

DOWNLOAD PDF 65. THE LOVING ASPIRATIONS OF THE SOUL TO JESUS 177

Chapter 1 : How does Salvation Work?

The glories and the condescension of our Lord Jesus Christ The loving aspirations of the soul to Jesus Scanner Internet Archive HTML5 Uploader

At the moment a person is departing this life, then especially should all who are present kneel down and devote themselves to most fervent prayer. The dying person himself should say if he can otherwise the priest or anyone present pronounces for him distinctly the words: Into your hands, O Lord, I commend my spirit. Lord, Jesus Christ, receive my spirit. Holy Mary, pray for me. Mary, Mother of grace, Mother of mercy, shield me from the enemy, and receive me at the hour of my death. Joseph, pray for me. O blessed Joseph, with Mary, your virgin-wife, open to me the innermost depths of divine mercy. Jesus, Mary, Joseph, I give you my heart and my soul. Jesus, Mary, Joseph, assist me in my last agony. Jesus, Mary, Joseph, may I sleep and rest in peace with you. Wherever it is custom, the bell of the parish church should be tolled to announce to the faithful that someone is dying, so that they may pray for the person. When the soul has departed, the following is said immediately: Come in haste to assist him her, you saints of God; Come in haste to meet him her, you angels of the Lord. Lord, grant him her eternal rest, and let perpetual light shine upon him her. Take your burden heavenwards to the sight of the Most High. Our Father the rest inaudibly until: And lead us not into temptation. But deliver us from evil. Lord, grant him her eternal rest. And let perpetual light shine upon him her. From the gates of hell. Deliver his her soul, O Lord. May he she rest in peace. Lord, heed my prayer. And let my cry be heard by you. The Lord be with you. May He also be with you. To you, O Lord, we commend the soul of your servant, N. In your all merciful and loving forgiveness, blot out the sins which he she has committed through human weakness; through Christ our Lord. If the deceased was a priest, the title priest is added after his name. Meanwhile the church bell should be tolled, if such is the custom, so that those who hear it may pray for the departed. The body should be laid out with due respect in a becoming place, and lights placed about it. A small crucifix should be fixed in the hands of the corpse, with the hands resting on the breast; or if a crucifix is not available, the hands should be arranged in the form of a cross.

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Chapter 2 : ASPIRATIONS OF LOVE TO JESUS CHRIST

Aspirations of Love to Jesus Christ. I. My Jesus, Thou alone art sufficient for me. My love, do not permit me to separate myself from Thee.

A man is justified by faith without the deeds of the law Romans 3: It was radical then. It is just as radical now. The Reformation was revolutionary. It was the battle-cry of a movement that turned the world upside down. It is an acknowledgment that Christ himself, in our name and our behalf, met all our obligations before the bar of eternal justice. This redemptive act was so complete and perfect that we cannot and need not add anything to it. Only one is righteous. Only one is pleasing. There are some who will admit that God alone saves, but they imagine that this saving work is done inside of them. But faith is always directed to the outside-of-me action of God in Jesus Christ. He alone can move history on toward its great consummation. He alone must come to bring salvation to those who eagerly wait for him Hebrews 9: It means that we continually confess that we are sinners and have no righteousness to justify us save that which is outside of us in the person of our mediator. It means that life is not fulfilled here and now in this historical process. We know that all that we do is unworthy. We confess before justice that we have nothing to pay. Let us never speak of faith plus self-crucifixion, but of faith as self-crucifixion. A God is that to which we look for all good and where we resort for help in every time of need; to have a God is simply to trust and believe in one with our whole heart. If your faith and confidence are right, then likewise your God is the true God. On the other hand, if your confidence is false, if it is wrong, then you have not the true God I say, whatever your heart. If the heart is rightly disposed toward God and this commandment is kept, obedience to the remainder will follow of itself. On the other hand, when a man fails to understand the Gospel and the law, he labors in vain and spends his strength for nothing. His effort is directed to do what God alone can do. Deep down, every soul is conscious of the need to be right with God. But justification is a great work that only God can do. When he works his fingers to the bone trying to save himself, he cannot love his neighbor, for he has no time for him. Griffith-Thomas, *The Principles of Theology: An Introduction to the Thirty-nine Articles* [London: Church Book Room Press,], This is a far cry from that false religion which removes all urgency for ethical action. It is not an opiate to put a Christian to sleep, but a stimulant to stir him to action. What makes it mighty is its mighty object. Like John the Baptist, it points away from itself to the Lamb of God, who alone takes away the sin of the world. Extensively revised and adapted from *Present Truth*, a defunct magazine. The Trinity Foundation hereby grants permission to all readers to download, print, and distribute on paper or electronically any of its Reviews, provided that each reprint bear our copyright notice, current addresses, and telephone numbers, and provided that all such reproductions are distributed to the public without charge.

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Chapter 3 : Sancta Missa - Rituale Romanum (Roman Ritual) - Prayers at the moment of death

My Lord Jesus Christ, for the sake of Thy sufferings, grant me such faith, hope, charity, sorrow for my sins, and love of prayer as will save and sanctify my soul. My Lord, grant that I may love Thee, and that the reward of my love may be to love Thee ever more and more.

The mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion. It is the Spirit who impels us to proclaim the great works of God: For necessity is laid upon me. Woe to me if I do not preach the Gospel! From the beginning of my Pontificate I have chosen to travel to the ends of the earth in order to show this missionary concern. My direct contact with peoples who do not know Christ has convinced me even more of the urgency of missionary activity, a subject to which I am devoting the present encyclical. The missionary thrust therefore belongs to the very nature of the Christian life, and is also the inspiration behind ecumenism: The Council has already borne much fruit in the realm of missionary activity. There has been an increase of local churches with their own bishops, clergy and workers in the apostolate. The presence of Christian communities is more evident in the life of nations, and communion between the churches has led to a lively exchange of spiritual benefits and gifts. The commitment of the laity to the work of evangelization is changing ecclesial life, while particular churches are more willing to meet with the members of other Christian churches and other religions, and to enter into dialogue and cooperation with them. Above all, there is a new awareness that missionary activity is a matter for all Christians, for all dioceses and parishes, Church institutions and associations. Nevertheless, in this "new springtime" of Christianity there is an undeniable negative tendency, and the present document is meant to help overcome it. Missionary activity specifically directed "to the nations" ad gentes appears to be waning, and this tendency is certainly not in line with the directives of the Council and of subsequent statements of the Magisterium. The present document has as its goal an interior renewal of faith and Christian life. For missionary activity renews the Church, revitalizes faith and Christian identity, and offers fresh enthusiasm and new incentive. Faith is strengthened when it is given to others! But what moves me even more strongly to proclaim the urgency of missionary evangelization is the fact that it is the primary service which the Church can render to every individual and to all humanity in the modern world, a world which has experienced marvelous achievements but which seems to have lost its sense of ultimate realities and of existence itself. The person who wishes to understand himself thoroughly Peoples everywhere, open the doors to Christ! By accepting Christ, you open yourselves to the definitive Word of God, to the One in whom God has made himself fully known and has shown us the path to himself. The number of those who do not know Christ and do not belong to the Church is constantly on the increase. Indeed, since the end of the Council it has almost doubled. On the other hand, our own times offer the Church new opportunities in this field: God is opening before the Church the horizons of a humanity more fully prepared for the sowing of the Gospel. No believer in Christ, no institution of the Church can avoid this supreme duty: For us men and for our salvation he came down from heaven: Nevertheless, also as a result of the changes which have taken place in modern times and the spread of new theological ideas, some people wonder: Is missionary work among non-Christians still relevant? Has it not been replaced by inter-religious dialogue? Does not respect for conscience and for freedom exclude all efforts at conversion? Is it not possible to attain salvation in any religion? Why then should there be missionary activity? If we go back to the beginnings of the Church, we find a clear affirmation that Christ is the one Savior of all, the only one able to reveal God and lead to God. In reply to the Jewish religious authorities who question the apostles about the healing of the lame man, Peter says: And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" Acts 4: This statement, which was made to the Sanhedrin, has a universal value, since for all people-Jews and Gentiles alike - salvation can only come from Jesus Christ. The universality of this salvation in Christ is asserted throughout the New Testament. Paul acknowledges the risen Christ as the Lord. One God and one Lord are asserted by way of contrast to the

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multitude of "gods" and "lords" commonly accepted. Paul reacts against the polytheism of the religious environment of his time and emphasizes what is characteristic of the Christian faith: In the Gospel of St. John, this salvific universality of Christ embraces all the aspects of his mission of grace, truth and revelation: And again, "no one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" Jn 1: In this definitive Word of his revelation, God has made himself known in the fullest possible way. He has revealed to mankind who he is. This definitive self-revelation of God is the fundamental reason why the Church is missionary by her very nature. She cannot do other than proclaim the Gospel, that is, the fullness of the truth which God has enabled us to know about himself. Christ is the one mediator between God and mankind: For this I was appointed a preacher and apostle I am telling the truth, I am not lying, a teacher of the Gentiles in faith and truth" 1 Tm 2: No one, therefore, can enter into communion with God except through Christ, by the working of the Holy Spirit. To introduce any sort of separation between the Word and Jesus Christ is contrary to the Christian faith. John clearly states that the Word, who "was in the beginning with God," is the very one who "became flesh" Jn 1: Jesus is the Incarnate Word—a single and indivisible person. One cannot separate Jesus from the Christ or speak of a "Jesus of history" who would differ from the "Christ of faith. Christ is none other than Jesus of Nazareth: In Christ "the whole fullness of deity dwells bodily" Col 2: The "only Son, who is the bosom of the Father" Jn 1: For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his Cross" Col 1: Thus, although it is legitimate and helpful to consider the various aspects of the mystery of Christ, we must never lose sight of its unity. Just as "by his incarnation the Son of God united himself in some sense with every human being," so too "we are obliged to hold that the Holy Spirit offers everyone the possibility of sharing in the Paschal Mystery in a manner known to God. The urgency of missionary activity derives from the radical newness of life brought by Christ and lived by his followers. This new life is a gift from God, and people are asked to accept and develop it, if they wish to realize the fullness of their vocation in conformity to Christ. The whole New Testament is a hymn to the new life of those who believe in Christ and live in his Church. Father, Son and Holy Spirit. For he who loves desires to give himself. Of course one can. But the fundamental question remains: Is it legitimate to do this? And what would make it legitimate? In the modern world there is a tendency to reduce man to his horizontal dimension alone. But without an openness to the Absolute, what does man become? The answer to this question is found in the experience of every individual, but it is also written in the history of humanity with the blood shed in the name of ideologies or by political regimes which have sought to build a "new humanity" without God. All should have such immunity from coercion by individuals, or by groups, or by any human power, that no one should be forced to act against his conscience in religious matters, nor prevented from acting according to his conscience, whether in private or in public, whether alone or in association with others, within due limits. Faith demands a free adherence on the part of man, but at the same time faith must also be offered to him, because the "multitudes have the right to know the riches of the mystery of Christ—riches in which we believe that the whole of humanity can find, in unsuspected fullness, everything that it is gropingly searching for concerning God, man and his destiny, life and death, and truth This is why the Church keeps her missionary spirit alive, and even wishes to intensify it in the moment of history in which we are living. They are further bound to hold to the truth once it is known, and to regulate their whole lives by its demands. The first beneficiary of salvation is the Church. Christ won the Church for himself at the price of his own blood and made the Church his co-worker in the salvation of the world. Indeed, Christ dwells within the Church. She is his Bride. It is he who causes her to grow. He carries out his mission through her. While acknowledging that God loves all people and grants them the possibility of being saved cf. Referring to "this messianic people," the Council says; "It has been set up by Christ as a communion of life, love and truth; by him too it is taken up as the instrument of salvation for all, and sent on a mission to the whole world as the light of the world and the salt of the earth. The universality of salvation means that it is granted not only to those who explicitly believe in Christ and have entered the Church. Since salvation is offered to all, it must be made concretely available to

