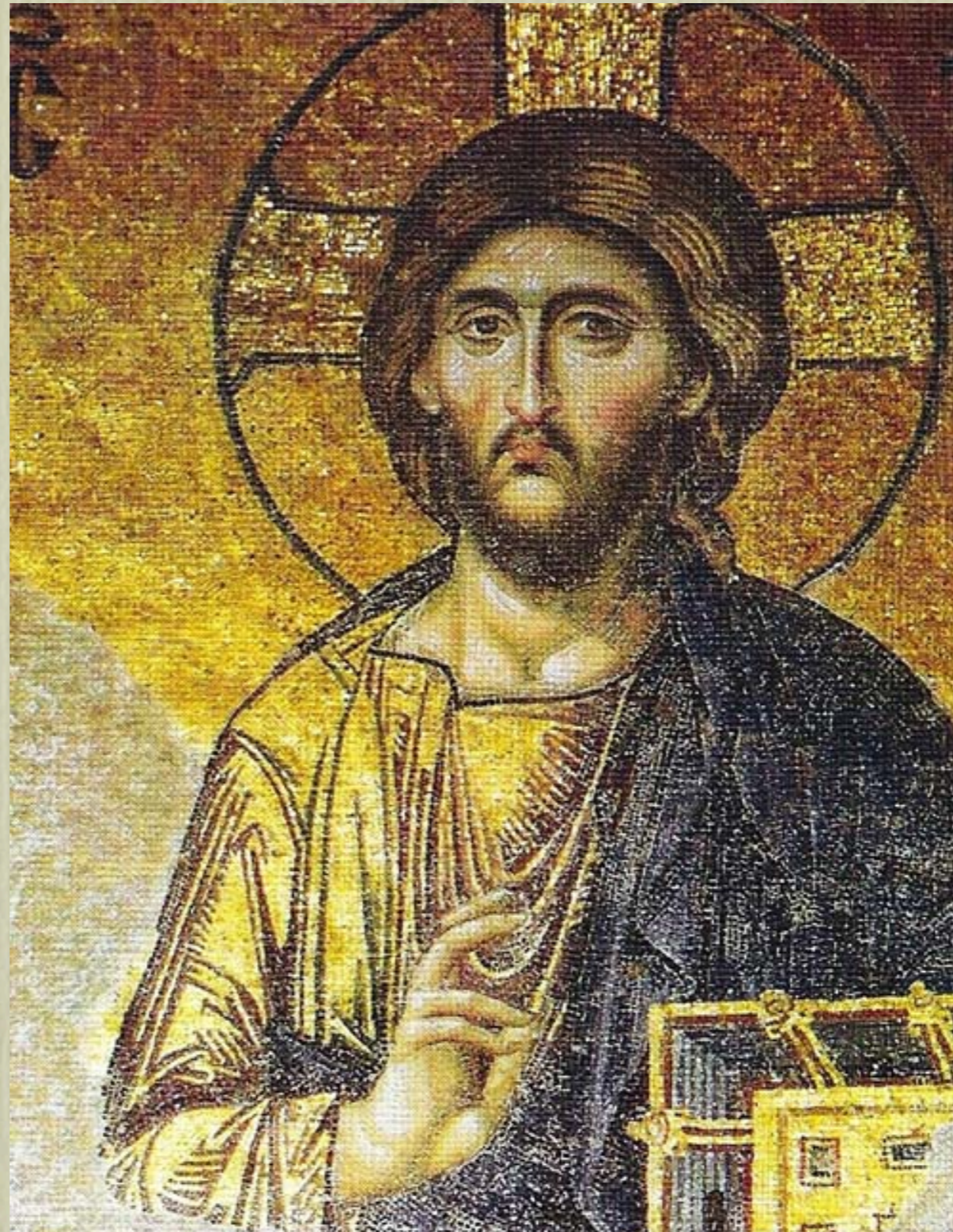


# 01. The Importance of Knowing the Real Jesus



Christian Belief

Christian Living

Church

Creation

Education

Fundamentalism

God

Islam

Jesus

Liturgy

Mission

MSC

New Testament

Old Testament

Pope Francis

Prayer

Priesthood

Religious Life

RCIA/Cursillo.

[www.mbfallon.com](http://www.mbfallon.com)

A u d i o   C D ' s   H o m i l i e s   A r t i c l e s

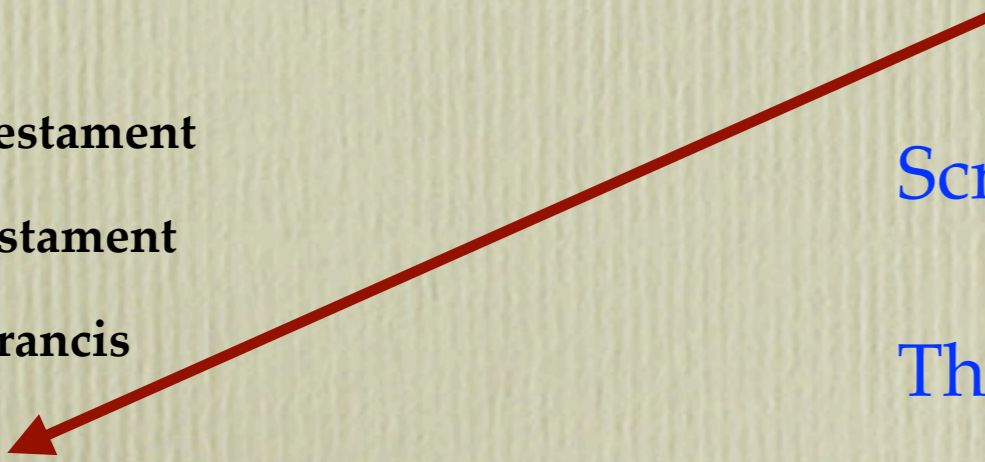
# Welcome to my site

## Index of Topics

Click on "Prayer" (left menu)

Scroll down to "6. John of the Cross"

Then 1. Iain Matthew





‘We declare to you what we have heard,  
what we have seen with our eyes,  
what we have looked at and touched with  
our hands, concerning the word of life —  
this life was revealed, and we have seen it  
and testify to it, and declare to you  
the eternal life that was with the Father  
and was revealed to us.

We declare to you what we have seen  
and heard so that you may have  
communion with us;

and truly our communion is with the  
Father and with his Son Jesus the Messiah.’

(1John 1:1-3)

God's **WORD** (Self-Communication) is **experienced (imperfectly)**

- in nature
- in people & events
- in words spoken & written
- in works of art

They reveal something of the truth, beauty & goodness of the transcendent & mysterious God

God's **WORD** (Self-Communication) is **experienced (imperfectly)**

- in the mystics, poets, artists of all cultures
- in the Vedas & Upanishads
- in the sayings of K'ung-fu-tzu (Confucius)
- in the sayings of Gautama the Buddha
- in the oracles of the Hebrew Scriptures
- in the Moslem Qur'an

The **Numinous** Dimension of Religious Experience

Teilhard de Chardin picks up something of the feeling of this:

‘By means of all created things the divine assails us, penetrates us and moulds us. We imagined it as distant and inaccessible, whereas we live steeped in its burning layers. ‘In him we live’. As Jacob said awakening from his dream, the world, this palpable world which we were wont to treat with boredom and disrespect, with which we habitually regard places with no sacred association for us, is in truth a holy place and we did not know it (see Genesis 28:17).

(The Divine Milieu (Harper&Rowe, 1970) page 89)

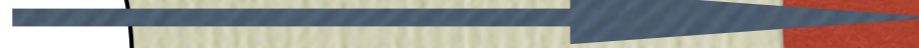
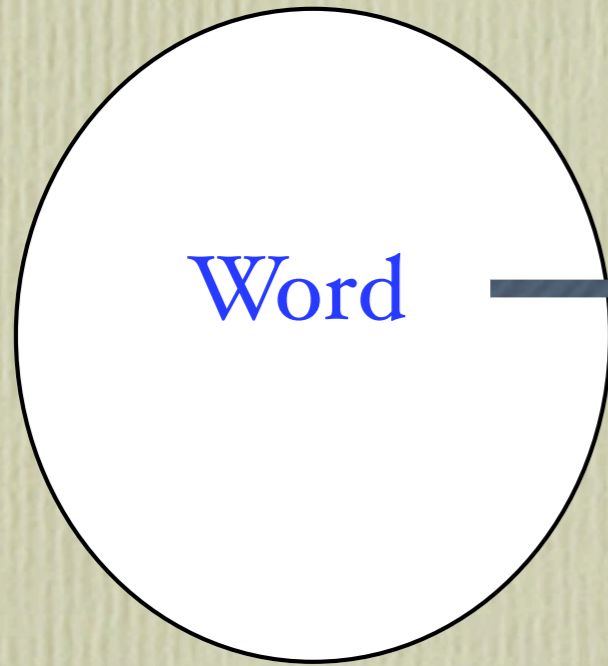
# The *Mystical* Dimension of Religious Experience



# Revelation

Numinous

Mystical



Heart

speaks to

Heart



## Sirach 24:1-33

‘Wisdom tells of her glory in the midst of her people. “I came forth from the mouth of the Most High ... over all the earth, and over every people and nation I have held sway. Among all these I sought a resting place. In whose territory should I abide?”

Then the Creator of all things gave me a command, and my Creator chose the place for my tent.

