

1: The Beatitudes for Children

The Beatitudes for Families measures " x 11" and is printed on sturdy paper and laminated. Sold in packs of 50, each pack comes with a reproducible slip sheet that offers parents and teachers practical ideas for how to teach and reflect with children on the Beatitudes as a way of life.

They take up the promises made to the chosen people since Abraham. The Beatitudes fulfill the promises by ordering them no longer merely to the possession of a territory, but to the Kingdom of heaven. Abandonment to the providence of the Father in heaven frees us from anxiety about tomorrow. Trust in God is a preparation for the blessedness of the poor. They shall see God. This desire is of divine origin; God has placed it in the human heart in order to draw man to the ONE who alone can fulfill it: Augustine, *De moribus eccl.* PL32, How is it, then, that I seek you, Lord? PL32, God alone satisfies. God calls us to His own beatitude. This vocation is addressed to each individual personally, but also to the church as a whole, the new people made up of those who have accepted the promise and live from it in faith. Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil. The most fundamental passion is love, aroused by the attraction of the good. Love causes a desire for the absent good and the hope of obtaining it; this movement finds completion in the pleasure and joy of the good possessed. The apprehension of evil causes hatred, aversion, and fear of the impending evil; this movement ends in sadness at some present evil, or in the anger that resists it. Only the good can be loved. They are morally qualified only to the extent that they effectively engage reason and will. The upright will orders the movements of the senses it appropriates to the good and to beatitude; an evil will succumbs to disordered passions and exacerbates them. Emotions and feelings can be taken up into the virtues or perverted by the vices. In Christ human feelings are able to reach their consummation in charity and divine beatitude. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. It is essential to a human being freely to direct himself to this fulfillment article 3. By his deliberate actions article 4, the human person does, or does not, conform to the good promised by God and attested by moral conscience article 5. Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth article 6. In this way they attain to the perfection of charity. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it: We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated. Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you. Rejoice and be glad, for your reward is great in heaven.

2: Beatitudes for Families - www.enganchecubano.com - Celebrating Catholic Motherhood

The Beatitudes gives us comfort and hope, knowing that we were made for such a time and such a task. God entrusted us with the souls of our beloved children. Following Jesus, we follow the Beatitudes.

Contact The Beatitudes, Marriage, and Family Part 1 of 9 Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying: Just a few verses before this, we read about how Jesus began his ministry: After calling the first disciples, he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them 4: Their longing for him did not go unnoticed; upon seeing them, he went up on the mountain, sat down, opened his mouth, and taught them. Remigius of Auxerre d. The Word, spoken forth from all eternity cf. Jn 1 , speaks to the hearts of men. The Psalms are full of this beautiful image of the Lord speaking to our hearts: When he speaks, he reveals himself to man and he reveals man to himself cf. Gaudium et Spes We learn who we are as adopted sons of God cf. God, who adopts us to be his own children, is the same God who made us, created us and he created us male and female. But can the Beatitudes really teach us something about having been created male and female, about marriage, about our conjugal relationships? Why, yes they can: The Beatitudes tell us how to live on earth including in our marriages and family lives so that we may live forever in heaven. In this series, then, we will see in the Beatitudes a sure guide for promoting, preserving, and living the authentic meaning of marriage and family, and thus coming closer on earth to the eternal happiness of heaven. Vecchi May 21, at I love how it says that God still speaks to us today! It is so true, I mean how would a Father, who loves us so much, just stop helping and guiding us?

3: Bible Fun For Kids: The Beatitudes

Feast of Holy Family. Today the Church celebrates the solemn feast of the Holy Family of the child Jesus, Mother Mary and Blessed Joseph. The Holy Family is a model for all families. From their life together, we can glean some BEATITUDES FOR FAMILY LIFE. Blessed is the family that prays together, it shall always stay together.

