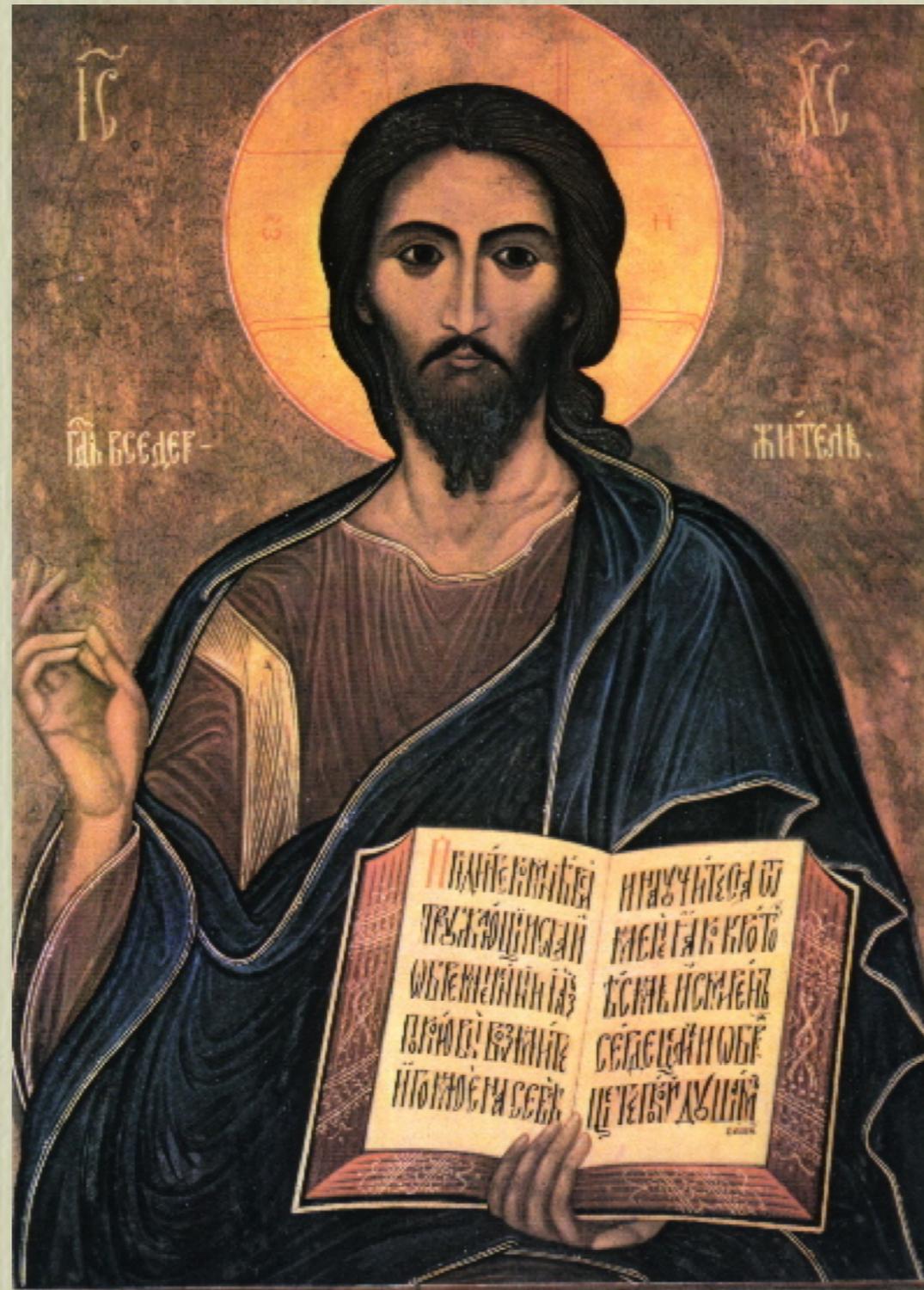


The Word



Catechism

Christian Belief

Christian Living

Church

Creation

Education

God

Heart

Islam

Jesus

Life's Healing Journey

Liturgy

Mission

New Testament

Old Testament

Pope Francis

Prayer

Priesthood

Religious Life

RCIA/Cursillo.