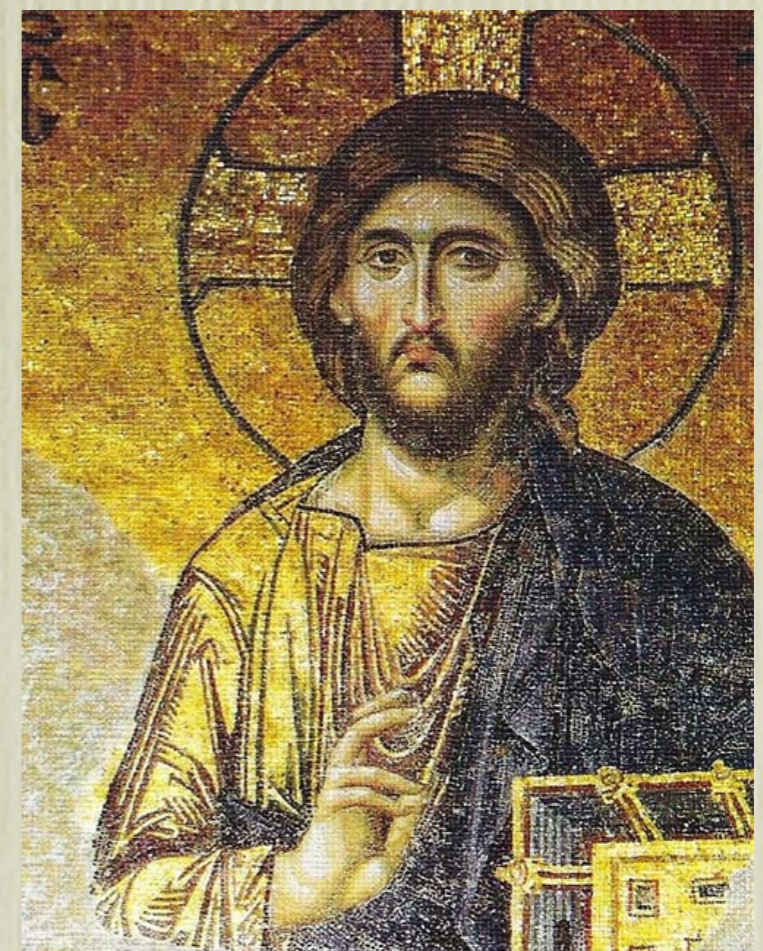
My Creator said: “Make your dwelling in Jacob, and in Israel receive your inheritance.”



Denis Edwards, *How God Acts*, 158

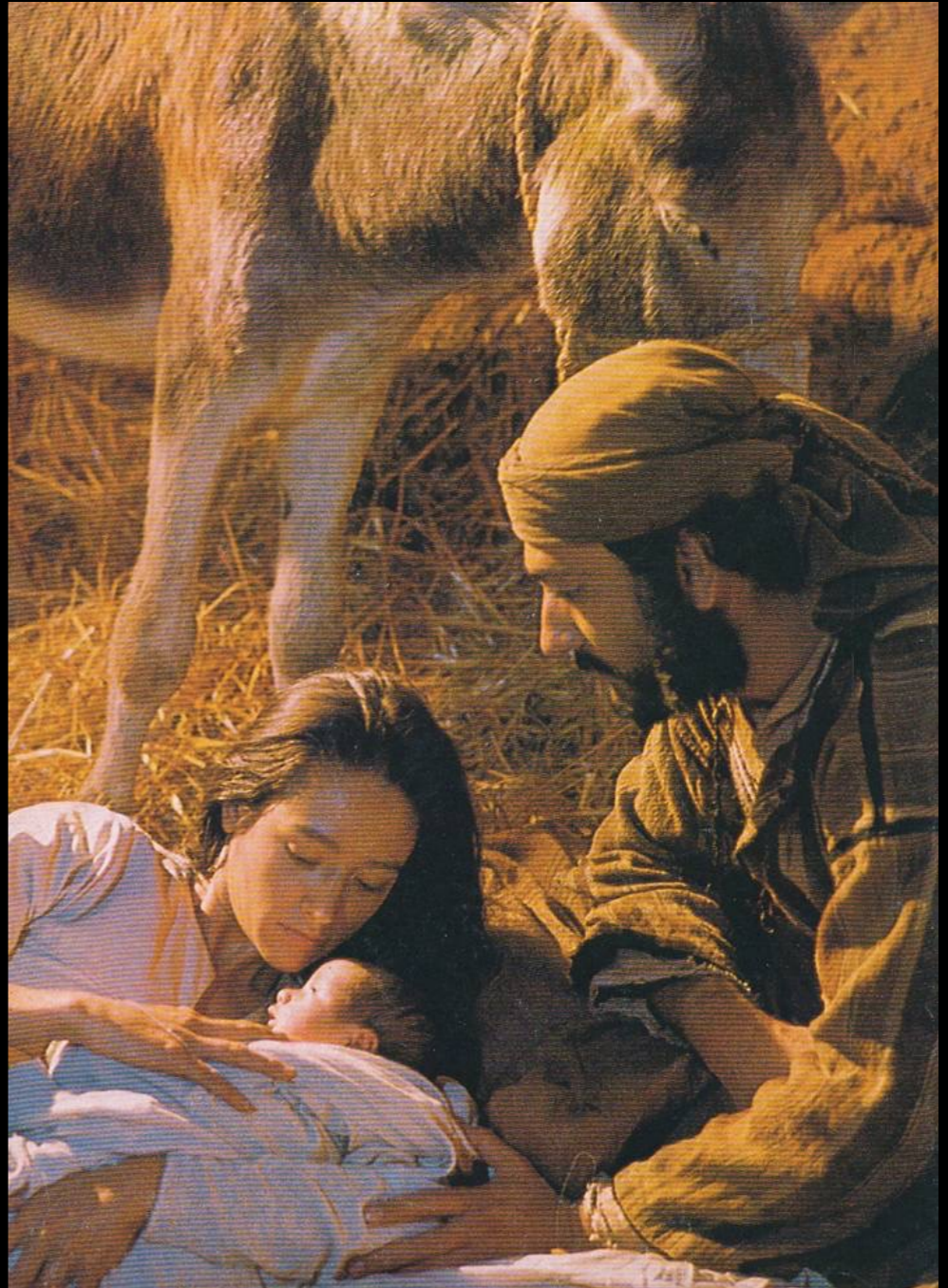
‘God gives to creatures themselves the capacity for the new. Because of God’s creative and redeeming presence to creatures, they can become something they were not. When matter comes to life on earth, when life becomes self-conscious and personal, this occurs through God enabling creation to transcend itself and become something new.

Above all when one of us in the human and creaturely community, Jesus of Nazareth, is so radically open to God, so one with God, that we rightly see him as God-with-us, then we can say that in this person creation transcends itself into God.’

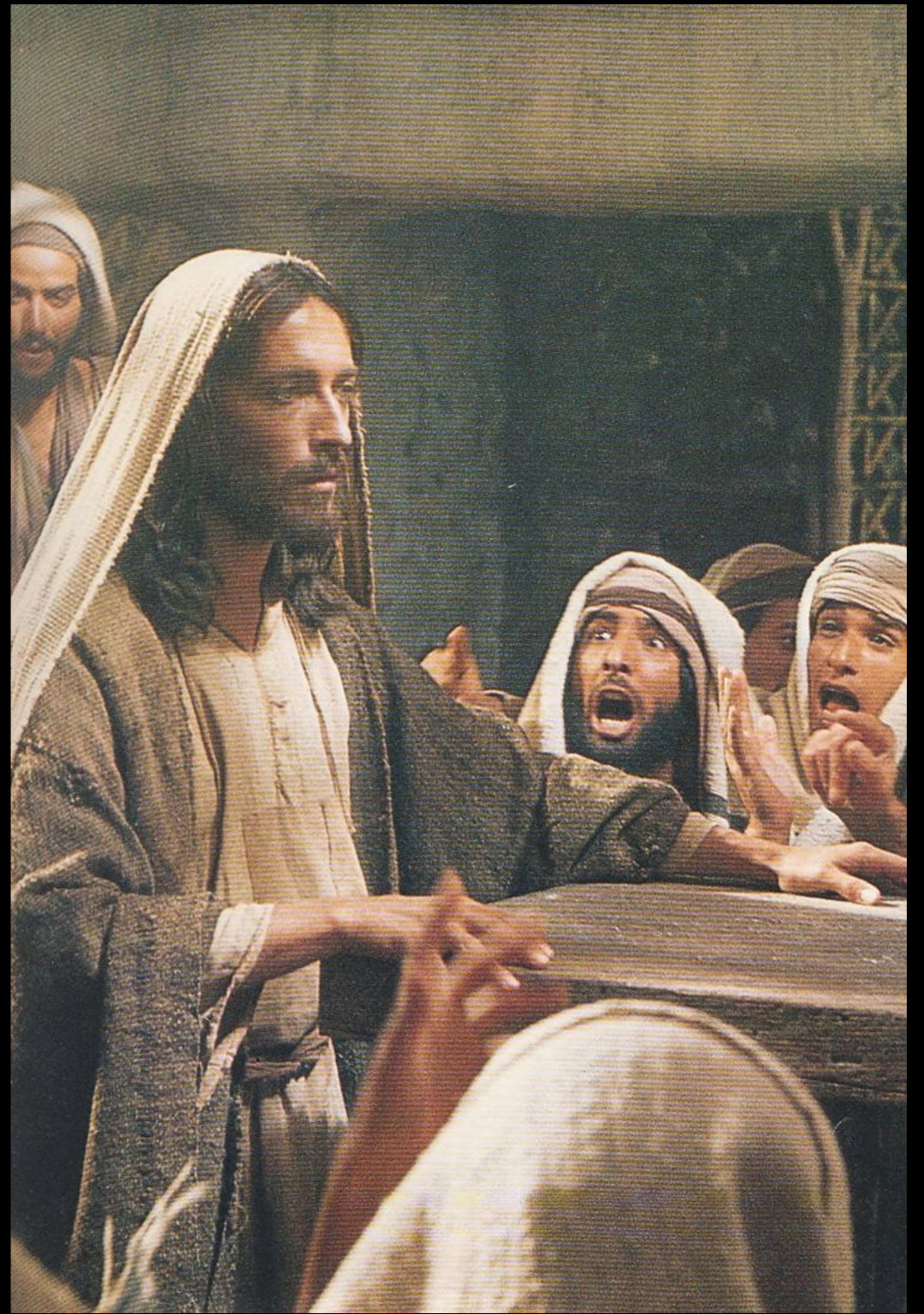
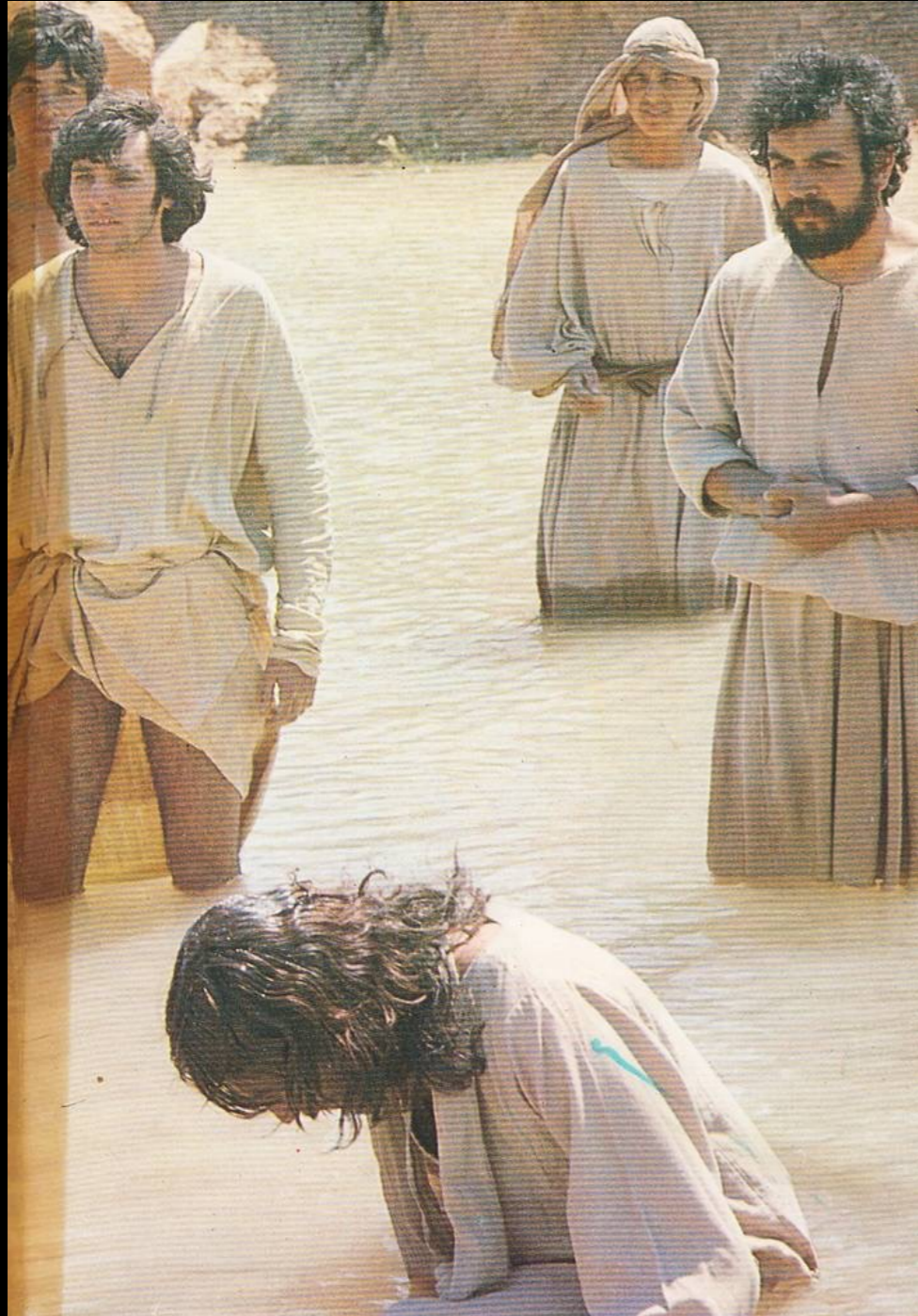


