

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

Chapter 1 : Attributes of Highly Developed Beings | Meridian Magazine

An invaluable resource on the topic of same-gender attraction, this unique volume includes six plenary chapters featuring notable authors and gospel scholars: Brad Wilcox, M. Catherine Thomas, Camille Fronk Olson, Wendy Ulrich, Robert L. Millet, and Michael Goodman.

To see the previous installment, [click here](#). Joseph Smith The very power of God is found in His attributes of godliness. We seek these attributes. There will be no dispute that it is Christ. What he proposed unto the human family [was] to make them like unto himself. Lectures on Faith, 7 We have already within our being the energetic seedlings of the attributes of God. They need only the light of our awareness, a spiritual practice, and the ever-present enabling power of the Lord. We say we want to become like Christ but what is Christ like? We often talk about how always kind and loving He was. On reading the New Testament, we find Him treating some people roughly: We find that being like God is not just a matter of being nice all the time. Then what is the divine nature like and how does it look? Here in this chapter is a small sampling of the attributes we find in highly developed beings. Several of these attributes cluster and overlap. And maybe only in the telestial world do we have to separate them to talk about them. In the eternal world, truth, joy, and pure love may finally be all the same thing. Unlike us, the Gods do not make a difference between theory and practice. They become the personification of the laws they teach. He and all the highly developed beings who populate the celestial kingdoms in the Cosmos made a choice. They developed unshakable confidence in Goodness and Truth as the way to do life. They practiced until they actually became one with these godly characteristics, actually embodied the truths they now offer us. They are the evidence that it can be done. Following are attributes of highly developed beings, including the Gods themselves. Highly developed beings, having not yet reached Godhood status, will nevertheless embody a high degree of these qualities. Each knows himself perfectly, having emptied out and purified the unconscious mind. He does not lie to himself, is not in conflict of any sort, has all the streams and developmental lines of his being integrated in the endeavor to bless and to do good continually. This state would reflect a previous period of relentless self-honesty until all the shadows were swept away in the light of truth. This cleansing allows us to perceive things as they are instead of through the filter of our own self-ignorance or self-deception: A seer hath the Lord raised up. Following from increased interior awareness, external awareness becomes comprehensive, acute, and more detailed than that in ordinary development, seeing even beyond the limits of time and space. No longer droop in sin. Rejoice O my heart and give place no more for the enemy of my soul. God is always conscious: He that keepeth Israel shall neither slumber nor sleep Psalm Until we have come fully to Christ, we suffer from some degree of spiritual unconsciousness. The scriptural promise is that these attributes can be developed beyond what we might have thought likely, even as we walk this life. In a way incomprehensible to most of us, all time, backwards and forwards, constitutes the present for more highly developed beings. Time and space look different to them than to us because of their more developed consciousness. Apparently all knowledge is already and always present with us, but a purifying must occur in our consciousness for us to be able to perceive and understand it. Fully Empathetic and Compassionate Moses 7: Having left all forms of selfishness behind, that is, not motivated by their own selfish gain or blinded by egoistic goals, higher beings experience inexpressible love and mercy for all creatures. They experience their at-one-ment with all Creation. Their loving feelings have become deep and sensitive. We see the Savior stand before the Nephites, alternately rejoicing and weeping freely 3 Ne Beings of this order have no hardness in their hearts. Softening the heart in love allows access to a greater vision of things-as-they-really are: Possessed of Perfect Peace Philippians 4: As the Savior and all higher beings traveled the continuum of development in all its stages, they developed unshakable confidence in their godly attributes and in the powers of goodness, and they loved the fruits of this goodness in their lives. Full Intellectual Powers Abraham 3: They embody the truth. So completely at one with the truth are they that when they speak, it causes materials and events to come into line with their Word. They