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all. But it is clear that today, as in the past, many people do not have an opportunity to come to know or accept the gospel revelation or to enter the Church. The social and cultural conditions in which they live do not permit this, and frequently they have been brought up in other religious traditions. For such people salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his Sacrifice and is communicated by the Holy Spirit. It enables each person to attain salvation through his or her free cooperation. For this reason the Council, after affirming the centrality of the Paschal Mystery, went on to declare that "this applies not only to Christians but to all people of good will in whose hearts grace is secretly at work. Since Christ died for everyone, and since the ultimate calling of each of us comes from God and is therefore a universal one, we are obliged to hold that the Holy Spirit offers everyone the possibility of sharing in this Paschal Mystery in a manner known to God. What then should be said of the objections already mentioned regarding the mission ad gentes? While respecting the beliefs and sensitivities of all, we must first clearly affirm our faith in Christ, the one Savior of mankind, a faith we have received as a gift from on high, not as a result of any merit of our own. We say with Paul, "I am not ashamed of the Gospel: Christian martyrs of all times - including our own - have given and continue to give their lives in order to bear witness to this faith, in the conviction that every human being needs Jesus Christ, who has conquered sin and death and reconciled mankind to God. Confirming his words by miracles and by his resurrection from the dead, Christ proclaimed himself to be the Son of God dwelling in intimate union with the Father, and was recognized as such by his disciples.

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Chapter 4 : On Loving One's Neighbor, page 1

Hymns. BOW - The United Methodist Book of Worship CLUW - Come, Let Us Worship (Korean) MVPC - Mil Voces Para Celebrar (Spanish) SOZ - Songs of Zion TFWS - The Faith We Sing UMH - The United Methodist Hymnal.

The heavens are all too unworthy to lodge Thee, and Thou dost content Thyself to remain under these poor species in order to be always with me! O inconceivable Goodness, could I believe this marvel if Thou Thyself hadst not assured me of it! But still more, could I dare think that Thou wouldst come into my mouth! Thou wilt, then, to repose on my tongue and to descend into my bosom; and to induce me to receive Thee, Thou dost promise me a thousand blessings! O God of Majesty, but also God of love, would that I might be all understanding to comprehend this Mystery, all heart to realize it well, all tongue to announce it. It is then, Thou, O God of my heart, who hast created me to be the object of Thy love and the recipient of Thy ineffable goodness, who art present under these lowly appearances. The angels are never weary of looking at Thee; they desire the favor of Communion even while they enjoy Thee. Should I, then, not desire to receive Thee? Since the reception of Thee in Holy Communion is pleasing to Thee, O my amiable Savior, and since my needs oblige me to desire to receive Thee, and since Thy goodness permits me to hope for this favor, I open to Thee my heart, I offer Thee my breast and my mouth to receive Thee, and my tongue to transport Thee thither. Come, come, O my Divine Sun, I am plunged in terrible darkness of ignorance and sin; come and clear away my darkness, and make the divine lights of Thy knowledge shine in my soul. Come, O my amiable Savior! On Calvary Thou didst give Thyself completely to save me from Hell; I have fallen again miserably under the slavery of sin. Come again once more and loose my bonds; break my fetters and set me at liberty. Come, O Charitable Physician of my soul! Thou hast washed me in the bath of Thy Blood and by Baptism hast made me clean and holy, though I deserved it not, but through my fault I have again contracted a thousand dangerous maladies which have brought loathing on my heart, weakness to my courage and death to my soul. Come and cure me, O my Divine Physician! I have greater need of it than the paralytic whom Thou didst ask if he wished to be cured. Yes, my God, I really wish it, and Thou who knowest the languor of this desire, increase it and render it more lively in me by the ardors of Thy Sacred Heart. Come, O most faithful, most tender, most sweet and most amiable of all friends! Come into my heart! He whom Thou lovest is suffering from a dangerous, nay a mortal, infirmity and languor. Thou knowest it, Thou who readest the depth of my heart. If hitherto I have been insensible to my misfortune and imprudent in danger, now by Thy grace I realize my misfortune and my danger; I groan in spirit, I cry out and implore Thy help. I summon Thee by Thy incomparable friendship, by Thy promise to come and solace me. Come, and do not permit me ever again to give Thee reason for leaving me. Promise me, as Thou didst St. Elizabeth, that Thou wishest always to be with me. O Bread of Angels, incarnate for love of me, exposed on the Cross for my ransom and taken down for my nourishment! Come and satiate me abundantly! Come and sustain me strongly! Come and make me grow to great stature! Come and make me live by Thee and in Thee, but in an efficacious manner, O my only Life and my only Good! If a body were deprived of its soul, how could it call it back, how could it seek it? Come, O my God and my All. Come and once more animate my soul which is languishing after Him who constitutes all its ornament and beauty, and is the Principle of its movement and the Source of its life. Absorb, I beseech Thee, O Jesus, my only love, all my thoughts, and draw my heart away from everything under the heavens by the force of Thy love, more ardent than fire and sweeter than honey. Grant that I may die of love of Thy love as Thou didst die of love of my love. Lord, so wound this heart which belongs to Thee and pierce it through so thoroughly that it can no longer contain anything earthly or human. O loving Heart of Our Lord Jesus Christ, O Heart which woundest hearts harder than stone, which warmest souls colder than ice and softenest feelings more impenetrable than diamond, wound my heart by Thy sacred wounds, O my amiable Savior, and inebriate my soul with Thy Blood, so that whatever side I may turn, I may see nothing but my Divine Crucified Savior, and that everything I look upon may appear stained with Thy Blood. O my good Jesus, grant that my soul may

