reason God tells us through Malachi: *The lips of the priest are to preserve knowledge, and men shall look to him for the law, for he is the messenger of the Lord of hosts.* Finally, that is also the reason why the Lord warns us through Isaiah: *Cry out and be not still; raise your voice in a trumpet call.*

Anyone ordained a priest undertakes the task of preaching, so that with a loud cry he may go on ahead of the terrible judge who follows. If, then, a priest does not know how to preach, what kind of cry can such a dumb herald utter? It was to bring this home that the Holy Spirit descended in the form of tongues on the first pastors, for he causes those whom he has filled, to speak out spontaneously.

Responsory - Office of Readings

I will teach transgressors your ways and sinners shall return to you.

– My tongue shall sing of your justice.

Open my lips, O Lord, and my mouth shall proclaim your praise.

– My tongue shall sing of your justice.

The Vineyard – Lesson and Discussion

“There was a landowner who planted a vineyard”

Today’s readings focus on a vineyard. We will first look at what and who is being represented in the parable.

What is the vineyard? The vineyard is Israel, the promise land given by God to His chosen people.

The vineyard is also a symbol of the Church today. The vineyard has been handed over by God to the Church who believes in the Son who was crucified, died, and rose from the dead. “The Church is a cultivated field, the tillage of God... That land, like a

choice vineyard, has been planted by the heavenly cultivator. Yet the true vine is Christ who gives life and fruitfulness to the branches, that is, to us, who through the Church remain in Christ, without whom we can do nothing.”[1]

[See also [Link to Liturgy Lesson - New Vine, New Wine](#)]

Why a Vineyard? “Palestine was a land of vineyards. The prophets of the Old Testament returned again and again to this popular image of the chosen people. Israel is the vineyard of God, the work of the Lord, the joy of his heart.”[2]

Activity – vineyard in scripture

As we see in this Sunday’s readings the image of a vineyard is throughout the scriptures Old Testament and New.

Genesis 9:20 – “Now Noah, a man of the soil, was the first to plant a vineyard”.

Deuteronomy 22:9 – You shall not sow your vineyard with two different kinds of seed; if you do, its produce shall become forfeit, both the crop you have sown and the yield of the vineyard.”

1 Kings 21:1 – “Some time after this, as Naboth the Jezreelite had a vineyard in Jezreel next to the palace of Ahab, king of Samaria.” (**It is recommended to read this whole story 1Kgs 21:1-29 because it tells the whole story of what happens when Ahab takes the vineyard by killing Naboth.*)

Proverbs 31:16 – “She picks out a field to purchase; out of her earning she plants a vineyard.”

Song of Songs 1:6 – “Do not stare at me because I am swarthy, because the sun has burned me. My brothers have been angry with me; they charged me with the care of the vineyards: my own vineyard I have not cared for.” (*swarthy* means tanned by the sun for working hard in the vineyard. The vineyard is Israel and the the Lord is the Lover.)

Isaiah 5:1 – “Let me now sing of a my friend, my friend’s song concerning his vineyard. My friend had a vineyard on a fertile hillside;” (*from the First Reading. May be good to read the 1st reading again.*)

Isaiah 27:2 – “On that day- The pleasant vineyard, sing about it!”

Matthew 21:33 – “Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey.” (*Part of the Gospel Reading today. If you did not read*

Marian Antiphon – Salve Regina

V
S Alve Re-gí-na, * ma-ter mi-se-ri-córdi-æ, Vi-ta, dul-
cé-do, et spes nostra, salve. Ad te clamá-mus, éx-su-
les, fí-li- i Hevæ. Ad te suspi-rá-mus, geméntes et flen-
tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta
nostra, illos tu-os mi-se-ri-córdes ó-cu-los ad nos con-
vér-te. Et Je-sum, be-ne-díctum fructum ventris tu- i,
no-bis post hoc exsí-li- um osténde. O cle- mens:
O pi- a: O dulcis Virgo Ma-rí- a.

Profession of Faith or Popular Devotion – Litany of Humility

*Written by Rafael Cardinal Merry del Val (1865-1930),
Secretary of State for Pope Saint Pius X*

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

O Jesus! meek and humble of heart, **Hear me.**

From the desire of being esteemed,

Deliver me, Jesus.

From the desire of being loved...

From the desire of being extolled ...

From the desire of being honored ...

From the desire of being praised ...

From the desire of being preferred to others...

From the desire of being consulted ...

From the desire of being approved ...

From the fear of being humiliated ...

From the fear of being despised...

From the fear of suffering rebukes ...

From the fear of being calumniated ...