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

would not speak without the intent and power to fulfill what they said. Full of Bliss and Joy 3 Nephi Yea, and the most joyous to the soul. This attribute of pure love underlies all the divine attributes and is the energy that holds all Creation together, causing the workings of the Universe to function according to the Divine will. The power of Love itself has a creative and sustaining function which can be generated infinitely by both men and Gods. We can become these attributes. The only way to know these attributes is to be them. An additional observation on love from Dr. Hawkins that demonstrates that an attribute may begin in a small degree, but with practice take on greater proportions: Love is misunderstood to be an emotion; actually, it is a state of awareness, a way of being in the world, a way of seeing oneself and others. The desire to make others happy overrides selfishness. The more we give love, the greater our capacity to do so becomes. It is a good beginning practice to merely mentally wish others well throughout the course of the day. Love blossoms into lovingness, which becomes progressively more intense, nonselective, and joyful. The seedlings of these attributes rest in some degree latent in us, waiting, wanting to emerge, to be recognized, to flower fully. Perhaps our deepest longing is to stay in touch with the energy of our basic goodness every moment, cultivating the thoughts, the words, the actions that ride this energy. And thus we turn confusion and dissatisfaction with life upside down and realize we have come into possession of the quiet, profound secret of the universe—basic goodness with its love and compassion is the dynamic on which it all runs. These attributes become our best friends. Each can be called forth and engaged at will. Spiritual growth, development, and empowerment are a conscious choice. These attributes will not fully awaken without deliberate encouragement, without calling them forth. Godhood will not happen by living randomly. The prophet Joseph declared: I refute the idea that God was God from all eternity. You have got to learn how to make yourselves Gods, Kings, Priests, etc. Till [you] are able to dwell in everlasting burnings and everlasting power. And in greater detail, showing the incremental development, he said: We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment. He must have been instructed. And he must also practice the instructions. So we might consider identifying those attributes that still lie a bit beyond us and getting familiar with how they feel, sitting with them, walking with them, BEING them. Who can tell what might happen? To repeat Elder Cook: Intentional spiritual development is not experienced as sacrifice but as empowerment. The good news is that we get to take this journey into our own hands.

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

Chapter 2 : Margaret FANELLA | Obituary | Windsor Star

An invaluable resource on the topic of same-gender attraction, this unique volume includes six plenary chapters features notable authors and gospel scholars: Brad Wilcox, M. Catherine Thomas, Camille Fronk Olson, Wendy Ulrich, Robert L. Millet, and Michael Goodman.

Whereas in the second half of the chart we see that the act of becoming a Saint and becoming as a child calls upon the Atonement and Holy Ghost as an enabler. We choose, by our willingness to submit, whether the Holy Ghost will act as a purging agent or as an enabling power. The condition of our hearts determines the amount of assistance we receive from the Holy Ghost. Borg, author of *The Heart of Christianity*, noted: Yielding our hearts to God opens the door to greater instruction and, ultimately, sanctification. The scriptures refer to this as exercising a soft or a hard heart. A hard heart invites selfishness and sin, thus feeding the natural man. A soft heart seeks and embraces the enabling power of the Atonement, in essence starving the natural man. To a degree we all have experienced the ill effects of rejecting the Holy Ghost as we choose to indulge the natural man. Only sincere repentance rescues and reverses the effects of the addiction and captivity that plague the natural man. Even though there are many times in our lives we wish the Holy Ghost would save us from making foolish mistakes, agency dictates otherwise. The Holy Ghost enters our hearts only by invitation; we need to regularly reinvite this honored guest into our lives. These strivings of the Light of Christ should not be mistaken for the enabling power which comes to us through the Holy Ghost. Through yielding to the Spirit and putting off the natural man, we prepare ourselves to receive the enabling power of the Atonement. But we do know. Is this a reference to yield to the Light of Christ or the Holy Ghost? Some of these terms also refer to the Holy Ghost. The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing. I recognize we are fallen men and women living in a mortal world and that we might not have the presence of the Holy Ghost with us every second of every minute of every hour of every day. However, the Holy Ghost can tarry with us much, if not most, of the time—and certainly the Spirit can be with us more than it is not with us. As we become ever more immersed in the Spirit of the Lord, we should strive to recognize impressions when they come and the influences or events that cause us to withdraw ourselves from the Holy Ghost. I wonder, when the Holy Ghost leaves us, what power and protection do we enjoy in its place? Perhaps the strivings of the Light of Christ coupled with the tarrying of the Holy Ghost are sufficient in aiding us to put off the natural man, but it takes the gift of the Holy Ghost to qualify for the greater assistance needed to become a saint and child of God. Yield to the enticings of the Holy Spirit. When we repent, we are in a position to feel and hear spiritual impressions that before went unheeded. Healing can be a slow process, but as we build immunity through the repentance process, we find strength over sin, which gives us power to resist evil with greater confidence. Spiritual impressions come more frequently, and to the degree that we act in accordance with these promptings, we gain spiritual strength. We now desire to put off the natural man. Put off the natural man. That natural man, as you know, will not go quietly or easily. And even when he is put off, he has a way of hanging around, hoping to throw his saddle on us once again. We fear saying good-bye once and for all because the natural man will not leave without a fuss. And your natural self, which is thus being starved and hampered and worried at every turn, will get angrier and angrier. Building immunity to sin through repentance is challenging work, but it is not as hard as the work of seeking the sanctifying power of the Holy Ghost to overcome the desire for sin. We want to be sin free, but discipleship does not come easy. We may fear the commitment of discipleship. This hesitancy to enter into greater covenants of discipleship, sacrifice, and consecration keep us from tapping into the enabling power of the Atonement. The natural man resists such surrender, and we find ourselves nostalgically longing for our old self. Life was easier then; but living in a self-centered state does not bring joy—it is a shallow existence devoid of lasting satisfaction. The work of allowing the Atonement to change our dispositions, hearts, and natures is a challenging work indeed.

