

POCKET  
TEMARIO:

IDEAL STAGE

VERBUM DEI CATHOLIC  
MISSIONARIES  
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## *The Preaching*

An interview with Jaime Bonet

Taken from:  
Contemplative-missionary reading of Jaime Bonet  
about John 12:20-50

### ***Jaime, how do you prepare your preaching?***

The preaching has always the same finality: That the hearers may have life and have it in abundance, that they may convert with the intention to bring them to the greatest sanctity. For this reason, already in prayer or in life – because it is a prayerful life – always looking for the food, the nourishment which is in the Word of God (1 Pet 2), it is necessary to connect the most possible with those with whom you will speak, searching for the food they can accept. This will go in proportion with the pressure (intensity) of life which the apostle has within. We have to ask the Spirit what we need and to put our whole being in function and the Holy Spirit will remind you of everything what you know already and afterwards you only have to adapt it to the hearers. Depending on how they are living you will use the most adequate quotations. Already from the moment you get up you are in prayer, I have consecrated myself to him and to the members of his body, so *we can not adapt the word to us but to give what God says*. It is the contrast that shakes me strongly and moves me to detach me from everything, always with the burning flame.

### ***How do you do, so that the preaching have solid reasons and drag the heart of the hearer?***

There is no other answer than for the person to have a living dialog, quasi constant. It is a dialoging life. God is love and therefore he is communion and dialog and relation. As the love can not remain individualist, the person is on fire, in the *presence*, otherwise there would be no consecration. The Holy Spirit is in us, “He will be forever in you”. So, in our daily exercise it is necessary that we *can* more than the public and it is necessary that we are more affected than the public. The hearts can take fire in the measure that *the preacher* is taken by the fire. The contact of the apostle with the living fire is important.

### ***How to combine experience and Word?***

The Word is written with fire, but it is the fire of the speech of the preacher that will *enflame* in the hearer, the speech of the person who is tremendously affected by Christ. That’s why I say, the Trinity must be in my sight, I must be in front of them, speak of them, of how they *behave*, how they are and whose son you are. If I exercise every day to be in their presence, I won’t go alone, I have to speak of them: of the goodness of God, of his goodness who in my misery makes me an apostle, and sends me to you because you, too, *can*. And the one who listens sees himself similar to the one who speaks, with the difference of living faith, then he *communicates* them.

***We use quotations more or less in order to justify what we want to say to the people. You, how do you enter into the Word? Does it become alive in you, affect you and provoke a dynamism that takes you from one quotation to another? Do you look at the hearers or do you put yourself into the text?***

Yes, I look at the hearer. Well, I ask both: What do I say Trinity to them? We should be affected in front of the hearers. If we put other words, it is to make the hearers pass over from atheism to faith. But what makes an impact on the hearers is how they see the person who is preaching, they have to see in the one who speaks that he believes in it.

### ***If the interpretation and adaptation of the Word depends on the hearers to whom it is preached, what is the proper, objective of the same Word?***

The Word is a well without bottom, a fountain that never stops flowing. We drink the Word and give it according to the possibility of the hearer, according to what I see he is able to grasp. We give always the same, the same content of the word we preach, but in an attainable way.

***You make no difference between the truths of faith and the Word of God, but we do. You have created the Theme Set, we have it got already. There is the danger, as we don’t create it, to lose its core.***

The preaching is most intimate (*entrañable*) because it is born from the heart (*entraña*). The first the preacher looks at are the hearers, and from there he goes to the “pantry” where he knows that the adequate remedies are, that is the Word of God. It has to be fresh. I pay attention to how this person enters into the chapel, how he yawns... and I say: “He needs this thing”. And if you are already accustomed to hold the remedies in your hand, you will put what they need while you are speaking. I see whether he is eating or not or whether he is affected. Love gives an instinct of observation. The sacraments are for man, not man for the sacraments, and with the Word of God it is the same.

### ***How to combine having a preaching prepared and the spontaneity to change or adapt it according to the hearers?***

The preacher needs to be totally free and not fear to let go what he has prepared if he sees that it is not what the hearers need. That’s why sometimes after having prepared he can say: “Your preaching doesn’t fit well here” or “You will speak at an other moment”. Not the hearers are there for us, but we for the hearers. It is always in function of them.

### ***What is best for the hearers? To combine the preaching with many passages or deepen very much in only one?***

The essential is that you provoke the conversation with God. Each one will do this in the way he thinks is the best, but the Word has to penetrate until the marrow. The one who speaks has to be living Word.

## **How to combine giving experience and giving Word of God?**

*The preacher has to give a vital presence of the intimacy with God, of his love with Christ. It has to be seen that Christ is his everything and that he cannot stop speaking. The apostle feels that the hearer ignores what he has in his hands. The preaching is to go into the direction of the other and to let him see the worth of his life and of his vocation.*

## **What do you think of different levels of preaching?**

The levels of preaching can be measured only in the contact with Christ, having as basis the Word of God. Then, it depends on the living contact with Christ, how you are affected by his situation and the love you have for him. Of course, in the beginning I didn't have this level of preaching, but I was keeping very alive the Eternal Life and this pushed me to touch the heart, not to lose the opportunity to preach. If I live in faith, I live the faith in a contagious way.

(...)

## **Do you think that your faith has been increasing?**

It is something that is very demanding. For example, a mother can love the child with all her love, but the love doubles when you get another child and another... and it obliges you to give. You do not know whether to dedicate yourself the whole day to prayer, whether to fast or not, that's why you have to preach and you will see the urgency.

My conversion was strong and total, but you will acquire more understanding, for in a certain way, the people oblige you to take steps, according to what you will see that they need. Before, I had one single idea, unlike now as I have several ideas. Many people in the church admire, but they don't want to live such a life and this makes you suffer a lot. But the young people are searching and they animate you to search. The apostle should fight very hard to stay in a poor, austere situation for a true love of Christ, a merely human love doesn't enter here. This word is hard, it is against the flesh, it is supernatural, it is a constant face to face with Christ in the Eucharist. What pleases me is in John 12 when the Greek say: *"We want to see Jesus"* –very good-, *"if the grain of wheat doesn't fall into the ground and dies, it will not give fruit, but if it dies, it gives much fruit"*, and it goes on until v.32 *"when I will be lifted up on the cross then they will understand me, if not, they will not recognize me."* This is our acting, if we don't aim at this, they won't understand.

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*\* Every Theme is attached with a reading from the Holy Fathers summarising the spirit of the Truth of Faith.*

## LIFE AND LOVE

Objective: Raise strong questions in the mind and hearts of listeners, by making a song to life and love, presenting its qualities to show the superior quality of Life-Love, revealing the genuine identity of God and man created in the perfect image of God.

### I. **WHAT IS LIFE ?**

We want to live !!

Qualities – gift, unique, precious, short, fragile, beautiful, project /transcendent

What is the driving force of life ? LOVE !  
(Or what is the motor in life ?)

Ph 1:21; Lk 9:24-25; 1 P 1:18-19; Jn 10:10; Ga 2:19-20; Mt 13:44

### II. **WHAT IS LOVE ?**

It is eternal.  
Qualities.

Rm 8:35; Jn 15:15-16; 1 Co 13; 1 Jn 3:14; 4:8

### III. **THIS LIFE-LOVE IS CHRIST**

Love finds its meaning when given up. Love pushing us, guides us, accompanies us and carries us. Must encounter a person or self giving/love becomes abstract.

**FROM A COMMENTARY ON THE DIATESSARON BY SAINT EPHREM,  
DEACON**

*God's word is an inexhaustible spring of life*

Lord, who can comprehend even one of your words ? We lose more of it than we grasp, like those who drink from a living spring. For God's word offers different facets according to the capacity of the listener, and the Lord has portrayed his message in many colors, so that whoever gazes on upon it can see in it what suits him. Within it he has buried many manifold treasures, so that each of us might grow rich in seeking them out.

The word of God is a tree of life that offers us the blessed fruit from each of its branches. It is like that rock which was struck open in the wilderness, from which all were offered spiritual drink. As the apostle says: They ate spiritual food and they drank spiritual milk.

And so whenever anyone discovers some part of the treasure he should not think he has exhausted God's word. Instead he should feel that this is all he was able to find of the wealth contained in it. Nor should he say that the Word is weak and sterile and look down on it simply because this portion was all that he happened to find. But precisely because he could not capture it all he should give thanks for its riches.

Be glad then that you are overwhelmed, and do not be saddened because he has overcome you. A thirsty man is happy when he is drinking, and he is not depressed because he cannot exhaust the spring. So let this spring quench your thirst, and not your thirst the spring. For if you can satisfy your thirst without exhausting the spring, then when you thirst again you can drink from it once more; but if when your thirst is sated the spring is also dried up, then your victory would return to your own harm.

Be thankful then for what you have received, and do not be saddened at all that such an abundance still remains. What you have received and attained is your present share, while what is left will be your heritage. For what you could not take at one time because of your weakness, you will be able to grasp at another if you only persevere. So do not foolishly try to drain in one draught what cannot be consumed all at once, and do not cease out of faintheartedness from what you will be able to absorb as time goes on.

## **YOUR LIFE COMES FROM LOVE: GOD THE FATHER**

### Objectives:

1. The aim is to get the listeners to turn towards the Father with pain of regret, knowing such a love. To discover the joy of the Father of them returning to Him (Unconditional love, not fear or attrition).
2. That the sinner recognise his ingratitude when he discovers the Father touched by the situation of His people. Faith heals brokenness, complexes, lack of affectivity. To see this Father who cries over the situation of each child, not living according to His plan, and His desire to draw each one to convert from someone who lives a wasteful life to an apostle who announces God's love.
3. To change the heart of stone to a new heart of flesh, one that expresses gratitude: "How can I pay you back for all you have done for me?" All of us giving ourselves to the Father being His joy and the cause of His feasting.

### 0. **WE ARE SENSITIVE TO LOVE BECAUSE WE COME FROM LOVE**

Gn 1:26; 1Jn 4:8,16

### I. **THIS LOVE HAS A FACE** *WHAT?*

He is my Father because I am his child. Jn 1:18  
We have false images.