www.mbfallon.com

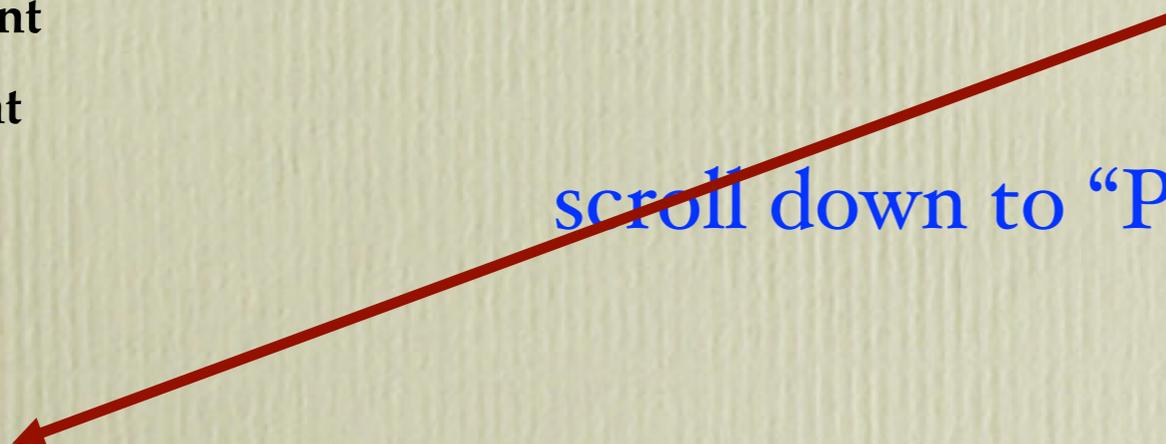
A u d i o C D ' s H o m i l i e s A r t i c l e s

Welcome to my site

Index of Topics

Click on "Priesthood" (left menu)

scroll down to "Presentations on the Word"



Vatican II LG 39

‘The **holiness** of the Church is constantly shown forth in the fruits of grace which the Spirit produces in the faithful.

And so it must be.

It is expressed in many ways by those who, each in his or her own state of life,

TEND TO THE PERFECTION OF LOVE.’

Catholic Catechism 1992 n.25

(Roman Catechism, Council of Trent, 1545-1563, Preface 10).

‘The whole concern of doctrine and its teaching
must be directed to the love that never ends.
Whether something is proposed for belief,
for hope or for action,
the love of our Lord must always be made accessible,
so that anyone can see
that all the works of perfect Christian virtue
spring from love
and have no other objective
than to arrive at love.’

Every person is made from love and for love.
Everyone is called to enjoy divine communion
and everyone has a word to say and a spirit to share.

Yet, there is darkness and sin and dysfunction
and there is need for conversion.

Joseph Bernardin reminds us:

‘The Incarnation means that nothing of our humanity
is alien to God or untouched by divine power ...
All of our human experience becomes in principle
a route of access to the divine.’

- Dei Verbum 2

- ‘In pleased God in His goodness and wisdom to reveal Himself and to make known the mystery of His will ... that we should have access to the Father through Christ, the Word made flesh in the Holy Spirit, and thus become sharers in the divine nature ... So the invisible God from the fulness of His love addresses us as friends in order to invite us into his company.’
- revelation is interior, experiential and inter-subjective.
- God is interiorly calling His human creatures to communion.

- Joseph Ratzinger

- ‘We can see again here how little intellectualism and doctrinalism are able to comprehend the nature of revelation which is not concerned with talking about something that is quite external to the person but with the realisation of the existence of man, with the relation of the human “I” to the divine “thou”, so that the purpose of this dialogue is ultimately not information, but unity and transformation.’
- ‘Revelation ... is founded not only on the word that Christ preached, but in the whole of the living experience of his person, thus embracing what is said and what is unsaid, what the apostles in their turn are not able to express fully in words, but which is found in the whole reality of the Christian existence of which they speak, far transcending the framework of what has been expressly formulated in words.’

- Religious experience constitutes the highest level of human consciousness, the gift of transcendent love resonating in the human heart.
- This fits with Ratzinger's depiction of the relationship between the human "I" and the divine "Thou".

- ‘Mind and heart interact in the search for God.
- Mind is at the intellectual level: it can raise questions about the divine and can use historical, dialectical and logical methods to understand what it can of the scriptures and the Christian tradition. It draws the levels together upwardly in its eros to know what it can.

- ‘Mind and heart interact in the search for God.
- Heart, on the other hand, is before all else interior and is manifest at the affective and values levels. It draws the levels together downwards as they open to the healing love from the divine heartspring. It is that level where religious love draws the human subject to surrender to the love of God. And heart, at that level, is often gifted with religious experience. Thus the two levels, intellectual and religious, meet and aid one another. Pascal put it neatly: the heart has reasons which reason does not know. I believe we can say: faith seeks intellectual understanding but in that pursuit it needs also the gifts of heart’(F. Fletcher).