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

But we must not despair; we are readying ourselves to experience the enabling influence of the Atonement to become as a Saint. Submission is the fare required to receive the enabling power of the Atonement, and full fare we must pay. Having overcome complacency and the fear that is an inherent part of the natural man, we are finally ready to put him or her off. We seek a divine nature. To be truly spiritual is to walk with God. I am satisfied, however, that in this respect, we live far beneath our privileges. This is the true measure of our charity. Our customized trials such as experiencing illness, aloneness, persecution, betrayal, irony, poverty, false witness, unreciprocated love. Rather, it is measured in our homes, where saintly behavior comes at a higher price. This is where the true cost of becoming as a Saint is dearest. How saintly am I to those with whom I live in closest proximity? It is our intimate relationships that hold the greatest capacity to cater to the natural man or to sacrifice as Saints. And because there is a tendency to gratify the natural man, the more intimate the relationship, the more likely we are to wound one another and to be wounded ourselves. Catherine Thomas notes that it is in family relationships where we unwittingly are provided the opportunity to develop a divine nature: Of course, these imperfect family conditions are a function of a fallen world—an imperfect world of ignorance and weakness. Yet in its imperfection, this world provides a perfect learning environment for this phase of our eternal development. Perhaps this is one of the most important views of life to learn—that this life consists, among other things, of tutorials designed to give us experience, to develop our divine nature, and to draw us to the Lord Jesus Christ, our Master Teacher. To succeed in this endeavor, we need the enabling power of the Atonement. When enabled, charity is possible even in our most challenging roles. Indeed, most marriages can work where at least one partner is charitable. Just think of the possibilities that abound when both pursue this divine gift—exaltation and eternal lives—endless unions! Become as a child. Actively seeking to change our natures by overcoming personality traits and dispositional characteristics that haunt us into our adult lives is ironically the work of becoming as a child. Conclusion Most of us are familiar with the estrangement from God that results from catering to the natural man. This is an inherent risk of living in a fallen mortal world. Our desires to surrender and embrace discipleship qualify us for the enabling power of the Atonement. This is one of the central messages of the Book of Mormon. Consider a few of the many examples found in the Book of Mormon such as Enos, who sought forgiveness of sins and was granted the desires of his heart see Enos 1: It is Moroni, our final tutor and prophet of the Book of Mormon text, who teaches us with a series of if-then statements how this is accomplished: Come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, [then] ye can in nowise deny the power of God. And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot. In our fallen and mortal state, we brush against evil every day. I propose that as members of the Church who possess the gifts of the Light of Christ and the Holy Ghost, our encounter with and resisting of evil does two things: There are many sins which are simply not appealing to us because we have participated in the process of spiritual vaccination. The Holy Ghost uses these moments to build immunity to future temptation. This is why it is so important that we resist sin in the first place. When we resist sin, the Holy Ghost serves as a vaccinator or a refiner. Ehat and Lyndon W. Lewis, *Mere Christianity* New York: HarperCollins, , Borg, *The Heart of Christianity: Rediscovering a Life of Faith* New York: McConkie, *The Promised Messiah: Deseret Book*, , *Deseret Book*, , 67—Widtsoe Salt Lake City: Deseret Book, , 32; emphasis added.

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

Chapter 3 : Spiritual Gifts Quotes (26 quotes)

Thomas, M. Catherine: Contributor: A Gift of Love: Perspectives for Parents / M. Catherine Thomas A Sacred Gift / Blake Smith 4. A Church for All, a Gospel of.

