

## LOVE GOD: LIFE IN CHRIST

**The starting point of the spiritual journey is the unique, personal love of God for me. The spiritual journey is the response to that love. This understanding of the journey always keeps before us who we are in relationship to God.** "This flowing forth of God always demands a flowing back; for God is a Sea that ebbs and flows, pouring without ceasing into all his beloved according to the need and the merits of each, and ebbing back again with all those who have been thus endowed both in heaven and on earth, with all that they have and all that they can." (Ruysbroeck); *"We are to love then, because God first loved us"* (1Jn 4:9); *What proves that God loves us is that Christ loved us while we were still sinners* (Rom5:7-8)

**Jesus is the human face of the Trinity:** Christian mystery is a Trinitarian mystery. Without the Trinity, the Christian faith cannot be fully understood. To respond to the invitation of the Trinity is to respond to the divine presence in the person of Jesus. "No-one knows the Son except the Son and no one knows the Father except the Son and any one to whom the Son chooses to reveal him." (Mt 11:27) "I am the way the truth and the life; no one comes to the Father, but by me." (Jn 14:6)

**In Jesus, we share the divine life:** (2 Pet 1:4). "The divine became human so that the human might become divine." (Athanasius); We have become the children of God (John 1:12), sharing the life of the divine Son. We are sons in the Son, able to say with Jesus "Abba Father" (Romans 8:14-17). *"I am in my Father, and you in me and I in you."* (John 14:10,20); It is in the Son, Jesus, that we share the life of God. *"What we have seen and heard we are telling you so that you too may be in union with us, as we are in union with the Father and with his Son Jesus Christ."* (1 Jn 1:3); "This is the testimony: God has given us eternal life and this life is in his Son; anyone who has the Son has life, anyone who does not have the Son does not have life...We are in the true God, as we are in his Son, Jesus Christ. This is the true God, this is eternal life." (1 Jn 5:11-13,20); *Jesus is the Truth, Life, Light, Love.*(John)

**Christian discipleship a relationship with the Jesus who lives now. It is in Jesus that the believer finds the inspiration, courage and strength to journey.** "A relationship with the risen Jesus is- so to speak- the 'atmosphere' in which Christians live" (Pope Francis); "The Kingdom (Reign) of God is not a concept, a doctrine, or a program subject to free interpretation, but it is before all else a person with the face and name of 'Jesus of Nazareth', the image of the invisible God" (John Paul II); the "polyphony" of life. (Bonhoeffer); *"We offer ourselves, one way or another, to try to work for God. We want, as it were, to be among the sheepdogs employed by the Good Shepherd. Have you ever watched a good sheepdog at work? He is not an emotional animal. He goes on with his job quite steadily; takes no notice of bad weather, rough ground or of his own comfort. He seldom or never stops to be stroked. Yet his faithfulness and intimate communion with his master are of the loveliest things in the world. Now and then he looks at the shepherd. And when the time comes for rest, they are generally to be found together. Let this be the model of our love"* (Evelyn Underhill); "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me."(Gal 2:20) *"For me to live is Christ"* (Phil 1:21).

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**PRAYER:** “Great is the mystery of the faith! the Church professes this mystery in the Apostles' Creed (Part 1) and celebrates it in the sacramental liturgy (Part Two), so that the life of the faithful may be conformed to Christ in the Holy Spirit to the glory of God the Father (Part 3). This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer. ” (CCC); *“Contemplative prayer in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us.”* (Teresa of Avila); *“I should like to be able to explain the nature of this holy companionship with our great Companion, the Holiest of the holy, in which there is nothing to hinder the soul and her spouse from remaining alone together, when the soul desires to enter with herself, to shut the door behind her so as to keep out all that is worldly and to dwell in that Paradise with her God. (Teresa of Avila). “We should seek not so much to pray but to become prayer.”* (Francis of Assisi)

**The presence of Jesus** “Know that I am with you always; yes, to the end of time” (Mt 28:20); *“In this consists the true love of Christ; to keep Him ever present to our minds; never to suffer His image (as far at least as we are able) to fade from our imagination; to direct all our actions to Him; to refer to Him whatever we read, or hear, or do; in all things to seek to work out his will; and never to prefer any single thing to his holy love.”* (Thomas a Kempis); *“The Lord is within, and we should be there with him. (Teresa of Avila); “Do you not know that you are God’s temple and that God’s Spirit dwells in you? For God’s temple is holy, and that temple you are.”* (1 Cor 3:16); *“He is in the most secret place of the heart... return to your own heart and abide in him that made you.”* (John of the Cross); *“O you soul...you are yourself that very tabernacle where he dwells.”* (John of the Cross)

**If anyone would come after me, let him deny himself and take up his cross daily and follow me. “. (Lk9:22)**

- a. **Deny:** “If you do not learn to deny yourself, you can make no progress in perfection”. (John of the Cross); *“You will advance in proportion as you deny your own self”* (Jerome); *“Nothing but self-will can separate us from God”* (Alphonsus Liguori); *“Take away self-will, and there will be no Hell”* (Bernard); *“Sin is selfishness”* (Theological Germanica); *The Christian journey is “from selfishness to selflessness”* (Ruysbroeck); *“The merit of renouncing one’s own will is invariably greater and more precious than getting one’s own way”*. (Ruysbroeck); *“The more we conquer ourselves the more He gives us of His grace; and if today we have had power to overcome one difficulty, tomorrow and the day after we shall be able to surmount others that are much greater and more distressing”* (Vincent de Paul); *Love consumes us only in the measure of our self-surrender* (Therese of Lisieux); *The Kingdom of Heaven, O man, requires no other price than yourself. The value of it is yourself. Give yourself for it and you shall have it. (Augustine)*
- b. **The Cross:** Not what they did to Jesus, but what Jesus did. The mystery of the cross is in the heart of Jesus. His heart is revealed in the Garden the night before his death. “Abba, Father. All things are possible to you; remove this cup from me; but not what I will, but what you will.” (Mk14:36). Calvary is Jesus denying himself and surrendering himself to the will of the Father. And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Phil 2:8); *“It is finished”* (Jn 19:30) *God loves obedience better than sacrifice* (Ruysbroeck); *“Who have been chosen...to be made holy by the Spirit, obedient to Christ and sprinkled with his blood....Make a habit of obedience and be holy in all you do”* (1 Pet 1:2, 14)

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**The Teaching of Jesus** "As the Father has love me, so I have loved you. Remain in my love, if you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love. (Jn 15:10); *Go therefore, make disciples of all the nations: baptize them in the name of the Father and of the Son and of the Spirit, and teach them to observe all the commandments I gave you.* "(Mt 28:19-20); Beatitudes; Fruits of the Spirit. Lists of virtues and vices in the Epistles.

**We do not journey alone. We are essentially a community. We need to be aware of it, foster it, and celebrate it.** "Christianity means community through Jesus Christ and in Jesus Christ. No Christian community is more or less than this. Whether it be a brief, single encounter or the daily fellowship of years, Christian community is only this. We belong to one another only through and in Jesus Christ." (Bonhoeffer); *"The person who cannot be alone cannot be in community and the person who cannot be in community cannot be alone."* (Bonhoeffer); Yes to Jesus; No to the Church. "Nothing is easier than to stimulate the glow of fellowship in a few days of life together, but nothing is more fatal to the sound, sober, brotherly fellowship of everyday life...in this world such experiences can be no more than a gracious extra beyond the daily bread of Christian community life...It is not the experience of Christian brotherhood, but solid and certain faith in brotherhood that holds us together...We are bound together by faith, not by experience." (Bonhoeffer)

**What we have in Jesus is not just for us, but to be shared with others.** We need to hold it, live it, and proclaim it in a way that is a witness to those around us. The goal of Christian living is not just the practice of the faith, but "apostolic initiative." (Paul VI) ; *"This fidelity both to a message whose servants we are and to the people to whom we must transmit it living and intact is the central axis of evangelization."* ( Paul VI)

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In the light of this conference, reflect on your relationship with Jesus. Do I have a sense of belonging with Jesus or do I have a real commitment to him. Am I an admirer or a disciple?

1.

**Life:** Jesus draws “life” from the “living God”, and is “the life” (John 14:6). We draw “life” from him (John 6:57).

**Light:** God is light (1 John 1:5), Jesus is the light of the world (John 8:12; 9:5) and we walk in the light (1 John 1:7).

**Truth:** God is the truthful one, Jesus is the truth (Jn 14:6), and we walk in the truth (3 John 1:3).

**Love:** God is love (1 John 4:8,16), and Jesus proclaims that “as the Father has loved me, I have loved you,” and he tells us to “love one another as I have loved you.”(John 15:9)

2. The mystery of Jesus is for all: “For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised.” (2 Cor 5:14-15)
- 3.
4. “Whence is all disturbance of mind, if not from following one’s own desires?” (Bernard)
5. “He who is his own master is the disciple of a fool” (Bernard)

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6. By renouncing one's own will, it is possible to reach the highest perfection (Blessed Raphaela Mary)
- 7.
- 8.
- 9.
10. Incarnation: Jesus is the Word made flesh: there is a personal unity between the Eternal word and Jesus of Nazareth. Jesus is human and divine. Jesus is the human presence of God. (Col 2:9) There is a uniqueness and completeness in God's approach to us in Jesus. This is the basis of our faith in Jesus.
11. The Christian life is the continuation and completion of the life of Christ in us. We should be so many Christs here on earth, continuing His life and His works, labouring and suffering in a holy and divine manner in the spirit of Jesus. ...Let us therefore give ourselves to God with a great desire to begin to live thus, and beg Him to destroy in us the life of the world of sin, and to establish His life within us. (John Eudes)

12.