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not repose until it has found Thee, who art its center, its love and its happiness. My amiable Jesus, by the Sacred Wound of Thy Heart, pardon me all the sins I have committed through malice or through impure intentions. Put my wicked heart in Thy Divine Heart, in order that being continually under Thy protection and direction, I may persevere constantly in doing good and avoiding evil until I breathe my last sigh. I find in the Sacred Heart of Jesus all that is wanting to my poverty, because It is filled with mercy. I have found no remedy so efficacious in all my afflictions as the Sacred Heart of my adorable Jesus. In It I sleep without care and repose without anxiety. There is nothing hard or grievous which is not softened by the amiable Heart of Jesus. The sick and sinners find in It an assured refuge and dwell there in peace. This divine and loving Heart is all my hope; It is my refuge. Its merits are my safety, my life and my resurrection. So long as Its mercy does not fail, I am well provided with merits, for the more powerful It is to save me, the more assured I am against all danger. O Divine Heart, Which on the Cross didst show forth the excess of Thy love and mercy by allowing Itself to be opened to give entrance to our hearts, receive them, then, drawing them by the bonds of Thy ardent charity and consume them by the vehemence of Thy love. O most liberal Heart, be Thou all our treasure and all our sufficiency. O Heart most amiable and desirable, teach us to love Thee and to desire only Thee. O Heart most generous, which dost take so much pleasure in doing good, grant me the grace of paying my debt towards Divine justice! I am insolvent, pay for me. Repair the evils that I have done by the good that Thou hast done. And in order that I may owe everything to Thee, receive me, O Charitable Heart, at the dread hour of my death. Hide my soul from the Divine anger which I have often aroused against myself Appear and answer for me, for I have done nothing but what would merit my condemnation to eternal punishment, if Thou dost not justify me. I languish with desire to be united to Thee, to possess Thee and to be lost in Thee, in order henceforth to live only by Thee who art my dwelling forever. In Thee, O most amiable Heart, I wish to love, act and suffer. Consume, then, in me all that is of myself; put in place of it all that is of Thee, and transform me into Thee. May I live only by Thee and for Thee. Be Thou, then, my life, my love and my all.

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Chapter 5 : Ich geh und suche mit Verlangen, BWV 49 - Wikipedia

In fact, as one of Pence's closest aides would explain, the vice president actually believed he could bring Trump to Jesus, and like Jesus, he was willing to do whatever was necessary to help.

Aspirations of Love to Jesus Christ I. My Jesus, Thou alone art sufficient for me. My love, do not permit me to separate myself from Thee. Lord, who am I, that Thou shouldst desire so much to be loved by me? And whom shall I love, if I love not Thee, my Jesus? Here I am, Lord; dispose of me as Thou pleasest. Give me Thy love; I ask nothing more. Make me all Thine before I die. Eternal Father, for the love of Jesus Christ have pity on me. My God, I wish for Thee alone, and nothing more. To Thee do I consecrate all the remainder of my life. When I see Thee for the first time, my Jesus, may it be with a look of mercy. May I die rather than ever offend Thee again. Thou wilt not leave me, I will not leave Thee; so shall our love endure in this world and in the next. I should be too ungrateful, O my Jesus, if I loved Thee but little, after so many graces. Thou didst give Thyself all to me; I give myself all to Thee. Thou lovest those that love Thee. I love Thee; do Thou also love me. If I love Thee but little, give Thou me the love Thou requirest of me. What hast Thou not done to oblige me to love Thee? Make me conquer all things to please Thee. Accept the love of a soul which has offended Thee so deeply. I desire to love Thee exceedingly in this life, that I may love Thee exceedingly in the next. I hope to love Thee for all eternity. Oh that I had always loved Thee! Oh that I had died rather than have offended Thee! I give Thee my will, my liberty; dispose of me as Thou pleasest. May my only happiness be to please Thee, O Infinite Goodness. I rejoice in that Thou art infinitely happy. Thou art omnipotent; make me a Saint. May I this day give myself wholly to Thee. Send me any chastisement, but deprive me not of the power of loving Thee. I thank Thee that Thou givest me time to love Thee. I desire to love Thee without reserve, and to do all that I know to be pleasing to Thee. I love Thy good pleasure more than all the pleasures of the world. I accept all the troubles that may happen to me, provided I love Thee, O my God. Oh that I could make all men love Thee as Thou deservest! O will of God, thou art my love. O God of love, give me love. O Mary, draw me all to God. O my Mother, make me always have recourse to thee. It is for thee to make me a Saint. This is my hope.

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Chapter 6 : Soul in The Urantia Book

a mystery of personal loving communion in Himself, God does not need anyone else to fulfill Him or to make Him happy. God is completely fulfilled in Himself, each Person loving the other two.

He longs to heal a broken humanity. Otherwise, He continues to weep in spirit and say: How often have I wanted to gather your children together as a mother bird collects her young under her wings, and you refused me! He is condemned as a fomentor of rebellion, He Who is goodness itself; as a blasphemer, He Who is holiness itself; as one seeking power, He Who made Himself the least of all. He is condemned to die on the Cross like the lowest of slaves. Jesus lovingly accepts this sentence of death: He came down to this earth in order to suffer and die and to teach us to do the same. In the Holy Eucharist Jesus is again condemned to death: Jesus is more cruelly treated by bad Christians than by the Jews. In Jerusalem He was condemned only once, but in the Blessed Sacrament, He is condemned everyday and in thousands of places, and by an appalling number of unjust judges. And yet Jesus allows Himself to be insulted, despised, condemned: He still continues His sacramental life in order to show us that His love for us is without condition or reserve, that it is greater than our ingratitude. O Jesus, forgive, I beseech Thee, all sacrileges! Should I ever have committed any, I want to pass my life making reparation for them and loving and honoring Thee for them that despise Thee. Grant me the grace to die with Thee! Joseph from the writings of St. For three months the Blessed Virgin guarded her secret alone. No one but her knew that she bore her God within her womb. But when Saint Joseph learned of it from the angel, his faith acquiesced at once in blind submission. For six months he poured forth his soul in sublime adoration to God Who dwelt within Mary. Words cannot express the perfection of his adoration. If Saint John leaped in the womb at the approach of Mary, what feeling must have coursed through Joseph during those six months when he had at his side and under his very eyes the hidden God! If the father of Origen used to kiss his child during the night and adore the Holy Spirit living within him, can we doubt that Joseph must often have adored Jesus hidden in the pure tabernacle of Mary? How fervent that adoration must have been: My Lord and my God behold your servant! No one can describe the adoration of this noble soul. He saw nothing, yet he believed; his faith had to pierce the virginal veil of Mary. So likewise with you! Under the veil of the Sacred Species your faith must see our Lord. Ask Saint Joseph for his lively, constant faith. When later he carried the Child in his arms, acts of loving faith welled up constantly in his heart. It was a worship that pleased our Lord more than that which he receives in heaven. Picture to yourself Saint Joseph, adoring the little Child in his arms as his God. No lover builds more scintillating plans for his loved one than a saint. The purer and simpler a soul, the more magnificent its love and adoration. Adore the Word present on the altar, born as a little Child for you; no matter what you do, your adoration will never equal in worth that of Saint Joseph. Join with his merits. A soul that loves God offers everything to Him in love and God listens to such a soul, for she is worth a thousand others. Then there are points of similarity between the lowly and hidden life of Christ with Mary and Joseph and the mode of being Christ assumes in the Eucharist. Adorers can remain hours before the Blessed Sacrament or as happens in many centres return in relays to maintain the perpetuity of adoration. All they see is the appearance of bread, a substance that has ceased to exist. To Saint Joseph the lowliness of the Species is a reminder of a hidden life which he shared with Jesus and Mary. And it is because adorers have so much in common with him that he feels impelled to make their aspirations and difficulties his own," "More than this. Because our function as adorers is so reminiscent of his lifework and mission, he recognizes in us a potential which he does not hesitate to seize upon: It is here calling out to creatures; and they satisfy their thirst, although in darkness, This living spring that I long for, I see in this bread of life, although it is night. John of the Cross "My Lord Jesus Christ, who, for the love You bear to mankind, do remain night and day in this Sacrament, full of pity and love, awaiting, calling, and receiving all who come to visit You; I believe that You are present in the Sacrament of the Altar; I adore You from the depths of my own nothingness; I thank You for the many graces You have given me, and especially for having