From the fear of being forgotten ...

From the fear of being ridiculed ...

From the fear of being wronged ...

From the fear of being suspected ...

That others may be loved more than I,

Jesus, grant me the grace to desire it.

That others may be esteemed more than I ...

That, in the opinion of the world,

others may increase and I may decrease ...

That others may be chosen and I set aside ...

That others may be praised and I unnoticed ...

That others may be preferred to me in everything...

That others may become holier than I, provided that I may

become as holy as I should...

R. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen

the Gospel Reading before this lesson, we encourage you to read it again before continuing.)

1 Corinthians 9:7 – “Who ever serves as a soldier at his own expense? Who plants a vineyard without eating its produce? Or who shepherds a flock without using some of the milk from the flock?”

Who is the householder? The householder is God the Father. He is the creator of all things. Here, Jesus uses the parable to show that the Father has prepared a place for His people to live, work, and rest.

Who are the tenants? The tenants are the Israelites namely, the priests, scribes and elders. “The owner’s absence makes it clear that God really did entrust Israel to its leaders; hence their responsibility and the account he demands of them.”[3]

Who are the servants? The servants were the prophets whom God sends from time to time. We see the persecution of the prophets. Jesus speaks of how the Israelites welcomed the servants by beating, killing, and stoning.

Who is the son? The son is clearly Jesus. Jesus is the beloved son of the Father who was sent to bring back the good fruit. The servants expected to gain power and be masters of the vineyard by killing the son. They wanted the son’s inheritance. This sin is utter stupidity for by rejecting and killing the son they lose everything. Jesus foretells his passion and death in this parable when he says, “And they took him and cast him out of the vineyard, and killed him.” (Mat. 21:29) The Israelites took Jesus out of Jerusalem and crucified Him on Golgotha.

What is the hedge represent? Saint Ambrose says, “The hedge is meant to represent divine protection for the vineyard against spiritual predators...”[4] God has put great care in preparing this vineyard, His Church and wishes to protect us from the evils of the world, the flesh, and the devil. All those who try to attack will be hindered. This is also why the parable speaks of there being a watchtower as well. All are called to keep watch against any attack on the Church.

TV SHOW – Jon Snow and Benjen Stark – POP CULTURE CONNECTION – 3:36

<http://youtu.be/69mO9reqUPI>

In Game of Thrones the “Night’s Watch” stand on an 800 ft. tall wall that stretches for hundreds of miles. They stand guard ready to defend the realm against any attack. This wall is like the hedge in Christ’s parable.

What is the wine press? “The wine press is for extracting the vintage of the divine grape.” God wants us to enjoy the sweet fruit of His vineyard. He places within the Church all that is needed to enjoy the fruit of His vineyard. At Mass we are able to come to taste the extracting of the most vintage of the divine grapes in Jesus’ most precious blood.

[See also Link to Liturgy Packet - Cycle A - OT25 - The Vineyard: A Call to Work]

The Stone that was Rejected – Lesson and Discussion

“The stone that the builders rejected has become the cornerstone”

What does “the cornerstone” mean? First, we must understand *who* the cornerstone is. Jesus uses this verse from Psalm 118:22-23, “The stone which the builders rejected has become the cornerstone. By the Lord has this been done; it is wonderful in our eyes.” The Israelites, whom had been rejected by the world, are only a type, a foreshadowing of Jesus Christ. The Psalm is speaking of Jesus and Jesus in today’s Gospel, is telling the Israelites that they are rejecting Him, the true cornerstone, which the builders began to build long ago. Jesus desires to awaken their souls to the reality that they embrace the cornerstone; God made flesh, Jesus Christ.

This passage is recorded in all three synoptic gospels (Mt. 21:42, Mk. 12:10, and Luke 20:17). Also, Peter takes up this passage when he says, “...then all of you and all the people of Israel should know that it was in the name of Jesus Christ the Nazorean whom you crucified, whom God raised from the dead; in his name this man stands before you healed. He is ‘the stone rejected by you, the builders, which has become the cornerstone.’” (Acts. 4:10-11)

Saint Peter also said in his letter, “Come to him, a living stone, rejected by human beings but chosen and precious in the sight of God, and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it says in scripture: ‘Behold, I am laying a stone in Zion, a cornerstone,

up, but we must do so in charity. Jesus spoke out against sin, but never belittled the sinner. In today’s Gospel, Jesus is prophesying, through a parable, the coming persecution they (Israel) will inflict upon the son, Himself, and what the consequence of this persecution will be. We are always called to correct the ignorant, but we must realize that we too are ignorant. We need correcting. If it is done in bitterness or hatred we must strive to accept it even joyfully for the sake of Christ. Only then when will we know we are truly following the path of humility.