This week will begin the series with the lesson, visuals and more! I created two sets of visuals that you can use for younger or older students. These can also be used as a bulletin board. Come back next week for a really nice Interactive Bulletin Board with the printables to make yours and more. Our lesson today is found in Matthew 5: There were so many people that wanted to see Jesus. Then Jesus taught them what we know as The Beatitudes. This is the beginning of the Sermon on the Mount. This means that Jesus wants us to be humble, not prideful or arrogant. Part of being humble is to do what Jesus wants, and not what we want. If we follow Jesus, He said we will receive the kingdom of heaven. When you mourn, you are very sad, you might cry, and you are very upset. God want us to be sad about the sin in our life. He wants us to obey Him! When we follow Jesus, He will comfort us. If you are meek, you are gentle and submissive. Someone who is meek will think about others before themselves. Jesus talked a lot about helping others. Jesus finished this thought with if you are meek, you will inherit the earth. Jesus wants us to really desire to know Him. To know more about Him and to study the Bible and do what God wants, not what we want. If you have mercy, you show compassion, kindness and forgiveness. Jesus showed mercy, and He wants us to show mercy to others. Jesus wants us to live for Him, and try to live a Christian life. He wants us to follow His rules. But if we are pure in heart, we will see God in heaven. As much as we can! If we make peace, then we will be called sons of God. They are separated with the Blessed are, so I listed them as different Beatitudes. How can you be happy if you are being mistreated? God expects us to stand up for Him. Turn away from things of the world, especially if they keep you from doing what God wants. This might be something like your friends making fun of you for coming to worship. If you continue to be faithful, no matter what people say or do to you, Jesus said the kingdom of heaven will be ours. This continues His thoughts on staying faithful to Him, even if people are making fun of you revile for following Jesus. If people are making fun of you, then they can see that you are really living for Jesus and He said our reward will be great in heaven. Jesus told the people The Beatitudes. Jesus wants us to follow all The Beatitudes. Here is an extra poster that can be used with this lesson. My preacher mentioned this summary right when I was working on these posts! So, I decided to make an extra poster for this lesson. [Click here to print the Righteousness poster.](#) After printing, cut them out, and cut on the dotted lines. Mix them up and let the students put the correct verses together. [Click here to print.](#) These are the visuals you see with the lesson. You can print these, or the set below. The visuals are only available in color. [Click here to print the set.](#) The above visuals for The Beatitudes were created for older students. The different sets of visuals are are really what you prefer for graphics. Either set can also be used for bulletin boards. Just print, add a title and scripture! [Click here to print these visuals.](#) The Bible Verse printables for this lesson has The Beatitudes scripture on it, and not the usual one verse. The smaller set for the students and a full size for the teacher in the download. [Click here to print them.](#)

4: THE EIGHT BEATITUDES OF JESUS

Part of the understanding of the beatitudes is to see the Old Testament background concerning these descriptions of the Messianic kingdom and the people who enter it. I mentioned Isaiah before, and so this for one passage could be read.

