

In the name of the Father and of the Son and of the Holy Spirit. Heavenly Father, we ask you to send your Holy Spirit to enlighten our hearts and our minds that we may perhaps understand something more of your gifts and the virtues that make us truly Christlike. And we ask this through Christ our Lord. Amen. In the name of the Father and of the Son and of the Holy Spirit.

Now I hope that this presentation is helpful to you. I'm not sure it will be, frankly. I actually created it for adult people; and I used it once for the teachers and they said, "Oh, the eighth grade would like this." So I hope you do.

The actual subject of today's talk is the virtues. Now really what is a virtue? Well, before I even get into virtues, I have to get into habits because **a virtue is a habit**. Well, what's a habit? Well, that's something you might think you know, but probably don't.

Let's go into the whole issue of how we experience things, how we see things, how we perceive things. Modern science is really telling us a lot of things about the creation that is very helpful, insightful, and completely consistent with our faith. Some people believe that there's a conflict between science and religion, but, in fact, there is no conflict between science and religion. There's conflict between some religious points of view and some, so-called, "scientific points of view"; but there's really no conflict between science and religion.

What science shows us today is, for example, that the entire universe began how long ago? Take a guess. Pat, about how long ago did the universe first exist? 13.7 billion years. That's according to the latest measurements of the telescope that they put in orbit around the sun. So that's quite remarkable that they actually can say that the universe began 13.7 billion years ago.

Now when it began, what was it? It was the creation instantaneously of all energy and all matter, that exists, within our universe anyway. Now some scientists speculate that there are other universes; this may or may not be true. It doesn't really matter. In our universe all energy and all matter all came at one point, at one time, and that created space as well! So in our imagination I think we imagine that somehow matter entered into space. No, matter created the space! Well, what did it move into? There's no answer.

Now to use a religious term—Pat, if we use a religious term for something we cannot explain at all but we know happened—it is what? What do we call that when we observe something happening and we have no explanation for it? A miracle! Well, the modern, scientific explanation of the universe is nothing less than a miracle. And no one less than Albert Einstein, the very greatest physicist of the twentieth century, said that everything is a miracle. So this is in accord with our faith. **So the miracle of existence is the first thing we have to acknowledge: that all time and space was created at once, and the**

space has been expanding ever since. Just as time expands now for 13 billion years, so space also expands. Furthermore, this is quite a surprise to modern physicists, but the rate of expansion of space, that is, everything in space and space between various galaxies, is actually increasing. It oughtn't increase; according to the classical understanding of gravity, it shouldn't. Gravity should actually start moving things together and pulling them back together, but it doesn't. How could this be? Another thing we have to figure out, but it's true.

And now according to the latest views of science, seventy-three percent of the energy in the universe is dark energy, meaning this power of expansion, which goes against gravity—it's an anti-gravitational force—and it has no explanation in classical physics. Furthermore, twenty-two percent of all the content of the universe, involving both matter and energy, is dark matter, which is again unexplainable at this time. It's not electrons, protons, or anything we know. So in one sense what we do know about science agrees with our faith: that is, everything comes from nothing; at a certain point, time is created, space is created.

But on the other hand, actually there are a lot of holes in our understanding of what really is. However, what we do understand is very informative as well. For example, there is such a thing as solid matter. What would be an example—if you have ever read about matter? If you read about—for example, Michael, have you ever heard of a “black hole”? What is a black hole? Sucks everything in via what force? Gravity! Okay, so now if everything is being forced into a black hole so that not even light can escape, you have very dense matter. That's pretty solid matter.

Another example of dense matter that's not quite that dense would be—Patrick? Do you have an idea? Another example of extremely dense matter that is not quite a black hole, that is still visible to some degree, would be—do you have any idea? How about you? Yes, right, and when it contracts it forms what is called a “neutron star.” Have you ever heard of a neutron star? A neutron star is a star that is so dense that the electrons within the orbitals of the hydrogen actually are crushed into the protons in the nucleus leaving nothing but neutrons. That's solid matter!

But in our daily life we actually do not live in a world of solid matter, even though it's seems we do. For example, it seems this table is solid, but it isn't. It seems the floor is solid. It seems our bodies are solid, but they are not. They are actually made up of molecules that are made up of atoms, which are mostly space. Then you might say, well, how can we perceive them as being solid? Why do we perceive solidity? Why do we think things are solid? Kevin? You probably don't know this. Pat? Well, you can't see through them; that's one reason, but also you can't move through them. Our senses register solidity, which happens to be false; but the reason is—Seann? What is called the “magnetic field.” Magnetic fields in things prevent inter-penetration. It isn't because they are solid. It's the magnetic field, but we don't see the magnetic field.