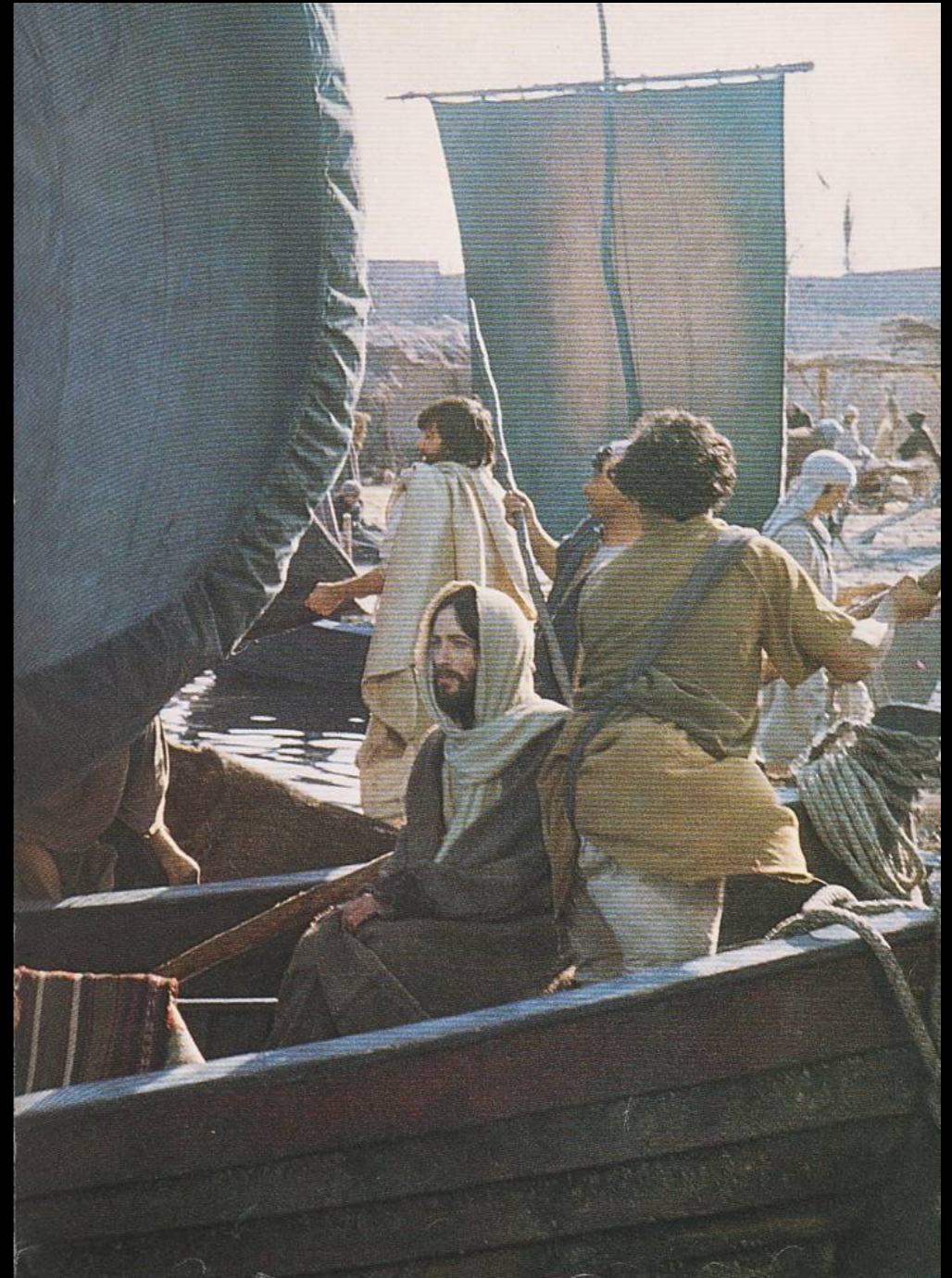
Jesus





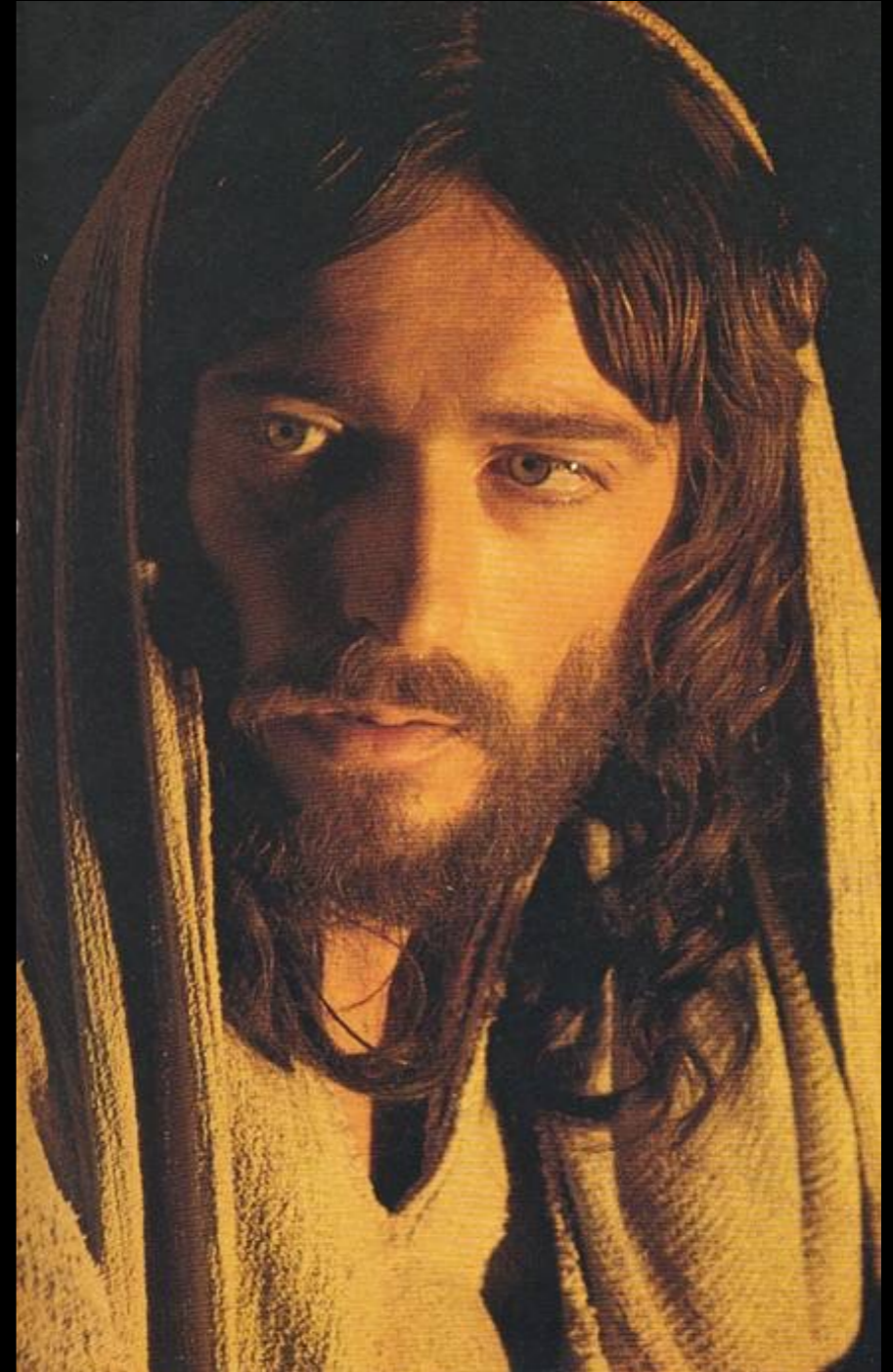