Jesus offers us a way of life that promises eternity in the Kingdom of Heaven. The teachings of Jesus of Nazareth were simple but unique and innovative at the time of his life on earth. He began teaching about 30 AD during the ruthless Roman occupation of Palestine. The historical setting noted four major groups in the Jewish religion, the Pharisees, Sadducees, Essenes, and the Zealots, all of whom presented a different viewpoint to the Hebrew people. The Pharisees demanded strict observance of the Mosaic law expressed in the Torah, but also accepted the oral tradition of Jewish customs and rituals. The Sadducees were mainly from the priestly families and accepted the Law of Moses but rejected oral tradition. The Pharisees, unlike the Sadducees, believed in the resurrection of the dead. The monastic Essenes awaited a Messiah that would establish a Kingdom on earth and free the Israelites from oppression. The Zealots were a militant Jewish group who wanted freedom for their homeland, and were centered in Galilee; one of the Twelve Apostles was Simon the Zealot. In contrast, the message of Jesus is one of humility, charity, and brotherly love. He teaches transformation of the inner person. Jesus presents the Beatitudes in a positive sense, virtues in life which will ultimately lead to reward. Love becomes the motivation for the Christian. All of the Beatitudes have an eschatological meaning, that is, they promise us salvation - not in this world, but in the next. While the Beatitudes of Jesus provide a way of life that promises salvation, they also bring peace in the midst of our trials and tribulations on this earth. An early contemplation on the Beatitudes came from St. He described the Beatitudes this way: Perhaps the meaning of beatitude may become clearer to us if it is compared with its opposite. Now the opposite of beatitude is misery. Misery means being afflicted unwillingly with painful sufferings. Blessed are they who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure of heart, for they shall see God. Blessed are the peacemakers, for they shall be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Humility is the realization that all your gifts and blessings come from the grace of God. To have poverty of spirit means to be completely empty and open to the Word of God. When we are an empty cup and devoid of pride, we are humble. Humility brings an openness and an inner peace, allowing one to do the will of God. He who humbles himself is able to accept our frail nature, to repent, and to allow the grace of God to lead us to conversion. It is pride, the opposite of humility, that brings misery. For pride brings anger and the seeking of revenge, especially when one is offended. If every man were humble and poor in spirit, there would be no war! But this can only produce mourning and regret over our own sins and the sins of this world, for we have hurt the one who has been so good to us. One also mourns for the suffering of others. Gregory describes another reason to mourn: When one contemplates that we were made in the image and likeness of God and lived in Paradise, the Garden of Eden, and compare that to our present state after the Fall, one can only mourn our present condition. But the sentence continues that they shall be comforted, by the Comforter, the Holy Spirit, and hopefully one day in the Kingdom of Heaven. Pray for the fruit of the Holy Spirit Galatians 5: Mourning in this context is called a blessing, because mourning our fallen nature creates in us a desire to improve ourselves and to do what is right! Gregory of Nyssa saw the Beatitudes as arranged like so many steps, so as to facilitate the ascent from one to another. For example, a humble person comes to be meek, or becomes gentle and kind, and exhibits a docility of spirit, even in the face of adversity and hardship. Jesus was "meek and humble of heart" Matthew A person that is meek is one that exhibits self-control. Augustine advises us to be meek in the face of the Lord, and not resist but be obedient to him. Obedience and submission to the will of God are certainly not in vogue these days, but they will bring one peace in this world and in the next. It is not mere observance of the law Matthew 5: A continuous desire for justice and moral perfection will lead one to a fulfillment of that desire - a transition and conversion to holiness. This is true for all the virtues - if you hunger and thirst for temperance, you will head

towards the goal you have in mind. Augustine called the Beatitudes the ideal for every Christian life! For example, one must have the gift of fortitude so one may be courageous in seeking social justice. Mercy is the loving disposition towards those who suffer distress. Love, compassion, and forgiveness towards a family member or neighbor will bring peace in your relationships. Forgive us our trespasses, as we forgive those who trespass against us. As we are merciful to others, we pray our Heavenly Father will be merciful to us! Jesus reminds us that whatever "you did to the least of my brethren, you did it to me" Matthew Paul calls for the obedience of faith in the beginning and end of his Letter to the Romans 1: The following are ways to be merciful to others as well as to be obedient in faith to Christ our Savior.

5: The Beatitudes, Marriage, and Family (Part 1 of 9) - Marriage Unique for a Reason

Beatitude is a word that means "supreme blessedness." The Church tells us, for instance, that the saints in Heaven live in a state of perpetual beatitude. Most of the time, however, when people use the word they are referring to the Eight Beatitudes, which were delivered by Jesus Christ to His disciples during His Sermon on the Mount.