What I am getting at is we don't really see with our senses what really is. And this is also in perfect agreement with our faith tradition, because **in our faith tradition**

we say we don't really see what really is. St. Paul in Ephesians says, **“We live and move and have our being in God”**—but we don't perceive this. We don't perceive that anymore than we perceive that this chair is mostly space, that this table is mostly space the way our bodies are mostly space. We don't perceive it; our senses don't pick it up.

Now the real problem with growing in a knowledge of God is that we rely so thoroughly on our senses, which happen to be not telling us the truth. To some degree we're deluded by our senses, by what we see, by what we feel. We feel solidity, but it isn't there. We see what isn't there—a solid mass, but it's not really solid.

Now there are several other even more simple ways in which our senses deceive us. For example, we even have **expressions in our language.** We say, “The sun rises in the east.” But, of course, Laura, is that right? The sun does not rise at all, does it? Do you ever think about this, however? When you see the dawn you think of the sun as rising, but actually the earth is moving toward the sun. But why don't you think of it? Why don't you think about the earth moving toward the sun? It doesn't seem like it! We do not perceive the movement of the earth on its axis. Actually there are three forms of motion, none of which we perceive: the moving of the earth on its axis, which makes day go into night and night into day; also the movement of the earth around the sun, which gives us the seasons. We don't perceive it. We see the seasons change. We see the daylight come and go, but we don't perceive the motion that creates it. We don't feel the motion.

There was a case in the Renaissance where a budding scientist named Galileo was forbidden by the various doctors and theologians to teach that the earth was moving. And they said, “We know very well it isn't moving.” And he said, “I can prove to you it is.” And they said, “No, we know it isn't!” What do you call that? Being close-minded! Right? Well, **if you are close-minded, you're not going to grow. Open mindedness is absolutely essential to grow.** Okay?

So we don't perceive these forms of motion. There's another form of motion. What's the third form? Tony, do you know? Have you ever read anything about astronomy? Are you interested in that? Anybody here interested in astronomy? All right, there is a third motion. The earth is part of the Milky Way, which itself is rotating in a spiral. So three forms of motion—no perception whatsoever!

So what I am trying to get at is: we cannot live in a world where we think that whatever we see is true and whatever we hear is true. We have to become, to some degree, **skeptical of our senses if we're going to perceive some deeper reality. The deeper reality can come from various sources. It can come from reason.** For example, with Copernicus—who is he? Connor, ever hear of Copernicus? An astronomer who said—he was also a priest who said—what? He is the first man that imagined, Joe—what? That the earth rotated around the sun rather than the other way around. That's right! He was the first. Okay, he did that through his reason, actually. He figured it out. **Now that's one way we can expand our minds, by thinking. But**

you have to think in a new way. Einstein said in order to really understand things and to grow and develop you have to **become like a child.** And that parallels what Christ said: “If you want to enter the kingdom of God, you have to become like a child.” And I’m going to get back into that in a moment.

There’s another way we can grow in our understanding of life. That is through the development of scientific instruments. So telescopes that peer deeply into space—they tell us something about—what? Not just what is far away, but whatever is far away is also—what is far away in space is also called “far away in time.” Right? So the farther you look into space, the more you are going back into time because the light hasn’t gotten there yet. Understand? So if you have a telescope that is going out, see, and finding light that hasn’t come here yet, you’re actually seeing into the past. Understand? As the universe expands it grows older. See? Light travels; the farther it travels, the older it is. You see? So the farther back you go, the newer the universe is that you are looking at. So you’re going back in time in terms of what you’re seeing because time and space are relative. **So that’s a lot of physics. Again, it agrees perfectly with our faith.**

Now as we grow up we have certain ways—we develop certain habits of perceiving things and, in particular, the most important habit we develop as a child is **the habit of language.** You know, it’s a fact, which I have proved already in the kindergarten, that between ages three to five children can pick up with great ease a whole language, or actually they can pick up two or three languages and speak them perfectly—but not after five years old! If you try in eighth grade to learn a language, you’re going to stumble. You’re going to have trouble. Some of you would be better than others just because we have different gifts. But no one is going to easily pick up a language in eighth grade as easily as you would have when you were three, four, and five. It’s just not possible. It still can be done, but it’s not as easy. And then you are going to have an accent. Everyone is going to know you come from somewhere else, which is not bad. I’m not trying to discourage you from studying languages. I’m just saying there is a certain ability we have for language, and it forms a habit.