### II. **THE UNCONDITIONAL LOVE OF GOD THE FATHER** *WHY?*

He has loved me	Is 49:15; Jn 16:32; Is 43:1-5
He loves me	Ps 139; Is 54:10; Jn 3:16; Hos 11:4
He will love me always	Mt 6:33; Is 54:10; Jer 31:3; Mt 28:20

### III. **THE FEELINGS OF THE FATHER** *HOW?*

Before the feelings of the Son	Lk 15
My heart goes out to you	Jr 31:30; Hos 11:4-9

### IV. **"BRING MY LOST CHILDREN BACK HOME"** *FOR WHAT?*

Is 43:6; Ps 51:13

## FROM THE DETAILED RULES FOR MONKS BY SAINT BASIL THE GREAT

*How shall we repay the Lord for all his goodness to us?*

What words can adequately describe God's gifts? They are so numerous that they defy enumeration. They are so great that any one of them demands our total gratitude in response. Yet even though we cannot speak of it worthily, there is one gift which no thoughtful man can pass over in silence. God fashioned man in his own image and likeness; he gave him knowledge of himself; he endowed him with the ability to think which raised him above all living creatures; he permitted him to delight in the unimaginable beauties of paradise, and gave him dominion over everything upon earth.

Then, when man was deceived by the serpent and fell into sin, which led to death and to all the sufferings associated with death, God still did not forsake him. He first gave man the law to help him; he set over him angels to guard him; he sent the prophets to denounce vice and to teach virtue; he restrained man's evil impulses by warnings, and roused his desire for virtue by promises. Frequently, by way of warning, God showed him the respective ends of virtue and vice in the lives of other men. Moreover, when man continued in disobedience even after he had done all this, God did not desert him.

No, we were not abandoned by the goodness of the Lord. Even the insult we offered to our Benefactor by despising his gifts did not destroy his love for us. On the contrary, although we were dead, our Lord Jesus Christ restored us to life again, and in a way even more amazing than the fact itself, *for his state was divine, yet he did not cling to his equality with God, but emptied himself to assume the condition of a slave.*

*He bore our infirmities and endured our sorrows. He was wounded for our sake so that by his wounds we might be healed. He redeemed us from the curse by becoming a curse for our sake,* and he submitted to the most ignominious death in order to exalt us to the life of glory. Nor was he content merely to summon us back from death to life; he also bestowed on us the dignity of his own divine nature and prepared us for a place of eternal rest where there will be joy so intense as to surpass all human imaginations.

How, then, shall we repay the Lord for all his goodness to us ? He is so good that he asks no recompense except our love: that is the only payment he desires. To confess my personal feelings, when I reflect on all these blessings I am overcome by a kind of dread and numbness at the very possibility of ceasing to love God and of bringing shame upon Christ because of my lack of recollection and my preoccupation with trivialities.

## THE LETTER TO DIOGNETUS

(8) Or dost thou accept the empty and nonsensical statements of those pretentious philosophers of whom some said that God was fire (they call that God, where-unto they themselves shall go), and others water, and others some other of the elements which were created by God? And yet if any of these statements is worthy of acceptance, any one other created thing might just as well be made out to be God. Nay, all this is the quackery and deceit of the magicians; and no man has either seen or recognized Him, but He revealed Himself. And He revealed (Himself) by faith, whereby alone it is given to see God. For God, the Master and Creator of the Universe, Who made all things and arranged them in order, was found to be not only friendly to men, but also long-suffering. And such indeed He was always, and is, and will be, kindly and good and dispassionate and true, and He alone is good. And having conceived a great and unutterable scheme He communicated it to His Son alone. For so long as He kept and guarded His wise design as a mystery, He seemed to neglect us and to be careless about us. But when He revealed it through His beloved Son, and manifested the purpose which He had prepared from the beginning, He gave us all these gifts at once, participation in His benefits, and sight and understanding of (mysteries) which none of us ever would have expected.

(9) Having thus planned everything already in His mind with His Son, He permitted us during the former time to be borne along by disorderly impulses as we desired, led astray by pleasures and lusts, not at all because He took delight in our sins, but because He bore with us, not because He approved of the past season of iniquity, but because He was creating the present season of righteousness, that, being convicted in the past time by our own deeds as unworthy of life, we might now be made deserving by the goodness of God, and having made clear our inability to enter into the kingdom of God of ourselves, might be enabled by the ability of God. And when our iniquity had been fully accomplished, and it had been made perfectly manifest that punishment and death were expected as its recompense, and the season came which God had ordained, when henceforth He should manifest His goodness and power (O the exceeding great kindness and love of God), He hated us not, neither rejected us, nor bore us malice, but was long-suffering and patient, and in pity for us took upon Himself our sins, and Himself parted with His own Son as a ransom for us, the holy for the lawless, the guileless for the evil, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal. For what else but His righteousness would have covered our sins? In whom was it possible for us lawless and ungodly men to have been justified, save only in the Son of God? O the sweet exchange, O the inscrutable creation, O the unexpected benefits; that the iniquity of many should be concealed in One Righteous Man, and the righteousness of One should justify many that are iniquitous! Having then in the former time demonstrated the inability of our nature to obtain life, and having now revealed a Savior able to save even creatures which have no ability, He willed that for both reasons we should believe in His goodness and should regard Him as nurse, father, teacher, counselor, physician, mind, light, honor, glory, strength and life.

(10) This faith if thou also desirest, apprehend first full knowledge of the Father. For God loved for whose sake He made the world, to whom He subjected all things that are in the earth, to whom He gave reason and mind, whom alone He permitted to look up to heaven, whom He created after His own image, to whom He sent His only begotten Son, to whom He promised the kingdom which is in heaven, and will give it to those that have loved Him. And when thou hast attained to this full knowledge, with what joy thinkest thou that thou wilt be filled, or how wilt thou love Him that so loved thee before? And loving Him thou wilt be an imitator of His goodness. And marvel not that a man can be an imitator of God. He can, if God willeth it. For happiness consisteth not in lordship over one's neighbors, nor in desiring to have more than weaker men, nor in possessing wealth and using force to inferiors; neither can any one imitate God in these matters; nay, these lie outside His greatness. But whosoever taketh upon himself the burden of his neighbor, whosoever desireth to benefit one that is worse off in that in which he himself is superior, whosoever by supplying to those that are in want possessions which he received from God becomes a God to those who receive them from him, he is an imitator of God. Then, though thou art placed on earth, thou shalt behold that God liveth in heaven; then shalt thou begin to declare the mysteries of God; then shalt thou both love and admire those that are punished because they will not deny God; then shalt thou condemn the deceit and error of the world; when thou shalt perceive the true life which is in heaven, when thou shalt despise the apparent death which is here on earth, when thou shalt fear the real death, which is reserved for those that shall be condemned to the eternal fire that shall punish those delivered over to it unto the end. Then shalt thou admire those who endure for righteousness' sake the fire that is for a season, and shalt count them blessed when thou perceivest that fire...



## **YOUR LIFE IS LOVE: ETERNAL LIFE**

Objective: To provoke the listeners to make an option of living their lives in this world in order to develop fully the Eternal Life, which is their true identity, in them; The listeners are to be moved to put in order their own temporal life according to its values.

### **0. THE EMBRACE OF THE FATHER GIVES ME “NEW LIFE”**

#### **I. THE GIFT OF “ETERNAL LIFE”**

*WHAT?*

- He gives us the greatest gift and the best of Himself  
His own Life, His own Nature: His ETERNAL LIFE-LOVE  
Jr 31:3; Jn 3:16; 2 Pe 1:4; 1 Jn 4:8

- We participate in the sonship of God: “You are my Son.”  
1 Jn 3:1; Gn 1:26; Wis 2:23

- What is Eternal Life? Eternal Life is Jesus and the  
quality of His Love: Perfect Love  
Mt 5:48; Jn 17:3; 1 Jn 5:20; 1 Co 13; SS 8:6; Rm 8:35

#### **II. THE VITAL TRUTH OF OUR FAITH**

*WHY?*

- Make an option: Where do you invest your life?  
Lk 9:25; Jn 3:3; 1 Co 13:2; Lk 12:19-20, 25

- My life in function of Eternal Life  
Mt 5:44; 1 Jn 5:11; Jn 11:25

#### **II. HOW DO I RECEIVE, DEVELOP MY “ETERNAL LIFE” AND BEAR ITS FRUIT?**

*HOW?*

- Through the dialogue with the WORD of Eternal Life  
It is a loving relationship, deep knowledge of God  
1 P 1:23; Jn 4:8; Jn 15:5; Jn 17:3; Hos 2:16; Jn 6:63,68

- It develops by loving our brothers giving them life through  
the Word of God  
1 Jn 3:14; Ga 5:14; Mt 5:43-47; 1 Th 2:8

- Eternal Life is shown by its fruit of total self-giving  
Ga 5:22-23; Mt 5:3-12

#### **IV. BE A GIVER OF ETERNAL LIFE**

*FOR WHAT?*

1 Jn 1:4; Ga 2:20; 2 Tim 2:2

CONCLUSION: INVEST YOUR LIFE IN GIVING ETERNAL LIFE:  
CHOOSE LIFE FOR YOU AND FOR MANY (Dt 30:20)

## FROM A SHORT DISCOURSE BY SAINT BONAVENTURE, BISHOP

*He who knows Jesus Christ can understand all sacred scripture*

The source of sacred Scripture was not human research but divine revelation. This revelation comes *from the Father of Light from whom the whole concept of Fatherhood in heaven and on earth derives*. From Him, through Jesus Christ his Son, the Holy Spirit enters into us. Then, through the holy Spirit who allots and apportions his gifts to each person as he wishes, we receive the gift of faith, and *through faith Christ lives in our hearts* so we come to know Christ and this knowledge becomes the main source of a firm understanding of the truth of all sacred Scripture. It is impossible therefore, for anyone to achieve this understanding unless he first receives the gift of faith in Christ. This faith is the foundation of the whole bible, a lamp and a key to its understanding. As long as our earthly state keeps us from seeing the Lord, this same faith is the firm basis of all supernatural enlightenment, the light guiding us to it, and doorway through which we enter upon it. What is more, the extent of our faith is the measure of the wisdom God has given us. Thus, *no-one should overestimate his wisdom; instead he should soberly make his assessment according to the extent of faith which God has given him*.