Unwrapping Relay Stack a pile of loosely wrapped boxes of various sizes and shapes at one end of the room. Divide the kids into two or three teams. Depending on how many kids you have. One child from each team must race to the pile of presents, unwrap one, and bring it back to their team. The only catch is that they cannot use their hands! The first team to have each member bring back an unwrapped gift wins. Open in prayer, then say, today we are starting a whole new series of lessons about the Beatitudes. This is the passage we will keep coming back to over the coming weeks. Turn with me to Matthew 5: There is a word that is going to come up a bunch of times in this passage. See if you can catch it! This is from the New International Version. Feel free to read from your preferred translation, but be aware that the language may vary from one translation to the next. Did anyone catch how many times the word blessed appeared in this passage? Let them refer to their Bibles and count. The word blessed shows up nine times in these twelve verses. That means it is an important idea. Beatitudes is an old, fancy word that means blessed. The Beatitudes are a list of blessings from God. The Beatitudes start off a section in Matthew called the Sermon on the Mount. Chapters of Matthew record many teachings, or words of Jesus. Chapters 8 and 9 of Matthew record many of his miracles, or the works of Jesus. This whole section, Matthew paint a pretty good picture of who Jesus is, what he did, and how we can be more like him. The Beatitudes, or Blessings, are like an introduction to these chapters. So what is a blessing? Allow children to answer. We use the word blessing a lot. When you ask people what blessing means, you may get a lot of different answers. Some people say having a home is a blessing. Others say their pets are blessings. Most everyone would agree that family is a blessing. Do you think these people, and your answers are right? These things are all blessings. But being blessed means so much more than that. Because God loves us, he wants to give us good things. Turn a few pages in your Bible to Matthew 7: Who wants to read that for me? Allow a student to read. How do they show you that they love you? Allow students to respond. They feed you, teach you, take you to school, care for you when you are sick, play with you, hug you, and buy you things that you need and want. Your parents give you good things out of love. Now in Matthew 7, Jesus is saying that if your mom and dad on earth love you that much, and they are imperfect sinners just like everyone else, how much more does our perfect heavenly Father love and care for us? God blesses us and gives us good gifts because he loves us. Now with your parents, do you always get your way? You have to do your homework before playing video games. You have to have vegetables with dinner. And sometimes you get a new coat for a present instead of that cool RC car. Why would your parents do these things? You have to eat well, sleep well, stay safe and work hard in school to feel your best and do your best. Do we always get what we pray for? Do we always get our way? God knows what a good gift is better than we do. Sometimes when we think of blessings, we think of stuff, like money or food or a house. These things can be blessings. We may think about health and family and friends when we think of blessings. These things can be blessings too. What about people who are sick and in the hospital? Are these people not blessed? Has God forgotten about them? I want you to listen closely here, because this is very, very important. We can be homeless, family-less, and in the hospital, and still be very, very blessed. Take out all bookmarks and fingers from your Bibles and hold them over your heads. When I say go, look up Psalm Read, or have a student read, Psalm We are blessed when God is with us, and God is with us, in our hearts, when we choose to love him and follow his commandments. The Beatitudes are blessings we receive when we have certain attitudes. These attitudes that we will learn about are the attitudes of people who follow Jesus. So as we work on our craft, be sure to include a few bees in your drawing to remind you to think about what your attitude should be. Have children use white crayons on white paper to draw a picture of a garden full of bumblebees and other friendly critters. As they finish their drawings, have them use watercolors to paint over the whole paper so the picture shows up. Remind them that when they cover their lives with Jesus, like they cover their paper with paint, a

BEATITUDES FOR THE FAMILY pdf

beautiful picture will appear: As the kids work, ask them to tell you ways that God has blessed them. Encourage them to look for the invisible things, beyond physical stuff.

6: The Beatitudes, Marriage, and Family - For Your Marriage

Deb Koster. Deb Koster is a producer, writer, and speaker for Family Fire. After over 20 years as a Registered Nurse, she is following her passion for family ministry and completing an www.enganchecubano.com Deb and her husband Steven enjoy leading marriage retreats and family seminars to encourage people in their most intimate relationships.

Augustine connects this beatitude with the virtue of faith. This may at first seem odd until we think of the connection between faith and sight: Paul writes that we walk by faith, not by sight 2 Cor 5: The link, then, between purity of heart and the sight of God, is faith. As Catholics, we believe that faith in God implies faith in the Church and in her teachings; this raises some important questions: Purity of heart entails a certain childlike innocence; we should therefore, like children, assume the good intentions of our fellow man. We would do well to abide by the words of St. Paul in this regard: But perhaps this seems somewhat unsatisfactory. And perhaps it should; for this is not the end of the story. We ought not convince ourselves or others that a Catholic who supports the notion of marriage between two persons of the same sex is a belligerent rebel who has no regard for beauty, truth, or goodness and who certainly does not know the Father in any meaningful way. This work of instruction, just as everything else in our lives, must be done in all charity. How do we go about this instruction? First of all, with a pure heart and a good conscience and sincere faith. But what about more concrete ways? Arguments strictly from authority, e. We can also argue directly from divine revelation, but it may be that even some of our fellow Catholics may be resistant to such arguments. But with this particular issue and many others we can also argue simply from reason, in this case from human nature. This is one way in which we can see that faith and reason work together: It is purity of heart that allows us to live in the light of faith, unencumbered by the darkness of error and sin; let us pray that we and all of our brothers and sisters in the Lord may come to the full knowledge of the truth, which saves us and sets us free. Leave a Reply Your email address will not be published.