In an attempt to get to the bottom of the question once and for all, the Guardian has gathered writers from the fields of science, psychotherapy, literature, religion and philosophy to give their definition of the much-pondered word. We talk about love being blind or unconditional, in the sense that we have no control over it. But then, that is not so surprising since love is basically chemistry. While lust is a temporary passionate sexual desire involving the increased release of chemicals such as testosterone and oestrogen, in true love, or attachment and bonding, the brain can release a whole set of chemicals: However, from an evolutionary perspective, love can be viewed as a survival tool – a mechanism we have evolved to promote long-term relationships, mutual defence and parental support of children and to promote feelings of safety and security. They had several variations, including: *Philia* which they saw as a deep but usually non-sexual intimacy between close friends and family members or as a deep bond forged by soldiers as they fought alongside each other in battle. *Ludus* describes a more playful affection found in fooling around or flirting. *Pragma* is the mature love that develops over a long period of time between long-term couples and involves actively practising goodwill, commitment, compromise and understanding. As Aristotle discovered and as any psychotherapist will tell you, in order to care for others you need to be able to care about yourself. Last, and probably least even though it causes the most trouble, *eros* is about sexual passion and desire. Love is all of the above. But is it possibly unrealistic to expect to experience all six types with only one person. This is why family and community are important. Love for parents, partners, children, country, neighbour, God and so on all have different qualities. Each has its variants – blind, one-sided, tragic, steadfast, fickle, reciprocated, misguided, unconditional. At its best, however, all love is a kind a passionate commitment that we nurture and develop, even though it usually arrives in our lives unbidden. Without the commitment, it is mere infatuation. Without the passion, it is mere dedication. Without nurturing, even the best can wither and die. Secure in it, it can feel as mundane and necessary as air – you exist within it, almost unnoticed. Deprived of it, it can feel like an obsession; all consuming, a physical pain. Love is the driver for all great stories: It is the point before consummation of it that fascinates: It is usually at those points that love is everything. Catherine Wybourne Love is more easily experienced than defined. As a theological virtue, by which we love God above all things and our neighbours as ourselves for his sake, it seems remote until we encounter it enfolded, so to say, in the life of another – in acts of kindness, generosity and self-sacrifice. The paradox of love is that it is supremely free yet attaches us with bonds stronger than death.

Chapter 4 : “The Unspeakable Gift of the Holy Ghost” | Religious Studies Center

To my mind, both these expressions disrespect the sacrament of baptism, the first gift of love we receive in the Christian faith. In that bond, I'm feeling the pain of these differing expressions.

It is set up as a series of essays written by various people, with each followed by personal stories. I am not intending to judge anyone who rejects the ideas found here, but for those who believe and want to live consistent with the teachings of the LDS church, this could be a helpful resource. I especially loved the section I read this to gain a better understanding of LDS views on same-sex attraction. I especially loved the section written by Wendy Ulrich. It is broad in its application, explaining some of what it means to be a disciple of Christ. My heart is full of compassion and a desire to understand the challenges and spiritual journeys that my fellow Church members experience as they try to understand same sex attraction. Past same sex attraction though, this book is full of stories and essays that go so deeply into helping me feel, appreciate, relive and yearn to see the healing balm and love of Christ in my life and as I work to see all of his children from a perspective of his endless love. I was moved to personal remembrance of how the Holy Ghost has worked in my life past any other explanation, and principles discussed resonated truth deep within me. This is literally the best book I have read in years. This book is perfect for skipping around and I found that when I did that each of the sections I read were ones that I needed to hear at that time. Such an amazing book, and blessing to read. Undoubtedly, this book will help those in leadership positions understand this particular issue better. It is a helpful tool, which will educate members of the church, on the challenges and hardships as well as the attitudes of some of the LDS people dealing with unwanted SSA issues. The book equips us to understand other and ourselves. The contributors in the book bring hope to those wanting to live a life in harmony with the restored gospel. They show it is possible to live the gospel while being gay. It shows it is possible for everyone to live the gospel and fulfill their purpose on the earth no matter the innate or learned nature. The experiences of those in the book touched my heart and brought me a better understanding of the trials and issues members of the church are facing. Whether, straight, gay, lesbian, bisexual, or transgender this book helps and shows us there is a way to hang on to the gospel in the midst of turmoil. It shows the successes of some who are striving to live a life in harmony with and according to the gospel of Jesus Christ- while dealing with unwanted SSA; it shows us the hope of remaining faithful to that gospel no matter the level of difficulty. Within its pages, the reader is brought to remember that it is possible for ALL the children of God, to enjoy ALL the promised blessings reserved for those that overcome the tests, temptations, and trials of earth-life. No matter which trials we have we can come out victors through our faith in the Lord Jesus Christ, by taking hold of the atonement and living the gospel. As I prayerfully read the book, I began to realize there are a great many members who deal with unwanted SSA and none is alone in their trial. I hope by reading the book many will recognize themselves, find truth, and gain the courage to be among those who overcome the world and themselves and are counted among those who are full of truth, light, and charity. One of my favorite parts of the book are the passages that reminds me that there are always some in the world that will try to convince others to live a life contrary to that which they know is true. They may even say it is hopeless to live a life in harmony with the restored gospel while being gay. However, this book and its messages remind us that we can deny ourselves of all that is contrary to the gospel and teaching of the prophets and that by living the teaching of the gospel we will find

**DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY
M. CATHERINE THOMAS**

true happiness that is linked to eternal life. That each person that does such like all true seekers of truth, will eventually have a change of the heart. It reminds us that regardless of our nature, challenges, test, trials, or temptations each must be willing to deny self, bridal passions, live the gospel, take hold of the atonement, endure to the end in faith, and in so doing we will be exalted on high. Remember, we are not so much denying what or who we feel or think we are, as much as we are willing to become who and what Christ wants us to be and knows we are. When we refuse to settle for what the world, or even we ourselves think we are, but instead become the celestial being that every fiber of our hearts long to be, then we will find joy and love eternal. While I recommend these books for reading, moreover I recommend them for living. Living the principles of the restored gospel with every energy of our hearts and thus we will begin to truly be joyful, full of love, understanding and find peace!

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

Chapter 5 : The PaceSetter Program | State Auto Insurance Companies

A seal of living reality / by Ty Mansfield --Seeing the big picture / by Brad Wilcox --"Awake and arise" / by Robbie Pierce --Becoming / by Sarrah Reynolds --A gift of hope / by Kirk Reidman --A mighty change of heart / by Rich Wyler --A gift of love: perspectives for parents / by M. Catherine Thomas --Trust in the Lord / by Leroy Chambers.

Hear the music of Love Eternal Teaching us to reach for goodness sake. Jon Anderson , in "Loved by the Sun", from movie Legend YouTube video We, unaccustomed to courage live coiled in shells of loneliness until love leaves its high holy temple and comes into our sight to liberate us into life. Yet it is only love which sets us free. A Brave and Startling Truth. Unconscionable Love, bane and tormentor of mankind, parent of strife, fountain of tears, source of a thousand ills. Rieu Whatever we do or suffer for a friend is pleasant, because love is the principal cause of pleasure. In dreams and in love there are no impossibilities. Remember that time slurs over everything, let all deeds fade, blurs all writings and kills all memories. Exempt are only those which dig into the hearts of men by love. Polish Academy of Sciences, , page 72 All our young lives we search for someone to love. Someone who makes us complete. We choose partners and change partners. We dance to a song of heartbreak and hope. Are even lovers powerless to reveal To one another what indeed they feel? Ah, love, let us be true To one another! Matthew Arnold , Dover Beach , St. Matthew Arnold , Culture and Anarchy , Ch. I, Sweetness and Light Full text online What love will make you do All the things that we accept Be the things that we regret Ashanti , Foolish January 29, from the April 2, album Ashanti The Eskimo has fifty-two names for snow because it is important to them; there ought to be as many for love. Margaret Atwood , Surfacing p. The Eskimos had 52 names for snow because it was important to them; there ought to be as many for love. Hunger allows no choice To the citizen or the police; We must love one another or die. Auden , September 1, Lines ; for a anthology text the poet changed this line to "We must love one another and die" to avoid what he regarded as a falsehood in the original. Among those whom I like or admire, I can find no common denominator, but among those whom I love, I can: Love, and do what thou wilt: Love and then what you will, do. What does love look like? It has the hands to help others. It has the feet to hasten to the poor and needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of men. That is what love looks like. What sort of shape does it have? What sort of height does it have? What sort of feet does it have? What sort of hands does it have? No one can say. Yet it has feet, for they lead to the Church. It has hands, for they stretch out to the poor person. It has eyes, for that is how he is in need is understood: Blessed, it says, is he who understands. Boniface Ramsey, Works of St. New City Press, , Homily 7, Para 10, p. Quantum in te crescit amor, tantum crescit pulchritudo; quia ipsa charitas est animae pulchritudo. Inasmuch as love grows in you, in so much beauty grows; for love is itself the beauty of the soul. Meyers Since love grows within you, so beauty grows. For love is the beauty of the soul. Nondum amabam, et amare amabam I was not yet in love , yet I loved to love I sought what I might love, in love with loving. Augustine of Hippo in Confessions c. Late have I loved you, O Beauty ever ancient and ever new! Late have I loved you! And, behold, you were within me, and I out of myself, and there I searched for you. Essays in honor of Karl Rahner, S. So late I loved you, O Beauty ever ancient and ever new! So late I loved you! The Ethics of Modernism: Too late I loved you! Introduction to a Philosophy of Religion by Alice Von Hildebrand Love all men, even your enemies; love them, not because they are your brothers, but that they may become your brothers. Thus you will ever burn with fraternal love, both for him who is already your brother and for your enemy, that he may by loving become your brother. From The Whole Christ: Choose to love whomsoever thou wilt: Thou mayest say, "I love only God, God the Father. If Thou lovest Him, thou dost not love Him alone; but if thou lovest the Father, thou lovest also the Son. Or thou mayest say, "I love the Father and I love the Son, but these alone; God the Father and God the Son, our Lord Jesus Christ who ascended into heaven and sitteth at the right hand of the Father, the Word by whom all things were made, the Word who was made flesh and dwelt amongst us; only these do I love. If thou lovest the Head, thou lovest also the members; if thou lovest not the