What is the advantage of being humbled? Being humbled allows us to be made better, purer if we accept them with the heart of Christ. “It is not the humiliation itself which makes us humble, but the act of the will by which we accept it.”[16] We all face humiliations in this life, but it is how we receive them and submit to them is how we grow in holiness. If someone speaks ill of us or even shows a hatred for God, the suffering we endure can help us to be humble and grow deeper in love with God and others. This love can be poured out here while we are on earth and also in Heaven. “The most powerful weapon to conquer the devil is humility. For, as he does not know at all how to employ it, neither does he know how to defend himself from it.”[17]

Finally, going back to the Gospel, are we going to be prideful and seek to cast out and kill the son, or are we going to repent and humble ourselves to the Son? Are we going to allow Christ to humble us in order to repent and turn back to Him, or are we going to turn our back on Him. May we be humiliated for the Gospel and be able to bear humiliations for the Sake of Jesus Christ. Who are we to think that we would not be humbled if the One we follow humbled Himself. We are reminded of this wonderful mystery at every Mass when the priest prays, “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.”[18] It is first in sharing the humility of Christ that we come to share more and more in His divinity.

[See also Link to Liturgy Lesson - 12 Steps of Humility]

[See also Link to Liturgy Lesson – Humility]

continues then, being born the Word is completely wordless. He has no way of speaking and completely dependent on Mary, His mother and Joseph, His foster father. Then Jesus is humiliated throughout His proclamation of the Kingdom culminating to the cross where He experiences the complete absence of His Father. Yet because of accepting complete humiliation He is lifted up, praised, exalted, and worshiped! He is the Son of God who now sits at the right hand of the Father.

Why is it good to be humiliated? Humiliation should not be confused with being embarrassed. All of us have had those moments when we notice our pants zipper has been down all day or when we were little and our mother would lick her finger to wipe something off our face. Humiliations are moments when we have been broken down for Christ. For example the moment we get out of confession, desiring to never sin again, and then we fall into sin. The moments we think we have conquered gossip and then find our self-spreading rumors. Humiliation is a part God's purgation of our soul. "Many of us pray for humility and would like to be humble but few of us desire or want to be humiliated." [13]

To be on the road to humility one must be humiliated "for just as studying is the way to acquire knowledge, so it is by the way of humiliation that we attain to humility. As long as we only desire the virtue of humility, but are not willing to accept the means thereto, are we not even on the true road to acquiring it." [14]

We, like those in the parable are in the vineyard. When Christ comes to us, will we be humble enough to accept Him or will we be hesitant or even resistant? The tenants of the parable were prideful and could not give up their good fruit. As Pope Francis said, "Like that young man who was rich: he wanted to go with Jesus, but until a certain point. What is missing is this last anointing of the Christian, to be a true Christian: the anointing of the Cross, the anointing of humiliation. He humiliated himself until death, death to everything. This is the touchstone, the certification of our Christian reality. Am I a Christian of a well-being culture? Am I a Christian that accompanies the Lord to the Cross? The sign is one's ability to bear humiliation." [15]

Are we allowed to humiliate others? No. We are called to forgive others trespasses against us. That does not mean we should keep silent against evil and sin. We should always speak

chosen and precious, and whoever believes in it shall not be put to shame.' Therefore, its value is for you who have faith, but for those without faith: 'The stone which the builders rejected has become the cornerstone,' and 'A stone that will make people stumble, and a rock that will make them fall.' They stumble by disobeying the word, as is their destiny." (1 Pt. 3-8) The Catechism speaks on this idea of "living stones" when it says, "As living stones we here on earth are built into it. It is the this holy city that is seen by John as it comes down out of heaven from God when the world is made anew, prepared like a bride adorned for her husband." [5]

How fitting it is for Saint Peter the one to take up this passage so earnestly. It makes sense that Peter gravitates towards it because it was Jesus who changed his name to Peter *kephas* "rock" and on this cornerstone rock Jesus built His Church chiefly on him as well as all the other apostles. (cf. Mt. 16:18)

Story of Saint Francis - Rebuild My Church

The story is very well known. Early in Saint Francis conversion around the year 1205 while praying in a little country chapel named San Damiano, he heard Jesus speak from the cross saying, "Francis, Francis, go and repair My house which, as you can see, is falling into ruins." Saint Francis began repairing the San Damiano chapel as well as other churches near Assisi. However, after prayer he realized that Jesus meant to spiritually rebuild the Church. He began the Franciscan order and helped rebuild the Church through the Order of Friars Minor. They were the living stones which helped keep the Church from falling down and strengthen her at the same time.