Opening address at Second Vatican Council - Pope John XXIII

October 11th 1962

‘Our task is not merely to hoard this precious treasure, as though obsessed with the past, but to **give ourselves eagerly and without fear to THE TASK THAT THE PRESENT AGE DEMANDS OF US** – and in so doing we will be faithful to what the Church has done in the last twenty centuries. So the main point of this Council will not be to debate this or that article of basic Church doctrine that has been repeatedly taught by the Fathers and theologians old and new and which we can take as read. You do not need a Council to do that. But starting from a renewed, serene and calm acceptance of the whole teaching of the Church in all its scope and detail as it is found in Trent and Vatican I, Christians and Catholics of apostolic spirit all the world over **expect a leap forward in doctrinal penetration and THE FORMATION OF CONSCIENCES** in ever greater fidelity to **authentic teaching.** (continued next page)

Opening address at Second Vatican Council
- Pope John XXIII October 11th 1962

But this authentic teaching has to be studied and expounded in the light of the research methods and the literary formulations of modern thought. For the substance of the ancient deposit of faith is one thing, and **the way in which it is presented** is another. And it is to this latter that careful and where necessary patient consideration must be given, everything being measured according to the requirements of a

TEACHING AUTHORITY

THAT IS PREDOMINANTLY PASTORAL IN CHARACTER’.

‘In the beginning was the Word,
and the Word was towards [pros] God,
and the Word was God.
The Word was towards God
in the beginning.



All things came into being through the Word,
and without the Word not one thing came into being.



What has come into being in the Word was life,
and the life was the light of all people.
The light shines in the darkness,
and the darkness did not overcome it.'

The true light, which enlightens everyone,
was coming into the world.

God's Word was in the world,
and the world came into being through God's Word;
yet the world did not know God's Word.

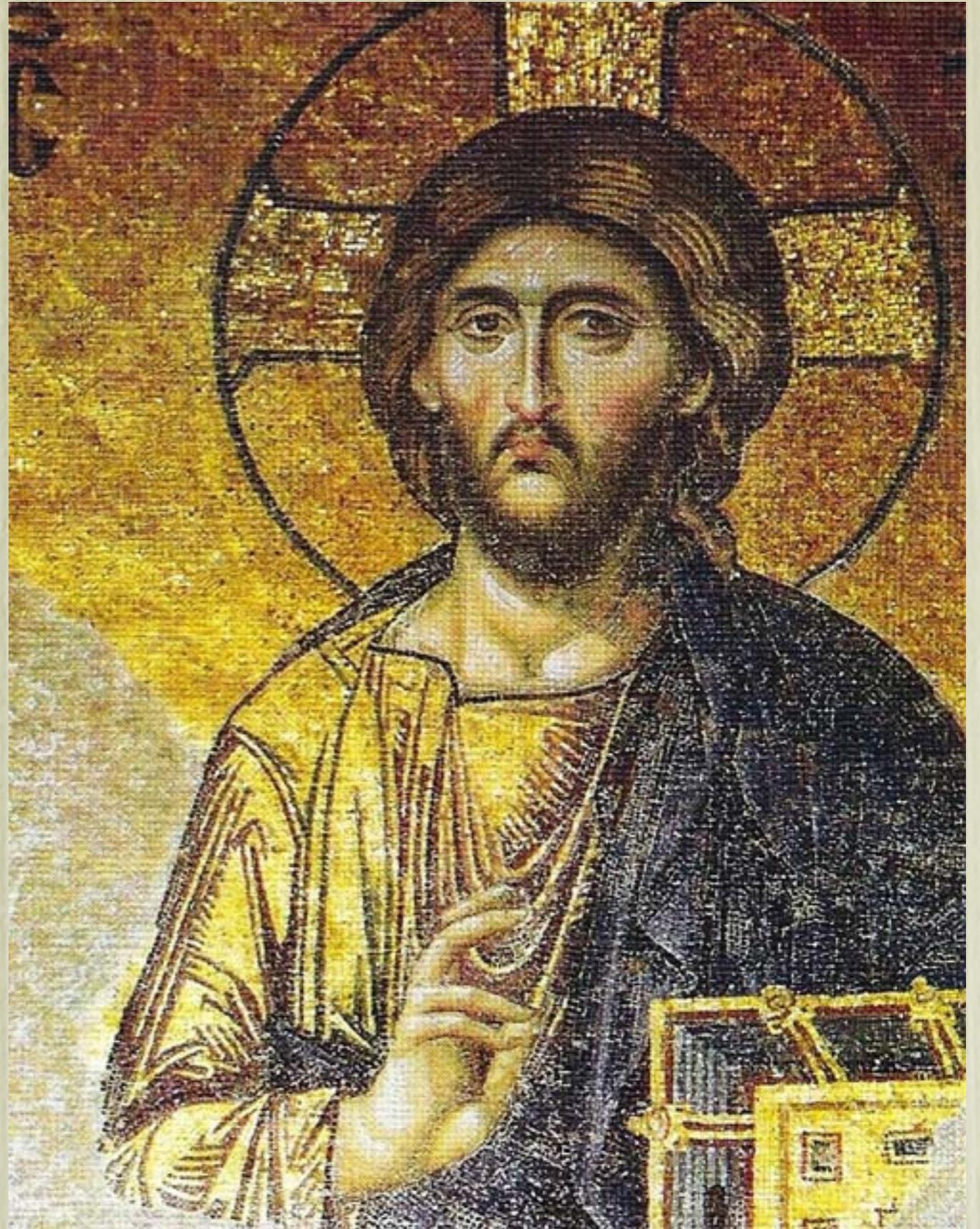
God's Word came to what was God's own,
and God's own people did not accept God's Word.