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given me Yourself in this Sacrament Alphonsus Ligouri "Without [these] lights and [this] little throne our Lord cannot come out of His tabernacle. We give them to Him, and we say to Him: It is we that have erected it for Thee. Bridget "Just as the divine Redeemer, dying on the Cross, offered Himself as Head of the whole human race to the eternal Father, so also in this "clean oblation" Mal 1: God said, "This is my Body", and "This is my Blood. Perverse and foolish I have strayed But yet in love He sought me, and on His shoulder gently laid, and home, rejoicing brought me. You spread a table in my sight, Your saving grace bestowing; And O what joy and true delight From Your pure chalice flowing! O marvelous and most divine Sacrament! What the priest takes up is not what he replaces on the altar. That which is taken up and placed down seems to be the same in appearance, colors and taste. Completely different, however, is that which appears from that which lies within. Common bread is lifted up from the altar; the immortal Flesh of Christ is set down upon it. What was natural food has become spiritual food. What was the momentary refreshment of man has been made the eternal and unfailing nourishment of angels," - Stephen, Bishop of Autun O Blessed Joseph, happy man, to whom it was given not only to see and to hear that God Whom many kings longed to see, and saw not, to hear, and heard not; but also to carry Him in your arms, to embrace Him, to clothe Him, and guard and defend Him. Pray for us, O Blessed Joseph. That we may be made worthy of the promises of Christ. O God, Who hast given us a royal priesthood, we beseech Thee, that as Blessed Joseph was found worthy to touch with his hands, and to bear in his arms, Thine only begotten Son, born of the Virgin Mary, so may we be fit, by cleanness of heart and blamelessness of life, to minister at Thy holy altar; may we, this day, with reverent devotion partake of the Sacred Body and Blood of Thine only begotten Son, and may we in the world to come be accounted worthy of receiving an everlasting reward. Through the same Christ our Lord. Jesus Christ finds means to console a soul that remains with a recollected spirit before the Most Blessed Sacrament, far beyond what the world can do with all its feasts and pastimes. Oh, how sweet a joy it is to remain with faith and tender devotion before an altar, and converse familiarly with Jesus Christ, who is there for the express purpose of listening to and graciously hearing those who pray to him; to ask his pardon for the displeasures which we have caused him; to represent our wants to him, as a friend does to a friend in whom he places all his confidence; to ask him for his graces, for his love, and for his kingdom; but above all, oh, what a heaven it is there to remain making acts of love towards that Lord who is on the very altar praying to the Eternal Father for us, and is there burning with love for us. Indeed that love it is which detains him there, thus hidden and unknown, and where he is even despised by ungrateful souls! But why should we say more? Alphonsus Ligouri Nothing can compare with the ardor and power of a soul as it seeks its Beloved and longs for Him; it finds its happiness in longing for Him and seeking Him. The Holy Eucharist thus becomes food ever new, ever powerful over the heart it inflames. Something akin to what happens in heaven then takes place: Peter Julian Eymard "The devotion which leads the faithful to visit the Blessed Sacrament draws them into an ever deeper participation of the Paschal Mystery. It leads them to respond gratefully to the gift of him who through his humanity constantly pours divine life into the members of his body. Dwelling with Christ our Lord, they enjoy his intimate friendship and pour out their hearts before him for themselves and for their dear ones, and pray for the peace and salvation of the world. They offer their entire lives with Christ to the Father in the Holy Spirit, and receive in this wonderful exchange an increase in faith, hope and charity. Thus they nourish those right dispositions which enable them with all true devotion to celebrate the memorial of the Lord and to receive frequently the bread given to us by the Father," - from Vatican Council II "Devotion to the Blessed Sacrament is the queen of all devotions. It is the central devotion of the Church. All others gather round it, and group themselves there as satellites; for others celebrate his mysteries; this is Himself. It is the universal devotion. No one can be without it, in order to be a Christian. How can a man be a Christian who does not worship the living Presence of Christ? I adore Thee, O my Saviour, present here as God and man, in soul and body, in true flesh and blood. For led like a lamb, and slaughtered like a sheep, he ransomed us from the slavery of the world of Egypt, and loosened us from the slavery of the devil as from the hand of Pharaoh, and sealed our souls with his own spirit, and our bodily members with his own blood. This is the one who covered death with