13. **Jesus and the Father:** Philip: "Show us the Father" "He who has seen me has seen the Father ...do you not believe that I am in the Father and the Father in me (Jn 14:9-10). "The Father and I are one...then you will know for sure that the Father is in me and I am in the Father." (Jn 10:30,38). "In that day, you will know that I am in my Father, and you in me and I in you." (14 v 20);

### 14. **Jesus relationship to the Father is the model of our relationship to Jesus.**

As Jesus shares the life of the Father, we share the life of Jesus. Jesus relationship to the father is expressed as "The Father in me, and me in the Father". Our relationship with Jesus is expressed in terms of "Jesus in me and me in Jesus."

- To have seen Jesus is to have seen the Father, because He is in the Father and the Father is in him; To have seen the believer is to have seen Jesus, because he is in us and we are in him.
- The Father is the focus of Jesus' life: Jesus is the focus of our life
- The union of Jesus and the Father is the framework of his life and his ministry: The union between Jesus and us is the framework of our life and ministry
- As the Father loved Jesus; Jesus loved us. "As the Father has loved me, so I have loved you. (Jn 15:9)
- Jesus showed his love for the Father by keeping his commandments: We show our love for Jesus by keeping his commandments. "Remain in my love; if you keep my commandments you will remain in my love. Just as I have kept my Father's commandments and remain in his love." (Jn 15:9-10)
- We draw life from Jesus as he drew life from the Father "As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me." (Jn 6:57)

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- It was the Father who worked through Jesus: it is Jesus who works through us. “It is the Father living in me who does this work” (Jn 14:10); “Without me you can do nothing” (Jn 15:5)
  - As the Father sent Jesus; Jesus sends us. “As you sent me into the world, I have sent them into the world, and for their sake I consecrate myself so that they too may be consecrated in truth.” (Jn 17:18) “As the Father has sent me, even so I send you.” (Jn 20:21)
  - Jesus brought the Father to us, and we are to bring Jesus to others
15. Christianity is the profession of the life of Christ. (Gregory of Nazianzen)
16. We too are Christ because we are His members, because we are His Body, because He is our Head, because the whole Christ is Head and Body. (Augustine)
17. The Christian life is the continuation and completion of the life of Christ in us. We should be so many Christs here on earth, continuing His life and His works, labouring and suffering in a holy and divine manner in the spirit of Jesus. ...Let us therefore give ourselves to God with a great desire to begin to live thus, and beg Him to destroy in us the life of the world of sin, and to establish His life within us. (John Eudes)
18. **How much we love is more important than how well we pray.** “What gives value to your prayer is not how well you pray, but how much you love. It is not the act itself that gives meaning to your prayers, but the heart from which it flows. Even though the act may not appear to go well, and may even appear to be filled with distractions, the real quality of the prayer comes from the love with which the act is performed.” Prayer and the love of God is one and the same thing.”(Fenelon). “The heart is not made pure by prayer as a physical act, but rather, the prayer is made pure by the pure heart.” (Eckhart). It is the heart that prays, whatever the way it is expressed.
19. “Holiness: a Christian life distinguished above all by the art of prayer.”; “Our Christian communities must become genuine “schools of prayer”; “Education in prayer should become a key-point in all pastoral planning”; “Parishes need to work to an all-pervading climate of prayer”. John Paul II
20. Do I just belong, or do I have a real relationship with Jesus?  
A large percentage of our people have a sense of belonging but not a conscious relationship to Jesus. How it is among priests. Find the source.

Christian is the life of Christ

1. Sanctify yourself and you will sanctify society (Francis of Assisi)  
Holiness is in your daily duties.

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2. You must be holy in the way that God asks you to be holy. God does not ask you to be a Trappist monk or a hermit. He wills that you sanctify the world in your everyday life. (Vincent Pallotti)
3. To be perfect in our vocation is nothing else than to fulfil the duties which our state of life obliges us to perform, and to accomplish them well, and only for the honour and love of God. (Francis de Sales)
4. All of us can attain to Christian virtue and holiness, no matter in which condition of life we live and no matter what our life-work may be (Francis de Sales)
5. Our business is to love what God would have done. He wills our vocation as it is. Let us love that and not trifle away our time hankering after other people (Francis de Sales)
6. You will become a saint by complying exactly with your daily duties. (St Mary Joseph Rossello)

Always be a beginner

7. Always be a beginner (Anthony of Egypt)
8. Consider every day that you are then for the first time – as it were – beginning; and always act with the same fervour as on the first day you began (Anthony of Padua)
9. **PRESENCE** If we wish to make any progress in the service of God, we must begin every day of our life with a new ardour. We must keep ourselves in the presence of God as much as possible and have no other view or end in all our actions but the divine honour. (Charles Borromeo)

Action not just words

10. Our actions have a tongue of their own; they have an eloquence of their own, even when the tongue is silent. For deeds prove the lover more than words. (Cyril of Jerusalem)
11. Remember that the Christian life is one of action; not of speech and daydreams. Let there be few words and many deeds and let them be done well. (Vincent Palotti)
12. Your heart to God and your hands to work (Mary Joseph Rossello)
13. All devotion that leads to sloth is false (St Zita)

Worth or actions (intention)

14. The Lord measures our perfection neither by the multitude nor the magnitude of our deeds, but by the manner in which we perform them (John of the Cross)
15. It is not the actual physical exertion that counts towards a man's progress, nor the nature of the task, but the spirit of faith with which it is undertaken (Francis Xavier)
16. God bestows more consideration on the purity of intention with which our actions are performed than on the actions themselves (Augustine)
17. An action of small value performed with much love of God is far more excellent than one of a higher virtue done with less love of God (Francis de Sales)
18. Remember nothing is small in the eyes of God. Do all that you do with love (Therese of Lisieux)

Do your best

19. **I will suggest a means whereby you can praise God all day long, if you wish. Whatever you do, do it well, and you have praised God. (Augustine) Frank Meek quote**
20. He does much in the sight of God who does his best, be it ever so little (Peter of Alcantara)
21. Our faith should be woven through and through with faith and generosity (Bernadine of Siena)
22. Run to win (Paul)

No man can serve two masters; Therese on being half a saint!!

23. You cannot please both God and the world at the same time. They are utterly opposed to each other in their thoughts, their desires and their actions... You either belong wholly to the world or wholly to God. (John Vianney)

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Attitude to material things.

24. It is not a sin to possess riches; but it is sinful to set our heart upon them, to seek them with eagerness, to place our happiness in them, or to employ unlawful means to acquire them (John Baptist de la Salle)
25. Riches are not forbidden, but the pride in them is (John Chrysostom)
26. There is a vast difference between having poisons and being poisoned; Doctors have all kinds of poisons for their use, but they are not poisoned. In like manner, you may possess riches without being poisoned by them, provided you have them for your use, and not by love in your heart. (Francis de Sales)
27. Of what use are riches in eternity? (Aloysius Gonzaga)
28. Whatever a man prefers to God, that he makes a god to himself (Cyprian)
29. What a person desires, if he worships it, is to him a god. A vice in the heart is an idol on the altar (Jerome)
30. How foolish are they who take the greatest care of the least things, and the least care of the greatest things (Bernard)

You have made us for yourself

31. Nothing can satisfy one whom God does not satisfy (Alphonsus Liguori)
32. Who except God can give you peace? Has the world ever been able to satisfy the heart? (Gerard Majella)

**Detachment**

- 33. Your life consists in drawing nearer to God. To do this you must endeavour to detach yourself from visible things and remember that in a short time they will be taken from you. ... Withdraw your heart from the world before God take your body from it (John of Avila)**
- 34. Let us detach ourselves in spirit from all that we see and cling to that which we believe. This is the cross which we must imprint on all our daily actions and behaviour (Peter Damien)**
- 35. The sacrifice the good Lord wants of us is to die to ourselves (Charles of Size)?**
- 36. We should always be prepared to give up readily, with the sure belief that the changed comes by the Will of God (Vincent de Paul)**
- 37. Holy indifference is of the nature of pure love which directs the will to that which is most perfect and destroys every obstacle (Vincent de Paul)**
- 38. In detachment, the spirit finds quiet and repose for coveting nothing. Nothing wearies it by elation and nothing oppresses it by dejection, because it stands in the centre of its own humility (John of the Cross)**
- 39. Detachment is the secret of perseverance (St Sebastian Valfre)**
- 40. How sweet has it been to me to be deprived of the delights of a frivolous world. What incomparable joy have I felt after a privation once so dreaded (Augustine)**
41. Let us attach ourselves to God alone, and turn our eyes and our hopes to him (Madeleine Sophie Barat)
42. I no longer desire to live a purely human life. Make this your choice if you yourselves would be chosen (Ignatius of Antioch)

Will of God / our will

43. Let each look to himself and see what God wants of him and attend to this, leaving all else alone. (Suso)
44. I will see the hand of God in all that happens to me, attributing nothing to individual people, who are but instruments used by Him in the work of my sanctification (Blessed Raphaela Mary)



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45.

46. In all the vicissitudes of life such as illnesses, losses, and so on, be ever mindful to bow with resignation to the Will of God, and repose on these words: "God will have it so; so be it done" (Alphonsus Liguori)

47. Man's salvation and perfection consist in doing the Will of God, which he must have in view in all things and at every moment of his life. The more he accomplishes this Divine Will, the more perfect he will be (Peter Claver)

On Being a Christian

For me, being a Christian

1. Means responding to the loving initiative of the Father, expressed in the Incarnation of his Son, to share in the life of the Trinity
  - a. *We love God because God first loved us 1 John 4:19*
  - b. *! Peter nature of God*
  - c. *I am in the Father and you in me and I in you. John 14*
2. Means sharing the life of our crucified and risen Lord, Jesus
  - a. We too are Christ because we are his members, because we are his body, because He is our Head, because the whole Christ is Head and Body. (Augustine)
  - b. The Christian life is the continuation and completion of the life of Christ in us. We should be so many Christs here on earth, continuing His life and His works, labouring and suffering in a holy and divine manner in the spirit of Jesus. ...Let us therefore give ourselves to God with a great desire to begin to live thus, and beg Him to destroy in us the life of the world of sin, and to establish His life within us. (John Eudes)
3. **Centres round the living, abiding, personal presence for me of the crucified and risen Jesus.**
  - a. Gal 2 loved me and gave himself for me.
  - b.
4. DISCIPLESHIP Is the following of Jesus, being his disciple, which is a personal loving commitment to Him and an abiding relationship of friendship and companionship with him as a living person.
5. Means my person faith life must bear fruit in good works and service.
  - a. Mk 10:45
  - b. Vine Jn 15
  - c. Sheepdog?
6. Recognizes that the only way to love the Father as the Father has loved me is to love my neighbour as the Father has loved me, which the Father accepts as loving him as he loved me.
7. Means being an active participant in, an active involvement in, the life of the Church which is the communion of those who share the life of Jesus through Baptism, and the very presence of Jesus to them
8. Recognizes that I need to actively work with my human nature which was created to love God as its default has been disoriented by sin so that the default has become an inordinate love of self.
  - a. Newman
9. Means consciously and intentionally living in a way that gives glory to God and witness of God's love for all.