Now in kindergarten to this day if you go in there—I have done this—I have taught them how to count in French, German, Italian, and Spanish, and they do it perfectly with no accent. And they can distinguish between Italian and Spanish, but they are very similar. Due, dos, the number 2; cinque, cinco, the number 5. They don’t don’t confuse these, but you would if I started to teach you how to count in Spanish and then I would go over to Italian and then back to Spanish. You would get confused and say, “Oh, they look the same; they sound the same” or “they sound different, but they look the same.” But children don’t. Okay. So that’s a habit we learn.

And that habit has a lot to do with how we see reality. For example, down in Tierra del Fuego, which is in South America, there was a visit from an English explorer, namely, Captain Cook. Have you ever heard of Captain Cook? Well, Captain Cook came to this “land of fire,” it’s called. And the English arrived in a small boat, and the people there thought that they were gods because they had traveled on this great ocean in a small boat, which was to them impossible. And they explained, “No, we came from

that ship,” that was anchored way offshore. Well, they had seen that ship, but because they had never seen it before and didn’t have a word for it, they didn’t really know what it was. So language does influence the way we perceive things and what we see. And that is especially true with what we cannot denote with pointing. If you go into, for example, a cafeteria and you don’t know the language of the person serving the food, you can at least point to what you want.

But if you are speaking about things that are not seen and you don’t have a language and no one ever gives you one, then you can’t talk about it, even though you may experience it. So even young people do experience God in their lives, but because no one has given them a language to talk about it, they don’t actually even notice that they’ve experienced it, and may very well possibly forget about it all together as if it never happened. That’s part of the habit we develop which is called “language.”

Now as we go on we may have other habits. For example, how many of you have ever tried playing a piano or a violin or a cello or something? You all tried it—great! Now have any of you really gotten good at it? Okay, good. When did you start? Joseph? Really, eight years old? Who else? Yes, Michael, when did you start? Did you ever start again? Are you doing well? Well, there are two things when it comes to playing an instrument: number one, natural talent, and the other is practice. But the real key is when you start, because playing a piano is another habit that we pick up. And when you talk about the great—the great—musicians in the history of the world, they all started very young. I don’t know exactly when the window opens, but it’s very early. They start playing, and pretty soon their neurological system develops a habit of playing that instrument; then later on they can become great interpreters of music because they don’t have to actually think about what they are doing. They don’t have to think!

Later on when you learn how to drive a car, the same thing will happen. When you first drive a car you will probably be a little bit gingerly about it, probably put the break on too much and shock everyone or go too fast with the accelerator or turn too sharply or not sharply enough, and make all kinds of mistakes. Pretty soon though you just gain the habit of driving a car and you don’t think about it anymore. That’s a habit. **So there are different kinds of habits.** There are language habits. There are playing habits. There are driving habits—all kinds of habits.

Well, actually, **perceptions are habits too. We have a habitual way of looking at things, and we have a habitual way of taking things. We have emotional habits.** Some people usually look at everything in terms of what they should be **afraid** of. The first thing that comes to mind is, what is wrong? What should I be worried about? What should I be afraid of? Other people are always **angry**. They’re just simply always angry. To be honest with you, their first reaction is always “no.” They’re always against everything. Other people have habits of **anxiety**. They’re always concerned about something. You say, “What are you concerned about?” Well, they’re not sure, but they’re just concerned. And then all kinds of things fill in those concerns. Those are habits. Okay?

These habits of perception, and sometimes habits of language, actually block growth in terms of the fullness of life. So we may, in fact, know that the sun doesn't rise in the east, but we always think about it rising in the east. Why? Because we got stuck somewhere. **Our perceptions get stuck in a way of talking.** Language gets us stuck, and we don't think anymore about it. Now that's not very important, of course. Who cares! But there are many important things that go on in this same way: that **we don't actually see what really is because we're stuck in a habit of language or a habit of perception, a habit of feeling.** We might actually encounter reasons for joy, which we ignore because we override them with a habit of anxiety. Or we may have good reason to be concerned about something; we override it with feelings of anger. **So we want to look at how our perceptions have been laid down in such a way that we actually don't see, we don't hear, we don't feel, what is.**