the garment of reproach, who put the devil in mourning garb as Moses did Pharaoh. This is he who smote lawlessness and rendered injustice bereft of children as Moses did Egypt. This is the one who rescued us from slavery to liberty, from darkness to light, from tyranny to the kingdom of eternity who made us a new priesthood, a people chosen, eternal. This is he who is the Passover of our salvation; this is he who suffered many things in many men. This is he who in Abel was slaughtered, in Jacob was exiled, in Joseph was sold, in Moses was exposed, in the lamb was immolated, in David was persecuted, in the prophets was maltreated. This is he in whom the virgin was made incarnate, on the cross was suspended, in the earth was buried, from the dead was resurrected, to the highest of heaven was lifted up. This is the lamb without voice, this is the lamb slaughtered, this is the lamb born of the fair ewe this is he who was taken from the flock, and dragged to immolation, and at evening slaughtered, and by night buried. This is he who on the cross was not broken, and in the earth did not decay, but from the dead rose again, and raised up man from the depths of the tomb. This he did in order to perpetuate the sacrifice of the Cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: Him I will raise up on the last day. We pray through the Immaculate Heart of Mary that You help our parish and all parishes to become a faith community by responding to Your appeal to be loved day and night in this most Blessed Sacrament, where You call us to "pray without ceasing", for this is where You, Our Risen Savior, dwell, helping us by the power flowing from Your resurrection to share in the pattern of Your sufferings, that we may share also in the glory of Your resurrection. Such are the words which Jesus in the Blessed Sacrament speaks to those who love and desire him. Open to me, he says, O soul, thy heart, and there I will come to unite myself to thee; so that, being one with me, thou mayst become my sister by resemblance, my friend by participation in my riches, my dove by the gift of simplicity, my undefiled by the gift of purity, which I shall communicate to thee. And then he goes on to say, "Open to me, for my head is full of dew and my locks the drops of the night. Consider, my beloved, that I have waited for thee all the night of the bad life thou has led in the midst of darkness and error. Behold, now, instead of bringing scourges to chastise thee, I come in the Blessed Sacrament, with my hair full of heavenly dew, to extinguish in thee all impure desires towards creatures, and to kindle in thee the happy fire of my love.

Chapter 7 : Spiritual Poems - Inspiring Spiritual Poems To Touch The Soul

Back to the Home Page Back to the Prayers Index PRAYER OF POPE JOHN XXIII For Fathers. Saint Joseph, guardian of Jesus and chaste husband of Mary, you passed your life in loving fulfillment of duty.

Where does it come from? How does it function in the mortal being? The Urantia Book reveals much information about the human soul. In its pages, we learn that our soul is a quite discrete entity which has a distinct beginning, followed by a growth cycle which extends throughout the mortal life and beyond. The soul is born early in life - the Urantia Book estimates its appearance at about age five years on average. The first moral choice of the human mind marks the birth of the immortal soul, and signals the arrival of the Thought Adjuster - the indwelling Spirit of God which lives in the mind of every human, and which strives throughout the mortal life to guide this emerging soul in its growth. Thereafter, the soul grows with each and every decision of the human mind which is true, good and beautiful - in short, every decision that is aligned with the will of God. This new spiritual entity becomes the embryonic form which grows over a lifetime into the immortal "vehicle of personality identity. From its earliest inception the soul is real; it has cosmic survival qualities. The second generation of the soul is the first of a succession of personality manifestations of spiritual and progressing existences, terminating only when this divine entity attains the source of its existence, the personal source of all existence, God, the Universal Father. Please click through on any of the links for an expansion of the quote. Your Spiritualizing Self The soul of man is an experiential acquirement. As a mortal creature chooses to "do the will of the Father in heaven," so the indwelling spirit becomes the father of a new reality in human experience. The mortal and material mind is the mother of this same emerging reality. The substance of this new reality is neither material nor spiritual—it is morontial. This is the emerging and immortal soul which is destined to survive mortal death and begin the Paradise ascension. But until such time as mortal man becomes soul-conscious of his divine heritage, this assurance of Deity kinship must be faith realized. Human life experience is the cosmic cocoon in which the universe endowments of the Supreme Being and the universe presence of the Universal Father none of which are personalities are evolving the morontia soul of time and the human-divine finaliter character of universe destiny and eternal service. The mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul, although they cannot inhibit such a morontia phenomenon when once it has been initiated by the indwelling Adjuster with the consent of the creature will. During the life in the flesh the evolving soul is enabled to reinforce the supermaterial decisions of the mortal mind. The soul, being supermaterial, does not of itself function on the material level of human experience. Neither can this subspiritual soul, without the collaboration of some spirit of Deity, such as the Adjuster, function above the morontia level. Neither does the soul make final decisions until death or translation divorces it from material association with the mortal mind except when and as this material mind delegates such authority freely and willingly to such a morontia soul of associated function. During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul entity; after death and following the mansion world resurrection, the human personality is completely identified with the morontia self. The soul is thus the embryo of the future morontia vehicle of personality identity. This immortal soul is at first wholly morontia in nature, but it possesses such a capacity for development that it invariably ascends to the true spirit levels of fusion value with the spirits of Deity, usually with the same spirit of the Universal Father that initiated such a creative phenomenon in the creature mind. Such material-linked minds cannot survive mortal death. The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led. This evolution of the human mind from matter association to spirit union results in the transmutation of the potentially spirit phases of the mortal mind into the morontia realities of the immortal soul. Mortal mind