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- a. Paul
  - b. Sanctify yourself and you will sanctify society (Francis of /Assisi)
  - c. Means my way of living must be faithful to the tradition we have received and faithful to those to whom we preach it.
10. Means that what has given to me by God is not just for me but is to be shared with others.
11. Means that like Jesus the ultimate goal of this human life is service
- a. Mk 10:45 not to be served but to serve.
12. Means that my life, the way I live, becomes the central and principal focus of my continuing dialogue with God and all else needs to be related to it.
- a. **You must be holy in the way that God asks you to be holy. God does not ask you to be a Trappist monk or a hermit. He wills that you sanctify the world in your everyday life. (Vincent Pallotti)**
  - b. **To be perfect in our vocation is nothing else than to fulfil the duties which our state of life obliges us to perform, and to accomplish them well, and only for the honour and love of God. (Francis de Sales)**
  - c. All of us can attain to Christian virtue and holiness, no matter in which condition of life we live and no matter what our life-work may be (Francis de Sales)
  - d. Our business is to love what God would have done. He wills our vocation as it is. Let us love that and not trifle away our time hankering after other people (Francis de Sales)
  - e. **You will become a saint by complying exactly with your daily duties. (St Mary Joseph Rossello)**
13. Means that to reach maturity in my relationship with Jesus, I must perseveringly practice those exercises that our spiritual tradition has proved necessary to do so.
- 14.
15. Means being able to be alone with myself and the Lord
16. Means facing up the issues that keep me from God and being committed to work with them.
17. Means that "God is not in the world, but that the world is in God"???????
18. Means that I should learn to develop the eyes of faith so that I can meet Jesus (the divine presence) when he comes to me in other people and other situations. Mt 25, fish
19. Means that I should learn from the past our tradition) what is essential for my discipleship of Jesus, but need to learn from the present on how to live it today so that it becomes a witness to the present world.
20. There is no place in my soul, no corner of my character where God is not. Underhill
21. Means knowing that what you do is less important than how you do it;
- 22.
21. **Jesus and the Father:** Philip: "Show us the Father" "He who has seen me has seen the Father ...do you not believe that I am in the Father and the Father in me (Jn 14:9-10). "In that day, you will know that I am in my Father, and you in me and I in you." (14 v 20); "The Father and I are one...then you will know for sure that the Father is in me and I am in the Father."(Jn 10:30,38)
22. **His relationship to the Father is the framework and focal point of Jesus life.**  
"Did you not know that I must be in my Father's house." (Lk 2:49); "Father, into your hands I commend my spirit" (Lk 23:46) "I have come from the Father into the world, and

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I leave the world and I go to the Father. (Jn 16:28)“ I have come not to do my own will, but the will of him who sent me.” “I have given to them the teaching you gave to me (Jn 17:8); “Abba (Father)! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.”(Mark 14: 36) “...know that I love the Father and that I am doing exactly what the Father told me.”(Jn 14:31); “The hour is coming – indeed it has come – when you will be scattered, every man to his house and will leave me alone; yet I am not alone, for the Father is with me.” (Jn 16:32-33); “Father forgive them for they know not what they do.” (Lk 23:24)

**Calvary:** not what they did to Jesus, but what Jesus did. Jesus self-giving to the Father in trust and confidence for the salvation of the world. **Resurrection:** Response of the Father to the self-giving of Jesus. (Phil 2:1-11)

### 23. The Father works through Jesus:

“The words I say to you I do not speak as from myself; it is the Father, living in me, who is doing this work. Jn 14:10); “I am the vine and my Father is the vinedresser. “Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes that it may bear more fruit. (“Jn 15:1-2)

### 24. Jesus reveals the Father to us and is our way to the Father: “No-one knows the Son except the Son and no one knows the Father except the Son and any one to whom the Son chooses to reveal him.” (Mt 11:27) “I am the way the truth and the life; no one comes to the Father, but by me.” (Jn 14:6);

### 25. As we share his life with the Father, our life is to be like that of Jesus

“A relationship with the risen Jesus is- so to speak- the 'atmosphere' in which Christians live” (Pope Francis); “If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me. Lk 9:22);

### 26. Jesus relationship to the Father is the model of our relationship to Jesus.

- **The Father is the focus of Jesus' life: Jesus is the focus of our life**
- **The union of Jesus and the Father is the framework of his life and his ministry: The union between Jesus and us is the framework of our life and ministry**
- **As the Father loved Jesus; Jesus loved us. “As the Father has loved me, so I have loved you.(Jn 15:9)**
- **Jesus showed his love for the Father by keeping his commandments: We show our love for Jesus by keeping his commandments. “Remain in my love; if you keep my commandments you will remain in my love. Just as I have kept my Father's commandments and remain in his love.” (Jn 15:9-10)**

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- It was the Father who worked through Jesus: it is Jesus who works through us. “Without me you can do nothing”(Jn 15:5)
- As the Father sent Jesus; Jesus sends us. “As you sent me into the world, I have sent them into the world, and for their sake I consecrate myself so that they too may be consecrated in truth.” (Jn 17:18) “As the Father has sent me, even so I send you.”(Jn 20:21)
- Jesus brought the Father to us, and we are to bring Jesus to others

### 27. Jesus is the object of our faith and the subject of our preaching.

- a. Examine yourselves to make sure you are in the faith; test yourselves. Do you acknowledge (believe) that Jesus Christ is really in you? If not, you failed the test...(2 Cor 13:8; James 2:1) faith in Jesus Christ cf (Phil 3:9); life in Christ (Phil 2:1); Life is Christ (Phil 1:18, 21); Be with Christ (Phil 1:22); Live in Christ (1 Jn 2: 28); Live in God (1 Jn 3:6)
- b. “The Kingdom (Reign) of God is not a concept, a doctrine, or a program subject to free interpretation, but it is before all else a person with the face and name of ‘Jesus of Nazareth’, the image of the invisible God” (18 John Paul II); “The mystery is Christ among you, your hope of glory: this is the Christ we proclaim. (Col 1:27)

### Jesus and the Spirit

Know you not that you are the temple of God, and that the spirit of God dwells in you. 1 Cor 3:16. We are the temples of the living God. (2Cor 6:16)

If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. (Jn14:23)

1. The Spirit in the life of Jesus; his birth (Lk 1:35) baptism (MK 1:10) Jesus is led by the Spirit Lk4:14) cf Mt 28: 19
2. The Scriptures teach that it is the Spirit who guides the Church and its leaders in its mission. (Acts 16 .16 - 17; 19:21; I: 8; 6:51 13:2 )

As the Spirit guided Jesus, the Spirit also guides the Church, the community of followers of Jesus.

But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you. (Rom 8:9-11)

See what love the Father has given us that we should be called children of God; and so we are... Beloved, we are God’s children now. 1 John 3:1-2

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That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (Jn 3:6)

Those who do not love me do not keep my words. And my word is not my own: it is the word of the one who sent me. *I have said these things to you while still with you; but the Advocate, whom the Father will send in my name, will teach you everything and remind you of all I have said to you.* (Jn 14:24-26)

*When the Advocate comes, whom I shall send to you from the Father, the Spirit of truth who issues from the Father, he will be my witness.* And you too will be witnesses, because you have been with me from the outset. (Jn 15:26-27)

I still have many things to tell you but they would be too much for you now. *But when the Spirit of truth comes he will lead you to be the complete truth, since he will not be speaking as from himself but will say only what he has learnt; and he will tell you of the things to come. He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said. All he tells you will be taken from what is mine.*

Spirit will remind the community of what Jesus has said.

Jesus occasions the coming of the Spirit. Jesus goes to the F and sends the Spirit.

Spirit does not talk from himself

What the Spirit tells is taken from what is Jesus

“ Spirit will witness to, and glorify Jesus

JESUS

1. Trinity: the context of our faith. The Christian mystery is a Trinitarian mystery. Without the Trinity, the Christian faith cannot be fully understood.
2. Jesus:
  - (1) Incarnation: Jesus is the Word made flesh: there is a personal unity between the Eternal word and Jesus of Nazareth. Jesus is human and divine. Jesus is the human presence of God. (Col 2:9) There is a uniqueness and completeness in God's approach to us in Jesus. This is the basis of our faith in Jesus.
  - (2) Life: The framework of his life is the Father: "I have come from the Father into the world, and I leave the world and I go to the Father." I have come not to do my own will, but the will of him who sent me."
  - (3) Death: Calvary captures the essence of the life of Jesus: his relationship to the Father and his faithfulness in living out of the mission given to him by the Father. Surrender, in trust and confidence to the one he called Father. It is not only the climax, but the fullest expression of the Incarnation. Jesus life sheds light on the meaning of Calvary, and through Calvary we gain a true insight into the life of Jesus.