However, there were always those who welcomed God's gift and lived as God's children.

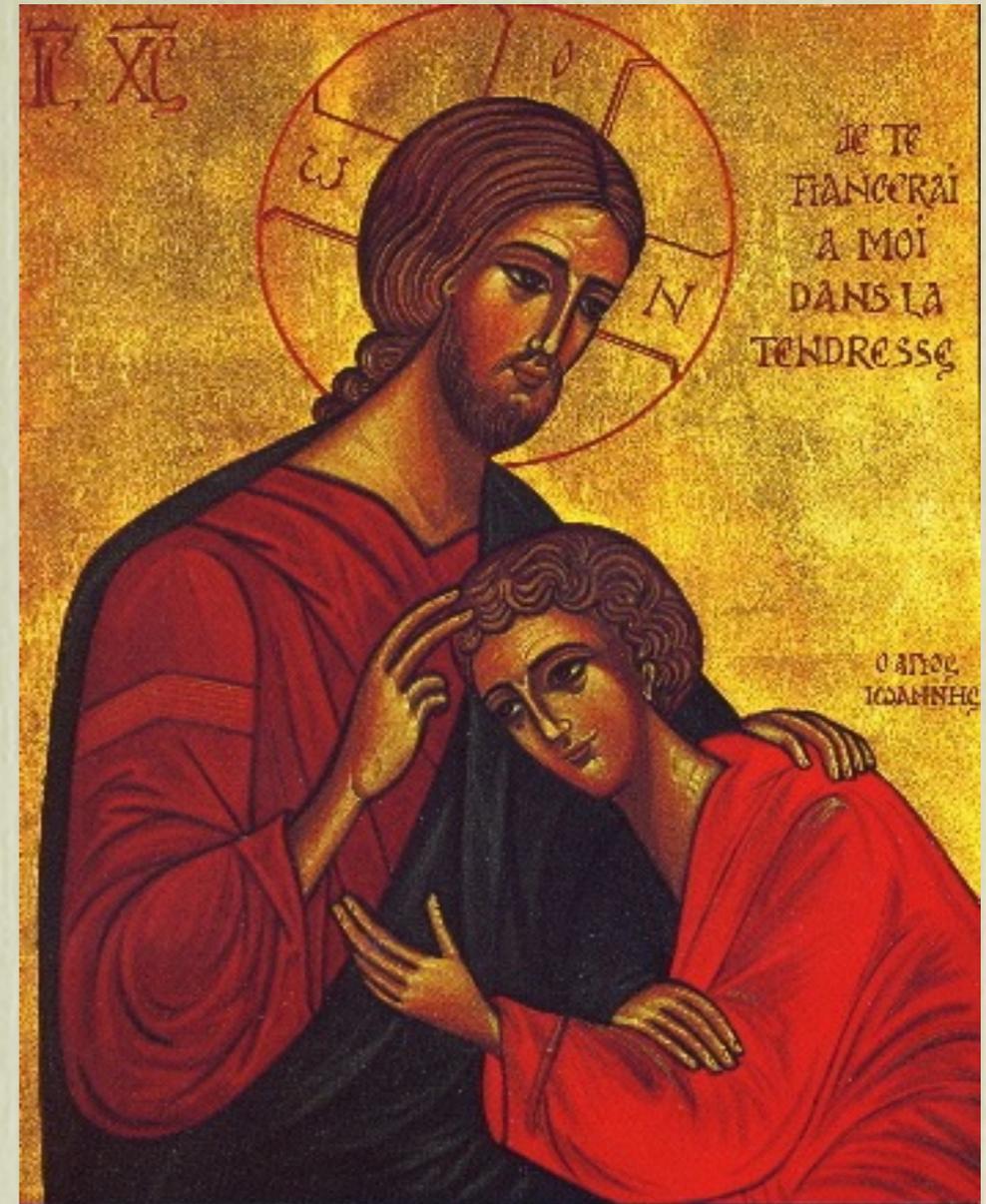
But to all who received him,
who believed in his name,
he gave power to become children of God
who were born, not of blood
or of the will of the flesh
or of the will of man, but of God.



The Word became flesh
and lived among us



We have seen his glory,
the glory as of a father's only son,
full of the gift of truth.
From his fullness we have all received,
grace upon grace.
The law indeed was given through Moses;
the gift truth came through Jesus Christ.
No one has ever seen God.
It is God the only Son,
who is in the bosom of the Father,
who has made him known.