subservient to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately to achieve oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence. And such an experience is the equivalent of God-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immortal soul is evolving. The first moral choice of the human child is automatically indicated in the seventh mind-adjutant and registers instantly, by way of the local universe Creative Spirit, over the universal mind-gravity circuit of the Conjoint Actor in the presence of the Master Spirit of superuniverse jurisdiction, who forthwith dispatches this intelligence to Divinington. Adjusters reach their human subjects on Urantia, on the average, just prior to the sixth birthday. In the present generation it is running five years, ten months, and four days; that is, on the 2,th day of terrestrial life. And all of these exquisite spirit re-creations are being preserved in the emerging reality of your evolving and immortal soul, your morontia self. These realities are actually there, notwithstanding that the Adjuster is seldom able to exalt these duplicate creations sufficiently to exhibit them to the light of consciousness. As the soul of joint mind and Adjuster creation becomes increasingly existent, there also evolves a new phase of soul consciousness which is capable of experiencing the presence, and of recognizing the spirit leadings and other supermaterial activities, of the Mystery Monitors. The entire experience of Adjuster communion is one involving moral status, mental motivation, and spiritual experience. The self-realization of such an achievement is mainly, though not exclusively, limited to the realms of soul consciousness, but the proofs are forthcoming and abundant in the manifestation of the fruits of the spirit in the lives of all such inner-spirit contactors. The Adjuster and the personality are changeless; the relationship between them in the soul is nothing but change, continuing evolution; and if this change growth ceased, the soul would cease. Knowing what you do of these gifts of God, you therefore know that the Father is in intimate touch, not only with his divine associates, but also with his evolutionary mortal children of time. The Father indeed abides on Paradise, but his divine presence also dwells in the minds of men. These fragments of the divine nature of the Universal Father carry with them the potential of creature immortality. Adjusters are immortal spirits, and union with them confers eternal life upon the soul of the fused mortal. The teaching that the soul is the indwelling of the Brahman would have paved the way for an advanced religion had not this concept been completely vitiated by the belief that there is no human individuality apart from this indwelling of the Universal One. The morontia soul is the child of the universe and may be really known only through cosmic insight and spiritual discovery. When the mind believes God and the soul knows God, and when, with the fostering Adjuster, they all desire God, then is survival assured. All genuine spirit values and all bona fide spiritualized individuals are held within the unfailing grasp of the spiritual gravity of the Eternal Son. The spirit-gravity circuit literally pulls the soul of man Paradiseward. And then, in accordance with the findings of the Significance of Origins, a mercy credit is established for the survival of each rational creature, a credit of lavish proportions and one of sufficient grace to insure the survival of every soul who really desires divine citizenship. You all have time in which to insure your survival; and time is fatally squandered only when it is buried in neglect, when you fail so to utilize it as to make certain the survival of your soul. The seraphim of assignment sponsors the new body, the morontia form, as the new life vehicle for the immortal soul and for the indwelling of the returned Adjuster. The Adjuster is the custodian of the spirit transcript of the mind of the sleeping survivor. The assigned seraphim is the keeper of the surviving identityâ€”the immortal soulâ€”as far as it has evolved. And when these two, the Adjuster and the seraphim, reunite their personality trusts, the new individual constitutes the resurrection of the old personality, the survival of the evolving morontia identity of the soul. Such a reassociation of soul and Adjuster is quite properly called a resurrection, a reassembly of personality factors; but even this does not entirely explain the reappearance of the surviving personality. Though you will probably never understand the fact of such an inexplicable transaction, you will sometime experientially know the truth of it if you do not reject the plan of mortal survival. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the

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one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts destroy unity and may terminate in mind disruption. But the survival character of a soul is not fostered by attempting to secure peace of mind at any price, by the surrender of noble aspirations, and by the compromise of spiritual ideals; rather is such peace attained by the stalwart assertion of the triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of good. The creature mind-matrix and the passive potentials of identity are present in the morontia soul intrusted to the keeping of the seraphic destiny guardians. And it is the reuniting of the morontia-soul trust of the seraphim and the spirit-mind trust of the Adjuster that reassembles creature personality and constitutes resurrection of a sleeping survivor. And from that moment on, the mortal soul has potential capacity for supermortal function, even for recognition on the higher levels of the morontia spheres of the local universe. If there are a number of equally advisable routes, these will be put before you, and you will be permitted to select the one that most appeals to you. These seraphim then make recommendations to the four and twenty advisers on Jerusem concerning that course which would be most advantageous for each ascending soul. The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present-day humanity. The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal. Mutual understanding and fraternal love are transcendent civilizers and mighty factors in the world-wide realization of the brotherhood of man. But this does not mean that spiritual evolution is dependent on education, culture, or wisdom. The soul may evolve regardless of mental culture but not in the absence of mental capacity and desire—the choice of survival and the decision to achieve ever-increasing perfection—to do the will of the Father in heaven. Although survival may not depend on the possession of knowledge and wisdom, progression most certainly does. But these temporal conditions do not inhibit inner spiritual progress by a soul dedicated to the doing of the will of the Father in heaven. There are present in all normal mortals certain innate drives toward growth and self-realization which function if they are not specifically inhibited. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of wholehearted devotion to supreme values. Gradually the dream life of the race so developed and expanded the activities of this evolving spirit world that death was finally regarded as "giving up the ghost. As civilization advances, this superstitious concept of the soul is destroyed, and man is wholly dependent on revelation and personal religious experience for his new idea of the soul as the joint creation of the God-knowing mortal mind and its indwelling divine spirit, the Thought Adjuster. They were God-knowing men and women who best served their God by unselfish ministry to their fellow mortals. Jesus often took his apostles away by themselves for short periods to engage in meditation and prayer, but for the most part he kept them in service-contact with the multitudes. The soul of man requires spiritual exercise as well as spiritual nourishment. In something more than a year after the return to Nazareth the boy Jesus arrived at the age of his first personal and wholehearted moral decision; and there came to abide with him a Thought Adjuster, a divine gift of the Paradise Father, which had aforetime served with Machiventa Melchizedek, thus gaining the experience of functioning in connection with the incarnation of a supermortal being living in the likeness of mortal flesh. This event occurred on February 11, 2 B. Jesus was no more aware of the coming of the divine Monitor than are the millions upon millions of other children who, before and since that day, have likewise received these Thought Adjusters to indwell their minds and work for the ultimate spiritualization of these minds and the eternal survival of their evolving immortal souls. The dog may have a will derived from nature and augmented by training, but such a power of mind is not a spiritual force, neither is it comparable to the human will, inasmuch as it is not reflective—it is not the result of discriminating higher and moral meanings or choosing spiritual and eternal values. It is the possession of such powers of spiritual discrimination and truth choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may

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rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God. But the qualitative status of this immortal soul is wholly dependent on the grasp of living faith upon the Paradise-potential fact-value that mortal man is a son of the eternal God. Mind is about all you have of universe reality that is subject to your will, and the soulâ€”the morontia selfâ€”will faithfully portray the harvest of the temporal decisions which the mortal self is making. The master of the mortal vessel should have the wisdom to trust the divine pilot to guide the ascending soul into the morontia harbors of eternal survival. Only by selfishness, slothfulness, and sinfulness can the will of man reject the guidance of such a loving pilot and eventually wreck the mortal career upon the evil shoals of rejected mercy and upon the rocks of embraced sin. Plants and animals survive in time by the technique of passing on from one generation to another identical particles of themselves. The human soul personality of man survives mortal death by identity association with this indwelling spark of divinity, which is immortal, and which functions to perpetuate the human personality upon a continuing and higher level of progressive universe existence. The concealed seed of the human soul is an immortal spirit. My soul is filled with content, and my heart overflows with the bliss of peaceful trust. I have no fear; I am free from anxiety. I dwell in security, and my enemies cannot alarm me. I am satisfied with the fruits of my confidence. I have found the approach to the Immortal easy of access.