7: Foundation - Beatitudes Campus

Jesus Christ gave us the Eight Beatitudes in the Sermon on the Mount, recorded for all posterity in the Gospel of Matthew, the first Book of the New Testament of the Bible.

The Beatitudes Matthew 5: It is the first of the five major discourses that Matthew includes. We first need to fill in what Matthew has included between this passage and the last one we studied. Matthew followed the account of the temptation of Jesus with a brief note that Jesus began to preach a message of repentance because the kingdom of heaven was near 4: In order to reach a wider audience, He moved from Nazareth to the city of Capernaum, on the shores of the Sea of Galilee, but more importantly, on the main highway through the land. His declaration of beatitudes would come, but not until He called for repentance. Matthew then reported the calling of the first disciples, Simon Peter and his brother Andrew, who were fishing 4: Jesus promised to make them fishers of men, for He was beginning to build His kingdom. He then called James and John, also fishermen, who were mending nets in their boat 4: The authority of the king to call people to follow Him is clearly portrayed by these events. He went throughout the region proclaiming the message of the kingdom, and authenticating His claims by healing people. Throngs of people responded to His ministry from as far away as Jerusalem. So that brings us to the present lesson, from the Sermon on the Mount. Jesus saw the crowds coming to Him, so He went up on a mountainside and sat down, the well-known posture of the teacher. His disciples came to Him, and so Jesus began to teach them. Jesus had been announcing that the kingdom of heaven was at hand, and He had been calling for people to repent. Now, in what has been described as the manifesto of His kingdom, Jesus unveils the foundations and character of life in that kingdom. Here He teaches the ethical guidelines for life in His kingdom; and the guidelines point to the quality of righteousness that characterizes life in the kingdom, now in part, but fully in the future. But it was delivered immediately to the disciples. Or to put it another way, Jesus spoke to all the people of the true will of God, the righteousness that they must all exhibit if they repent and enter His kingdom, but which the disciples had already begun to perform. So the entire sermon is directed to all. And its theme is the righteousness that is the standard of his kingdom. So in some ways this sermon will tell people just how righteous they must be to enter the kingdom, and what that righteous life should look like for citizens of the kingdom. But it does not include the details of how this righteousness may be attained. The sermon begins with the beatitudes. These qualities give a picture of the character of the true people of God, those who are a part of his kingdom and have the full blessings of the kingdom to look forward to. Taken together they give the picture of the perfect disciple of Christ who is the heir of the promises. Jesus does not here tell people how to become like this; that will come in subsequent teachings. One of the most convincing descriptions of the meaning of the beatitudes at the beginning of this sermon is that they are planned echoes of Isaiah Matthew constantly shows how Jesus came in the light of the fulfillment of Old Testament prophecies, and so this one would fit as well. The Beatitudes are a little different to study than ordinary story-passages. Each saying is proverb-like. Cryptic, precise, and full of meaning. Each one includes a topic that forms a major biblical theme. So you could spend a lot of time on each one--and that would be worth doing if you so desired. But we will make this a brief, introductory Bible study on the passage, and leave more to be done later. Reading the Text Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to Him, 2and He began to teach them, saying: Observations on the Text So here we have a series of proclamations without a narrative. The narrative introduction simply sets up the sermon; and the sermon begins with these proclamations. Each of the beatitudes is formally a declarative sentence; but each is implicitly hortatory, calling for a response. The method of studying these will be a little different. We still must think in terms of the contexts, not only the historical context of the first century Jewish culture and beliefs, but also the context of the beatitudes in the sermon on the mount, the proclamation of the nature of the kingdom. The study of this section will have to deal primarily with the meanings of the words within those contexts, especially the context of the culture that knew these ideas from their Hebrew and Aramaic languages. To understand these saying we will have to relate the teachings to the biblical understanding of the kingdom of heaven as it is