St. Paul says in Ephesians that "in God we move and have our being." Now we don't normally perceive this. "In God we move and have our being." And because we don't perceive it, for many of us it's unreal. Fortunately, unlike playing a violin or learning a language, **the fuller capacities of the human spirit are not limited to a particular window of opportunity.** Do you know what I mean by this? You needn't think, well, I'm too old now to learn that. Jesus says, "If you become a child, you can enter the kingdom of God." So returning to that period of potential, of openness, of great fertility, **that window of opportunity, is always possible when we're speaking of spiritual enlightenment.** It is not something that is determined by one's physical condition or age, as is language. Do you follow so far? So we are going to spend a moment now just thinking for a moment, and then I will take questions; and then we will proceed.

We live with arrested development and we can open up. We can go back to childhood in this metaphorical sense. You know what I mean when I say "metaphorical sense"? What does "metaphorical" mean? Figurative! Yes, in this figurative sense. When I say return to childhood, we don't actually mean that we become small again but, rather, **we return to this incredible ability children have to learn.** This can happen at a certain stage of life. Now, frankly, I think you're too young to get to the stage where you're going to return to childhood. That's my personal viewpoint. I'm not saying it's impossible for you to go through this, but I think it's unlikely.

Normally, people come to this either in their twenties or in their thirties. Some people in their forties, some people in their fifties, some people in their sixties. **They come to a point in their life when they say, well, I've done everything I want to do and I still feel completely unfulfilled and I need to change everything.** And that is a time of what the Bible calls "metanoia" or "conversion."

Getting back to where we are and how we get stuck, **we get stuck predominantly with the perception that we are all individual, independent beings.** In fact, our culture promotes the idea of individualism. Individualism—we're all individuals! And the way we live is to pursue happiness. And we pursue happiness by doing what we want. And the image and the picture that our society, particularly our Western society, promotes to the entire world is, well, we are going to promote everybody doing his own

thing, and this is how you get to happiness. Now you might be surprised, and some people are, that people overseas in various countries find America to be odious, to be hateful. But this idea that everyone is supposed to do his own thing is, after all, a highly dubious recipe for happiness. In fact, if you really look at the United States or Western Europe or Japan from a foreign point of view, it is not too obvious that people are happy. So this idea of pursuing your own thing, doing as you please, as the way to happiness does not seem to be correct.

And that also happens to go contrary to our Christian faith, because our Christian faith does not believe we are created to be alone or we're created to be all independent. **We're created to be part of each other—which agrees with science that says that everything is connected—there is only one being; it is the universe—one physical being, the universe, which depends upon God, which comes into being as a miracle.** The image Jesus gives us for our lives is **vine and branch**. A branch can't exist apart from a vine, so **no individual can actually exist apart from the source of life**. And yet the very culture we live in and the very mores that we actually try to export to the world says otherwise. It says that branches can exist by themselves.

St. Paul uses the image of the **body of Christ**. When you think about the body of Christ, every person is a member of a single body with the sense that we all belong to each other. And that is the **basis of Christian moral understanding and Christian virtue**. It's based on the idea that we are actually **part of each other**. You cannot harm another person without harming yourself; it's impossible.

So the image that comes from, for example, St. Paul or from Christ—**these images really go against the habits of perception that we have because we grew up in this particular country at this particular time**. And so we have to be aware of that. Jesus says in one text, "If you want to follow me, you have to deny your very self." **What does that "deny your very self" mean? It means recognize that your independent, little self is not that independent**. And if you're going to try to attain happiness by ignoring other people, you are going to fail. **The only way you can attain happiness is by serving the whole and being part of the whole**. So we pause for a moment and just think about that.

This morning's first reading we had the story—it's really a beautiful story—of the **serpent and Eve in the garden**. Now that's a great story because in this story what happens? In the story of Eve in the garden what does the serpent actually tell Eve? Adam, what does the serpent tell Eve? No, no, the serpent says **to eat it**. God said, "Don't eat the fruit of the tree of—what? The tree of—do you know? Knowledge! The tree of knowledge. We're not talking about the tree of apples. We're talking about a tree of knowledge. What kind of knowledge, Will? Knowledge of—medicine? No, that's not the tree of life. Good and evil! Right! So the knowledge of good and evil. God says, "Don't eat the fruit of that tree."