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- a. The Garden of Gethsemane: "'Abba, Father, all things are possible to you; remove this cup from me; yet not what I will, but what you will.'" Calvary is only understood in terms of Jesus' faithfulness to the father.
  - b. Calvary: Not what they did to Jesus, what Jesus did. Complete self surrender in trust and confidence to the Father. "My God, my God, why have you forsaken me." (Mk 15:34; Psalm 22:1) "Father, into your hands I commend my spirit" (Lk 23:46; Psalm 31:5)
  - c. Discipleship of Jesus: "If any man would come after me, let him deny himself and take up his cross daily and follow me. (Lk 9:23). The cross is bringing the heart of Jesus, self giving to the Father in trust and confidence, to the situations of each day
- (4) Resurrection: The Father responds to the trustful and confident self giving of Jesus by raising him to glory: the resurrection is the Father's response to the faithful love of the Son. The raising of Jesus to glory is the vindication of his life, passion and death.
- (1) The Father raises Jesus:
    - a. " If the Spirit of **him who raised Jesus from the dead** dwells in you, **he who raised Christ Jesus from the dead** will give life to your mortal bodies also through his spirit who dwells in your. " (Rom 8: 1 1 ) cf Gal 1:1.
    - b. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, **that he was raised on the third day** in accordance with the scriptures(1 Cor 15:2-4)
    - c. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, **whom God raised from the dead**. (Acts 3:14-15) (Cf Acts 2:32; 13:29-30; Rom 4:23; 2 Cor 4:13; Jn 2:22)
    - d. (Rom 10:9) if you confess with your lips that Jesus is Lord and believe in your heart that **God raised him from the dead**, you will be saved.
  - (2) The Resurrection is the guarantee of the believer's resurrection: the foundation of our hope of glory. "If Christ be not raised from the dead, our faith is in vain." (1 Cor 15:14). "For if we have been united with him in a death like his, we will certainly be united with him in a Resurrection like his." (Rom 6:5). God raised the Lord and will also raise us up by his power. (1 Cor 6:14) "...knowing that **he who raised the Lord Jesus** will raise us also with Jesus and bring us with you into his presence." (2 Cor 4:14). (Cf Col 3:1; Eph 4:2-7)
  - (3) Through the resurrection we relate to Jesus now. "And remember, I am always with you, to the end of the age." (Mt 28:20). The proclamation of the early Christians was that Jesus is "alive" (Lk 24:23; Acts 25:19). We are alive to Jesus, as he is alive to us (Rom 6:11, 1 Cor 15:22). We meet him in the ordinary everyday events of life. " ..as you did it to one of the least of these my brethren, you did it to me." (Mt 25:40) When John speaks about "abiding with Jesus" (Jn 15: 1-11), he is referring to how believers relate to Jesus in their ordinary everyday life.

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3. The mystery of Jesus is for all: "For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised." (2 Cor 5:14-15)
4. Spirit: It is the Spirit of God, proceeding from Jesus and the Father, who actualises the mystery of Jesus in the lives of all people. " When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you." (Jn 16:13-15) "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you." (Rom 8:11). "It is the Spirit who is the guarantee of our future life with him" (2 Cor 5:5).
5. Through the sacraments of Christian initiation we share in the life, death, and glory of Jesus. "you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead." (Col 2:12). "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. " (Rom 6:3-4).
6. The Eucharist is the source and summit of our Catholic life, because it embodies in itself the fullness of the Christian mystery. In the Eucharist, the risen Jesus is uniquely present, and draws us more completely into the mystery of salvation. "For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood **abides** in me, and I in him." The risen Jesus is present in his continuing self giving to the Father; the self giving of Calvary is eternalized. However, it is the risen Jesus who is present: the one whom the Father continues to glorify. Each time we celebrate it, we express and affirm the faith that we professed in Baptism and Confirmation, we enter more fully into the mystery of Jesus, and pledge ourselves to persevere in it.

7.

### 8. THE BELIEVER IS ONE WHO SEES JESUS AS CENTRAL TO LIVING.

- 9.
10. Faith in Jesus is the religious focus for millions of people in the world to-day. Thousands of years after his brief life on earth, Jesus Christ remains for many the very heart of what religion is. It is this phenomenon of faith that proclaims the Christian mystery to the society of to-day, and as long as there are Christian believers Jesus will continue to be the one to whom many turn to understand the meaning of life.

11.

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12. This Jesus in whom we believe is not just an isolated figure: he is part of a much vaster plan of salvation. **In Jesus, centuries of God's intervention in human affairs find their climax, and a new era begins which continues to our own day. Jesus is the Word made flesh: the unique revelation of God, the human presence in which God's revelation finds its fullest expression. He is the Way, the Truth, and the Life: in him we have come to know the Father and the Spirit; through him we enter into the great mystery of salvation, and with him we journey in the Spirit to the Father. Jesus is the focus of Christian of Christian faith, and central to the life of those who believe.**

13.

14. For Jesus the focal point of life is his relationship with the Father. This relationship provides the framework for his life and death. "I have come from the Father into the world, and I leave the work and go to the Father " (Jn) John uses words like love, light, truth and love to show that we live has come to us from the Father through Jesus. God is light, truth, love, Jesus is the light, the truth, and the love of the Father. We must live in light, in truth, and in love. Jesus' action on Calvary can only be understood in terms of the Father: it is an act of trust and confidence in, and a complete self surrender to, the Father. To present Calvary solely in terms of Jesus, without reference to the Father, is to miss the essential character of it. The context of the event is expressed vividly in the Garden of Gethsemane when Jesus prays; "Father, if it be possible let this chalice pass from me, but let no my will by thine be done." (Mk 14)

15.

16. Jesus is our saviour. Through him we come to enjoy a new life. He came that we might have life, and have it more abundantly (Jn). Julian of Norwich likens the role of Jesus to that of a mother.

17. (Julian, Revelations, Ch 60 (Penguin p. 170/ii).

18. He is the one who gives life, nurtures it, and sustains it. This life is not separate from the normal living out of our daily human situation, but rather gives it new meaning, and directs



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it more purposively to the Father who is the source of all life. It transforms our human existence, and makes it already a taste of that eternal life for which God created us. In Jesus, we experience God as life-giver; " Our Saviour is our Mother for we are forever being born of him, and shall never be delivered!" (Julian, Revelations ch 57 Penguin p. 164.)

19.

20. The life which Jesus brings is for all people and the whole of creation: his saving action cannot be limited. His coming brings about a new creation (2 Cor 5: 17), which is the climax of the initial creation. In Jesus creation reaches its fulfilment. (Teilhard, Berry text) The link between Jesus and creation is central to the Christian tradition: We hear it proclaimed in the Scriptures (Col 1:15-17); we profess it in the Creed, "Through him all things were made"; and we experience it in life, as the one who gives unity to all things (Bonhoeffer) Irenaeus captures this last point when he speaks about Jesus as the one in whom all things come together, in whom the fundamental harmony of creation is realised. (quote).

21.

22. Another insight into the relationship of Jesus to creation is through the Christian teaching about Jesus as the image of God. It is said in Creation that the human person was created in the image of God (Gen). St Paul presents Jesus as the image of God (2 Cor 4:4), and this is carried through in the teaching of Colossians mentioned above (Col 1). The image of God in which the human person was created is Jesus. The Christian life is about coming to be what Jesus always was: the image of god. Jesus is the focus, the centre point of all humanity, because in him is what all humanity is called to be. Jesus is the Word made flesh; divinity is humanized in him. This is done that humanity might be divinized. Humanity, the image of God, reaches its fulfilment as the image of God through Jesus who is the image of God.

23.

**24. The heart of Christian living is a personal relationship to Jesus. Faith is a living interpersonal reality; it is fundamentally a relationship with Jesus. There are many who**

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would respect the teaching of Jesus, or admire his personal life. The believer goes beyond things that Jesus did or said to the person who said and did them. The early Church taught professed its faith that "Jesus is alive". Faith in Jesus meant relating to the Jesus who is alive and is vitally present within the Christian community. This conviction is a consequence of the resurrection and glorification of Jesus, which enables him to be present to the community of any age in as real a way as he was present to the people of his own time. Christian life to-day is a vital relationship with that Jesus who is personally present to us. It is this relationship which empowers us and enables to transform our life so that we recognize it as a sacrament in which our dialogue with God in Jesus takes place. Because faith in Jesus is a personal commitment, it can only exist in people. There is more faith in one believer, than in all the books that have been ever written about faith.

25.

26. Where two or three are gathered together in my name, there am I in the midst of them. The natural environment of the Christian journey is the community of those who are responding to the invitation of Jesus.. It is a journeying together. The Covenant is with the people, rather than the individual, and to lose sight of the community context of the Christian life is to play down one of its essential feature. Bonhoeffer offers an appropriate thought. "The one who cannot be alone, cannot be in community; and the one who cannot be in community cannot be alone." For the one who cannot be alone, community can be an escape. For the one who cannot be in community, being alone can be an escape. The believer needs to keep these two in tension: never limiting the Christian journey to an individualistic experience, not confining it solely to a community one. The framework in which we live and have our growth is the covenant. The covenant community is the natural environment for our growth.

27.

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28. If the Christian community is the proclamation of Jesus to our modern world, it is important that Jesus be proclaimed as one whom this world can understand, appreciate and relate to. If Jesus is to be meaningful as the centre of our life in the present, we need constantly to ask: Who is Jesus for to-day? Each age embodies its faith in Jesus in a different way, and it would be a serious mistake to let the embodiment of past ages, however true, limit our ability to discover Jesus anew in the lives of believers to-day. We need to continually re-interpret the formulations of the past to articulate our faith in the language of our own age. It is this re-discovery of Jesus in each age that deepens the life of the community and keeps its proclamation fresh, relevant and meaningful to the world to which it bears witness.

29.

### 30. PROCESS

31.