The outcome or the fruit of reading holy Scripture is by no means negligible: it is the fullness of eternal happiness. For these are the books which tell us of the eternal life, which are written not only that we might believe but also that we might have everlasting life. When we do live that life we shall understand fully, we shall love completely, all our desires will be totally satisfied. Then with all our needs fulfilled we shall truly know *the love that surpasses understanding and so be filled with the fullness of God*. The purpose of the Scriptures, which come to us from God, is to lead us to the fullness according to the truths contained in those sayings of the apostles to which I have referred. In order to achieve this, we must study Holy Scripture carefully, and teach in and listen to it in the same way.

If we are to attain the ultimate goal of eternal happiness by the path of virtue described in the Scriptures, we have to begin at the very beginning. We must come with a pure faith to the Father of Light and acknowledge him in our hearts. We must ask him to give us, through his Son and in the Holy Spirit, a true knowledge of Jesus Christ, and along with that knowledge a love of Him. Knowing and loving him in the same way, confirmed in our faith and grounded in our love, *we can know the length and breadth, the height and depth of his sacred scripture*. Through that knowledge we can come at last to know perfectly and love completely the most Blessed Trinity, whom the saints desire to know and love and in whom all that is good and true finds its meaning and fulfillment.

## **YOUR LIFE IS THE DWELLING PLACE OF GOD**

### Objectives:

1. To discover the extreme closeness of the Holy Trinity that determines me to live a life in companionship, a life of prayer in intimate relationship with the Holy Trinity.
2. To discover that my life is the dwelling place of the Trinity, that's why:
  - my body is sacred
  - I am "House of prayer", place of encounter between God and man.
3. To discover the cry of the Holy Trinity to restore/rebuild His temple in others.

### 0. **DIALOGUE WITH GOD GIVES FRUIT OF ETERNAL LIFE**

- I. **THE DESIRE OF GOD TO LIVE IN YOU AND WITH YOU** *WHAT?*  
-He desires to be the permanent companion, the source of love, and joy within you.

Pr 8:31; Ac 17:22-31; Rm 5:1-5; Dt 6:4-7; Jn 14:16-23; Mt 6:6;  
Ep 3:17-20

- III. **YOUR LIFE IS ALREADY THE DWELLING PLACE OF THE HOLY TRINITY** *WHY?*  
-You are the temple of the Holy Spirit. Your body is the intimate home of love. Rm 5:5  
-The Holy Trinity within you is your first family, "barkada", and your source of communion.

1 Co 3:16; 1 Co 6:19-20; 2 Co 3:17

- IV. **YOUR LIVING DIALOGUE WITH THE HOLY TRINITY BUILDS UP AND RESTORES THIS "HOUSE OF PRAYER"** *HOW?*  
- God is knocking at your door. Listen and welcome Him.  
- Worship Him in your body. Your body is sacred, holy.

Rv 3:20; Rm 12:1; Jn 4:23-23; 1 P 3:15; 1 Te 4:3; Jn 2:13-19;  
Lk 19:1-10

- IV. **RESTORE MY CHURCH** *FOR WHAT?*  
- The Holy Trinity cries out: "Restore my Temples in ruins. Rebuild others as "Houses of Prayer" so that in turn, they can do the same to others.  
- Ours is the same mission of the Holy Trinity: to generate communion of love in all nations.

Is 56:7; Jn 4:14; Jn 7:38; Rv 21:2-3; 2 Co 4:7; Is 54:1-5

## FROM THE CONFESSIONS OF SAINT AUGUSTINE, BISHOP

*You are great, Lord, and worthy of our highest praise; your power is great and there is no limit to your wisdom.* Man, a tiny part of your creation, wishes to praise you. Though he bears about him his mortality, the evidence of his sin and the evidence that you *resist the proud*, yet this man, a tiny part of your creation, wishes to praise you. It is you who move man to delight in your praise. For you have made us for yourself, and our heart is restless until it rests in you.

Lord, help me to know and understand which is the soul's first movement, to call upon you for help or to praise you; or if it must first know you before it can call upon you. But if someone does not know you, how can he call upon you? For, not knowing you, he might call upon someone else instead of you. Or must you first be called upon in order to be known? But Scripture says: *Unless they believe in him, how shall they call upon him. And how shall they believe unless someone preaches to them?*

*Those who seek the Lord will praise him.* Seeking the Lord they will find him, and finding him they will praise him. Lord, let me seek you by calling upon you, and let me call upon you believing in you, for you have been preached to us. Lord, my faith calls upon you, the faith you have given me, the faith you have inspired in me by the incarnation of your Son and through the ministry of your preacher.

How shall I call upon my God, my Lord and my God? For when I call upon him, I am really calling him into myself. Where within me can my God come? How can God who made heaven and earth come into me? Lord my God, is there anything in me that can contain you? Can heaven and earth, which you have made and in which you have made me, contain you? Or is it true that whatever exists contains you since without you nothing would exist?

Since I do indeed exist and you would not exist unless you were in me, why do I ask you to come to me? I am not now in hell, yet you are there. For the psalmist says: *If I descend into hell you are there.* Therefore, my God, I would not exist at all, unless you were in me; or rather, I would not exist unless I were in you *from whom and by whom and in whom all things exist.* Yes, Lord, it is so. To what place do I call you to come, since I am in you? Or from what place are you to come to me? Where can I go beyond the bounds of heaven and earth, that my God may come to me, for he has said: *I fill heaven and earth?*

Who will help me to find rest in you? Who will send you into my heart to inebriate it, so that I will forget my evil ways and embrace you, my only good? What are you to me? Have mercy on me, that I may speak. What am I to you that you command me to love you, and grow angry and threaten me with terrible punishment if I do not? Is it then a small sorrow not to love you?

In your mercy, Lord my God, tell me what you are to me. *Say to my soul, I am your salvation.* So speak that I may hear you. The ears of my heart are turned

to you, Lord; open them and say to my soul: *I am your salvation*. I will run after your voice and I will lay hold of you. Do not hide your face from me. Let me see your face even if I die, for if I see it not, I shall die of longing.

## **YOUR LIFE IS FOR LOVE**

Objectives:

1. To convince the person that only the love of Christ can satisfy the heart of man totally and once his heart is filled up starts to give his own life wholly for Him, because it is a "reciprocal" love (to be loved and to love)
2. To motivate the person to live fully dedicated to Him and to His mission

### 0. **THE CALLING OF THE TRINITY WITHIN US TO EXPERIENCE MORE DEEPLY HIS LOVE**

#### I. **I HAVE FOUND THE LOVE OF MY LIFE**

*WHAT?*

- We search for Him because we have been created for Him

Failures/Search

- Don't content yourself with what you have. Go deeper !!

Lk 10:31-37

Ga 5:1; 6:7

- In God alone we can find the happiness and love that we are searching for

2 Tim 2: 9-13

Jn 1:35-40; SS 3:1-4; Is 55:1-4; Ps 143:6; Ps 42:1-2;  
2 P 2:19; Job 6:11;7 ; Mt 5:20; Lk 11:28

#### II. **THERE IS NO GREATER LOVE THAN CHRIST**

*WHY?*

- He loved me and gave His life for me (His self-giving love frees me and redeems me)

- The one who tastes His love lacks nothing

Ac 20:35; Jn 4:10-15; 6:35; 1 Co 13:4-8; 1 Jn 3:16; Jn 15:3; Jn 4:28-30;  
Is 62:1; Jn 20:18; Ph 3:7

#### III. **HE IS CLAIMING MY TOTAL RESPONSE OF LOVE**

*HOW?*

- Leave other loves that act as drugs so as to fully give your life to Him

- Your life is for giving yourself to Him without reservation

- His self-giving capacitates me to respond to Him with the same intensity of love

SS 2:18; Ga 2:19-20; 2 Co 7:9-11; 11:2; Ph 2:2

#### IV. **THROUGH OUR LIVES HE WANTS TO DRAW OTHERS TO HIMSELF**

*FOR WHAT?*

- "I fully dedicate myself so that they too dedicate themselves" (Jn17:19)

- We are called to share His fruitfulness for generations (Jn 4:28-30)

**TAKEN FROM “THE PRACTICE OF THE LOVE OF JESUS CHRIST” BY  
SAINT ALPHONSUS LIGUORI, BISHOP AND DOCTOR**

*How much Jesus Christ deserves our love, because of the love he has shown us in his Passion.*

The sanctity and perfection of a soul consists entirely in loving Jesus Christ. Some, say St. Francis de Sales, argue that perfection consists in an austere life, others in prayer...But they deceive themselves; perfection consists in loving God with our whole heart. Hence St. Augustine said: “Love God, and do whatever you please,”...

...So, when other earthly husbands were offered her, St. Agnes, that holy young virgin, was quite right to reply: “I am engaged to another lover.” He has loved me from all eternity: thus it is right for me to give him all my affection, and to love none but him...After giving us souls with powers after his own image, with memory, understanding and will and bodies furnished with their senses, he created for us heaven and earth, the skies, the stars, the planets, the seas and so many other things, all for the love of us so that men and women might love him. ‘Heaven and earth’, St. Augustine exclaims, “and all things tell me to love you.” My Lord, he said, whatever I behold on the earth, or above the earth, it all speaks to me and exhorts me to love you; because all things tell me that you have made them for the love of me.

And so the Son, too, through the love he bears us, has given himself completely to us: “Who loved me and gave himself for me.” (Ga 2:20) In order to redeem us from everlasting death and to win back for us God’ grace and our lost paradise, he became man and took on flesh like ours: “and the Word became flesh.” (Jn 1:14) Behold, then, a humble God, who “emptied himself, taking the form of a slave...and being found in human form,” (Phil 2:8) Behold, the Lord of the world, lowers himself to the point of taking the form of a servant and of subjecting himself to the miseries that all other human beings endure.