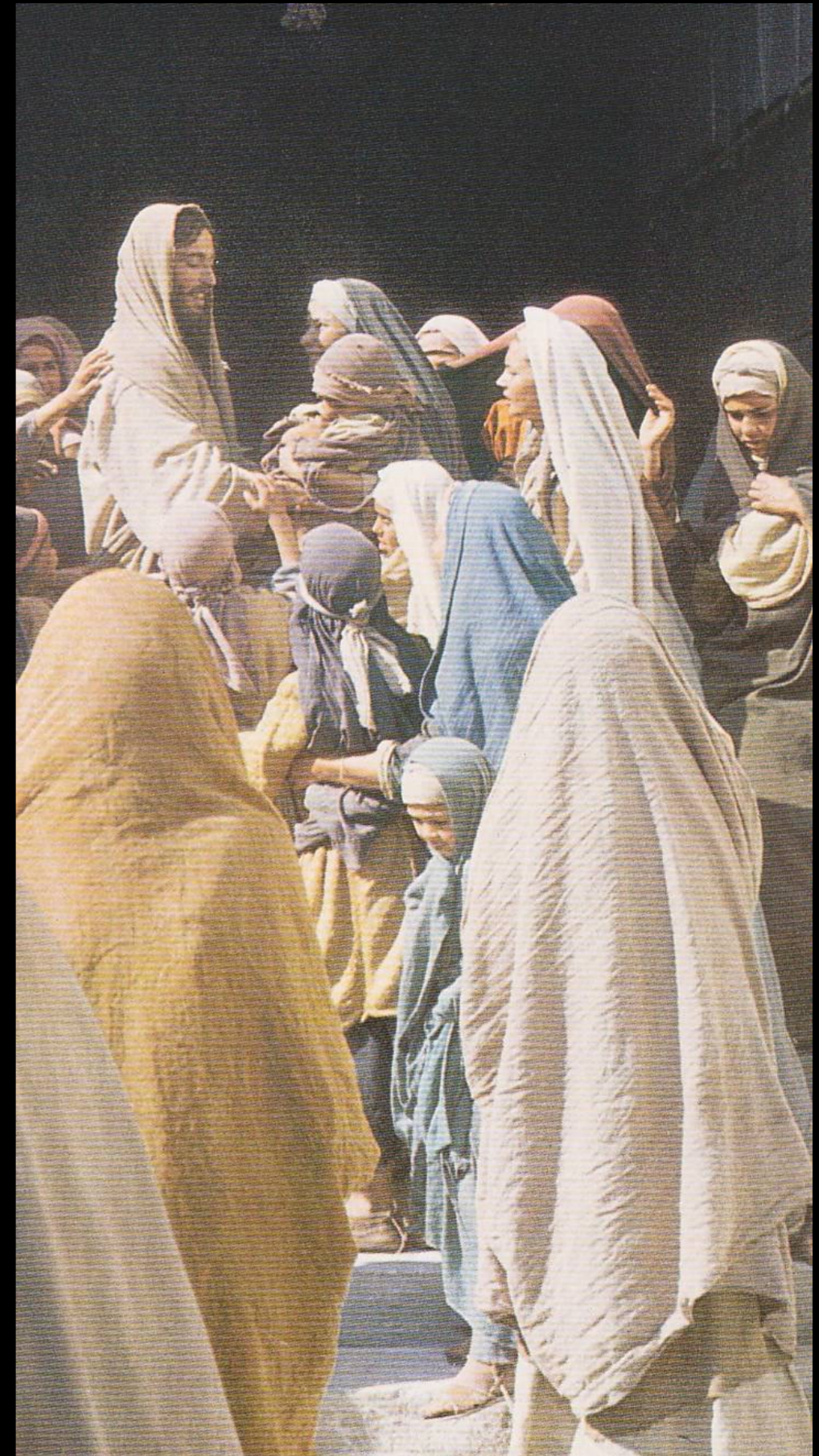
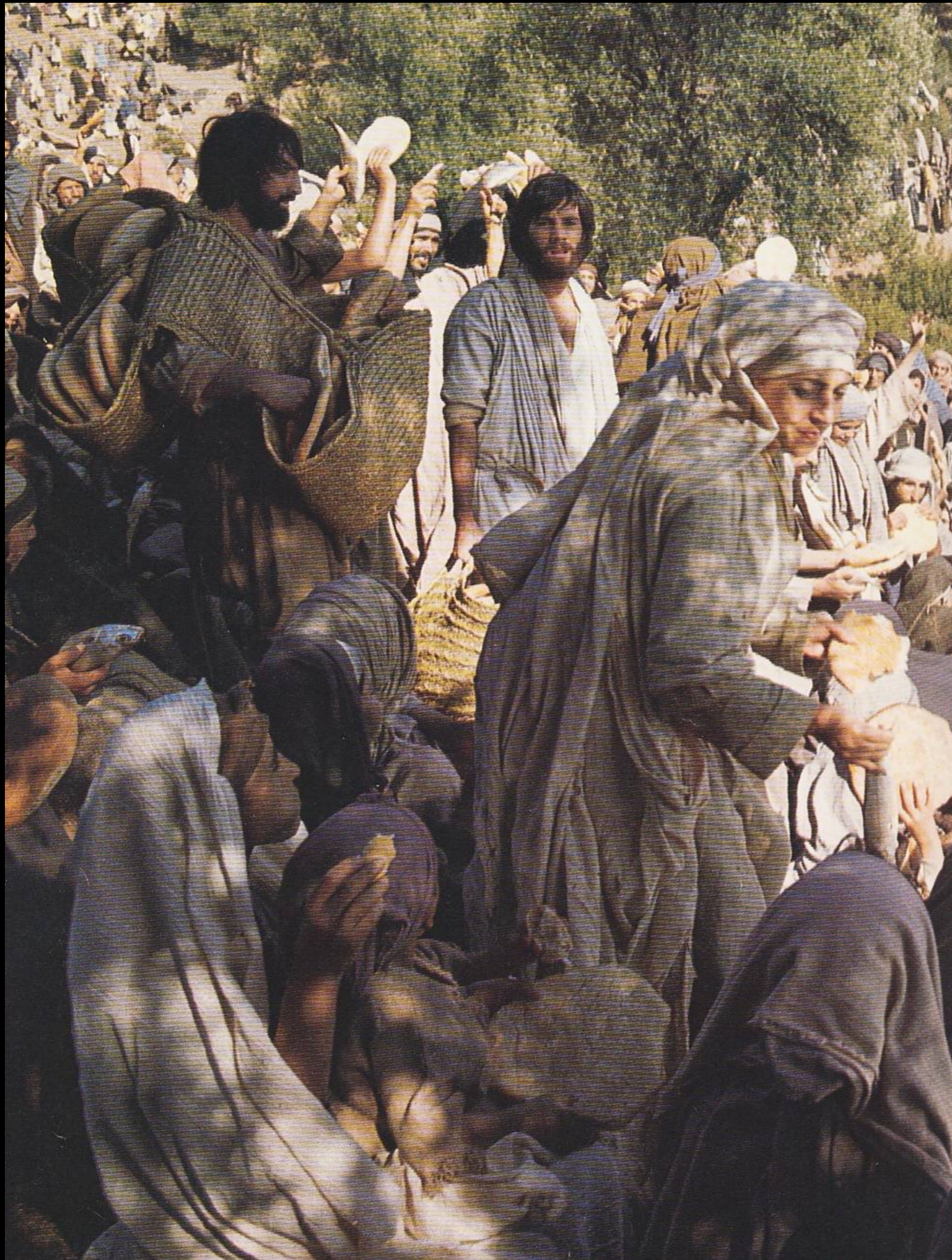