presented in both testaments. So we will have to fit these sayings into both aspects of the idea of the kingdom. This term is an exclamation of the inner joy and peace that comes with being right with God. Happiness may indeed be a part of it; but it is a happiness that transcends what happens in the world around us, a happiness that comes to the soul from being favored by God. That is why it can call for rejoicing under intense persecution. Those woes pass judgment on the apostate people who refuse to recognize and do the full will of God. The woes describe their character as well, but it is an evil and hypocritical character; and the woes are a divine pledge of judgment if those lives continue in their wickedness. One interesting Old Testament connection that would make a good related study is the section in Proverbs 6: These have been taken as the antithesis of the righteous who receive this blessing from the Lord. In between the characteristics include lying, killing, scheming wicked things, rushing to do evil, and bearing false witness. These differ sharply from the spiritual characteristics that the Lord loves. A Close Analysis of the Beatitudes Probably the best way to study these beatitudes would be to work through the basic process for each one--the definitions, the backgrounds, the connections and the applications. If you were teaching the beatitudes to a class you would do better by applying each one as you discuss it, rather than to wait til the end to try to apply them one by one. Part of the understanding of the beatitudes is to see the Old Testament background concerning these descriptions of the Messianic kingdom and the people who enter it. I mentioned Isaiah That is part of it, but there is a spiritual side to it too. The word Isaiah uses describes the people who had been taken into exile. They were of course poor, having their land and possessions ripped away; but they were also afflicted and oppressed, they were powerless and without hope, and they were desperate. The physical poverty was intensified by the poverty in their spirit. The Meaning of the Text. They had no resources to fall back on; they had to depend on others for survival. Isaiah brought the people of his day good news--they would be delivered from bondage. He did not make them rich in earthly possessions and power; but he fulfilled their greatest need. They realize that they have nothing in this life that they can contribute to receiving the kingdom of heaven. They have afflicted their souls, meaning that they have humbled themselves and repented with deep contrition; and they have come to the king as helpless and hopeless sinners. There is no arrogance in them, no self-righteousness, no self-sufficiency. They are free from their own pretensions, and therefore they are free for God. And that is the good news for the genuinely poor and oppressed in this world. The poor person is not excluded because of his poverty; and the rich person is not accepted because of his wealth. Both must humble themselves before the Lord in order to be part of the kingdom. It is often easier for the down and out of this world to do that, than for the rich to do it. One thinks of the self-made poverty of the prodigal son. No, the poverty is not the chief thing, but the qualification of the spirit it. It is the poor in spirit, those who have humbled themselves and become dependent on God--they have the kingdom of heaven. In fact, everyone who is in the kingdom had to become poor in spirit. They all come with a broken heart and a contrite spirit seeking the Savior. The clear lesson is that if any are going to enter the kingdom of heaven they must become poor in spirit. This is the message of the kingdom; it is the call of repentance. They must humble themselves before God and acknowledge that they bring nothing of their own power, possessions or merit to gain entrance. Those who truly humble themselves and express their need of the Lord, they have the kingdom of heaven. And in this they find heavenly bliss. So how does one become poor in spirit? The implication from the context preceding this is that one would hear the message of the kingdom and learn what kind of a kingdom it is and how to enter it--through repentance for sin and submission to the will of God. The first step is to confess that by themselves they can do nothing, and then seek the gracious provision that God has made. A secondary application would be to develop how this attitude is to characterize the attitude of the believers who are in the kingdom. They do not simply humble themselves to get in and then become self-sufficient although some try to do it ; they are to live their lives in total dependence on God to supply their needs. This will open the study to themes such as humility, faith, prayer, and obedience. In the last one the promise was that those who are poor in spirit have the kingdom. Here now the promise is for the future, for those who mourn will be comforted. Isaiah also said that the Messiah would bind up the brokenhearted and proclaim the hour when the mourners would be comforted, when their ashes would be replaced by a crown of joy, and their mourning would be replaced with the oil of gladness Mourning indicates the pain and the grief and the anxieties of the

soul over some loss, often the death of a loved one. But it could be over the loss of a valued life, such as those Israelites who went into exile had to mourn. Or it could be over the loss of possessions, or status, or health. People mourn over any disaster or tribulation. And in times of mourning they look for hope.

8: About the Beatitudes for Teens

The Beatitudes- from The Catechism of the Catholic Church 1. Blessed are you poor in spirit, for yours is the kingdom of God. The Beatitudes are at the heart of Jesus' preaching. They take up the promises made to the chosen people since Abraham.