But still more amazing is the fact that he could very well have saved us without dying and without suffering. But no, he chose to live in affliction and contempt and to die in bitterness and ignominy, so that he even died on a cross – the dreadful punishment designed for criminals. “He humbled himself and became obedient to the point of death – even death on a cross.” (Phil 2:8) But why, since he could have redeemed us without suffering, should he choose death and death on a cross to show us the love he bore us. “Christ loved us and gave himself up for us.” (Ep 5:2). He loved us and because he loved us, he gave himself up to sorrow and shame and to a death more painful than anyone on earth ever endured.

Hence the great lover of Jesus Christ, St. Paul, once said: “The love of Christ urges us on.” (2 Co 5:14). The apostle meant that it is not so much the suffering of Jesus Christ as the love he showed us in enduring them that obliges, and all but constrains, us to love him. Listen to what St. Francis de Sales says on this text from Corinthians: “knowing that Jesus Christ, true God, has loved us so

that he suffered death and death on a cross, for us does not that put our hearts in wonder, and make them feel its force, and squeeze love from them, but with a power that, the stronger it is, the more delightful it is." He goes on to say, "Why, then, don't we cast ourselves from Jesus crucified, to die on the cross with him, who has chosen to die for love of us? I will hold him (we should say), and I will never let him go; I will die with him and I will be consumed in the flames of his love. One flame will consume this divine Creator and his wretched creature. Jesus gives himself unreservedly to me, and I give myself unreservedly to him. I will live and die in his loving arms; neither life nor death shall ever separate me from him. O eternal love, my soul longs after you, and chooses you forever. Come, O Holy Spirit, and inflame our hearts with love. O to love! O to die! To die to all other loves, and to live only for the love of Jesus Christ!"

The love of Jesus Christ for his people was so great that it make him desire the moment of his death, so as to show them the affection he had for them. Hence, he used to say in his lifetime: "I have a baptism with which to be baptised, and what stress I am under until it is completed!" (Lk 12:50). I have to be baptized in my own blood; and how strongly I feel myself gripped by the desire that the hour of my Passion may come, so that all people may know the love I bear them! "Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own... he loved them to the end." (Jn 13:1). The Redeemer called that hour *his* hour, because the time of his death was the time he had desired; as it was then that he wished to give humankind the ultimate proof of his love, by dying for them upon a cross, consumed by pain.

But what could ever have led a God to die executed upon a cross between two villains – such a disgrace to his divine majesty? "Who did this?" asks St. Bernard. "It was love," he answers, "careless of its dignity." See how love, when it wants to make itself known, doesn't go looking for what best befits the dignity of the lover, but what will serve best to show itself to the beloved. So St. Francis of Paola had very good reason to cry out at the sight of a crucifix, "O love, O love, O love!" Likewise, when we look at Jesus on the cross, we should cry out those very same words.

Indeed, if faith had not assured us of it, who could ever believe that a God, all powerful, most happy, and Lord of the universe would have wished to love humanity so much that he seems to have gone out of himself for the love of us humans? We have seen Wisdom itself, that is the Eternal Word, go mad from overwhelming love for humanity! That was how St. Lawrence Giustiniani spoke of it: "We see Wisdom itself infatuated through excess of love."...If people would only stop to consider, looking at Jesus on the cross, the love that he has borne each one of them! "With what love," says St. Francis de Sales, "would we not be set ablaze at the sight of those flames in the Redeemer's breast!"

St. Bonaventure said: "How many arrows of love come forth from those wounds, to strike the hardest hearts! What flames issue from the burning heart of Jesus Christ, setting on fire the coldest souls! Great thief of hearts, the strength of your love has broken even our hard hearts. You inflame the whole world with your love. Wisest Lord, inebriate our hearts with this wine, burn them with this fire,

pierce them with this arrow of your love. This your cross is indeed a crossbow that pierces hearts. Sweetest love, what have you done? You have come to teach me, and you have made me like someone mad. O wisest madness, may I never live without you...your love invites me to love you and never to forget you."

But to arrive at the perfect love of Jesus Christ, we must take the necessary steps... that St. Thomas Aquinas teaches us- constantly keep in mind God's benefits, both general and particular, Consider the infinite goodness of God, who is forever doing us good, who always loves us and seeks our love, Diligently avoid the slightest thing that might offend him, Renounce all the good of this world, riches, honours and sensual pleasures.

Who can deny that, of all devotions, devotion to the Passion of Jesus Christ is the most useful, the most tender, the dearest to God, the one that most consoles sinners and most inflames loving souls? Where else do we have hope of pardon, strength against temptations, and confidence? Whence can so any bright lights of truth, so many loving calls, so many promptings to chance our live, so many desires to give ourselves to God, are from the Passion of Jesus Christ?

## **YOUR LIFE IS FOR LOVING**

Objectives:

1. To love with the love of Christ is vital in order to live.
2. To convince the people that to love is to plant God's love in all through the Word and this is the deepest and most effective way of responding to the cry of Jesus in the suffering of the world.
3. Love is to evangelize.

0. **BECAUSE I HAVE BEEN LOVED INFINITELY, HE CLAIMS MY TOTAL RESPONSE OF LOVE TO HIM IN THE SAME WAY. THIS LOVE IS EXPRESSED TO MY BROTHERS AND SISTERS.**

I. **TO LOVE IS A VITAL REQUIREMENT FOR MAN** *WHAT?*  
- It's my identity. It's not optional but vital.  
It's a matter of life or death.  
- The exercise of love constitutes our true fulfillment.

Gn 1:26; Mt 5:43-48; 1 Co 13:1-3

II. **YOU HAVE THE SAME CAPACITY OF LOVING LIKE CHRIST** *WHY?*  
- We should not be contented with whichever kind of love: misconceptions of loving.  
- To love with Jesus' love (universal, sacrificial, selfless)  
- He who doesn't love remains in death.

Jn 13; Ga 5:14; 1 Co 13:4-8; 1 Jn 3:14

III. **LOVING IS INTRODUCING THE OTHER PERSON INTO THE SAME DYNAMISM OF GOD'S LOVE** *HOW?*  
- To love is to give life through the Word.  
- To love is to accompany the other person to know God's love and to help him to develop his love to its maturity.

Lk 10:25-37; Rm 10:14; 1 P 1:23

IV. **TO LOVE TO THE POINT OF GIVING ONE'S LIFE IS WHAT TRANSFORMS THE WORLD** *FOR WHAT?*  
- This new love is the only way to create a new world.

Jn 15:13; Jn 10:18; Mt 9:36



## FROM A SERMON BY BLESSED ISSAC OF STELLA, ABBOT

### *The preeminence of charity*

Why, brothers, are we so little concerned to seek one another's well-being, so that where we see a greater need, we might show a greater readiness to help and carry one another's burdens? For this is what the blessed apostle Paul urges us to do in the words: *Bear one another's burdens, and so fulfill the law of Christ*; and also: *Support each other in charity*. For this surely is the law of Christ.

Why can I not patiently bear the weaknesses I see in my brother which, either out of necessity or because of physical or moral weakness, cannot be corrected? And why can I not instead generously offer him consolation, as it is written: *Their children shall be carried on their shoulders and consoled upon their knees*? Is it because I lack that virtue which *suffers all things*, is patient enough to bear all, and generous enough to love?

This is indeed the law of Christ, who truly *bore our weaknesses* in his passion and *carried our sorrows* out of pity, loving those he carried and carrying those he loved. Whoever attacks a brother in need, or plots against him in his weakness of whatever sort, surely fulfills the devil's law and subjects himself to it. Let us then be compassionate toward one another, loving all our brothers, bearing one another's weaknesses, yet ridding ourselves of our sins.

The more any way of life sincerely strives for the love of God and the love of our neighbour for God's sake, the more acceptable it is to God, no matter what be its observances or external form. For charity is the reason why anything should be done or left undone, changed or left unchanged; it is the initial principle and the end to which all things should be directed. Whatever is honestly done out of love and in accordance with love can never be blameworthy. May he deign to grant us this love, for without it we cannot please him, and without him we can do absolutely nothing, God, who lives and reigns for ever. Amen.

## PROCLAMATION OF AN EVANGELIZER BY JAIME BONET

Why do I want to evangelize? Why announce the Good News of the Kingdom, dedicate myself to the propagation of the FAITH until the ends of the earth? Why do I want to preach the Gospel of Jesus of Nazareth, to consecrate my entire life to prayer and ministry of the Word? Why, what is evangelization? Because I want to collaborate in the Redemption and liberation of all people with my entire mind, heart and strengths, in the most effective way. I want for all people to be saved and reach the knowledge of the truth. That all may be freed of every kind of slavery. Because I want to communicate this "good news to the poor, to proclaim freedom to the captives and give sight to the blind, in order to set the oppressed free and to proclaim a year of grace of the Lord". (Is 61:1-2) "That the lame walk, the lepers be cured, the deaf hear and the dead be raised to life". (Mat 11:5) Because I desire to change hatred into love, sadness into joy, anguish and desperation into optimism and hope, sickness and death into life and resurrection.

Because I desire to see the dawn of a radiant light in so many overcast faces, in so many lifeless lives, in so many gloomy hearts, in so many peoples that lie in the darkness and the shadow of death. Because it urges me to put into motion so many paralyzed lives, without direction nor meaning, lacking the desire to live; bored and lethargic, among doubts and suspicions, uncertainty and indecision, emptiness and complexes, that break and disfigure them forever. Because I miss the homely warmth in so many families, in which one more likely finds the cold atmosphere of a cemetery, almost without even the embers of love and intimacy, of fondness and affection, of the fruitful and creative spontaneity and joy. It interests and fascinates me to announce the Good News of the kingdom, Kingdom of peace and justice, kingdom of Life and Love, to cut short the unrelenting war of the different nations and races, of one continent against another, between different nation and races, and to stop the fratricidal struggle of brothers among themselves and of children against parents. I feel the urge to make the Gospel reach to the ends of the earth in order to break the chains of so many slaves, to lift the loads that have left so many oppressed, and to untie the bandages that blindfold and eclipse the minds of so many malnourished people for lack of food, culture and faith. I want to run and untie the ropes holding millions and millions of young people that, in a contagious kind of desperation, alienate themselves in search of a kind of collective suicide.