32. **Jesus first comes to us often through the preaching or example of others. We learn of the importance of Jesus and we accept intellectually that he is saviour.**

33. **This knowledge can bring comfort to us, as we rejoice in the fact that God has loved us and sent the only-begotten Son to bring us new life. However, at this stage it is a knowledge about Jesus, and needs to move from the intellectual level to the personal level; from knowing about Jesus, to knowing Jesus in a personal way. Maturity lies in the relationship entering a personal stage, and the believer accepting Jesus as the focal point of life, and making a personal commitment to him.**

34.

### 35. MEANS

36.

37. "Ignorance of the Scriptures is ignorance of Christ " said St. Jerome.

38. Reading and reflection on the Scriptures, especially on the events and sayings of the life of Jesus in the Gospels, is an important way to come to knowledge of Jesus, how to relate to him, and how to live as his disciple and friend. What the other New Testament writers say

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about Jesus and how they situate Jesus within the context of salvation history. The Old Testament is important, not only as offering an understanding for the meaning of Jesus, but for an appreciation of the whole context into which he was born.

39.

40. The New Testament expresses and embodies the faith life of the Early Christian Community. We learn about Jesus from their experience. In the same way we can learn about Jesus from the life of our own contemporary community. The community of faith is a very rich source of understanding about faith in Jesus. It offers all kinds of instruction about Jesus, but, more importantly, it offers living examples of Christian faith. By seeking out and learning from believers who have a mature relationship with the Lord, we can learn how we can mature in that way as well. Learning from other believers is working from living faith, which not only models the Christian way, but inspires and supports it.

41.

42. Personal relationship is nourished by dialogue, and our relationship with Jesus feeds on our life of prayer. When we love someone we are ready to share ourselves with them, and be open to them. If we love Jesus, we should be willing to talk to him, to share our lives with him in prayer. It is probably this personal contact with Jesus that most effectively moves our relationship to Jesus from the intellectual to the personal level. Prayer is something we can all do. However, it is only as we mature that we consciously pray to deepen our relationship with Jesus, going beyond mere request for things, to deepen the relationship which makes all things possible.

43.

**44. All of these means come together especially in the celebration of the Eucharist, the prayer of the Christian assembly in which Jesus is uniquely present. In the Eucharist we remember what Jesus did at the Last Supper, which was to portray his death which would usher in the new covenant. He not only portrayed his death in his actions and words, he also offered the bread and wine to his disciples to invite them to be a part of**

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**this new relationship. In the time of Jesus, Religious meals were a way of committing oneself to the religious Deity. In the Eucharist, we have an offer to share in the mystery of his saving life, death and resurrection. By responding to his offer to take, eat and drink we take up that offer. If each time we took communion, we made it a deliberate, conscious self-giving to Jesus, our relationship with him would be deepened.**

45.

### 46. READINGS

47.

48. We offer ourselves, one way or another, to try to work for God. we want, as it were, to be among the sheepdogs employed by the Good Shepherd. Have you ever watched a good sheepdog at work? He is not an emotional animal. he goes on with his job quite steadily; takes no notice of bad weather, rough ground or of his own comfort. He seldom or never stops to be stroked. Yet his faithfulness and intimate communion with his master are of the loveliest things in the world. Now and then he looks at the shepherd. And when the time comes for rest, they are generally to be found together.

49. Evelyn Underhill

50.

51.

52. There is always a danger of intense love destroying what I might call the "polyphony" of life. What I mean is that God requires that we should love him eternally with our whole hearts, yet not so as to compromise or diminish our earthly affections, but as a kind of *cantus firmus* to which the other melodies of life provide the counterpoint. Earthly affection is one of those contrapuntal themes, a theme which enjoys an autonomy of its own. ... Where the ground bass is firm and clear, there is nothing to stop the counterpoint from being developed to the utmost of its limits. Both ground bass and counterpoint are "without confusion and yet distinct, " in the words of the Chalcedonian formula, like Christ in his divine and human natures. Perhaps the importance of polyphony in music lies in the fact that it is a musical reflection of this Christological truth, and that it is therefore an essential element in the Christian life. All this occurred to me after you were here. Can you see what I'm driving at? Without it there can be no full or perfect sound, but with it the counterpoint has a firm support and cannot get out of tune or fade out, yet is always a perfect whole in its own right. Only a polyphony of this kind can give life a wholeness, and at the same time assure us that nothing can go wrong so long as the *cantus firmus* is kept going. Perhaps your leave and the separation which lies ahead will be easier for you to bear. Please do not fear or hate separation if it should come, with all its attendant perils, but pin your faith on the *cantus firmus*.

53. Dietrich Bonhoeffer, Letters from Prison

54.

55. For Christian experience the life and person of Christ stand apart as the greatest of self-revelations; the perfect self-expression of the Holy in human terms, and the supreme school and focus of man's adoring prayer. For here the invisible God, by the most wonderful of His condescension, discloses His beauty and attraction - the brightness of His glory and the express image of His person - in a way that is mercifully adapted to our limitations and meets us on our own ground.

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56.

57. Therefore the events of Christ's life - alike the most strange and the most homely - are truly 'mysteries'. They contain far more than they reveal. They are charged with Spirit and convey the supernatural to those who are content to watch and adore. Because of this, Christian devotion moves to and from between adoring and intimate prayer; passing through the incarnational veil to the Absolute Beauty shining through the incarnate veil. 'Let thy thoughts be always upward to God and direct thy prayer to Christ continually,' says Thomas a Kempis. thus the great horizon gives its meaning to the welcoming figure; and the welcoming figure makes the great horizon safe and fair.

58. An anthology of the love of God, from the writings of Evelyn Underhill, London: Mowbrays, 1976, p. 55

59.

60. When summer draws near, and the sun rises higher in the heavens, it draws the moisture of the soil through the roots and the trunk of the trees, until it reaches the branches, and hence come foliage, flowers, and fruits. So likewise, when Christ, the eternal sun, rises in our hearts, so that the summer reigns over their adornment of virtues, He sends His light and His fire into our will, and draws the heart from the multitude of earthly things, and creates unity and close fellowship, and makes the heart to grow and become green through inward love, and to bear the flowers of loving devotion and the fruits of gratitude and affection, and preserves these fruits in the sorrow and humility we feel because of our impotence

61. Ruysbroeck, Adornment of the Spiritual Marriage, ch 8.

62.

63. For this is " **the mediator between God and men, the man Christ Jesus.**" (1 Tim 2:5) As man he is our Mediator; as man he is our way. For there is hope to attain a journey's end when there is a path which stretches between the traveller and his goal. But if there is no path, or if a man does not know which way to go, there is little use in knowing the destination. As it is, there is one road, and one only, well secured against all possibility of going astray; and this road is provided by one who is himself both God and man. As God, he is the goal; as man, he is the way.

64. St. Augustine, The city of God, Book XI, chapter 3.

**28. Jesus and the Father:** Philip: "Show us the Father" "He who has seen me has seen the Father ...do you not believe that I am in the Father and the Father in me (Jn 14:9-10). "The Father and I are one...then you will know for sure that the Father is in me and I am in the Father." (Jn 10:30,38). "In that day, you will know that I am in my Father, and you in me and I in you." (14 v 20);

**29. Jesus relationship to the Father is the model of our relationship to Jesus.**

As Jesus shares the life of the Father, we share the life of Jesus. Jesus relationship to the father is expressed as "The Father in me, and me in the Father". Our relationship with Jesus is expressed in terms of "Jesus in me and me in Jesus."

- To have seen Jesus is to have seen the Father, because He is in the Father and the Father is in him; To have seen the believer is to have seen Jesus, because he is in us and we are in him.

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- The Father is the focus of Jesus' life: Jesus is the focus of our life
  - The union of Jesus and the Father is the framework of his life and his ministry: The union between Jesus and us is the framework of our life and ministry
  - As the Father loved Jesus; Jesus loved us. "As the Father has loved me, so I have loved you. (Jn 15:9)
  - Jesus showed his love for the Father by keeping his commandments: We show our love for Jesus by keeping his commandments. "Remain in my love; if you keep my commandments you will remain in my love. Just as I have kept my Father's commandments and remain in his love." (Jn 15:9-10)
  - We draw life from Jesus as he drew life from the Father "As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me." (Jn 6:57)
  - It was the Father who worked through Jesus: it is Jesus who works through us. "It is the Father living in me who does this work" (Jn 14:10); "Without me you can do nothing" (Jn 15:5)
  - As the Father sent Jesus; Jesus sends us. "As you sent me into the world, I have sent them into the world, and for their sake I consecrate myself so that they too may be consecrated in truth." (Jn 17:18) "As the Father has sent me, even so I send you." (Jn 20:21)
  - Jesus brought the Father to us, and we are to bring Jesus to others
30. "The divine became human so that the human might become divine."(Athanasius); "A relationship with the risen Jesus is- so to speak- the 'atmosphere' in which Christians live" (Pope Francis); ""The Kingdom (Reign) of God is not a concept, a doctrine, or a program subject to free interpretation, but it is before all else a person with the face and name of 'Jesus of Nazareth', the image of the invisible God" (John Paul all)
31. "Great is the mystery of the faith!' the Church professes this mystery in the Apostles' Creed (Part 1) and celebrates it in the sacramental liturgy (Part Two), so that the life of the faithful may be conformed to Christ in the Holy Spirit to the glory of God the Father (Part 3). This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer. " (CCC par 2558)
32. **Prayer develops that conversation with Christ which makes us his intimate friends : "Abide in me and I in you" (Jn 15:4). This reciprocity is the very substance and soul of the Christian life, and the condition of all true pastoral life. Wrought in us by the Holy Spirit, this reciprocity opens us, through Christ and in Christ, to contemplation of the Father's face. Learning this Trinitarian shape of Christian prayer and living it fully, above all in the liturgy... but also in personal experience, is the secret of a truly vital Christianity, which has no reason to fear the future, because it returns continually to the sources and finds in them new life (NMI no 32)**
33. **Companionship:** "Contemplative prayer in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know