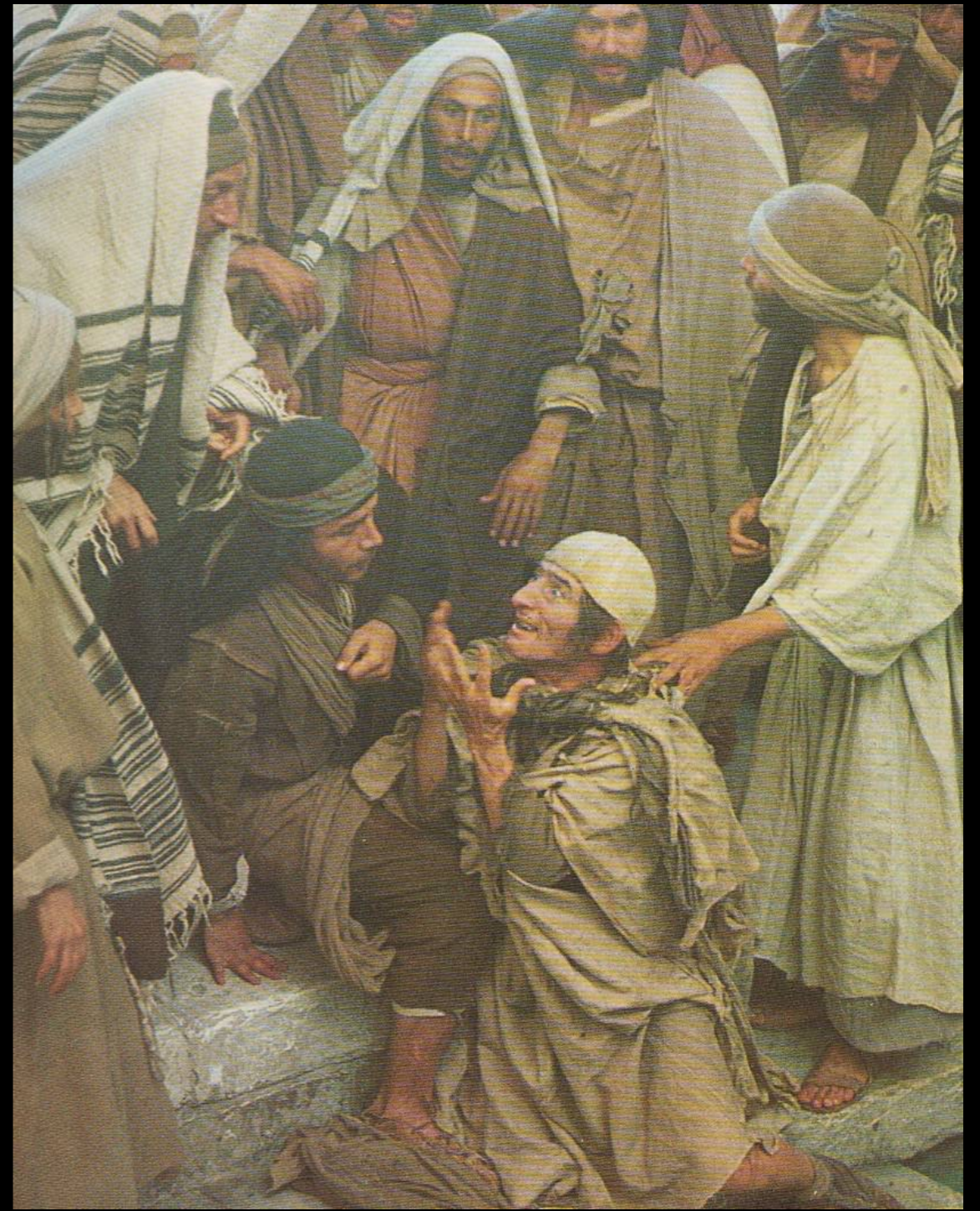


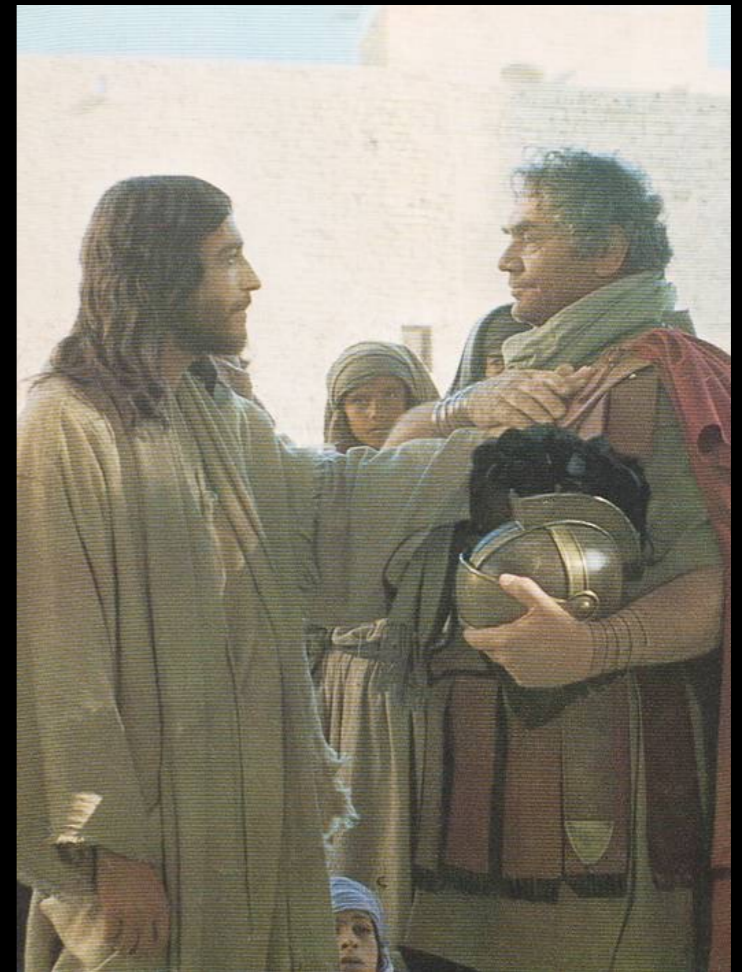
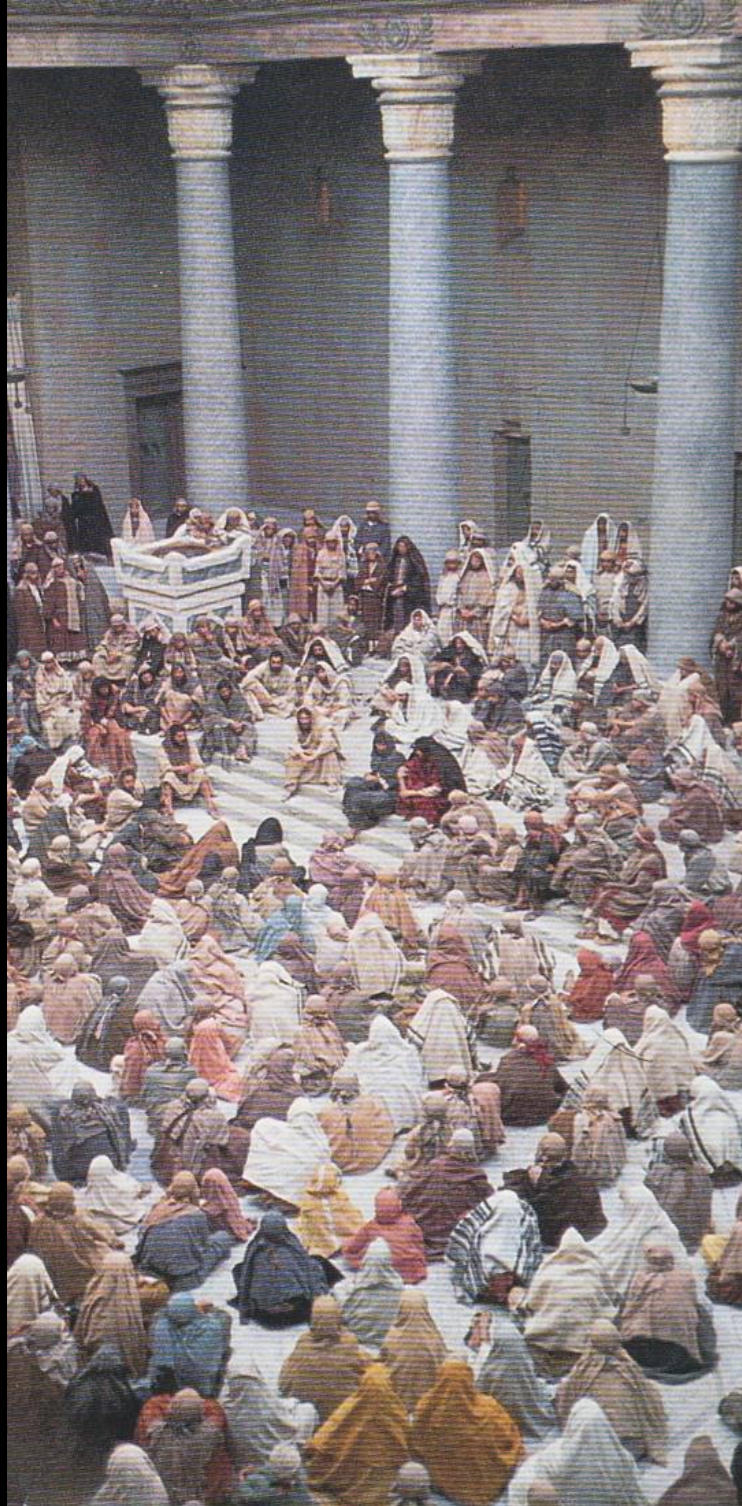