I want to inject life with my own blood into those that in this kind of delirium, renounce their lives and bury themselves alive. And with the powerful voice of the Gospel, to shout to all: "Young man, get up!" (Lk 7:14). I cannot cease to proclaim the Good News of liberation, in order to save the millions of children whose lives I see broken and disintegrated having barely opened their eyes or even in the womb of their mothers. I would like to impede the equally certain desperation and the hellish loneliness of the same mothers, unconscious for now to the monstrosity of their sin. I would also like to avoid the denigrating scorn with which many sons and daughters separate and marginalize their own parents and grandparents, as if they were some kind of nuisance or garbage. And to return the joy and the gladness to those that feel abandoned and mistreated by their own

children. I feel restless and moved by the desire that the Gospel enlighten the situation of so many confused and disconcerted lives, without any rays of light to cross their horizons.

The mortal risk of their having to take uncertain and fearful steps, without any ideal to guide themselves by, alone and at the mercy of a formless and soulless society which causes them to stumble and fall into the emptiness of their spiritual starvation, without direction and without understanding neither the reason form nor the manner of their existence, their birth and death. I am keen to reach every child at the dawn of life inside the mother's womb, to protect and cover with the warmth required and to dignify and care for the child with the Gospel. To whom I long to see reborn and to offer him or her the flow of grace corresponding to their dignity as a child of God. I am concerned and occupied with their normal growth and development, their education and perfecting in the proper climate of love, indispensable for their adequate gestation and birth. So that they be normal and not deformed, born a human being and not a monstrosity, and they express themselves normally and not sub-normally or abnormally. That they not die in the cold of orphanacy, abandoned in life by their own parents and that they may feel their soft, warm caresses without being either suffocated or strangled.

That from the very first moment of their existence they may experience the warm environment and not remain numbed in the fetus for lack of the warmth of a home, the only climate that will permit the growth and development proper to a human being formally considered. That the child be able to open up and out his or her life like a young seedling without the setbacks that would cut life short. That they learn to develop and expand their affective and creative capacities to the utmost, to give themselves, to communicate with and to smile at others in a dialogue of affection and of mutual reciprocal love. I am interested in opening wide the panorama of the Good News before the expectant look of the adolescent, in the dawn of their life when they go in search of the truth and the light, with the impetus and the timidity of a landscape that comes in sight, begging for the glimmer and the heat of the sun. It is like a handful of seeds that open up whole nurseries without limits nor horizons. And the cry of the Gospel escapes from my lips towards this sleeping and withered youth, already grown old in the spring of life, without ideals nor hardly any capacity for taking initiatives, lacking personal confidence, like a blind man at a fork in the road, looking for support and a little food for the journey.

Their hearts, more undernourished than ill, offers an anemic and sad sight, under the guise of indifference, of being fed up with life, and of the refusal of every enterprising effort at encouragement. Their lives like invertebrates, they give in without a fight, and allow themselves to fall under the inertia of their uninterrupted frustration and disillusionment. And it enthralls me to offer them the Gospel live, crude, as is, to these other restless and rebellious groups of young people, unsatisfied and non-conformist, that protest and confront everything, so that they might grasp the sword of the Truth with their bare hands as their defense and attack. To plunge the word of God, live and energetic, sharper than a double-edged blade, into their challenging hearts and penetrate until the deepest part of

their souls and their spirit, the organs and marrow and that judges the sentiments and thoughts.” (Heb 4:12)

This defenseless and drifting youth, prey of whoever reaches them first and catches their attention, and that towards one or another path opens a way and marks leaves their mark for generations. Giving life or taking it, sowing hatred or love. Leaving in their wake a home or a tomb, a life or a hell. I believe that we can no longer delay placing the weapons of Faith into their hands and training them to use them. And more through practise than in theory, more with testimonials than with words, with the authenticity that the youth of today demand and through the exercise of a fraternal love until giving my life and pouring out my blood equally for all. To open before their very eyes and in my own flesh the Kingdom of love, of justice and peace that Jesus came to the earth to bring. The world has to be much better, much more in agreement with God’s original and eternal plan. That “saw that all was good” (Gen 1:31). It can and must renew the face of the earth with the strength of the Spirit of Christ and of his Gospel. A beautiful world is on the verge of birth, horizons radiant with light and hope, the new heavens and the new earth, when the Good News reaches them that can shape their lives. And I sincerely believe that this is neither fantasy nor far-off contemplation to see the fields white and ready for the harvest. It isn’t difficult to get the youth of today to go after the Good and the Truth with the greatest of impetus than towards any other kind of prey. As always, the young are altruistic. And certainly, under the dense and subtle coat of ashes that they have are the sleeping coals of either hatred or love, of the old man or the new. In the end they can light the flame of universal love at any moment which Jesus came to bring to the world with his desire that it be all aflamed.

## TO BE CHRIST – TRANSFORMATION IN LOVE

Objectives:

1. To discover that your maximum realisation and fulfillment, vocation, mission and deepest identity is to be Christ.
2. To imitate Jesus of Nazareth, to reproduce Him and to transform yourself in Him by being totally united with Him and to make everyone enthusiastic and motivated to become Christ.

O. **ONLY THE LOVE OF JESUS IS ABLE TO TRANSFORM THE WORLD. YOU HAVE THE SAME CAPACITY OF LOVING AS CHRIST. HE CALLS YOU TO BE LIKE HIM AND TO BE HIS REPLACEMENT TODAY.**

I. **TO BE CHRIST IS THE ABSOLUTE VOCATION AND GREATEST IDEAL AND PROJECT FOR ALL** *WHAT?*

- Jesus of Nazareth is the project, model and pattern of your life
- He is the visible, perfect image of God and man
- You are created to conform yourselves to the perfect image of God; to be perfect in love

Jn 14:6; Jn 10:10; Col 1:15; Jn 1:18; Gn 1:26; Ep 1:4; Rm 8:29

II. **REPRODUCING THE VERY LIFE OF CHRIST IN YOUR LIFE IS THE MAXIMUM REALISATION AND FULFILLMENT** *WHY?*

- To know the depth & length of Christ’s love liberates you from other projects (Ep 3:18; 4:13)
- To be Christ is to know your deepest identity by opting and assuming in your own humanity the life of Jesus of Nazareth (Ph 1:21; 3:7-10)

III. **YOU ENTER INTO THIS PROCESS OF IDENTIFICATION BY FIXING YOUR EYES ON CHRIST** *HOW?*

- Through a loving dialogue He transforms you inwardly from your old values & ways of living to His own values and ways (Baptism = Paschal Mystery = life, death and resurrection)

Heb 12:1-2; Jn 12:24; Rm 12:2; Col 3:9; Ga 6:14

- The Good Shepherd introduces you in His compassionate heart in order:

-To be conformed in His own thoughts	(1 Co 2:16)
feelings	(Ph 1:8, 2:5)
loving	(Jn 13:34)
living	(1 Jn 2:6)

-And to carry out his same mission of liberation-redemption to the greatest proofs and extremes of love of God & all people

Mt 5:3-12; Mk 6:30-44; Jr 3:15; Mt 9:35-38

IV. **HE CALLS YOU TO REPLACE HIM  
THROUGH YOUR OWN HUMANITY BY  
CONTINUING HIS SAME MISSION**

FOR WHAT?

- You are now my Shepherd.  
Whoever welcomes you, welcomes me (Mt 10:40)  
- As a Good Shepherd, your mission is to form Christ  
in your brothers and sisters

Jn 13; Ga 4:19; 1 Co 11:1

**From an explanation of Paul's letter to the Galatians by Saint Augustine, Bishop**

*Let Christ be formed in you*

The Apostle says, *Be like me*, for though born a Jew, by reason of spiritual discernment I now consider carnal things of small importance. And he adds, *For I am as you are*, that is to say: For I, like you, am a man. Then he tactfully reminds them of his love so that they will not look upon him as an enemy: Brothers, I beseech you, he says, *you did me no wrong*, as if to say, "Do not imagine that I want to wrong you." And to have them imitate him as they would a parent, he addresses them as little children: *My little children, with whom I am again in labour until Christ be formed in you*. Actually he is here speaking more in the person of Mother Church than his own. So too he says elsewhere: *I was gentle among you like a nurse fondling her little ones*.

Christ is formed in the believer by faith of the inner man, called to the freedom that grace bestows, meek and gentle, not boating of nonexistent merits, but through grace making some beginning of merit. Hence he can be called "my least one" by him who said: *Inasmuch as you did it to the least of my brethren you did it to me*.

Christ is formed in him who receives Christ's mold, who clings to him in spiritual love. By imitating him he becomes, as far as possible to his condition, what Christ is. John says : *He who remains in Christ should walk as he did*.

Children are conceived in order to be formed in their mother's womb, and when they have been so formed, mothers are in travail to give them birth. We can thus understand Paul's words: *With whom I am in labour until Christ be formed in you*. By labour we understand his anxiety for those with whom he is in travail, that they be born unto Christ. And he is again in labour when he sees them in danger of being led astray. These anxieties, which can be likened to the pangs of childbirth, will continue until they *come to full age in Christ, so as not to be moved by every wind of doctrine*.

He is not therefore talking about the beginnings of faith by which they were born, but of strong and perfect faith when he says: *With whom I am again in labour until Christ be formed in you*. He also refers elsewhere in different words to his being in labour, when he says: *There is the daily pressure upon me of my anxiety for all the churches. Who is weak and I am not weak ? Who is made to fall, and I am not indignant ?*

## **MYSTICAL BODY OF CHRIST**

### Objectives:

1. To provoke the consciousness that the desire of God is for you to live in union with the total Christ, Head and members.
2. Eternal life, our identity, has no other way of existing than in a vital communion.
3. To provoke a strong desire and determination to become a vital and life-giving member in the Body of Christ.