Gerard Manley Hopkins : God's Grandeur (1877)

The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed. Why do men then now not reckon his rod?

Generations have trod, have trod, have trod;

And all is seared with trade; bleared, smeared with toil;

And wears man's smudge and shares man's smell: the soil

Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;

There lives the dearest freshness deep down things;

And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs –

Because the Holy Ghost over the bent

World broods with warm breast and ah! bright wings.

John-Paul II, Mission of the Redeemer

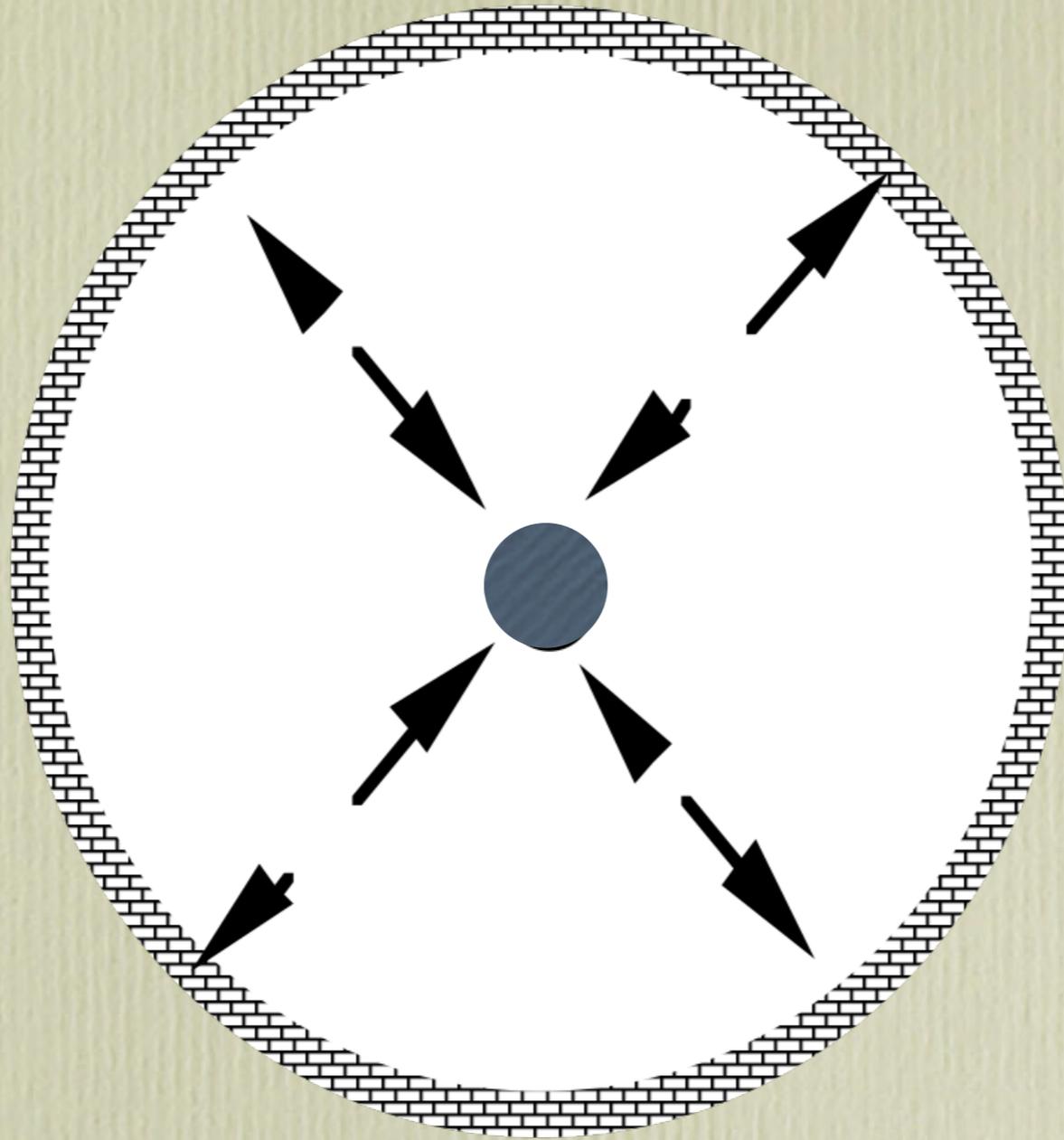
- ‘God does not fail to make himself present in many ways, not only to individuals but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression, even when they contain gaps, insufficiencies and errors ... The fact that the followers of other religions can receive God’s grace and be saved by Christ apart from the ordinary means which he has established does not thereby cancel the call to faith and baptism which God wills for all people’(n.55).
- ‘Dialogue with those of other religions is demanded by deep respect for everything that has been brought about in human beings by the Spirit who blows where he wills’(n.56).