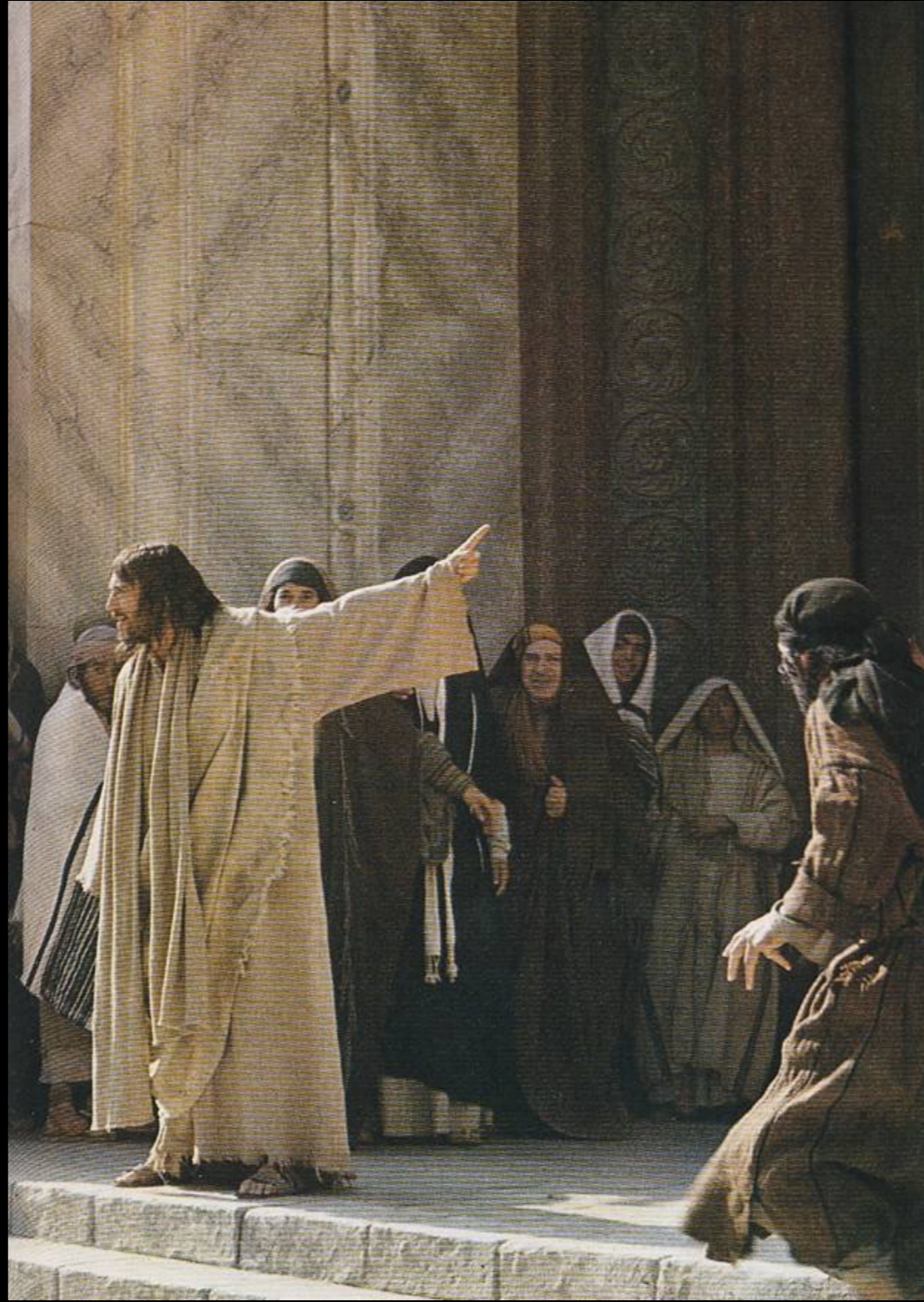


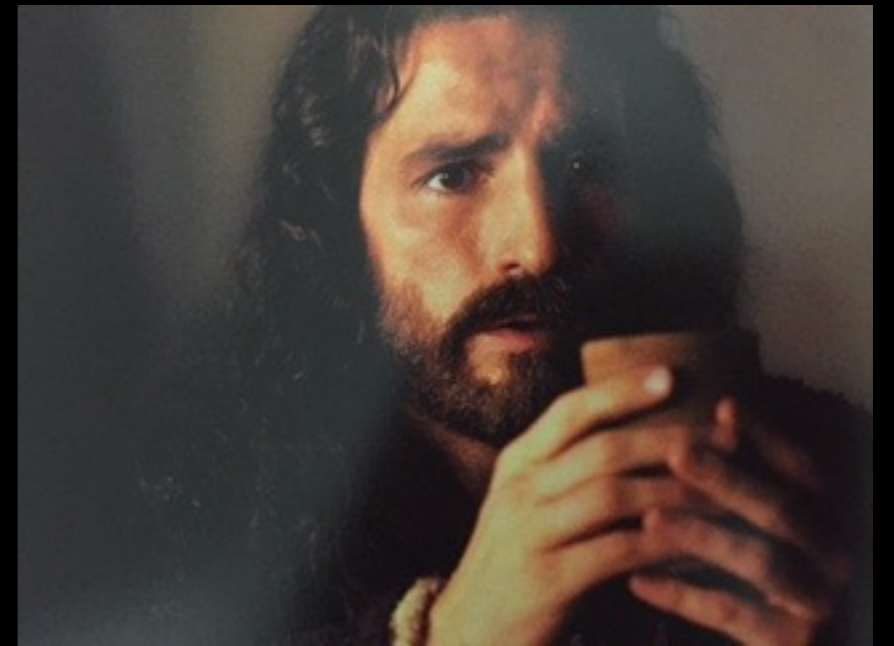






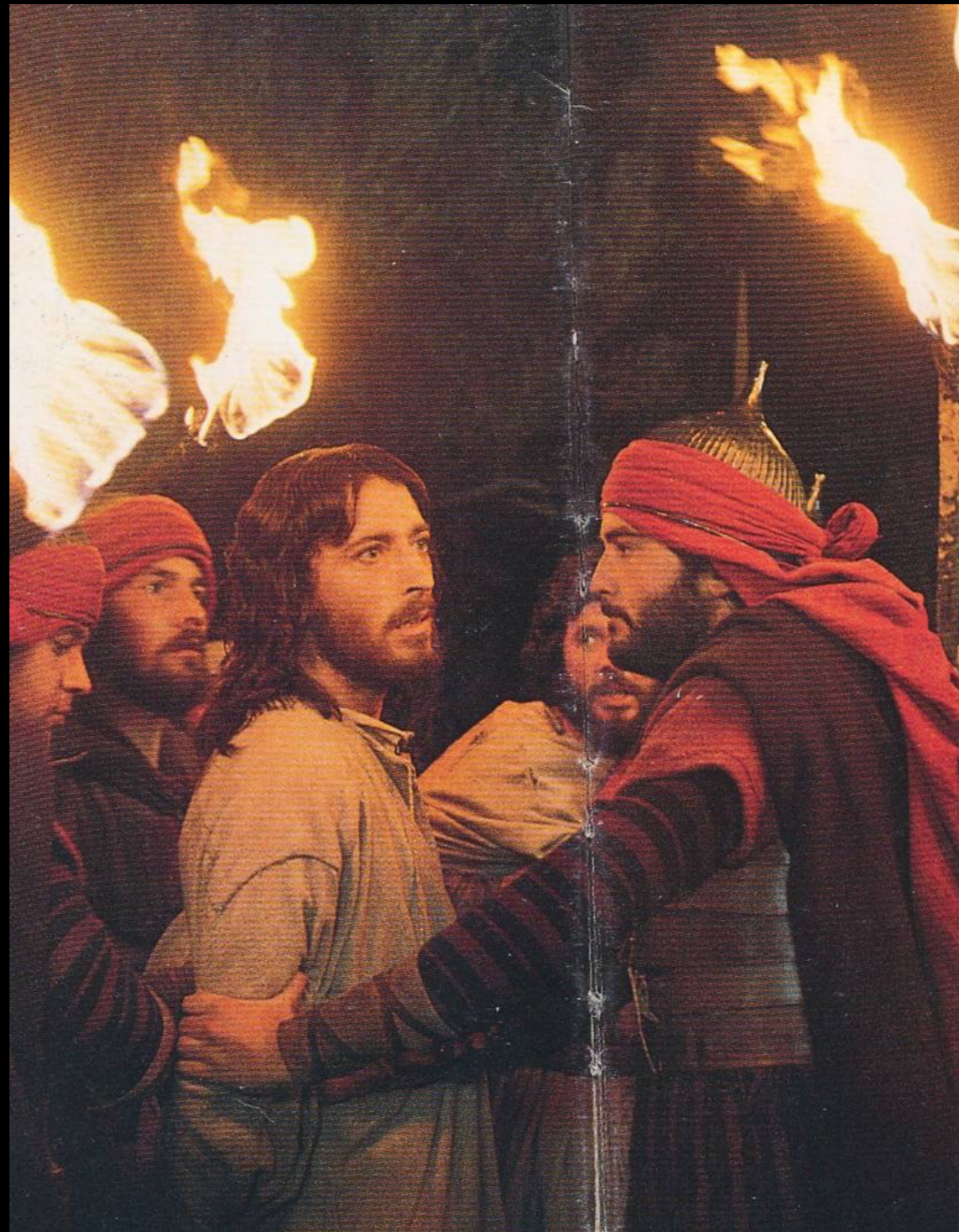






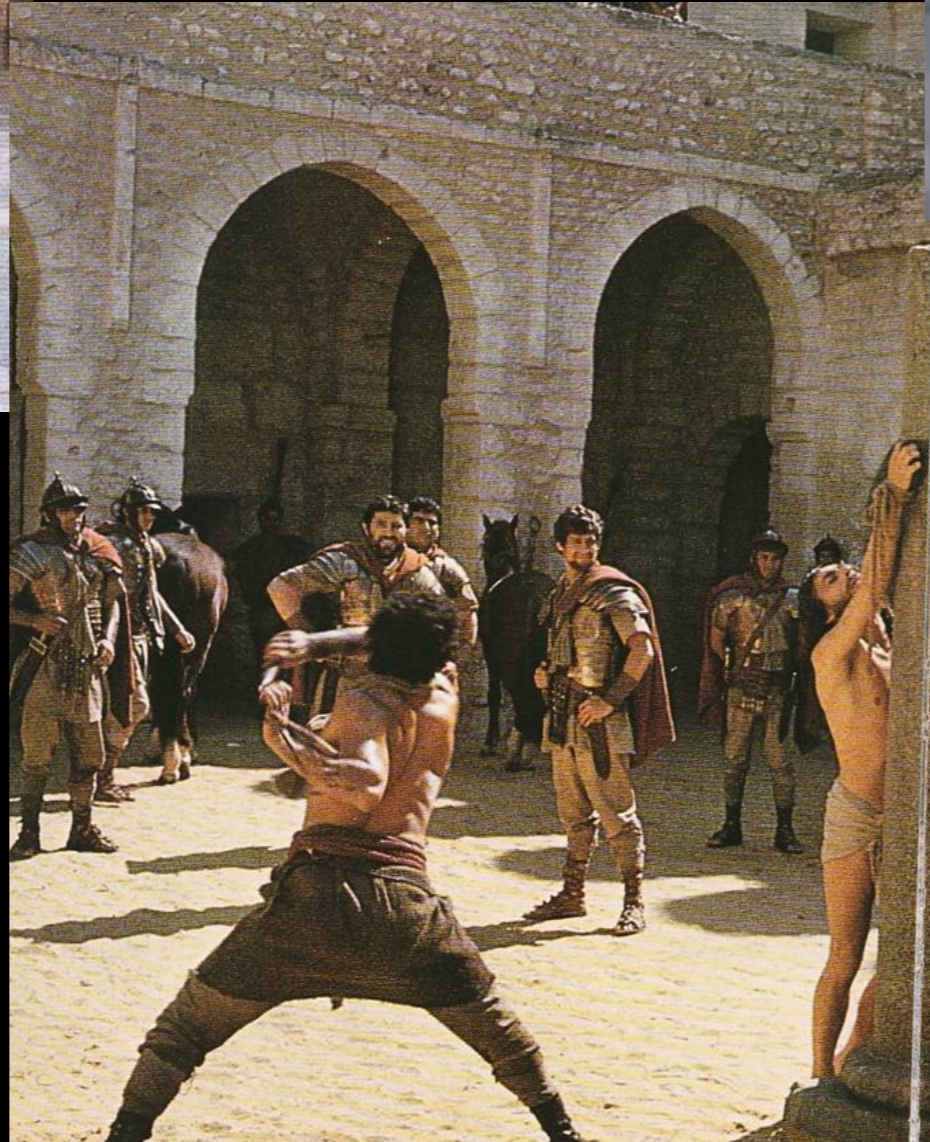


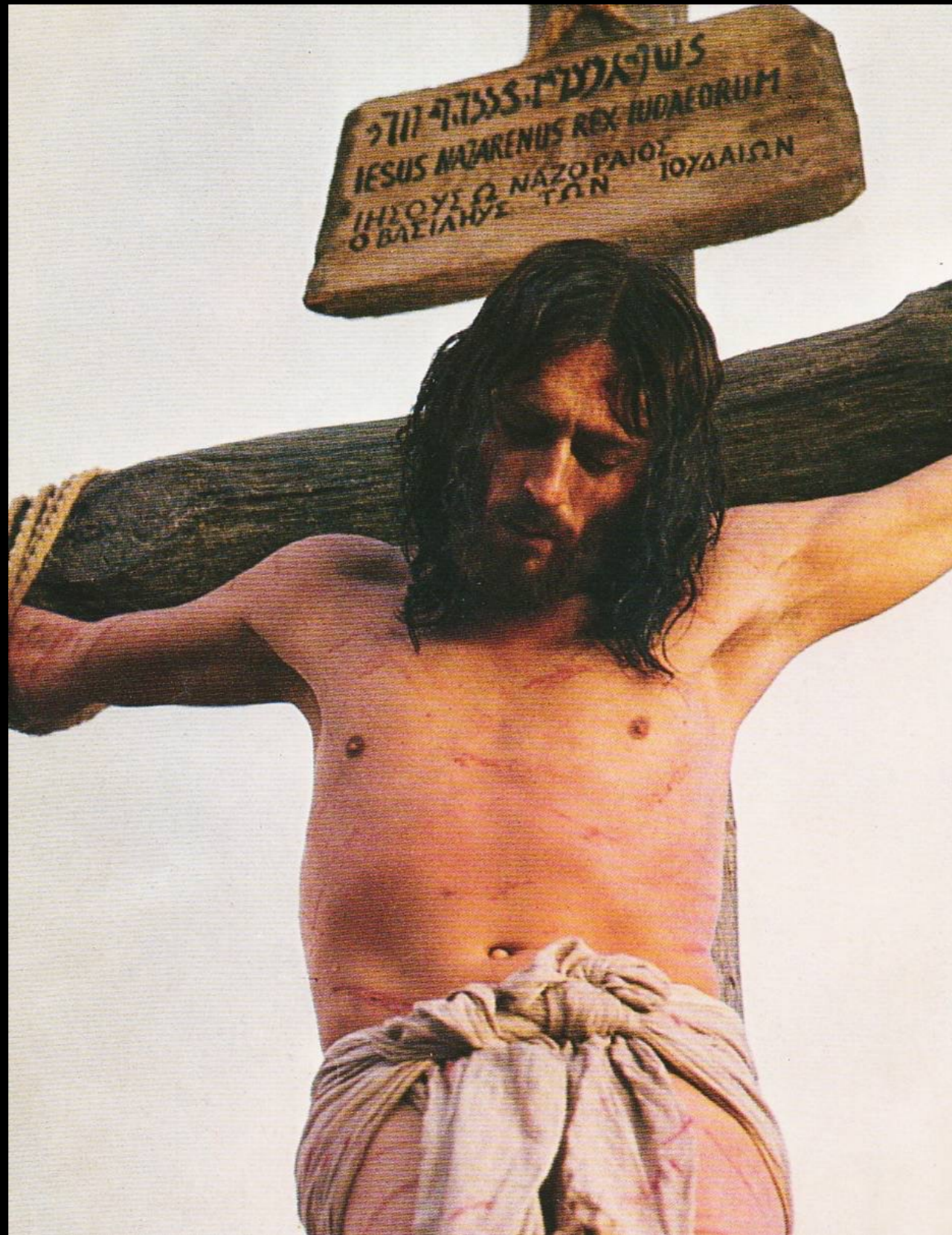












יהושע נאזורי מלך היהודים  
IESUS NAZARENUS REX IUDAEORUM  
ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

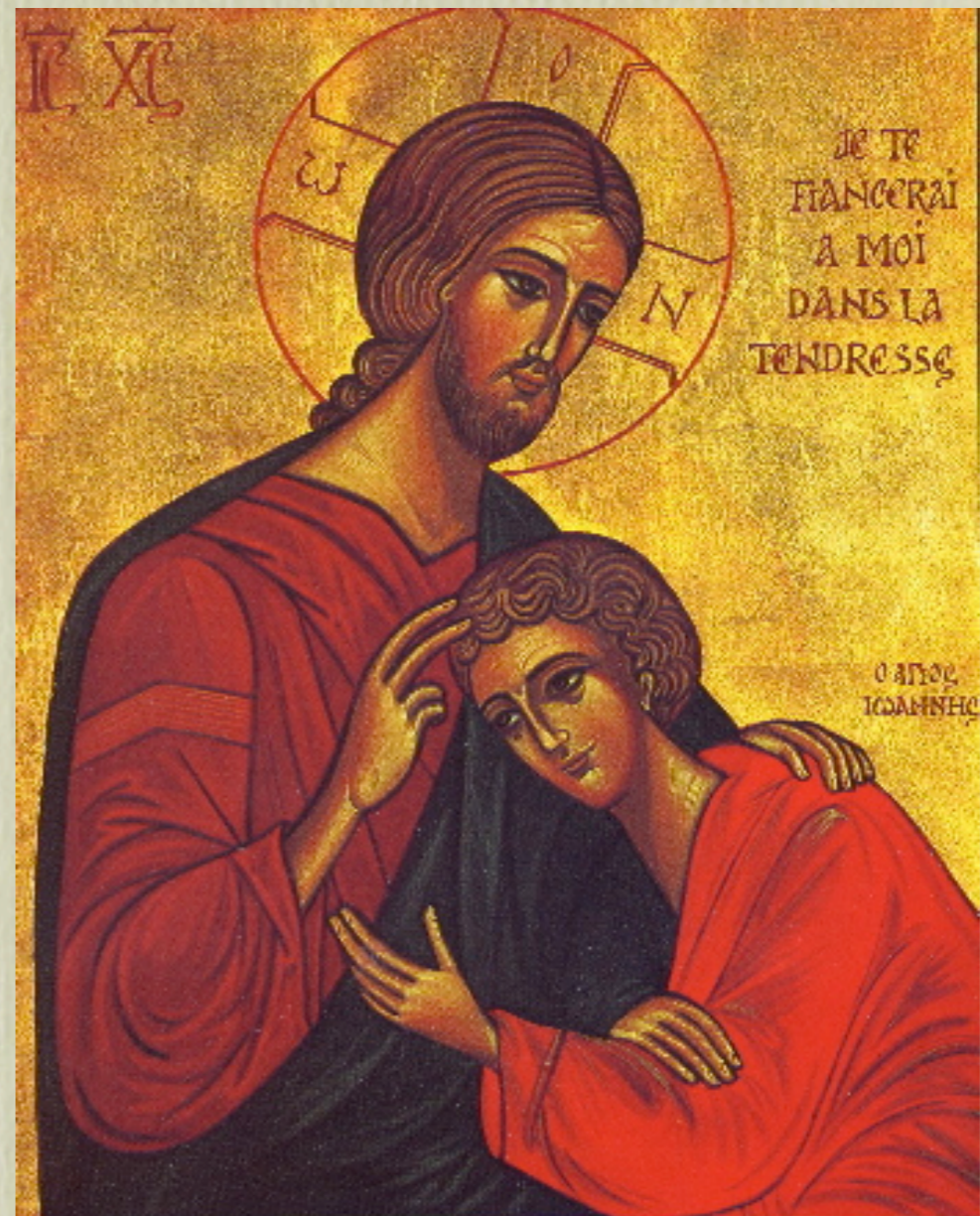
In contemplating Jesus we see who we really are. By his Spirit we are transformed, so that the life of Jesus becomes our life, his thoughts become our thoughts, his responses become our responses, his prayer becomes our prayer.

Each of us is created and held in existence by God to be part of the beauty of God's design for the world. We will fulfil our purpose only by being open to the inspiration of grace. If we choose to resist grace, God