### 0. **GOD HAS ALREADY MADE IT POSSIBLE TO BECOME CHRIST AND TO REPLACE HIM IN HIS MISSION OF TRANSFORMING THE WORLD INTO ONE FAMILY**

#### I. **WE FORM THE BODY OF CHRIST: WE ARE ALREADY VITALLY UNITED TO CHRIST** *WHAT?*

- The union with the Head
- We are members of one another.
- The "whole Christ", Head and members; Christ, my brother and I are one reality.

Ac 17:28; Jn 15:1-17; 1 Co 12:12-26; Col 2:17; Jn 10:10

#### II. **YOUR LIFE INFLUENCE IN THE WHOLE CHRIST** *WHY?*

- You are an irreplaceable member in His Body – Positive influence  
Negative influence

Rm 12:4; Mt 5:13-16; Jn 7:38; 1 Jn 3:14

#### III. **HE NEEDS YOU VITALLY AND STRONGLY UNITED TO HIM** *HOW?*

- The real Christ of today
- Our vitality depends on the union with the Head: He needs our pure & clean heart.
- "My Body is in your hands, save me by your love"

Col 2:17; Is 53; Ps 31:16; Mt 8:2; Ac 9:3-6

IV. **WE ARE CALLED TO ANSWER THE  
URGENT CRY OF CHRIST - "Heal my Body !"**

*FOR WHAT?*

- He needs my total response to heal the suffering members of His Body & to make them "Life-Givers"
- "I am thirsty for your love"

Mt 25:31-40; Ep 5:23-32; Ep 4:11-16; Jn 17:21-24; Jn 21:15; Jn 19:28

**FROM A LETTER TO THE CORINTHIANS BY SAINT CLEMENT, POPE**

*Seek the good of all, not personal advantage*

The command has been written: *Cling to the saints, for those who cling to them will be sanctified.* There is a passage in Scripture as well which states: *With the innocent man you will be innocent, and with the chosen you will be chosen also; likewise with the perverse you will deal perversely.* Devote yourselves, then, to the innocent and the just; they are God's chosen ones. Why are there strife and passion, schisms and even war among you? Do we not possess the same Spirit of grace which was given to us and the same calling in Christ? Why do we tear apart and divide the body of Christ? Why do we revolt against our own body? Why do we reach such a degree of insanity that we forget that we are members one of another? do not forget the words of Jesus our Lord: *Woe to the man; it would be better for him if he had not been born rather than scandalize one of my chosen ones. Indeed it would be better for him to have a great millstone round his neck and to be drowned in the sea than that he lead astray one of my chosen ones.* Your division has led many stray, has made many doubt, has made many despair, and has brought grief upon us all. And still your rebellion continues.

Pick up the letter of blessed Paul the apostle. What did he write to you at the beginning of his ministry? Even then you had developed factions. So Paul, inspired by the Holy Spirit, wrote to you concerning himself and Cephas and Apollos. But that division involved you in less sin because you were supporting apostles of high reputation and a person approved by them.

We should put an end to this division immediately. Let us fall down before our master and implore his mercy with our tears. Then he will be reconciled to us and restore us to the practice of brotherly love that befits us. for this is the gate of justice that leads to life, as it is written: *Open to me the gates of justice. when I have entered there, I shall praise the Lord. This is the gate of the Lord; the just shall enter through it.* There are many gates which stand open, but the gate of justice is the gateway of Christ. All who enter through this gate are blessed, pursuing their way in holiness and justice, performing all their tasks without discord. A person may be faithful; he may have the power to utter hidden mysteries; he may be discriminating in the evaluation of what is said and pure in his actions. But the greater he seems to be, the more humble he ought to act, and the more zealous he should be for the common good rather than his own interest.

# FORGE OF LOVE

Objectives:

1. To convince that the project of God is possible, easy and fascinating for man through a transforming dialogue and loving relationship with Him.
2. To transmit a knowledge and closeness of Jesus that seduces the person to live in a constant encounter with Him.
3. In this forge of love, He wants to set the heart of all men on fire, transforming all the broken realities of this world.

## 0. **GOD'S PROJECT FOR MAN IS POSSIBLE THROUGH PRAYER**

### I. **PRAYER IS A FORGE OF LOVE – A TRANSFORMING DIALOGUE** *WHAT?*

- It is God's initiative. He comes to encounter me.
- It has been a constant dialogue, a love story in our lives.
- This dialogue transforms us and bears fruits.

Ps 139; Ex 33:11; Ex 3:1-12; Lk 1:37; Ac 4:20

### II. **JESUS' LOVE IS THE FIRE THAT TRANSFORMS OUR HEART INTO HIS OWN** *WHY?*

- Misconceptions about prayer
- Constant transformation of every situation: "Let me enter into your life."
- It is a process of acquiring His same heart until He sets our hearts on fire for the whole humanity.

Lk 24:13-35; Ga 2:19-20

### III. **STEPS AND ATTITUDES** *HOW?*

- Listen...sincerity and truth
- Assimilation – simplicity, patience
- Live Out – to bring all the dialogues to the end
- Share -- risk

Lk 18: 9-14; Jn 6:60-68

### IV. **I WANT TO SET THE EARTH ON FIRE** *FOR WHAT?*

- I want to continue this passionate love in your life.
- "Do you love me? Feed my sheep."

Jn 21:15; 2 Co 11:2; Mt 16:16; Lk 12:49-5

## FROM A HOMILY BY SAINT JOHN CHRYSOSTOM, BISHOP

### *Prayer is the light of the spirit*

Prayer and converse with God is a supreme good: it is a partnership and union with God. As the eyes of the body are enlightened when they see light, so our spirit, when it is intent on God, is illumined by his infinite light. I do not mean the prayer of outward observance but prayer from the heart, not confined to fixed times or periods but continuous throughout the day and night.

Our spirit should be quick to reach out toward God, not only when it is engaged in meditation; at other times also, when it is carrying out its duties, caring for the needy, performing works of charity, giving generously in the service of others, our spirit should long for God and call him to mind, so that these works may be seasoned with the salt of God's love, and so make a palatable offering to the Lord of the universe. Throughout the whole of our lives we may enjoy the benefit that comes from prayer if we devote a great deal of time to it.

Prayer is the light of the spirit, true knowledge of God, mediating between God and man. The spirit, raised up to heaven by prayer, clings to God with the utmost tenderness; like a child crying tearfully for its mother, it craves the milk that God provides. It seeks the satisfaction of its own desires, and receives gifts outweighing the whole world of nature.

Prayer stands before God as an honoured ambassador. It gives joy to the spirit, peace to the heart. I speak of prayer, not words. It is the longing for God, love too deep for words, a gift not given by man but by God's grace. The apostle Paul says: *We do not know how we are to pray but the Spirit himself pleads for us with inexpressible longings.*

When the Lord gives this kind of prayer to a man, he gives him riches that cannot be taken away, heavenly food that satisfies the spirit. One who tastes this food is set on fire with an eternal longing for the Lord: his spirit burns as in a fire of the utmost intensity.

Practise prayer from the beginning. Paint your house with the colours of modesty and humility. Make it radiant with the light of justice. Decorate it with the finest gold leaf of good deeds. Adorn it with the walls and stones of faith and generosity. Crown it with the pinnacle of prayer. In this way you will make it a perfect dwelling place for the Lord. You will be able to receive him as in a splendid palace, and through his grace you will already possess him, his image enthroned in the temple of your spirit.



# CONVERSION STAGE

# UNAWARENESS

Objectives:

1. To help the person to be aware of what he lives before God who is looking at the heart and not the appearances. An examination of conscience.
2. To understand why the person does not live fully the plan of God for his life: everything comes from the living ignorance of God's Life and Love, from having disconnected from God, lack of listening.
3. To see the process of the loss of consciousness of God's Life and Love and his plan for us. Without the knowledge of God's Life and Love, it is impossible to love and the person degenerates his identity.

**Special note:** The content of this talk will depend on the audience's level of faith. It could be an X-ray of the most important Truths that have touched them.

## 0. LET US GO DEEPER: OPENNESS AND SINCERITY

### I. GOD HAS CREATED ME TO KNOW, TO LOVE AND TO SERVE HIM - WHAT HAVE I DONE ?

Is 5:1-4; Rm 1:28-32; Ga 3:1-3

### II. PROCESS OF THE LOSS OF CONSCIOUSNESS OF LIFE AND LOVE

-Symptoms

(following the flow of the different of faith as per Ideal Stage eg. It's not normal that you have God the Father and yet live like an orphan. It's not normal that you are the dwelling place of God and yet you live empty...)

-Disconnection (lack of listening)

(justifications that start of as thoughts, resulting in words and actions or omissions)

Jn 15:5-6; Jr 2:3; Hos 11:2; Mt 15:14; Mt 15:18

### III. THE TRUTH WILL SET YOU FREE (Jn 8:30-31)

### V. THE CRY OF JESUS BEFORE MY LIFE

Lk 23:34; Ps 55:12-15

**FROM A TREATISE ON SPIRITUAL PERFECTION BY DIADOCHUS OF  
PHOTICE, BISHOP**

*The mind has a spiritual sense which teaches us to  
distinguish between good and evil*

The light of true knowledge makes it possible to discern without error the difference between good and evil. Then the path of justice, which leads to the Sun of Justice, brings the mind into the limitless light of knowledge, since it never fails to seek the love of God with all confidence.

Therefore, we must maintain great stillness of mind, even in the midst of our struggles. We shall then be able to distinguish between the different types of thoughts that comes to us: those that are good, those sent by God, we will treasure in our memory; those that are evil and inspired by the devil we will reject. A comparison with the sea may help us. A tranquil sea allows the fisherman to gaze right to its depths. No fish can hide there and escape his sight. The stormy sea, however, becomes murky when it is agitated by the winds. The very depths that it revealed in its placidness, the sea now hides. The skills of the fisherman are useless.