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loves us." (Teresa of Avila) "I should like to be able to explain the nature of this holy companionship with our great Companion, the Holiest of the holy, in which there is nothing to hinder the soul and her spouse from remaining alone together, when the soul desires to enter with herself, to shut the door behind her so as to keep out all that is worldly and to dwell in that Paradise with her God. (Teresa of Avila)

34. **How much we love is more important than how well we pray.** "What gives value to your prayer is not how well you pray, but how much you love. It is not the act itself that gives meaning to your prayers, but the heart from which it flows. Even though the act may not appear to go well, and may even appear to be filled with distractions, the real quality of the prayer comes from the love with which the act is performed." Prayer and the love of God is one and the same thing."(Fenelon). "The heart is not made pure by prayer as a physical act, but rather, the prayer is made pure by the pure heart." (Eckhart). It is the heart that prays, whatever the way it is expressed.
35. "In this consists the true love of Christ; to keep Him ever present to our minds; never to suffer His image (as far at least as we are able) to fade from our imagination; to direct all our actions to Him; to refer to Him whatever we read, or hear, or do; in all things to seek to work out his will; and never to prefer any single thing to his holy love." (Thomas a Kempis)
36. Be before prayer what you want to be at prayer". (Cassian) When we go to prayer it is not a matter of switching on, but rather of turning up the volume. The mind in prayer is formed by the state which preceded it. "We should seek not so much to pray but to become prayer." (Francis of Assisi)
37. "Holiness: a Christian life distinguished above all by the art of prayer."; "Our Christian communities must become genuine "schools of prayer"; "Education in prayer should become a key-point in all pastoral planning"; "Parishes need to work to an all-pervading climate of prayer". John Paul II
38. Do I just belong, or do I have a real relationship with Jesus?  
A large percentage of our people have a sense of belonging but not a conscious relationship to Jesus. How it is among priests. Find the source.

Introduction: Jesus means saviour: saving **for** and **from**. From being robbed: not losing what you have; for a better way of life. open up a better way of lie for you. Latter for both: save from a bad situation to a new and better situation. A new way of being that was not possible in the previous situation. From sin to a new way of life not possible before.



## LOVE GOD: LIFE IN CHRIST

1. a. Share in the life of God: both now and in eternity. <t 25" relationship between now and then.
  - b. Language: Sons in the son; Children of God (not servants); Sharing the divine nature. The Father in me, me in you and you in me. Relationship with Jesus is key, because that is how we share in the life of God.
  - c. The divine milieu; Underhill: the fish. The divine is our environment: like the air for us, the water for the fish. The moon environment.
  - d. Sanctifying grace: involvement in the life of God: relationship with God, but from within rather than from without (sons in the Son). Sacraments of initiation.
  
2. a. Sacrament of the present moment: God comes to us in each moment and we are able to respond to God in that moment ie. But acting as a child of God. Each moment is graced
  - b. Why are we not aware of it: De Caussade . sun of darkness: scriptures in the lives of people. **The eyes of faith**
  - c. The eyes of faith. Enables us to respond rather than react.
  - d. Matthew 25: As often as you did it to the least of my brethren.

### 3. How do we develop the eyes of faith

a. **Whatever brings you closer to Jesus: you will know those things. Develop the eyes of faith: like knowing someone better, you know what they like and you can often predict what they will do**  
**Deepen our relationship with Jesus.**

- a. **Doing what you do consciously and with the intention of doing it as part of your relationship with Jesus**
- b. **Working with you "inner life". 2/3 of time in imagination. Working with your consciousness.**

**Conclusion: Knowing: acknowledge the divine milieu**

Feeling: How precious this environment is for us

Action live the present moment

JESUS

65. Trinity: the context of our faith. The Christian mystery is a Trinitarian mystery. Without the Trinity, the Christian faith cannot be fully understood.

66. Jesus:

- (5) Incarnation: Jesus is the Word made flesh: there is a personal unity between the Eternal word and Jesus of Nazareth. Jesus is human and divine. Jesus is the human presence of God. (Col

## LOVE GOD: LIFE IN CHRIST

2:9) There is a uniqueness and completeness in God's approach to us in Jesus. This is the basis of our faith in Jesus.

- (6) Life: The framework of his life is the Father: "I have come from the Father into the world, and I leave the world and I go to the Father." I have come not to do my own will, but the will of him who sent me."
- (7) Death: Calvary captures the essence of the life of Jesus: his relationship to the Father and his faithfulness in living out of the mission given to him by the Father. Surrender, in trust and confidence to the one he called Father. It is not only the climax, but the fullest expression of the Incarnation. Jesus life sheds light on the meaning of Calvary, and through Calvary we gain a true insight into the life of Jesus.
  - d. The Garden of Gethsemane: "'Abba, Father, all things are possible to you; remove this cup from me; yet not what I will, but what you will." Calvary is only understood in terms of Jesus' faithfulness to the father.
  - e. Calvary: Not what they did to Jesus, what Jesus did. Complete self surrender in trust and confidence to the Father. "My God, my God, why have you forsaken me." (Mk 15:34; Psalm 22:1) "Father, into your hands I commend my spirit" (Lk 23:46; Psalm 31:5)
  - f. Discipleship of Jesus: "If any man would come after me, let him deny himself and take up his cross daily and follow me. (Lk 9:23). The cross is bringing the heart of Jesus, self giving to the Father in trust and confidence, to the situations of each day
- (8) Resurrection: The Father responds to the trustful and confident self giving of Jesus by raising him to glory: the resurrection is the Father's response to the faithful love of the Son. The raising of Jesus to glory is the vindication of his life, passion and death.
  - (1) The Father raises Jesus:
    - e. " If the Spirit of **him who raised Jesus from the dead** dwells in you, **he who raised Christ Jesus from the dead** will give life to your mortal bodies also through his spirit who dwells in your. " (Rom 8: 1 1 ) cf Gal 1:1.
    - f. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, **that he was raised on the third day** in accordance with the scriptures(1 Cor 15:2-4)
    - g. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, **whom God raised from the dead**. (Acts 3:14-15) (Cf Acts 2:32; 13:29-30; Rom 4:23; 2 Cor 4:13; Jn 2:22)
    - h. (Rom 10:9) if you confess with your lips that Jesus is Lord and believe in your heart that **God raised him from the dead**, you will be saved.
  - (4) The Resurrection is the guarantee of the believer's resurrection: the foundation of our hope of glory. "If Christ be not raised from the dead, our faith is in vain." (1 Cor 15:14). "For if we have been united with him in a death like his, we will certainly be united with him in a Resurrection like his." (Rom 6:5). God raised the Lord and will also raise us up by his power. (1 Cor 6:14) "...knowing that **he who raised the Lord Jesus** will

## LOVE GOD: LIFE IN CHRIST

raise us also with Jesus and bring us with you into his presence." (2 Cor 4:14). (Cf Col 3:1; Eph 4:2-7)

- (5) Through the resurrection we relate to Jesus now. "And remember, I am always with you, to the end of the age." (Mt 28:20). The proclamation of the early Christians was that Jesus is "alive" (Lk 24:23; Acts 25:19). We are alive to Jesus, as he is alive to us (Rom 6:11, 1 Cor 15:22). We meet him in the ordinary everyday events of life. " ..as you did it to one of the least of these my brethren, you did it to me." (Mt 25:40) When John speaks about "abiding with Jesus" (Jn 15: 1-11), he is referring to how believers relate to Jesus in their ordinary everyday life.
- (6) **Prayer develops that conversation with Christ which makes us his intimate friends : "Abide in me and I in you" (Jn 15:4). This reciprocity is the very substance and soul of the Christian life, and the condition of all true pastoral life. Wrought in us by the Holy Spirit, this reciprocity opens us, through Christ and in Christ, to contemplation of the Father's face. Learning this Trinitarian shape of Christian prayer and living it fully, above all in the liturgy... but also in personal experience, is the secret of a truly vital Christianity, which has no reason to fear the future, because it returns continually to the sources and finds in them new life (NMI no 32)**

**67. The mystery of Jesus is for all: "For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised." (2 Cor 5:14-15)**

68. Spirit: It is the Spirit of God, proceeding from Jesus and the Father, who actualises the mystery of Jesus in the lives of all people. " When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you." (Jn 16:13-15) "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you." (Rom 8:11). "It is the Spirit who is the guarantee of our future life with him" (2 Cor 5:5).

69. Through the sacraments of Christian initiation we share in the life, death, and glory of Jesus. "you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead." (Col 2:12). "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. " (Rom 6:3-4).

70. The Eucharist is the source and summit of our Catholic life, because it embodies in itself the fullness of the Christian mystery. In the Eucharist, the risen Jesus is uniquely present, and draws us more completely into the mystery of salvation. "For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood **abides** in me, and I in him." The risen Jesus is present in his continuing self giving to the Father; the self giving of Calvary is eternalized. However, it is the risen Jesus who is present: the one whom the Father continues to glorify. Each time we celebrate it,

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we express and affirm the faith that we professed in Baptism and Confirmation, we enter more fully into the mystery of Jesus, and pledge ourselves to persevere in it.