Now what does that mean when you hear that, "Don't eat the fruit of the tree of the knowledge of good and evil"? What is that trying to say? Zach, what does that say to

you? Anybody? What does it mean to eat of the tree of the knowledge of good and evil? When you eat something you digest it—correct? It becomes part of you. Isn't that right? Now is good and evil something that we actually create or determine? Is it up to us to say what is good and evil? No, it isn't! That's the point! It is not up to us! But what the serpent tells Eve is, "Oh, God doesn't want you to be happy. God doesn't want you to be as strong as he is. If you really disobeyed him and ate the fruit of the tree," meaning if you made up for yourself, if you decide what's good—I'll decide what's good for me! Get it? I'll decide what's good for me! I'll decide what's bad for me! "Then you'll be equal to God knowing good and evil, and that's what God doesn't want you to have. God wants you to be stupid. God wants you to be poor. God wants you to be dumb." That's what the serpent said.

And Eve says, "Oh, boy, am I glad you told me that!" And so what does she do? She decides for herself. She takes her life in her own hands. **I'll decide now what is good and evil, and she gets Adam to do the same thing.** Of course, it's a story. But you have to understand stories tell you something about reality that our normal perceptions don't tell us! That's why they were told. The normal perception of the Hebrew didn't know that either! These stories are inspired precisely because they go against the grain of our natural perception. If our natural perception was so good, we wouldn't need inspiration. **We have the inspired word of God because we cannot directly perceive reality correctly.**

So we have this situation in human life where we have decided to create for ourselves a sense of good and evil, and that's what we have done. And you can see in the history of the world that different societies differ slightly on what is good and evil, but one thing is always true: those who have power defend themselves and those who don't, it's too bad for them!

Now what **the Bible tries to get people to do is to think about objective good and to see things in a different way, to see objective good as something standing for the whole**—standing for the whole, working for the whole, living for the whole.

Now **when Adam and Eve did decide for themselves**, what happened? What was the result in their own personal lives, according to the story? Nicole, what do you think? What happened to Adam and Eve? Yeah, but before that, what did they experience? Sara, what did they experience in their lives? Yes, and that created what? A feeling of—what feeling? Yes, Pat? Yes, but in particular? Shame! The experienced shame. They had been naked, but they didn't feel any shame. All of a sudden **they experienced shame**, and what did they do? Because they were ashamed what did they do? Oh no, they didn't! They did **not** talk to God at all! They sewed fig leaves to hide, so they hid from each other. And what else did they do? They hid from God—they hid from God, which is the **whole movement into oneself**. And we do. **We hide from each other and we hide from God as part of a shamefulfulness that we inherit as children of Eve**, as part of our life, as part of our history.

However, we don't have to live it. We can become children of God, and that's the whole concept Jesus tried to bring us. **We can be adopted by God and live a new life, but it requires a new perception.** It's not good enough just to come to church. It's not good enough to receive sacraments. We have to start getting new language. We have to get new perceptions. You have to start developing in a new way and live this life. So St. Paul says, "We die to ourselves and we live a new life." That new life is with new perceptions, and it is one, common life. Are you getting me so far? Kevin, is this going through? Is anything sticking, or is it just going in and out? Any reaction? No reaction? What do you think? (Well, I'm learning a few things!) Okay.

Okay, now we're getting into the virtues. The first virtue I want to talk about is—that new habit of perception, actually. Now **virtues are first and foremost gifts.** In a sense it might be like playing the piano, in the sense that if you don't have the gift of a certain kind of hand and a certain sort of quickness of the eye, you really can't ever get anywhere, but you still have to practice. Well, it's like that because virtues are really gifts from God, but then you have to practice living them. **You have to practice virtues; that's how they become habits. And a virtue is something which is habitual.**

What's the opposite of a virtue? Melissa? Also a "v" word—two "v" words. Virtue and—it's got four letters—it starts with a "v"—rhymes with "ice." Vice! **Virtue and vice.** They are both habits. But they are **not simply habits of doing**—I'm trying to show you—**they're also habits of seeing and perceiving.**

When we look at the great virtue of love, which is the greatest of all virtues, it's a way of seeing—what did I start out with? That we are all living in God, that there is only one reality, and it's the creation, and behind that reality is the Creator, and everything depends in every moment on the Creator. St. Thomas Aquinas says that God didn't create in the past. God is creating now; he's creating us now! We're not a static being. **We are constantly growing toward something good or bad depending upon whether we're cooperating with the graces that God gives us.** See, we're on the march as human beings. Every human being is always growing toward something good or away from something good. And that's the work of grace to promote the good. But we have free will. We either cooperate or we don't cooperate.