Only the Holy Spirit can purify the mind: unless the strong man enters and robs the thief, the booty will not be recovered. So by every means, but especially by peace of soul, we must try to provide the Holy Spirit with a resting place. Then we shall have the light of knowledge shining within us at all times, and it will show up for what they are all the dark and hateful temptations that come from demons, and not only will it show them up: exposure to this holy and glorious light will also greatly diminish their power.

This is why the Apostle says: *Do not stifle the Spirit*. The Holy Spirit is the Spirit of goodness: do not grieve him by your evil actions and thoughts, and so deprive yourself of the defense his light affords you. In his own being, which is eternal and life-giving, he is not stifled, but when he is grieved he turns away and leaves the mind in darkness, deprived of the light of knowledge.

The mind is capable of tasting and distinguishing accurately whatever is presented to it. Just as when our health is good we can tell the difference between good and bad food by our bodily sense of taste and reach for what is wholesome, so when our mind is strong and free from all anxiety, it is able to taste the riches of divine consolation, and to preserve, through love, the memory of this taste. This teaches us what is best with absolute certainty. As Saint Paul says: *My prayer is that your love may increase more and more in knowledge and insight, and so enable you to choose what is best*.

# CARE OF LOVE

Objectives:

1. To convince the audience of the need and vitality to care for this New Life within, with all our heart and being.
2. To help us understand the reasons for the commandments and counsels as norms for full spiritual health in order to live and transmit it abundantly to others with all its creative, redemptive and sanctifying power.
3. The lack of care causes death for many.

0. **UNAWARENESS OF GOD'S PRESENCE IN YOUR HEART. YOU DID NOT LISTEN TO MY VOICE**

I. **GOD HAS GIFTED YOU WITH A MIND, HEART AND STRENGTH CAPABLE OF GOD'S LIFE AND LOVE: TO KNOW, TO LIVE, TO CARE FOR AND TRANSMIT IT TO OTHERS ABUNDANTLY**

- God has created you to become Christ – created to bear the divine Life-Love of God that transforms, cleans and sanctifies the world.
- The immense capacity and potential of a person is seen in the Saints.

Gn 1:26; Ezk 47:12; Mt 5:48; Mt 5:14

II. **BUT WHY DON'T YOU LIVE ACCORDING TO GOD'S PLAN ?**

- Because you didn't take care of God's love in you
- Disobedience to His voice (cracks, adulterations, mixtures)
- Anemia, weakness, loss of Life-Love: "The corruption of the best is the worst."

Mt 6:24; Mt 15: 11; 18-19; Jr 2:12-13; Ga 5:17; Mt 5:13

III. **HOW TO TAKE CARE OF HIS LIFE AND LOVE ?**

- Nourish with pure love : The Word of God / Sacraments
- Jn 15; Dt 6:4; Mt 4:4; Jn 6:35

- Protection and care: Commandments / Evangelical counsels

Jn 15:10, Dt 4:14, Lk 2:19,50, SS 4:12

- Co-Creator
- Co-Redeemer
- Co-Sanctifier

- Freedom of option (Ga 6:7)

IV. **GRAVITY & TRANSCENDENCE OF YOUR LIFE**

Dt 30:15-20

### FROM THE IMITATION OF CHRIST (Book 3, 3)

*I taught my prophets*

My son, says the Lord, listen to my words, the most delightful of all words, surpassing all the knowledge of the philosophers and wise men of this world. *My words are spirit and life* and cannot be comprehended by human senses alone.

They are not to be interpreted according to the vain pleasure of the listener, but they must be listened to in silence and received with all humility and great affection.

And I said: *Blessed is the man whom you teach, Lord, and whom you instruct in your law; for him you soften the blow of the evil day, and you do not desert him on the earth.*

The Lord says, I have instructed my prophets from the beginning and even to the present time I have not stopped speaking to all men, but many are deaf and obstinate in response.

Many hear the world more easily than they hear God; they follow the desires of the flesh more readily than the pleasure of God.

The world promises rewards that are temporal and insignificant, and these are pursued with great longing; I promise rewards that are eternal and unsurpassable, yet the hearts of mortals respond sluggishly.

Who serves and obeys me in all matters with as much care as the world and its princes are served?

Blush, then, you lazy, complaining servant, for men are better prepared for the words of death than you are for the works of life. They take more joy in vanity than you in truth.

Yet they are often deceived in their hope, while my promise deceives no one, and leaves empty-handed no one who confides in me. What I have promised I shall give; what I have said I will fulfill for any man who remains faithful in my love unto the very end. I am the rewarder of all good men, the one who rigorously tests the devoted.

Write my words in your heart and study them diligently, for they will be absolutely necessary in the time for temptation. Whatever you fail to understand in reading my words will become clear to you on the day of your visitation.

I am accustomed to visit my elect in a double fashion, that is, with temptation and with consolation. And I read to them two lessons each day: one to rebuke them for their faults; the other to exhort them to increase their virtue.

*He who possesses my words yet spurns them earns his own judgement on the last day.*

## **BREAKING OF LOVE: SIN AND ITS CONSEQUENCES**

Objectives:

1. To discover that the root to our sin is a "NO" to Love, God's will for us. To provoke the pain of contrition and conversion to Love.
2. Sin is the disconnection from God's Life and Love and the breaking of the first commandment.
3. Our sins have serious consequences in us, in others and in Christ.

0. **GOD WANTS TO LEAD US TO OUR TRUTH IN ORDER TO PULL OUT THE ROOT OF SIN: "THE TRUTH WILL SET YOU FREE."**

I. **WHAT IS SIN? SIN IS "NO" TO LOVE OF GOD. THE ROOT OF SIN IS DISCONNECTION FROM GOD: DISOBEDIENCE**

Jn 15:5-6; James 4:17; Rm: 5:19; Ps 35:14

II. **SIN IS SEEN BY ITS EFFECTS/CONSEQUENCES**

-In me (the corruption of my identity)	(Rm 7:5-14; Rm 1:28)
-In others/ world	(Ga 5:19-21; Mt 25:45)
-In Christ	(Ac 9:5; Heb 6:6)

III. **THROUGH THE WOUNDS OF CHRIST WE ARE HEALED**  
**-- " I have paid on the Cross a ransom for you."**

Is 53:3; 1 Pe 1:18

IV. **RECOGNISE YOUR SINS AND ASK FOR FORGIVENESS**

## INTRODUCTION TO THE DEVOUT LIFE BY ST. FRANCIS DE SALES -- THE FOURTH MEDITATION -- ON SIN

### *PREPARATION*

1. Place yourself in the presence of God.
2. Beseech him to inspire you.

### *CONSIDERATIONS*

1. Recall to mind how long it is since you began to sin and note how greatly sins have multiplied in your heart since that first beginning and how every day you have increased them against God, yourself, and your neighbour by deed, word, desire, and thought.
2. Consider your evil inclinations and how often you have given way to them. By these two points you will discover that your sins are more numerous than the hairs of your head, yes, more than the sands of the sea.
3. Consider particularly the sin of ingratitude to God, a general sin that reaches out to all the rest and makes them infinitely more enormous. Note then how many benefits God has granted you and how you have misused all of them against their giver. Note especially how many of his inspirations you have despised and how many good movements you have rendered useless. Even more than all the rest remember how many times you have received the sacraments -- and where are their fruits? What has become of those precious jewels with which your beloved Spouse adorned you? All of them have been buried beneath your iniquities. With what preparation did you receive them? Think about such ingratitude. So often God has run after you to save you, and you have always fled before him in order to destroy yourself.

### *AFFECTIONS AND RESOLUTIONS*

1. Be in the utmost consternation at your misery. O my God! do I dare to stand before your eyes? Alas, I am only the corruption of the world and a sink of ingratitude and iniquity. Is it possible that I have been faithless that I have left neither a single sense nor one of my mental faculties uncorrupted, unviolated, and undefiled, and that not so much as a single day of my life has passed when I have not done most evil deeds? Should I thus repay the benefits brought to me by my Creator and by my Redeemer's Blood?
2. Ask pardon and, like the prodigal son, like Magdalen, like a woman who has defiled her marriage bed with adulterous deeds of every kind, cast yourself at the feet of the Lord. Have mercy, Lord, upon this sinful creature. Alas, O living fountain of compassion, have pity on this miserable wretch.
3. Resolve to live a better life. No, Lord, nevermore, with the help of your grace, no, nevermore will I abandon myself to sin. Alas, I have loved it too much. I detest it and I embrace you, the Father of mercy. In you I wish to live and die.
4. To wipe out my past sins I will bravely accuse myself of them, and I will not leave one of them without driving it out.
5. I will do all that I can to root out completely what is planted in my heart, particularly such and such things that have most troubled me.

6. To do this I will unfailingly embrace the means that I have been counselled to adopt, knowing that I have never done enough to repair such grievous faults.

### *CONCLUSION*

1. Return thanks to God who has waited for you until this hour and has given you these good affections.
2. Offer your heart to him so that you can put them into effect.
3. Pray that he will strengthen you, etc.

# MERCY

## Objectives:

1. The misery transformed into mercy.
2. His merciful love, giving His life for us, awakens in us a love of correspondence giving my life for Him in my brothers and sisters.
3. The sinner and persecutor is transformed into a follower and announcer of His mercy.

## 0. **GOD, IN HIS ABUNDANT LOVE DOES NOT ABANDON HIS CHILDREN**

Rm 5:20

### I. **GOD IN HIS GREAT LOVE COMES DOWN TO MY MISERY**

- The heart of God applied to my misery (Miseri-cordis)
- "Don't be afraid, I don't condemn you."
- He assumes all our life: "By His wounds we are healed."

Hos 11:8-9; Is 54:10; Jn 8:1-11; Is 53:5; Rm 5:6

### II. **I WILL GIVE YOU A NEW HEART**

- "You are stained red with sin but I will wash you as clean as snow."
- "I will give you shepherds according to my own heart."