### JESUS

1. The framework of his life is the Father: "I have come from the Father into the world, and I leave the world and I go to the Father." I have come not to do my own will, but the will of him who sent me."
2. Calvary captures the essence of the life of Jesus. It is not only the climax, but the fullest expression of the Incarnation. Jesus life sheds light on the meaning of Calvary, and through Calvary we gain a true insight into the life of Jesus.
3. The scene in the Garden of Gethsemane provides an insight into Calvary. Jesus life was lived within the framework of his relationship to the Father. The garden scene applies this quite specifically to Calvary. "If it be possible let this chalice part from me, but let not my will but thin be done." Calvary is only understood in terms of the relationship of Jesus to the father.
4. The Garden scene also presents Jesus as being the faithful, obedient disciple. In the face of great trials, he is ready to go on with confidence and trust in the Father. The disciples fall away, but Jesus remains faithful. Calvary is about the fidelity of Jesus to the Father.
5. On Calvary, Jesus is presented as one who has trust and confidence in his heavenly Father. His words "my God, my God, why have you forsaken me." are the opening words of Psalm 22, a psalm of trust and confidence in God. The whole passion scene is presented in terms of this psalm. Luke does not record these words of Jesus, but records the words "Into your hands I commend my spirit", from psalm 31, another psalm of trust and confidence in God. It is Jesus' fidelity to his Father that lies at the heart of Calvary. The meaning of Calvary is not found in what they did to Jesus; they did the same to two other men that day. It is found in what Jesus did: his complete self surrender to his heavenly Father.
6. When Luke records the words of Jesus, "if any one will come after me, let him deny himself, take up his cross and follow me", he adds the word "daily" after "cross". The cross is something that the disciple of Jesus has to face up to each day. This means that we need to bring to each day that self giving in trust and confidence of Jesus. The heart of Jesus is to be our heart as we face up to the issues of our life. If we have the heart of Jesus, our life is oriented to the Father, and lived in trust and confidence in the Father.
7. If it is the life of Jesus that gives meaning to his action on Calvary, it is the action of the Father which gives it its fullest significance. The Father responds to the trustful and confident self giving of Jesus by raising him to glory: the resurrection is the Father's response to the faithful love of the Son. The raising of Jesus to glory is the vindication of his passion and death.

## LOVE GOD: LIFE IN CHRIST

8. The first application of the Resurrection by the early Christians was as a guarantee of their own Resurrection. The Resurrection of Jesus is the foundation of our hope of glory. "If Christ be not raised from the dead, our faith is in vain." We cannot hope to be raised if Jesus himself was not raised. The raising of Jesus by the Father provides us with hope and optimism that the goal of our own life is to share the glory given to Jesus at the Resurrection. "For if we have been united with him in a death like his, we will certainly be united with him in a Resurrection like his." (Rom 6:5). Christianity is not just a religion that looks to the past: it looks to the future for its fulfillment in Jesus.
9. It is through the Resurrection of Jesus that we are able to know him present to us as a living person. The Resurrection is not just Jesus being raised to be with the Father. It is an event that enables Jesus to be present to all people of all time. "And remember, I am always with you, to the end of the age." (Mt 28:20). The proclamation of the early Christians was that Jesus is "alive" (Lk 24:23; Acts 25:19). They related to him as living. Christianity is not just about relating to a past figure of history; it is a relationship with a person who lives now. We are alive to Jesus, as he is alive to us (Rom 6:11, 1 Cor 15:22). We meet him in the ordinary everyday events of life. " ..as you did it to one of the least of these my brethren, you did it to me." (Mt 25:40) When John speaks about "abiding with Jesus" (Jn 15: 1-11), he is referring to how believers relate to Jesus in their ordinary everyday life.
10. It is the Spirit of God, proceeding from Jesus and the Father, who brings about this present, vital relationship with Jesus. It is the Spirit who is the guarantee of our future life with him (2 Cor 5:5). Through the Spirit, we have already begun to share in the life that we will share with Jesus in the future. "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you." (Rom 8:11).
11. Through the sacraments of Christian initiation we share in the life, death, and glory of Jesus. Our journey is a journey to the Father with Jesus, and our sharing in his life and death is the basis of our sharing in his glory. The Jesus who lives is the one who journeys with us, and empowers us on the journey.
12. The Eucharist is the source and summit of our Catholic life, because it embodies in itself the fullness of the Christian mystery. In the Eucharist, the risen Jesus is uniquely present, and draws us more completely into the mystery of salvation. The risen Jesus is present in his continuing self giving to the Father; the self giving of Calvary is eternalized. However, it is the risen Jesus who is present: the one whom the Father continues to glorify.
13. The Eucharist is celebrated as a religious meal through which we enter more fully into the mystery of salvation. It is the climax of our initiation as Christians. Each time we celebrate it, we express and affirm the faith that we professed in Baptism and Confirmation, and pledge ourselves to persevere in it.
39. **Jesus relationship to the Father is the model of our relationship to Jesus.**

## LOVE GOD: LIFE IN CHRIST

As Jesus shares the life of the Father, we share the life of Jesus. Jesus relationship to the father is expressed as "The Father in me, and me in the Father". Our relationship with Jesus is expressed in terms of "Jesus in me and me in Jesus."

- To have seen Jesus is to have seen the Father, because He is in the Father and the Father is in him; To have seen the believer is to have seen Jesus, because he is in us and we are in him.
- The Father is the focus of Jesus' life: Jesus is the focus of our life
- The union of Jesus and the Father is the framework of his life and his ministry: The union between Jesus and us is the framework of our life and ministry
- As the Father loved Jesus; Jesus loved us. "As the Father has loved me, so I have loved you. (Jn 15:9)
- Jesus showed his love for the Father by keeping his commandments: We show our love for Jesus by keeping his commandments. "Remain in my love; if you keep my commandments you will remain in my love. Just as I have kept my Father's commandments and remain in his love." (Jn 15:9-10)
- We draw life from Jesus as he drew life from the Father "As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me." (Jn 6:57)
- It was the Father who worked through Jesus: it is Jesus who works through us. "It is the Father living in me who does this work" (Jn 14:10); "Without me you can do nothing" (Jn 15:5)
- As the Father sent Jesus; Jesus sends us. "As you sent me into the world, I have sent them into the world, and for their sake I consecrate myself so that they too may be consecrated in truth." (Jn 17:18) "As the Father has sent me, even so I send you." (Jn 20:21)
- Jesus made known the Father to us, and we are to make Jesus known to others
- Jesus taught what had received from the Father; we are to teach what we have received from Jesus 12:49-50 (End of Mt)

### 14.

15.

16. We offer ourselves, one way or another, to try to work for God. we want, as it were, to be among the sheepdogs employed by the Good Shepherd. Have you ever watched a good sheepdog at work? He is not an emotional animal. he goes on with his job quite steadily; takes no notice of bad weather, rough ground or of his own comfort. He seldom or never stops to be stroked. Yet his faithfulness and intimate communion with his master are of the loveliest things in the world. Now and then he looks at the shepherd. And when the time comes for rest, they are generally to be found together.

17. Evelyn Underhill

18.

19.

20. There is always a danger of intense love destroying what I might call the "polyphony" of life. What I mean is that God requires that we should love him eternally with our whole hearts, yet not so as to compromise or diminish our earthly affections, but as a kind of

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*cantus firmus* to which the other melodies of life provide the counterpoint. Earthly affection is one of those contrapuntal themes, a theme which enjoys an autonomy of its own. ... Where the ground bass is firm and clear, there is nothing to stop the counterpoint from being developed to the utmost of its limits. Both ground bass and counterpoint are "without confusion and yet distinct," in the words of the Chalcedonian formula, like Christ in his divine and human natures. Perhaps the importance of polyphony in music lies in the fact that it is a musical reflection of this Christological truth, and that it is therefore an essential element in the Christian life. All this occurred to me after you were here. Can you see what I'm driving at? Without it there can be no full or perfect sound, but with it the counterpoint has a firm support and cannot get out of tune or fade out, yet is always a perfect whole in its own right. Only a polyphony of this kind can give life a wholeness, and at the same time assure us that nothing can go wrong so long as the *cantus firmus* is kept going. Perhaps your leave and the separation which lies ahead will be easier for you to bear. Please do not fear or hate separation if it should come, with all its attendant perils, but pin your faith on the *cantus firmus*.

21. Dietrich Bonhoeffer, Letters from Prison
- 22.
23. For Christian experience the life and person of Christ stand apart as the greatest of self-revelations; the perfect self-expression of the Holy in human terms, and the supreme school and focus of man's adoring prayer. For here the invisible God, by the most wonderful of His condescension, discloses His beauty and attraction - the brightness of His glory and the express image of His person - in a way that is mercifully adapted to our limitations and meets us on our own ground.
- 24.
25. Therefore the events of Christ's life - alike the most strange and the most homely - are truly 'mysteries'. They contain far more than they reveal. They are charged with Spirit and convey the supernatural to those who are content to watch and adore. Because of this, Christian devotion moves to and from between adoring and intimate prayer; passing through the incarnational veil to the Absolute Beauty shining through the incarnate veil. 'Let thy thoughts be always upward to God and direct thy prayer to Christ continually,' says Thomas a Kempis. thus the great horizon gives its meaning to the welcoming figure; and the welcoming figure makes the great horizon safe and fair.
26. An anthology of the love of God, from the writings of Evelyn Underhill, London: Mowbrays, 1976, p. 55
- 27.
28. When summer draws near, and the sun rises higher in the heavens, it draws the moisture of the soil through the roots and the trunk of the trees, until it reaches the branches, and hence come foliage, flowers, and fruits. So likewise, when Christ, the eternal sun, rises in our hearts, so that the summer reigns over their adornment of virtues, He sends His light and His fire into our will, and draws the heart from the multitude of earthly things, and creates unity and close fellowship, and makes the heart to grow and become green through inward love, and to bear the flowers of loving devotion and the fruits of gratitude and affection, and preserves these fruits in the sorrow and humility we feel because of our impotence
29. Ruysbroeck, Adornment of the Spiritual Marriage, ch 8.
- 30.
31. For this is "the mediator between God and men, the man Christ Jesus." (1 Tim 2:5) As man he is our Mediator; as man he is our way. For there is hope to attain a journey's end

## LOVE GOD: LIFE IN CHRIST

when there is a path which stretches between the traveller and his goal. But if there is no path, or if a man does not know which way to go, there is little use in knowing the destination. As it is, there is one road, and one only, well secured against all possibility of going astray; and this road is provided by one who is himself both God and man. As God, he is the goal; as man, he is the way.

32. St. Augustine, The city of God, Book XI, chapter 3.

33.