Chapter 8 : Prayer of Pope John XXIII

O loving Heart of Our Lord Jesus Christ, O Heart which woundest hearts harder than stone, which warmest souls colder than ice and softenest feelings more impenetrable than diamond, wound my heart by Thy sacred wounds, O my amiable Savior, and inebriate my soul with Thy Blood, so that whatever side I may turn, I may see nothing but my Divine.

Our creation to the Image and Likeness of God 1 2. To praise God eternally the end of our creation 4 3. Wherever we are, we live, move, and are in Him; whilst also we have Him within us 6 4. All of us who have been baptized in Christ have put on Christ 10 5. We are the body of Christ 11 6. In Christ we are one, and are with Him one Christ 12 7. A consideration of our sins, for the which our conscience does the more sting us, and by which we have forfeited all these blessings 16 8. The duty of praying to be drawn out of the pit of misery and the mire of dregs 24 A consideration of the miseries of the present life 27 Of the soul after her separation from the body 32 A consideration of the day of judgment, when the goats shall be set on the left hand 33 The necessity and the benefit of careful self-examination 53 The goodness of God, and the malignity of the Devil 56 On the life of soul and of flesh 62 And of the glory of the good soul 64 And the misery of the wicked soul, on their departure from the body The condition of the sinner 69 The Divine mercy before the Incarnation 70 The Divine mercy in the Incarnation 72 Of the changefulness of all that is in the world 81 Of the manifold blessings of Almighty God 82 Here the sinner chides himself for his ingratitude 83 An acknowledgment of sin 85 A prayer for mercy and help 93 The glories and the condescension of our Lord Jesus Christ The Nativity of Christ, and its sanctification of poverty The hidden life and ministry of our Lord The meekness and humility of Christ The agony and the betrayal The condemnation and the crucifixion The humiliations of the Passion The glories of the Passion Joseph in Egypt a type of Christ Love our only possible return to Christ for His sufferings The likeness of His Death and of His Resurrection Cur Deus Homo Thanksgiving for the liberation of mankind The Mystery of the Incarnation Hope inspired by the thought of the Incarnation Joy inspired by the thought of the Incarnation Love inspired by the thought of the Incarnation The Son of God, archetypal Beauty The nine Choirs of Angels The desires of the soul aspiring to God The Saints in heaven Of the wonderful Being of God Of the science of God, and the inadequacy of human speech to utter it Of the desire of a soul thirsting after God Of the misery of a soul that loves not and that seeks not our Lord Jesus Christ Of the desire of the soul Of the happiness of the soul set free from her earthly prison Of the joy of Paradise Of the kingdom of heaven On the subjects of meditation The Annunciation The Visitation, Nativity, and Adoration of the Kings The flight into Egypt The early life, baptism, fasting, and ministry of our Lord Bethany and the Cenaculum The Prsetorium Death and its immediate sequel The Day of Judgment: Thanksgiving for past blessings, and prayer for future Wonder at the unspeakable goodness of God the Creator, and the deep misery of man the creature The degree to which man may be loved by man, and the reason why God should be more loved than any human being God made all things good, but He alone is Good essentially The praise of the Creator by the whole creation The resemblance of man to his Creator Man is composed of two parts ; by the one of which he is raised to highest things, and by the other dragged down to lowest Complaint of the soul banished from God The mind aroused to the contemplation of God The inapproachable dwelling-place of God The goodness of God, the creative Life The fulness of joy Digitized by Google.

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Chapter 9 : Redemptoris Missio (7 December) | John Paul II

This and the following aspirations may be whispered in his ear from time to time, if it seems advisable: Into your hands, O Lord, I commend my spirit. Lord, Jesus Christ, receive my spirit.

How does Salvation Work? In Christianity, love is what saves. When Jesus is asked how to inherit eternal life, the answer is the the greatest commands: According to him, this is the summation of the Law and the Prophets, and the thing that makes one a child of God. It is all that has ever really been required. But love is far harder than it seems. This impossibility is what we see on the cross. Intense love persisting in spite of everything against it. Intense love persisting in spite of pain, fear, violence, and injustice. Intense love still concerned for those around it, still loving its enemies, still refusing to give in to hate. To love like that requires faith. This is why Paul can constantly talk about salvation by faith, despite insisting that love is the most important thing of all. Faith is what enables us to love, in spite of everything that tells us love is foolishness. Faith is often expressed in concrete action. The faith of the Israelites was the willingness to cross the Red Sea, and leave their lives in Egypt behind. The faith of the early Christians was the choice to embrace a crucified Messiah, and publicly identify with him. The reason these concrete actions are important is that once we declare something, it tends to get heavily reinforced over time. To cross the Red Sea meant you were all in—there was no going back to Egypt. To identify with a crucified Messiah meant there was no going back to your old social life. These kinds of concrete actions and declarations are how we establish our faith, our commitment to a certain path and a certain future. In the first century, this was played out in a concrete and dramatic way, as Jewish Christians remained immune to the nationalistic fervor that overtook the nation of Israel, leading to its horrifying destruction. Christians were saved from that destruction by faith, as lived out in their public identification with a Messiah who warned against just such a path. Noah was saved by choosing to build the ark, and then letting himself be sealed inside it, sealing his fate both figuratively and literally. Once the ark was closed, there was no going back. By pledging themselves to God in a public way, they were cutting themselves off from the life they knew, sealing themselves to a fate that could lead in only one direction. This was an extreme and concrete expression of faith. But once the decision was irrevocably made, their resolve and their commitment to that direction would become stronger and stronger over time. And then, in the moment of greatest tribulation, they would be able to stand their ground, hold on to their faith, and love like God himself loved. And that would be salvation. Love is what you do with your money, your stuff and your time. The only way we are capable of loving the Lord our God with all our heart and soul --is Jesus. He not only covered our sins with His death, he lived the perfect life in our stead. Praise Jesus for His love. Jesus identifies Do We Need Hierarchies? The Existence of God? And why should Christians care?