John-Paul II, Mission of the Redeemer

- ‘We must have respect for human beings in their quest for answers to the deepest questions of life, and respect for the action of the Holy Spirit in people ... Every authentic prayer is prompted by the Holy Spirit who is mysteriously present in every human heart’(n. 29).

Religious

Experience



Religion Re + ligare To bind back

God's Word is ETERNAL, so always **NOW**

God is speaking, inspiring, revealing, self-communicating
NOW

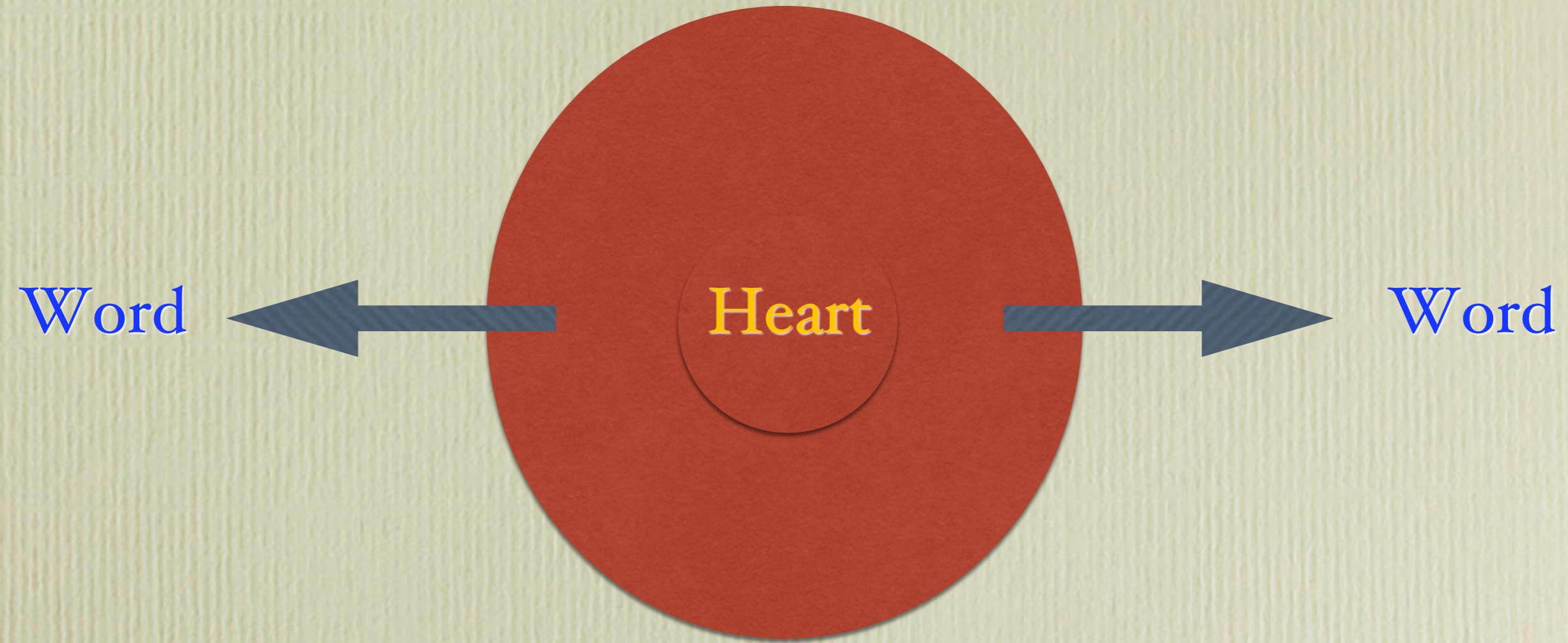
The **Mystical** dimension of religious experience



‘God’s love has been poured into our hearts by the Holy Spirit who has been given to us’ (Romans 5:5)