[\[See Also Link to Liturgy Packet - Feast Days - St. Francis\]](#)

VIDEO – Stone construction and the Arch – POP CULTURE CONNECTION – 9:10

<http://youtu.be/CdNYTjXJPKE>

The parable today talks about the cornerstone as the key piece of a building. Another architecture design that could be used is the arch. On top of the arch is the "keystone" which is the main wedge-shaped stone right at the top apex of the arch. This video describes what the keystone does and how it is very important. If we were to reject "the keystone" of the arch would collapse.

"Christians in all ages should see this parable as exhorting them to build faithfully upon Christ and make sure they do not fall

into the sin of this Jewish generation. We should also be filled with hop and a sense of security; for, although the building-the Church-at some times seems to be breaking up, its sound construction, with Christ as its cornerstone, is assured.”[6]

VIDEO – Blessing and Laying of the Cornerstone – POP CULTURE CONNECTION – 2:58

<http://youtu.be/TiHh7M53wV4>

This video shows St. Nicholas Ukrainian Catholic Church doing the service to bless and place the cornerstone of their church.

Activity – Find Your Church’s Cornerstone

Take your group to your church and find the cornerstone. The cornerstone is “The stone in a corner of the foundation of a building. Inscribed with the name and date, a cavity in the stone may contain mementos of the time and circumstances. The cornerstone of an ecclesiastical building symbolizes Christ the Foundation of the Church and is blessed at its laying.”[7]

Discussion Questions: Have you ever been rejected by someone or a group of people? Why? Have you ever been rejected, scorned, or ostracized because of your faith?

Humility/Humiliation – Lesson and Discussion

“the kingdom of God will be taken away from you and given to a people that will produce its fruit.”

The Gospel reading today Jesus calls out the Israelites. He speaks to them of their pride and greed for power over the people. The Israelites have two choices. They can embrace and humbly accept this humiliation with gratitude because they have been given a chance to repent, or they can grow prideful and cast out the cornerstone. We will dive deeper into this understanding of humiliation and humility.

[See also [Link to Liturgy Lesson - Calling you out - Taking Correction](#)]

What is humiliation? Humiliation comes from the word “humiliate” which means to “make (someone) feel ashamed and foolish by injuring their dignity and self-respect, especially publicly.”[8]

Is humility and humiliation important? Yes. First, T.S. Elliot said, “The only wisdom we can hope to require is humility...it’s

endless”[9] There is never an end to humility. We can never say, “I’m going to pursue humility, conquer it and move on.” We can never master it fully for it’s an ever-ongoing process. We pursue humility for its own sake. Secondly, to continue on the last statement, the pursuit of humility is something that separates us from the animals on earth. Animals do not care about pursuing humility and being humble. Only a person with an eternal soul can do this. Saint Francis de Sales says, “I am despised and derided, and I resent it; just so do peacocks and apes. I am despised and derided, and I rejoice at it; thus did the Apostle. This is the deepest grade of humility, to be pleased with humiliation and abjection, as vain minds are pleased with great honors; and to find pain in marks of honor and esteem, as they find it in contempt and affronts.”[10] Lastly, it is good to be humiliated. Without the pursuit of humility it would be impossible to practice any virtue. As Saint Gregory the Great said, “Gathering virtue without humility is like trying to carry dust in the wind.”[11]

What is humility? Humility is “the moral virtue that keeps a person from reaching beyond himself. It is the virtue that restrains the unruly desire for personal greatness and leads people to an orderly love of themselves based on a true appreciation of their position with respect to God and their neighbors. Religious humility recognizes one’s total dependence on God; moral humility recognizes one’s creaturely equality with others. Yet humility is not only opposed to pride; it is also opposed to immoderate self-abjection, which would fail to recognize God’s gifts and use them according to his will.”[12]

Humility comes from the Latin *humilitas*, from the word *humus*, which means, “ground”. We recall that we must be ever humble to God. That we are dust and from dust we shall return. We can think of ourselves too much and become prideful, as if we can make it on our own. We must realize we are nothing, absolutely nothing without God. We perish without God. Just as ground beef or milk becomes dangerous to consume as it spoils, humanity becomes toxic without God.

Jesus, because He was fully human, entered fully into the humiliation of humanity. This humiliation did not lessen in anyway His divinity. He showed complete humiliation by pouring out everything for us. The humiliation began the moment of His Incarnation, as He willingly subjected Himself to humiliation by taking on flesh. The Almighty God taking on human flesh. He