Ezk 36:26; Is 1:18; Jn 11:1-49; Ep 4:23

### III. **THE JOY OF GOD AT THE CONVERSION OF THE CHILD: "COME BACK TO ME."**

- Let us celebrate with a feast."
- Enter into the immeasurable joy of God.

Lk 15; 1 Co 13

### IV. **GRATITUDE OF THE CHILD WHO PROCLAIMS THE MERCY OF GOD: "HOW CAN I PAY YOU BACK?"**

- It is a debt of love.
- The sinner proclaims the everlasting love of God.

Ps 116:12-19; Mt 18:22; Jn 21:15; Ps 50:13; Jr 15:19; 1 Jn 3:16



## FROM AN ANCIENT HOMILY ON HOLY SATURDAY

### *The Lord descends into hell*

Something strange is happening -- there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ answered him: "And with your spirit." He took him by the hand and raised him up saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."

I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated.

For you sake, I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am

now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

# PROJECTION STAGE

## CALL TO LOVE

Objectives:

1. The real love of Jesus is such that He not only forgives our sins but that He also calls us to follow Him; to fly as high as reproducing His own life in the greatest proof of love.
2. After listening to the unconditional call of Christ, we cannot but say “yes” with a grateful heart. This “yes” transcends for generations like Mary’s fiat.

3. To provoke determination in the people to begin a new life of following Jesus in His own intentions, reproducing His life and mission of making disciples of all peoples. This is what constitutes being a Christian.

O. **I AM HERE BECAUSE JESUS HAS CHANGED MY LIFE.  
“COME FOLLOW ME” -- THE THREE WORDS THAT CAN CHANGE  
YOUR LIFE**

- I. **JESUS IS CALLING YOU: COME FOLLOW ME** *WHAT?*  
-- This calling is **for all**, since ever.  
-- Misconceptions of the “call”.  
  
Jn 11:43; Ps 18:2; Jr 1:4-5; Is 49:1
- II. **THIS CALL IS A GIFT BECAUSE HE LOVES YOU  
AND NEEDS YOU** *WHY?*  
-- He loves you as you are.  
-- He needs your life to reveal His love in this world of today.  
  
Dt 7:7; Jn 8:1; Mt 9:35
- III. **BY A TOTAL “YES” TO HIM, REPRODUCING  
HIS LIFE AND MISSION** *HOW?*  
-- Sell all for the greatest proposal.  
-- Pick up your cross everyday and follow me.  
  
Mk 10:17; Mt 13:45; Lk 9:23-25; 2 Co 4:7-12; Lk 5:1
- IV. **THROUGH YOUR “YES”, MANY WILL FOLLOW ME** *FOR WHAT?*  
-- From now on, you will catch people.  
-- I endure all for the sake of the chosen ones.  
  
Mt 9:9-12; 1 Tm 1:15; 2 Tm 2:10; Jn 12:32

## **INCARNATION (THE LOVE OF GOD MADE FLESH)**

Objectives:

1. To make the person now liberated after confession to fall in love, captivating him through the sensitive love of the Son of God incarnated for us and for our salvation.
2. To believe in Love made flesh means letting it be made flesh in each person so that, living Christ's life of poverty, chastity and obedience, we dedicate ourselves to breaking the chains in us in order to follow Him.
3. Looking at the world, how many more people will be freed if we are totally freed of ourselves, fears, complexes, detached from the opinions of others, justifications and excuses in order to break all that still enslave us. In the measure that we respond, there will be many who will experience liberation, true worth and dignity, they will also be empowered to love and to do the same for others.

-Liberating us from the passing things and values that hinders us to love generously and totally. (Ph 2:7; 3:7; Mk 10:20-21)

2. He became chaste (pure in heart) living only the passionate love of the Father and the Kingdom. (Mt 5:8; Jn 14:31)

-Liberating us from pleasure, disordered human affection.

3. He became obedient even to death on the cross to free us from false honour and dominion. (Ph 2:8; Mt 5:10-12)

#### IV. **JESUS CRUCIFIED ASKS FOR OUR HUMANITY TO CONTINUE HIS INCARNATION AND BE LIBERATORS FOR OTHERS (Jn 19:25-28)** *FOR WHAT?*

-- We are to present clearly with our own lives the crucified love of Christ totally free. (Lk 4:21)

--Totally dedicating and consecrating ourselves (mind, heart, will) in forming disciples, free and incarnating the greatest proof of love

Rm 12:1-2; Eph 5:1-3; 1 Co 11:1; 2 Co 12:15; Ga 4:19

-- Becoming also liberators for others (Eucharistic Love) (Jn 12:24).

#### O. **IN ORDER TO FOLLOW HIM, JESUS OPENS FOR US A WAY IN HIMSELF. BECOMING MAN, HE ASSUMED OUR CONDITION, OVERCOMING IN HIMSELF EVERYTHING THAT IMPEDES US TO LOVE TOTALLY LIKE HIM, FREELY AND PURELY.**

#### I. **THE SON OF GOD BECAME MAN FOR US AND FOR OUR SALVATION** *WHAT?*

- God's desire to become man. (Heb 1:1-3; Rv 21:3; Pr 8:31)
- For God so loved the world that He gave His only Son. (Jn 3:16).
- Seducing us through the sensitive love of God becoming flesh,
- So that drawn to him we will be rescued, saved and raised to a new way of life.

#### II. **HE COMES TO OPEN A NEW WAY FOR ALL PEOPLE** *WHY?*

- He shows the real identity and dignity of man, living in our humanity and in the same circumstances like ours. (Ps 8)
- I am the Way, the Truth and the Life. (Jn 14:6)
- False image of man: without dignity.
- He reveals his inner intention, his thoughts, feelings so that we may imitate him, reproduce in our own life his same mystery of the greatest proof of love, in the manger, cross and in the Eucharist.

#### III. **THE ONLY WAY TO LIBERATE US FROM FALSE HONOURS, PLEASURES AND RICHES IS TO LIVE IN HIS OWN FLESH ALL THROUGHOUT HIS LIFE EXTREME POVERTY, CHASTE LOVE AND TOTAL OBEDIENCE TO THE FATHER** *HOW?*

1. He became poor to enrich us with the eternal riches. (2 Co 8:9; Mt 5:3; Lk 9:38)

**GO AND MAKE DISCIPLES**

Objective: To discover and convince ourselves that we are called, from our Baptism, to live the same mission as Jesus, to make disciples through the living Word. We follow Christ in his own intention and mission. The Church only exists to evangelize, to spread God's love.

to teach others (2 Tm 2:1-2)

-- I have come to set the earth on fire and how I wish it was already kindled (Lk 12:49)

O. **WITH A GRATEFUL HEART, WE WANT TO GIVE FREELY WHAT WE HAVE RECEIVED FREELY -- THE IMMEASURABLE LOVE OF GOD THAT MADE US FREE FROM OUR SLAVES ENABLING US TO LIBERATE OTHERS AND ANNOUNCE HIS LOVE TO THE WHOLE WORLD**

I. **WE ARE SENT WITH THE SAME MISSION AS JESUS: WHAT?**  
**"AS THE FATHER SENT ME SO I AM SENDING YOU."**

-- Jesus was sent to this world to tell us about the Father's love  
- This was his life (Lk 4:43)  
- These were his final words (Mt 28:18-20)

-- The mission is a response of love.  
"If you love me, feed my sheep." (Jn 21:15)

II. **LOOKING AT THE CROWDS WE ARE MOVED BY THE COMPASSIONATE LOVE OF JESUS WHY?**

-- The urgency of evangelization : It is a matter of life or death (Mt 9:36; Rm 10:14)

-- It is the fundamental right of all baptised to proclaim their own faith (Church documents)

III. **THE SPIRIT EMPOWERS THE DISCIPLES IN THE MISSION HOW?**

-- Guided by my Spirit of love I will strengthen you (1 Co 2:3-4; 2 Co 4:7-12; 2 Co 12:9)

- To accompany the people through  
- the Word (Ac 6:4; Jn 17:20; 1 Jn 1:1-4)  
- your Life (James 2:14)

IV. **ALL PEOPLE MAY BECOME DISCIPLES OF CHRIST FOR WHAT?**

-- Entrust my teaching to reliable people who will be able

## COMMUNITY (AS A MEANS OF PERSEVERANCE)

Objectives:

1. To determine ourselves to live this New Life (to follow Christ and to make disciples) in our own habitat that is the Christian community, in the Church. Only in community can our identity as children of God be developed.
2. We should all help each other to form and train ourselves in the mission of Jesus, promoting each person without difference or distinction.
3. To live, to create and to propagate this Kingdom of God.

O. **MY OPTION IS TO FOLLOW YOU AND MAKE DISCIPLES**

(To express the response of a grateful heart)

I. **YOU CAN FULFILL THIS OPTION ONLY IN A CHRISTIAN COMMUNITY** *WHAT?*

- The place of salvation: birth and growth of this New Life
- The place that expresses the Kingdom of God

1 Pe 2:9-10; Lk 17:21; 1 Jn 4:12

II. **WHY IS IT VITAL? BECAUSE IT IS THE TRUE ENVIRONMENT WHERE YOU CAN DEVELOP YOUR IDENTITY** *WHY?*

- A true Christian Community
- Breaking down false images of Community

Gn 1:26; 1 Jn 4:8-10; Jn 13:34; Ep 5:25

III. **THE COMMUNITY AS SCHOOL OF DISCIPLES, LIKE THE FIRST COMMUNITIES** *HOW?*

- The four pillars of the following: Exercises of Prayer, Fraternal Love, Cross and Mission

VDC-10; Ac 2:42-46; Ac 4:32

IV. **TO CREATE AND TO PROPAGATE THE KINGDOM OF GOD ALL OVER THE WORLD** *FOR WHAT?*

- All are called to be builders of Community
- The seed and the yeast "To grow where you are planted"
- To restore and rebuild the Kingdom

Ga 3:28; Rv 21:1-4; Jn 17:21