The **Numinous** dimension of religious experience

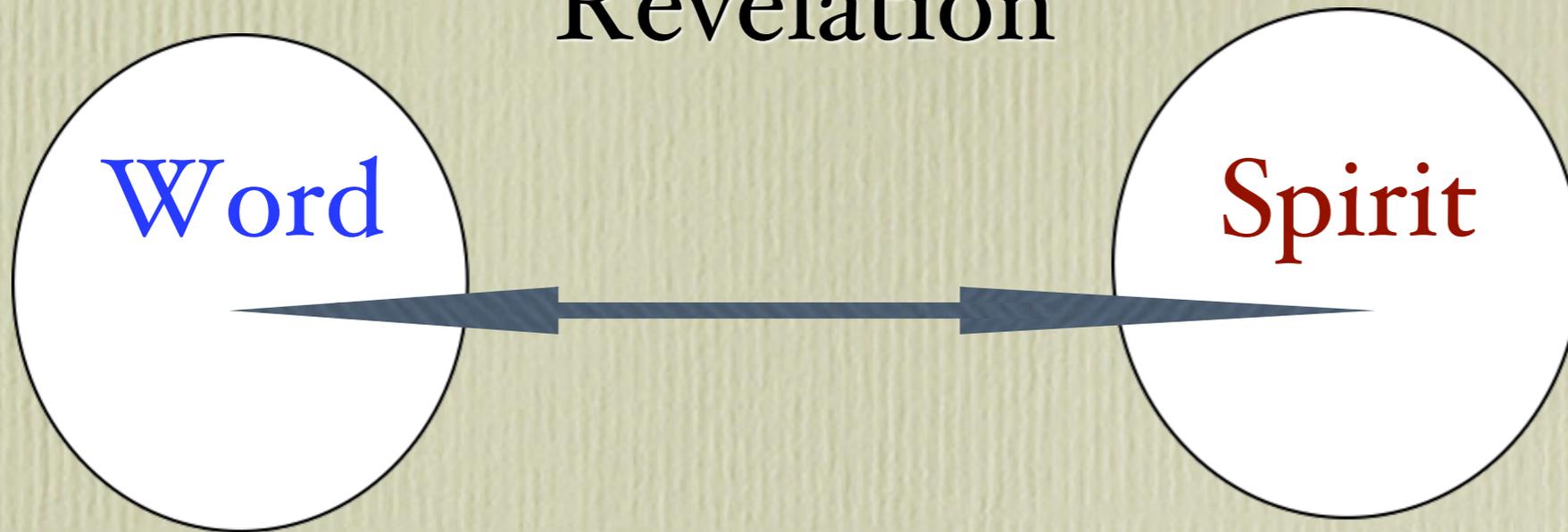
Word



‘The world is full of God’s glory’ (Isaiah 6:3)

God's Word is ETERNAL, so always **NOW**

Revelation



Numinous

Mystical

Heart

speaks to

Heart



Matthew 11:28-29

Priests

‘Through the sacrament presbyters, by the anointing of the Holy Spirit, are signed with a special **character** and so are **configured to Christ the priest** in such a way that they are able to act in the person of Christ the head’(PO, n.2).

‘The priest, by virtue of the consecration which he receives in the sacrament of Orders, is sent forth by the Father in the mediatorship of Jesus Christ to whom he is configured in a special way as head and shepherd of his people, in order to live and work by the power of the Holy Spirit, in service of the Church and for the salvation of the world’(PDV, n.12).

‘Priests are a sacramental representation of Jesus Christ, the head and shepherd’(PDV n.15).

Congregation for the Clergy: Priest in the third millennium (1999)

‘In the Church’s tradition, the ordained ministry is referred to as “sacrament”, since through this ministry those sent by Christ, by God’s gift, effect and offer that which they themselves can neither effect nor give ... The minister of Christ does not substitute for him but relies on him and allows him to act in and through him’(page 52,53).

This special sacramental consecration to Christ is the ultimate source of the priest’s confidence:

‘No one should be discouraged, as we are doing God’s work. The God who calls us is the same God who sends us and who remains with us every day of our lives’(PDV, n.4).

‘We are not dispensable “functionaries” in the church;
we are bridges to the very mystery of God and healers of the soul.

When we claim this identity unapologetically,
we not only find ourselves;
we also provide the church and our culture
with the sustenance they require.

This is the vocation, the reality, to which we are called.

It is not dependent on numbers, or structures, or chancery offices,
or any of the things we thought so essential, so important,
but are now completely changed or are no more.

Rather, it is dependent on the Lord Jesus, who never changes,
and to whom we are irrevocably united through ordination –

the Lord Jesus (who is the mystery of God and the healer of the soul)

whom we make present in a tangible and inviting way each day
to the countless people whom we serve.

To him be honour and glory, now and always.’

Joseph Bernardin

Pope John-Paul II speaks of the 'spiritual life that grows through the exercise of the ministry'(PDV n.25).

We come to others from our communion with God and Jesus draws them into deeper communion through our ministry.

Dominic spoke of our vocation: '**contemplata tradere**'

(to hand on what we have received in contemplation).

Ignatius of Loyola used a similar expression:

'**in actione contemplativus**'(contemplative in action).

In prayer we are drawn deeper into communion with God. It is from this communion that we are sent into mission.

Congregation for the Clergy: Priest in the third millennium (1999)

‘In our times, as always in the Church, heralds of the Gospel are needed who are expert in humanity, profoundly knowing the heart of contemporary man, who share his joys and hopes, his fears and sorrows, and at the same time who are contemplatives, in love with God.’