34. Who is Jesus? He is the human face; the means that the Trinity used to reach out to us/. The one sent by the Father. The response to the divine approach is to believe in Jesus . No-one comes to the Father except through Jesus.

35. The unique relationship that believers have with Jesus. Do you not believe that I am in the Father and the Father is in me? Then you will know that I am in the Father, you in me and I in you. We love God by being faithful disciples of Jesus

36. Jesus humbled himself to be incarnate Phil 2; he came not to do his own will but that of the Father: Garden.

37. Calvary: what Jesus did. The model for his disciples; deny and cross the heart of Jesus on Calvary

38. A. denial

39. B. Cross

40. Loving Christ is being his presence to others; missionary presence: As the Father sent me, I send you. out denying oneself

41. Talk on self-denial with the text ab: only used re Peter and modelled by Jesus in the garden: He did it: denied his will to do the will of the Father.

42. Faith in Christ is made complete by works James 2:22; Faith: in Christ, Paul; Works: like Christ, James. 1 John a life like Christ's; Develop this in terms of Jesus relationship to the Father and the fulfilment of his mission: heart and action; not just Lord, Lord.

43. Develop this: Jesus' relationship to the Father as the model of our relationship to Jesus: expressed in works that are really Jesus working through us.

44. Christian life is an AFFAIR OF THE HEART lived out as an expression of that affair: Faith and works.

45. Love to be real, must cost. It must hurt. It must empty us of our self. Mother Teresa (Put in talk on love)



## LOVE GOD: LIFE IN CHRIST

46. Those who would be holy must learn to renounce self unceasingly.  
(Saudreau)
47. The emptying of the mind and heart of all that is not divine and
48. As heat warms and as light illumines, so does God deify the soul (Saudreau)
49. When we empty ourselves of self, God will fill us with himself, for he cannot suffer us to be empty. Vincent de Paul
50. The Lord promises to fill with his gifts those who are wholly emptied of self.  
(Les Divines Paroles, 30,25 V. der P?)
- 51.
52. Sometimes it may seem to us that there is no purpose in our lives, that going day after day for years to this office or that school or factory is nothing else but waste and weariness. But it may be that God has sent us there because but for us, Christ would not be there. If our being there means that Christ is there, that alone makes it worthwhile. houselander
- 53.

### 1 Jn 2:6

whoever says, "I abide in him," ought to walk just as he walked.

- 1.
  2. I have promised with God's grace not to begin any action without remembering that He is a witness to it – that He performs it together with me and gives me the means to do it. St Claude de Colombiere"
  3. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me." (Gal 2:20) "For me to live is Christ" (Phil 1:21)
  4. If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me. (Lk 9:22). The meaning of the cross does not come from what they did to Jesus, but what Jesus did: gave himself with trust and confidence to the Father for us. We are to bring the heart of Jesus on Calvary to the events of our life.
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1. The particular focus of discipleship and the discipleship itself cannot be separated. The service of religious life, priesthood, and many other service ministries depend for their success on how the discipleship that underlies them is lived. These service ministries

## LOVE GOD: LIFE IN CHRIST

are not just the doing of things. They are meant to be done as an expression of our own discipleship in the service of others. Without this underlying reality, ministries are severely limited and may be completely ineffective.

2. The ultimate goal of every form of discipleship in this life is to proclaim the message of God's love to the people of this world. Living consciously in relationship to another is essential to Christianity: not only in relationship to fellow believers, but to all those who have not come to faith. .
  
3. If our vocation is to be disciples in a way that reaches out to others, it must be lived in a way that they can find meaningful and relevant. While being faithful to the integrity and totality of the Christian message, we also need to be faithful to those to whom we preach it.

34. " We suffer, yet do not allow the mission of suffering to be accomplished in us. I pray the Lord that we may none of us fall into that torpid state in which our crosses do us no good. " Fenelon.

' O Lord, your battles do last a long time!' said poor Suso, worn out by the disciplines, sufferings and reverses through which his ardent but unsteady soul was brought into stability and peace. Certainly life is not made soft for Christians, though it is in the last resort made safe. Nor do the struggles of the spiritual life - even the most crucial and most heroic - either look or feel very glorious while they are going on. Muddy trenches, great watchfulness and weariness, a limited view, endless small duties and deprivations and no certainty as to whether we are winning or not; these are the conditions of the long struggle for the victory of disinterested love. It is often the patient defence of an unnoticed corner which decides the result. The difference between the real spiritual experiences even of sanctity, and the popular notion of them, is the difference between the real private in the trenches and the glossy photograph of the same warrior, taken when he is home on leave.

### Fr. Antonio Royo Marin on Self-Love and Union with God

The soul that aspires to perfect union with God **must strive energetically against no other enemies as against its own self-love**, which **subtly penetrates** even holy things. It must examine **the true motive for its actions, continually rectify its intentions**, and not place as its goal or the goal of all its activities and efforts anything **other than the glory of God and the perfect fulfillment of his divine will**. It must **keep constantly in mind** the decisive words of Christ himself, who makes **perfect self-abnegation the indispensable condition for following him: "If anyone wishes to come after me, let him deny himself, take up his cross daily, and follow me" (Luke 9:23)**.

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Source: Fr. Antonio Royo Marin, *The Theology of Christian Perfection*, trans. by Jordan Aumann (Eugene, OR: Wipf & Stock, 2011), 323.

## LOVE GOD: LIFE IN CHRIST

1. **Jesus** said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets. (Matthew 22:34-40)

**The Initiative of God** We love because he first loved us (1 Jn 4:19); What proves that God loves us is that Christ died for us while we were still sinners (Rom 5:7-8); In this the love of God was made manifest among us, that God sent his only Son into the world... (1 Jn 4:9);

God loves each of us as if there were only one of us (St Thomas) The Son of Man who loved me and gave himself for me (Gal 2:20)

**The totality of our response** You shalt love the Lord thy God with all your heart, and with all you soul, and with all your mind (Mt 22:37); treasure in the field: sells all that he has and buys the field; precious pearl: sold all that he had and bought it ( Mt13:44-46); Run to win (1 Cor 9:25); You cannot be half a saint; you must be a whole saint or not saint at all (Therese of Lisieux);

**Inadequate response** Christians unwilling to surpass their mediocrity give little and receive little; I know your works: you are neither cold nor hot. Would that you were cold or hot: So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth." (Rev. 3.15-16); the king about to go to war and the man about to build a house (Lk 14:28-33)

"Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might love through him. In this love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, **God abides in us and his love is perfected in us.**" (1 John 4:7-12) Make this the heading of the talk on Jesus, the talk on love: it will lead into the day which is a talk on loving Christ and loving our neighbour.

- **5.** "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth." (Revaluations 3:15) This could be part of the love talk, together with other text on how we should love.
- **Love in John** God is love (1Jn 4:16); As the Father has loved me, so have I loved you: abide in my love...This is my commandment that you love one another as I have loved you (Jn 15:9,22) ditto
- **1 Jn 2:6**
- whoever says, "I abide in him," ought to walk just as he walked.
- **Jesus is the human face of God; In Jesus, the divine self is revealed the revelation of the divine**

# LOVE GOD: LIFE IN CHRIST

**self; inviting us to a personal relationship to be lived out forever.**

Introduction: Jesus means saviour: saving **for** and **from**. From being robbed: not losing what you have; for a better way of life. open up a better way of life for you. Latter for both: save from a bad situation to a new and better situation. A new way of being that was not possible in the previous situation. From sin to a new way of life not possible before.

4. a. Share in the life of God: both now and in eternity. < 25” relationship between now and then.
  - b. Language: Sons in the son; Children of God (not servants); Sharing the divine nature. The Father in me, me in you and you in me. Relationship with Jesus is key, because that is how we share in the life of God.
  - c. The divine milieu; Underhill: the fish. The divine is our environment: like the air for us, the water for the fish. The moon environment.
  - d. Sanctifying grace: involvement in the life of God: relationship with God, but from within rather than from without (sons in the Son). Sacraments of initiation.

5. a. Sacrament of the present moment: God comes to us in each moment and we are able to respond to God in that moment ie. But acting as a child of God. Each moment is graced
  - b. Why are we not aware of it: De Caussade . sun of darkness: scriptures in the lives of people. The eyes of faith
  - c. The eyes of faith. Enables us to respond rather than react.
  - d. Matthew 25: As often as you did it to the least of my brethren.

6. How do we develop the eyes of faith

a. Whatever brings you closer to Jesus: you will know those things. Develop the eyes of faith: like knowing someone better, you know what they like and you can often predict what they will do Deepen our relationship with Jesus.

- c. Doing what you do consciously and with the intention of doing it as part of your relationship with Jesus
- d. Working with you “inner life”. 2/3 of time in imagination. Working with your consciousness.

Conclusion: Knowing: acknowledge the divine milieu

Feeling: How precious this environment is for us

Action live the present moment

- New Evangelisation is radically Christocentric.
- Personal, intimate dimension of Catholic life.
- Relationship with the risen Jesus who lives now.
- Which Jesus is that? Who lives now.

## LOVE GOD: LIFE IN CHRIST

- Smorgasbord faith: choose what you believe.
- Maturity in the faith.
- What makes an institution catholic: a critical mass of mature believers.
- Need to bring people to mature faith.
  
- Yes to Jesus, No to the Church.
- “from the communion that Christians experience in Christ there immediately flows the communion which they experience with one another, all are branches of a single vine, namely, Christ. CL 18
- The new evangelization transforms one’s personal and private life and one of the effects of this is to bring Jesus to others. The new evangelization moves from a private and personal encounter with Christ to proclamation.
- More radical the conversion the more intense the commitment to evangelization.
- Paul: woe to me if I do not preach the Gospel. 1 Cor 9:16.
- The most important witness of our conversion in Jesus is the desire to share the Gospel to others.
- The imperative to evangelize stems from membership in the Church.
- **The Incarnation is the living out of the mystery of the Trinity in the human situation. It is the mystery of the Trinity made available to humanity**
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