can use even our resistance to further his mysterious designs. What a personal tragedy it would be, however, for us not to enjoy being part of the beauty of divine communion.

With the gift of contemplative prayer comes an invitation to surrender to God's loving action in our souls. If we respond in faith and allow the initiative to come wholly from God, then, and only then, all that we are and all that we do becomes suffused with the divine. Then we can begin to say with Saint Paul: 'I live, no longer I, but Christ lives in me' (Galatians 2:20).

'In the beginning was the Word and the Word was towards God ...

'The Word became flesh and dwelt among us.'

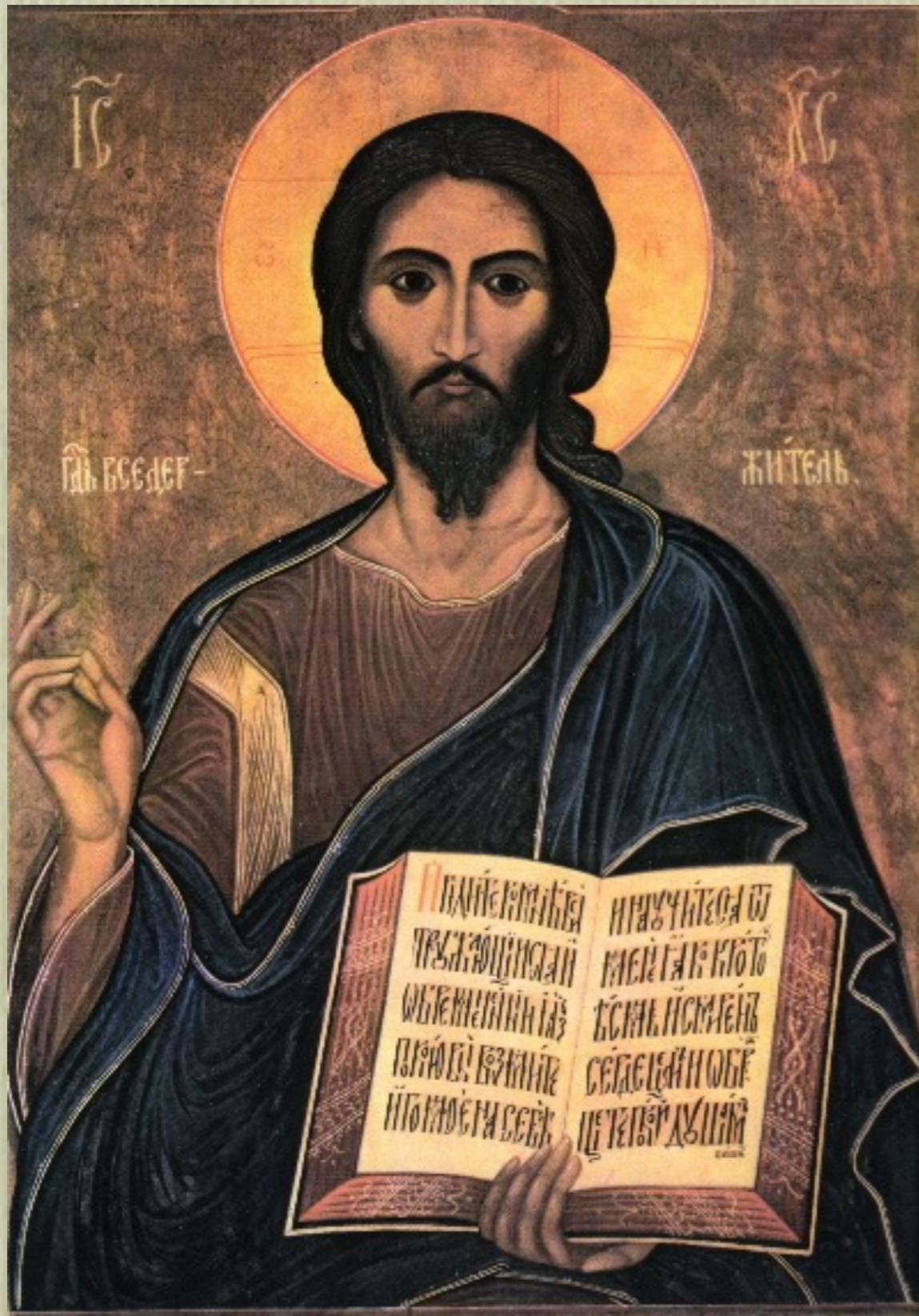


It is a journey of faith, for we journey in darkness.  
Our eyes are unable to take the brightness of God's light.