The Being (Greek rendition of YHWH)
Exodus 3:14

Jesus
Christ



‘I will betroth
you
to myself
in tenderness’
(Hosea 2:20)

Saint
John

The ordained minister as a sacrament of
Christ the Priest, speaking God's word to the community

Vatican II

'Since nobody can be saved who has not first believed, it is the first task of presbyters to preach the Gospel of God to all'(PO, n. 4).

'Their ministration ... begins with the announcement of the gospel'(PO, n.2).

Congregation for the Clergy: Priest in the third millennium (1999)

'From a pastoral perspective, the primary action of evangelisation is logically considered to be preaching'(p. 18).

The word of God

‘The word of God is living, active,
sharper than any two-edged sword,
piercing until it divides
soul from spirit,
joints from marrow;
it is able to judge the thoughts
and intentions of the heart.

There is no creature that is hidden from God; all is laid
bare before God.

The word faces us towards God.’

It is vitally important that we ‘preach with **authority**’, connecting people with God, the **author** of revelation.

The ordained minister should know the tradition and be able to communicate it in public in an engaging way.

The following definition of the magisterium is a reminder that orthodox teaching is teaching that remains in touch with the Spirit in people’s lives:

‘The expression of the gift of the Spirit, whereby the Church’s pastors serve the community of believers by **discerning what the Spirit is saying** to the whole Church, calling it to a witness and life which is a faithful expression of the unchanging truth of the gospel of Jesus Christ in the midst of human history’(John Thornhill).

‘We are meant to lure the believers
onto healthy spiritual ground’(Bernardin).

Karl Rahner SJ : Theology (Communio 1984)

- ‘How much do our statements from university podiums, from pulpits and from the holy tribunals of the Church have such a ring that we fail to perceive clearly that these statements are virtually trembling with the last bit of the creature’s modesty that knows that all speech can be only the last moment before the holy silence that fills even heaven itself with the clear vision of God face to face’(page 406).
- ‘I would like only to testify to the experience that theologians are only truly theologians when they do not think complacently that they are speaking with transparent clarity, but are frightened at the swinging of the analogy between Yes and No over the abyss of the inconceivability of God, and at the same time experience it as holy and testify to it. I would like only to confess that I, as a poor theologian, in all my theology, think too little of this analogous character of all my statements. We talk too much about the subject and ultimately, in all this talking, forget the subject itself’(page 407).

Bernard Lonergan SJ

‘Just as theology in the thirteenth century followed its age by assimilating Aristotle, just as theology in the seventeenth century resisted its age by retiring into a dogmatic corner, so theology today is locked in an encounter with its age. Whether it will grow and triumph, or whether it will wilt to insignificance, depends in no small measure on the clarity and accuracy of its grasp of the external cultural factors that undermine its achievements and challenge it to new endeavours’(Second Collection page 58).

God's Word is ETERNAL, so always **NOW**

Augustine Tract 18.10.1 on John

'Return to the heart, you sinners'(Latin of Isaiah 46:8)

'Return to the heart! Why are you running away from yourself?

Why are you getting lost, outside yourself, entering on deserted ways? You are wandering aimlessly. Come back!

To where? To the Lord! It can be done quickly!

Return immediately to your heart!

Exiled from your own self you wander outside.

You fail to know yourself,

you who want to know the source of your existence.

Come back! Return to the heart ...

See there what you can learn about God,

for the image of God is there. In your heart dwells Christ.

In your heart you are being renewed after God's image.'

God's Word is ETERNAL, so always **NOW**

The ordained priest, as a sacrament of Christ directing the community to do God's will, should be one who is able to facilitate the cooperative building of a community of inter-dependent people. He needs to respect people and their gifts. He should be able to foster their contribution to the building of the community and to contributing towards its mission in and to the world. He will need to be sufficiently integrated to be able to focus upon others without his own agenda dominating, and have the ability to listen and to relate to people in an attractive and liberating way.

God's Word is ETERNAL, so TRADITION

John XXIII

'Starting from a renewed, serene and calm acceptance of the whole teaching of the Church in all its scope and detail as it is found in Trent and Vatican I, Christians and Catholics of apostolic spirit all the world over expect a leap forward in DOCTRINAL PENETRATION and the formation of human consciences IN EVER GREATER FIDELITY TO AUTHENTIC TEACHING.'

Never Abstract

Historical Situation/ Questions being addressed/ How statement received

Hierarchy of truths

Looking for the WORD OF GOD inspiring the human words



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Be it done unto me.
Be it done unto me.

How can you,
who encompass all things
be encompassed by me,
in whose image I am
wondrously made
be made then of me?



Be it done unto me.
Be it done unto me.

This my body
and this my blood
take and receive.

They are you now
O child of my womb,
O fruit of my tree.



Be it done unto me.
Be it done unto me.

I will love you
with an unfailing love
so wide and so deep,

that the arrow
that pierces your side
will surely pierce me.



Be it done unto me.
Be it done unto me.