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

members, neither dost thou love the Head. We cannot help loving what is beautiful. Augustine of Hippo , Confessions c. Harsh Times , written by David Ayer B[edit] If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty , and discover the secret of undisturbed peace and absolute composure. Truth is the light that gives meaning and value to charity. That light is both the light of reason and the light of faith, through which the intellect attains to the natural and supernatural truth of charity: Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. To love is to risk living fully. Only love stops hate. This is the eternal law.

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

Chapter 6 : What is love? Five theories on the greatest emotion of all | The panel | Opinion | The Guardian

Attributes of Highly Developed Beings By M. Catherine Thomas · November 16, Editor's Note: The following is the fourth in a series of excerpts from *The God Seed* by M. Catherine Thomas.

Robinson in *Believing Christ* illustrates our mortal condition with a story. Leaping to my feet, I ran to the hallway. There at the other end of the hall was my little son. His eyes were swollen, his face was red, and tears were on his cheeks. I ran to him and hugged him and assured him that no little boy had ever been loved by a father more than he was loved by me. On the one hand, we learn from Doctrine and Covenants in 1: There is no wiggle room. Kimball said it this way in *Miracle of Forgiveness*. But to God who is perfection cleanliness means moral and personal cleanliness. Less than that is, in one degree or another, uncleanness and hence cannot dwell with God. We may look at others and assume that they do not labor under the flaws and faults which we know all too well haunt us, but in reality none, except the sinless Christ, has met the Celestial standard on his own. In this fallen world, despite our best efforts we make mistakes and misjudgments, we become subject to all kinds of bitter possibilities. Our best efforts are not enough, and out of the frailty of our hearts issues regrettable words, choices and attitudes. We cannot work hard enough to change this situation. Manufacturing self-improvement plans and running to excel will never have the power to solve the great dilemma we find ourselves in as mortals-with that nagging sense that we have fallen short. What that scripture is telling us, however, is that our efforts will never be enough, and we are saved through a monumental act of love. It is by grace we are saved. We may not be enough, but he is. First Principles It is in the context of the place we are in in mortality that the first principles and ordinances of the gospel can be best understood. They spell out our journey to being at-one again with God. It is the process through which we can make the atonement fully operative in our lives. It comes from the Greek word *katalage* which means a reconciliation or to come back into a relationship after a period of estrangement. It is this reconciliation with God that is at the heart of the gospel. First, then, is faith in the Lord Jesus Christ. What kind of faith in him saves us? It is the faith not only that he is who he said he is and that he performed the mighty atonement for us. It is also a faith that the atonement can lift us personally from our beds of sorrow, grief and disappointment. We cannot heal ourselves, but he can heal us. The world seems not to believe that he has such powers-that the sins we commit and those that are committed against us can be healed through his grace, but the good news of the gospel is that it is true. That healing includes making whole our broken spirits and hearts and cleansing us from our sins. Understanding that that kind of healing descends to wherever we are is having faith in Christ. We must come to know that he is able to do his work with us. Repentance is not a heavy, sorrowful thing, but a way of coming to him that our yoke may be easy and our burden light. It means a turning our face from the darkness back toward the light and as such, it eases our soul. Burdens seem lighter and easier to bear because we are giving them to him. We understand that there is a way of life that is not guilt-laden and full of self-recriminations, but instead full of seeking to learn and see things as God does. Baptism is not only a cleansing but an entering into a new life. It is symbolized by our being completely buried in the water-that the natural man in us may die and we may be reborn in Christ. We are recognizing our great dilemma and acknowledging that his is the power to resolve it. The gift of the Holy Ghost is given to us that we might be strengthened and guided to fulfill what we intend through our faith and repentance-that is to live in such a way that the atonement is upon us. The Holy Ghost testifies truth to us, brings light into our minds, teaches us of Christ and how we can take full advantage of the gift that has been given to us. Through baptism we enter the gate of the kingdom of God; through the Holy Ghost we are led along the path that finally leads to His throne. Our dilemma in mortality would indeed be impossible without the first principles and ordinances of the gospel, but they are extended to us in great love from our Father who would have us with him again. But why did you leave out one of the important first principles as listed by our Lord Jesus Christ himself when He personally defined His Gospel read 3 Nephi Notice that the Lord specifies that this is His gospel in versus 13,

**DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY
M. CATHERINE THOMAS**

defines the basic principles and ordinances of His gospel in verses 13 - 21, then reiterates that this is His gospel in verse

DOWNLOAD PDF A GIFT OF LOVE : PERSPECTIVES FOR PARENTS BY M. CATHERINE THOMAS

Chapter 7 : A Gift of Love - United Methodist Insight

In this process of overcoming the natural man, when we yield to the Spirit and put off the natural man, we use the Atonement and the Holy Ghost mostly for reparation—the equivalent of natural immunity.

These weeds produced wicked seeds like small burrs with many spikes. I was covered in them. As my parents plucked the spurs off me, one broke off beneath the skin on my arm. A week later it festered, producing a red, swollen sore. As my mother began to open up the putrid sore, however, I screamed with pain and tried to pull away from her. The fact that I remember the incident so well is testament to how much it hurt. Yet he kept encouraging me to grip him ever tighter. The more I hurt, the more of my pain he took into himself. That memory came to me this week as I reflected on two incidents of how we are dealing with one another in the run-up to the General Conference. To my mind, both these expressions disrespect the sacrament of baptism, the first gift of love we receive in the Christian faith. Those for whom satire is their stock in trade may not share such a bond with their subjects, but within the church baptism is what holds us together. Like many United Methodists, I find that the video subject and cohorts employ rhetoric and tactics that we deem deceitful and harmful. Martin Luther King Jr. I observed and participated in the Eucharist that he condemns, and I found it to be neither malformed nor schismatic, but a sharing of deep pain among marginalized United Methodists seeking the acceptance of their own faith community. What I find most distressing is the dehumanization that occurs in both examples. In both instances, "the other" becomes an object whose abuse can be justified. Those who conducted the LGBT protest with Eucharist at the General Conference likewise are heroes or villains in the same way, but once again are people whom God loves. Through baptism we are bound to each other, no matter what our views. We have vowed to pray for one another and to support one another, and to recognize and honor the truth that we each bear the image of God and the seal of Christ. No other commitment ranks higher. I pray that God will embolden the best spiritual guides among General Conference delegates, lifting up prophets who will remind us of what we have promised one another and God in our baptism. To do so will require that we bring to one another the gift of love. Astle serves as coordinator of United Methodist Insight.

Chapter 8 : “Could you not keep watch with me for one hour?” Matthew “ Catholic Studies Blog

This website is intended as a resource to the mystical thought of Catherine of Siena (c.), Dominican saint, mystic, Doctor of the Church, and one of the most remarkable women of the 14th century.

Chapter 9 : Books - Compassionate Friends

*The first principles and ordinances of the gospel describe the steps of the journey we are each on to come to be at-one again with God. Stephen E. Robinson in *Believing Christ* illustrates our mortal condition with a story. He said, "I have five lovely daughters, but only one son. I'm pretty hard."*