Now we can get stuck in our development, and that's where vice comes in. **Vices are places of being stuck so we don't grow.** And Jesus often talked about this by parables. And that's what I'm going to end with today is talking about the **Parable of the Prodigal Son**, which you heard many times, but I wonder if we've ever actually looked into it.

In the story of the Prodigal Son you have a man who has two sons. And the one son says, "Dad, I want what's coming to me." And the father decides to give it to him. And the son goes off and what does he do? Yes, Pat? He wastes all of it; he wastes all of his money, and, in particular, how does he waste his money? On what, in particular, Will? Wasteful things, but what, in particular? It says so. No, it doesn't say gambling. It says in the story he wasted it on "loose women"—loose women. Okay? What is a loose

woman? What's another word for a loose woman? A polite word—what does it really mean; what's a way of saying this? A prostitute! So he wastes his money on prostitutes.

Now what is this really about? **This is really about the virtue of love—the father, the father's love—being rejected.** The son says, “I don't want your love. I want what's mine.” You see the illusion of “my and mine.” The illusion of “my and mine” goes way back to Eve. See? The concept, the idea of the feeling that I'm independent, I don't need you! I don't need God. I don't need love. I need myself and my self-love. **My self-love is enough for me! This is the great delusion people live in.** I can take care of myself. I can get what I need. That's what the son says to himself. And he wastes his money with prostitutes, which of course give him pleasure.

Now when people waste their energy in this way this is called the **“vice of lust.”** Okay? So the first vice, which is a carnal form of love, is lust. Lust and love are opposites in a sense. Love, if you follow what I have said before, is the very essence of God and, therefore, the entire universe depends upon it. Self-love, in the sense of something directed only to me and not to others, is a delusion; it's a delusional way of thinking about oneself and one's possible happiness. Lust is one form this delusion will take. Namely, I will be happy if I have all the pleasures I want, in particular sexual pleasure—that's what lust has to do with. **It's wasting, and lust is about wasting, one's potential for true love.**

Now the Church encourages all of us to **save our sexuality for marriage**, because in the sacrament of marriage we can actually give ourselves to each other—that is, a wife and husband give themselves to each other, in a sacramental way—for the up-building of the body of Christ and for the further mutual completion of our own personal lives. That's what marriage is supposed to be. Lust simply wastes all that energy, and therefore is a negative thing.

Now this young man recognizes eventually that he runs to the end of his resources, and this is the problem. **No matter which vice we take, no matter which delusion we end up with, there's always a time when we end up at the bottom of our resources.** So you are very familiar with the story—the father receives him back, which is part of the way—this is because of the nature of love. **Love does receive back. Love is forgiving.**

Now there is another son at the same time—the **elder brother**. What's the elder brother's story? Ryan? He works in the field, and yes, and what else? He doesn't ask his father for anything, so he is a very dutiful son—a good guy. Wrong! He is not a dutiful son—he is not a dutiful son! Why? Alyssa? Right. Not only that, but what else? If he were a dutiful son, how would he feel about his brother's return? He would share the father's joy, but he didn't at all because—why? Why did he think he was wrong? True, true, but deeper down? That's how he felt; he felt cheated. But why? Because something was going on in him very similar to his brother. **He was still rejecting his father's love, and he was still considering himself an independent being, and he was looking at life in terms of how he was cheated.** That's how he felt. He felt cheated.

And that's another vice. **That's a vice called "resentment" or "anger,"** some people call it. It just seethes underneath the surface and people think all the time, I've been cheated, I've got a raw deal, this is not fair. And the father says, "Wait a minute, you don't understand something. You don't perceive that everything I have is already yours." But he doesn't perceive it because he isn't perceiving love, he isn't living in the truth. He has his own little world, even though outwardly he is dutiful, outwardly loyal, he isn't inwardly united at all with his father. You see this? **If we're going to talk about spiritual reality, we have to talk about our inner dispositions and feelings and connections. It's not enough just to be talking about the outward behavior.** We'll sit with that for a minute.

So he separated himself. It's more sly though. And, in general, in the history of moral thinking, people will see that lust is one of the most popular things to condemn. People have always condemned lust, but they don't see resentment as equally bad. All right, that's enough for today. You are very attentive.