It is a journey of hope, for now we have only touches of the embrace  
for which we are made and for which our hearts long.

It is a journey of love, for it is in being in trusting communion  
with God that our souls find peace.





“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light” (Matthew 11:28-29).



- ‘I am in the Father and you are in me and I in you’ (John 14:20).
- ‘I pray that they will be one as we are one, with me in them and you in me’ (John 17:21).

‘I have come to cast fire upon the earth  
and how I wish it were blazing already’ (Luke 12:49)

Teilhard de Chardin 1934

‘Some day,  
after harnessing space,  
the winds,  
the tides  
and gravitation,

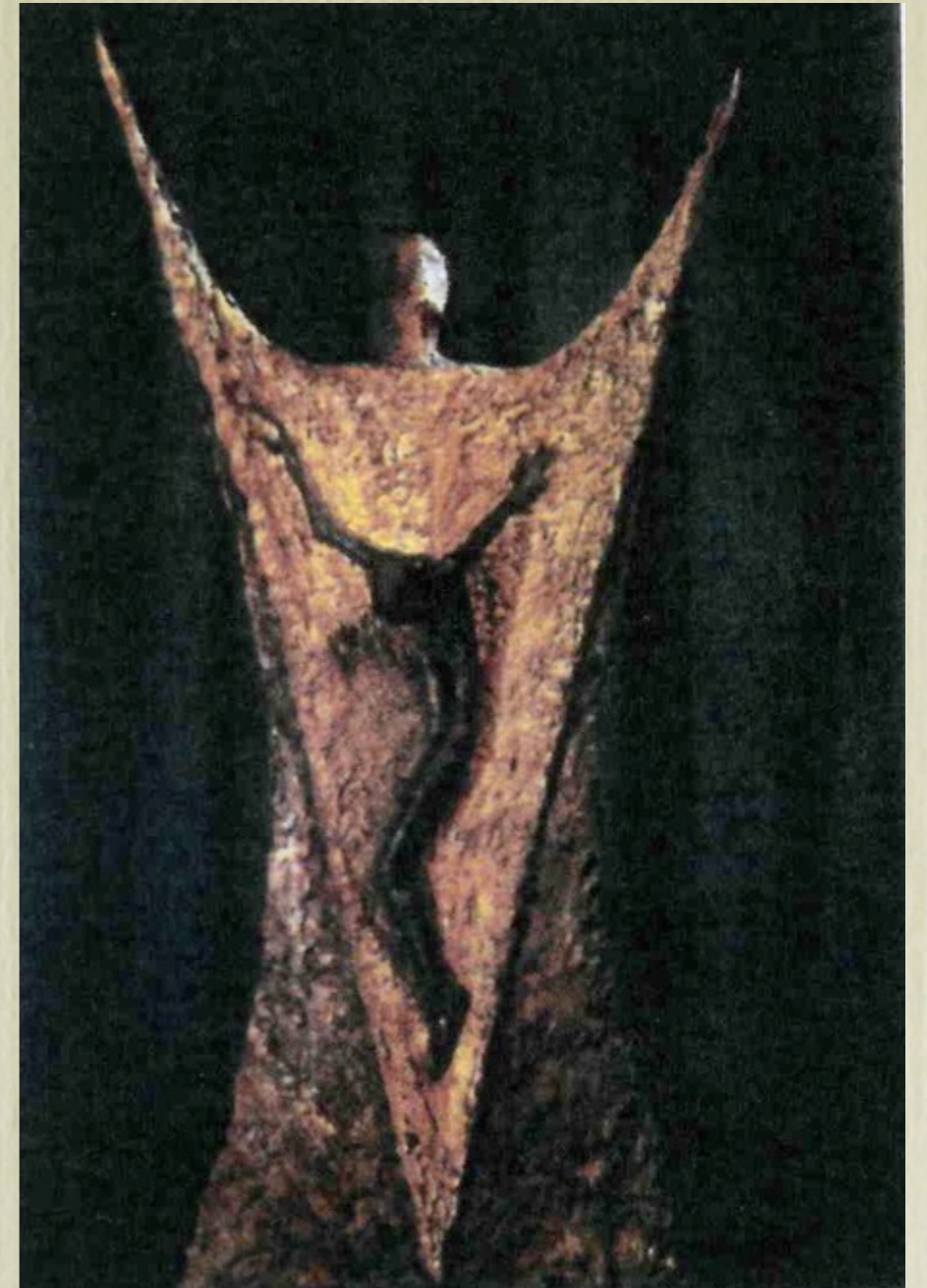
We shall harness for God  
the energies of Love.

And then,  
for the second time in the history of the  
world,  
we shall have discovered fire.’

It was Jesus' communion with God that was the source of his life.

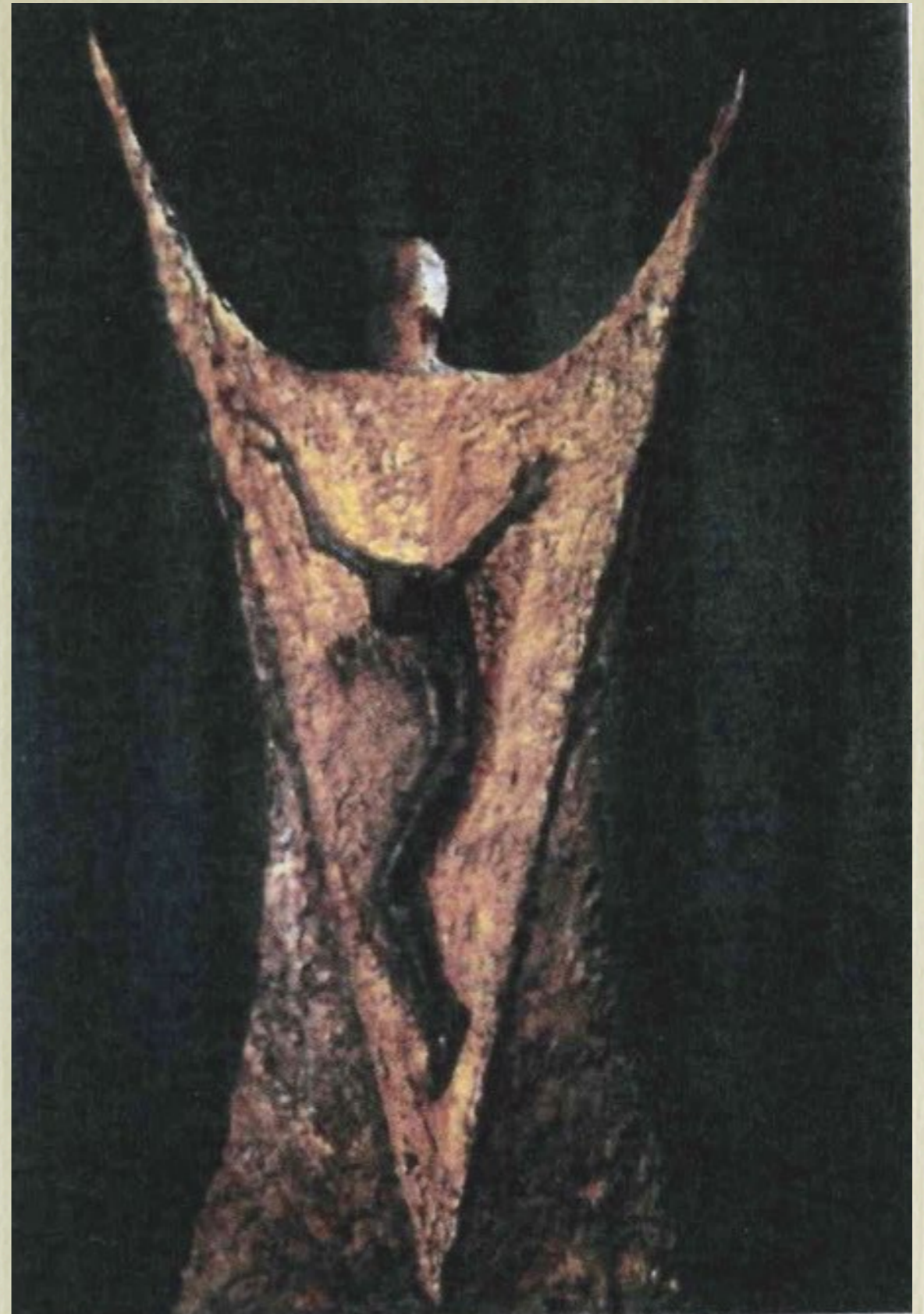
At the Last Supper, with a broken heart, he said: 'You will be scattered, each one to his home, and you will leave me alone'(John 16:32). He went straight on to add: 'Yet I am not alone because the Father is with me.'

At the heart of Jesus' disciples attraction to him was their experience of his special relationship to God. Again and again the Gospels speak of Jesus' prayer.



Everything Jesus said or did came from his special communion. John writes: 'The Father loves the Son and has placed everything in his hands'(John 3:35).

His special communion did not protect him from the suffering that is part of the human experience, but it sustained him, and the fruit of this communion was a loving that his disciples had never previously experienced: a love for them, indeed for the world, that flowed from his loving communion with God.



‘I live, now not I;  
it is Christ who lives in me”(Galatians 2:20).

‘The Bridegroom takes her tenderly in His arms  
and there gives her His love.

And when they were thus one,

He tenderly lifts her to the Father’ (John of the Cross, Romance 4, 15).

‘My God, you will not take from me what you once gave me in your  
only Son Jesus Christ, in whom you gave me all I long for. So I  
shall rejoice: you will not delay, if I do not fail to hope.’

(John of the Cross, Sayings 26).



John 19:34

‘One of the soldiers pierced Jesus’ side with a spear,  
and at once blood and water came out.’



‘From the Heart of Jesus  
pierced on Calvary,  
I see a new world coming forth –  
a great and life-giving world,  
inspired by love and mercy:  
a world which the Church must  
perpetuate on the whole earth.’  
(Jules Chevalier, Sacred Heart 1900)