The Holy Family is a model for all families. Blessed is the family that prays together, it shall always stay together. Jesus, Mother Mary and Blessed Joseph prayed and worshipped together cf. Indeed, even death could not separate them, for they are eternally together in the bliss of heaven. Blessed is the family whose members work hard, for they shall not want. Though prayer is paramount to family life, prayer alone may not be able to put food on the family dining table. Members of the family, especially the parents like the carpenter St. Joseph, should work hard to ensure their sustenance. Blessed is the family whose members face challenges together, for they shall overcome them. Rather, Blessed Joseph obediently acted as the angel said. Therefore, when a challenge arises in a family, it is not the time to resort to a blame game, but to face it together. Blessed is the family whose members communicate well with one another, they shall enjoy mutual trust and support. Communication is, therefore, key to the success of a marriage. Blessed is the family whose spouses do not seek divorce, they shall fulfill their God-given destiny. Imagine that Blessed Joseph had followed through with his initial intention of divorcing Mother Mary when he found that the latter was with a child. Happily, as it came to pass, Blessed Joseph accepted the message of the angel, and the God-given destiny of the child was fulfilled for our salvation. Blessed are the children of responsible parents, for they shall have a good future. Like Blessed Joseph and Mother Mary, parents have the responsibility of investing in the emotional, psychological, socio-cultural, academic, spiritual and moral developments of their children. Today, many parents invest a lot in the academic, emotional, psychological and socio-cultural developments of their children. However, they seem to invest less in their moral and spiritual developments. We encourage such parents to begin to invest more in these two aspects as well. Blessed are obedient children, for they shall enjoy the goodness of their own children. Though divine, once He became a human child, Jesus obeyed his parents Luke 2: While parents do their best for their children, the latter should in turn obey them. Children shall then be blessed according to the fourth commandment. Blessed are responsible parents, they shall be appreciated by both God and their Children. As Jesus has eternally rewarded Mother Mary and Blessed Joseph, so children should express gratitude to their parents for the time, treasures, toils and tears invested in them. And adults whose parents are still alive should continue to demonstrate their appreciation in concrete ways: Finally, it is my prayer that in the year , you and your families shall experience all of the above beatitudes.

9: Beatitudes - Wikipedia

Subsequently, the word was anglicized to beatytudes in the Great Bible of , and has, over time, taken on a preferred spelling of beatitudes. Each Beatitude consists of two phrases: the condition and the result. In almost every case the condition is from familiar Old Testament context, but Jesus teaches a new interpretation.

Church of the Beatitudes , the traditional location for the Sermon on the Mount Each Beatitude consists of two phrases: In almost all cases the phrases used are familiar from an Old Testament context, but in the Sermon on the Mount Jesus elevates them to new levels and teachings. Together, the Beatitudes present a new set of ideals that focus on love and humility rather than force and exaction. Friedrich Nietzsche in *On the Genealogy of Morals* considered the verse to be embodying what he perceived as a slave morality. They use all innocent arts, and employ all their strength, all the talents which God has given them, as well to preserve peace where it is, as to restore it where it is not. Tozer describes poverty of spirit as "an inward state paralleling the outward circumstances of the common beggar in the streets. They have broken the yoke of the oppressor; and this they have done not by fighting but by surrendering. Though free from all sense of possessing, they yet possess all things. At times such men baptize their cowardice in holy water, name it humility, and tremble. They are not blessed. Their life is a creeping paralysis. Afraid to stand for their convictions, they end by having no convictions to stand to. *Rediscovering Our Hidden Life in God*" has proposed that the Beatitudes are not virtues or meritorious conditions. Rather, they are proclamations that the people before Jesus on the mountain are blessed well off because they are disciples of Jesus Christ. These proclamations are instructive in that they communicate to the hearers that many who are in a deplorable condition are blessed in spite of this because the kingdom of heaven has been opened even to them by Jesus Christ. Alfred Edersheim held a similar or identical view. He is quoted by Willard as saying: The connecting link is in each case Christ Himself: The Beatitudes then, are, according to Willard, " Psalm 34, 37, and In other religious texts[edit] In the Book of Mormon , a religious text of Mormonism , Jesus gives a sermon to a group of indigenous Americans including statements very similar to Matthew 6 and evidently derived therefrom: Blessed the soul that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom.

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