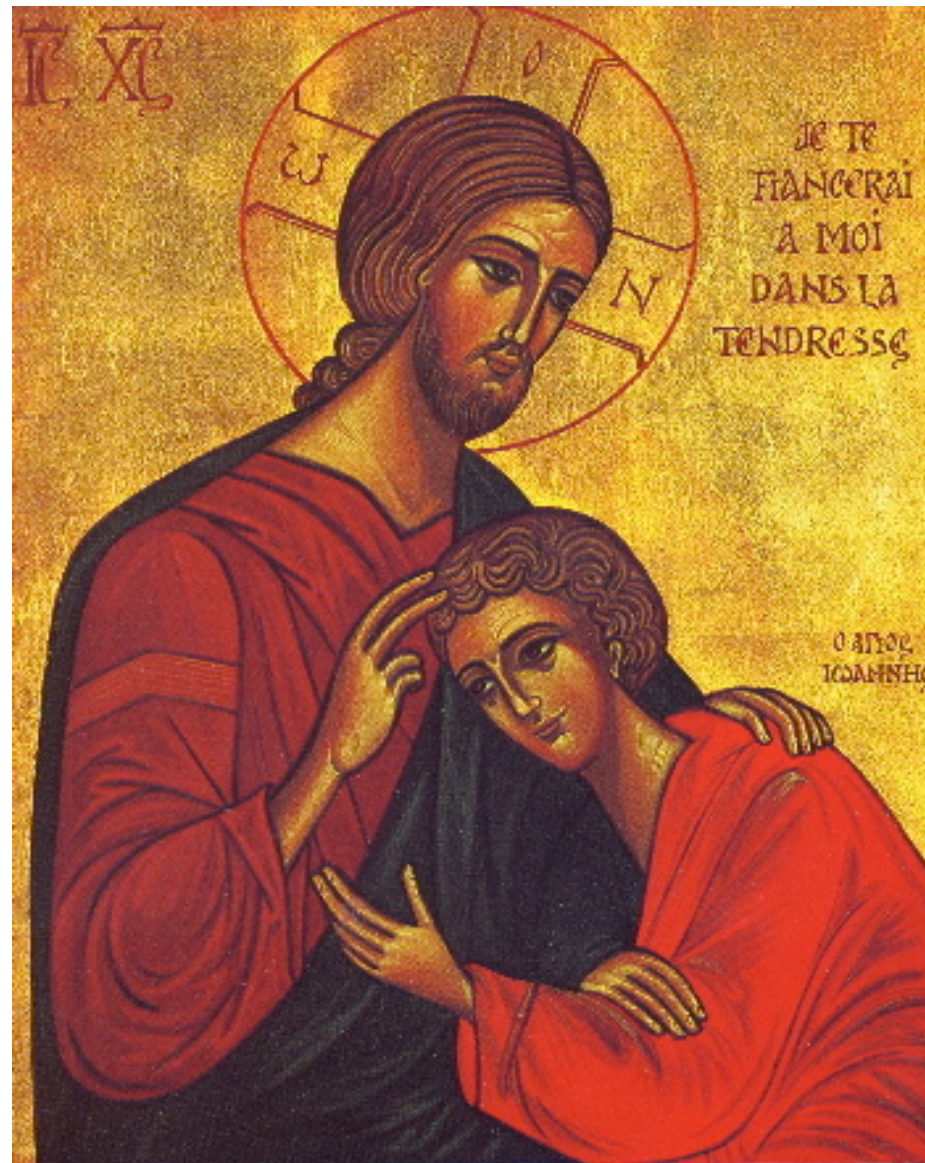


Building a Missionary Parish Part 2





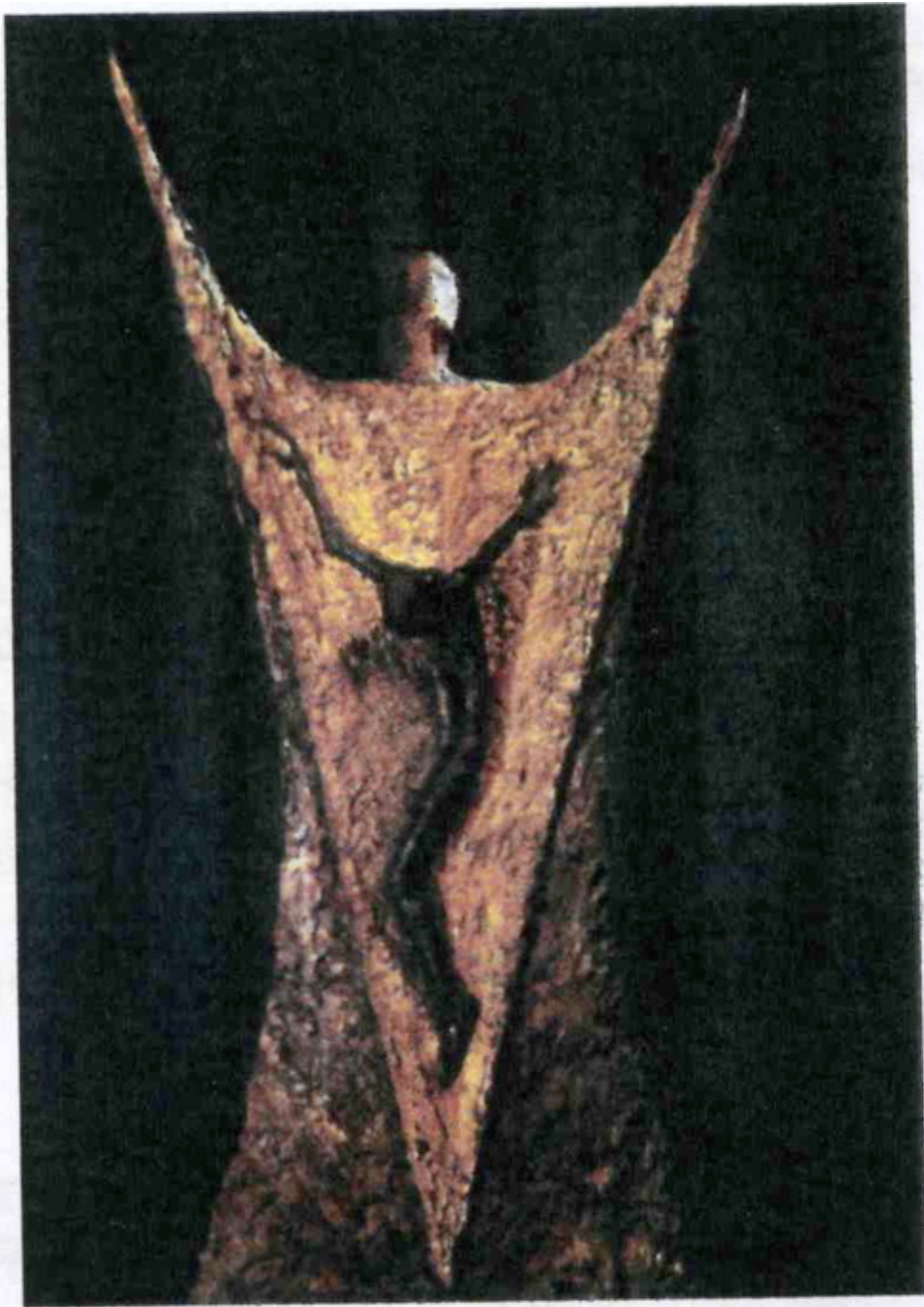
I have come that
you may live, and
live to the full.'

(John 10:10).

'The news of salvation
is meant for everyone.'

(G&S n. 1).

Galatians 1:3-5



‘Grace to you and peace
from God our Father and
the Lord Jesus Christ,
who gave himself for our
sins to set us free from
the present evil age,
according to the will of
our God and Father, to
whom be glory forever
and ever. Amen.’

‘If the Son makes you free
you are free indeed’(John 8:36)



Galatians 2:19-20

‘I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by the faith of the Son of God, loving me and giving himself for me.’

1 Corinthians 13:4-8

‘Love is patient (never stops caring);
love is kind (acts always in a kind way).

Love does not act out of jealousy or envy;
love does not boast; or behave arrogantly;
love does not behave indecently or insist on its own way.
Love does not give way to irritation; or brood over wrongs;
love takes no pleasure in wrongdoing, but rejoices in the truth.

Love has space enough to hold and to bear everything and everyone.
Love believes all things, hopes all things, and endures whatever comes.

Love does not come to an end.’

Jesus, God's Son

The Dancer The Singer The Lover

God the 'Father'

The Dance

The Song

Love



God's Spirit

The Dancing

The Singing

The Loving

‘The mystery of the Most Holy Trinity is the most fundamental and essential teaching in the hierarchy of the truths of faith.’(Catechism, 234)

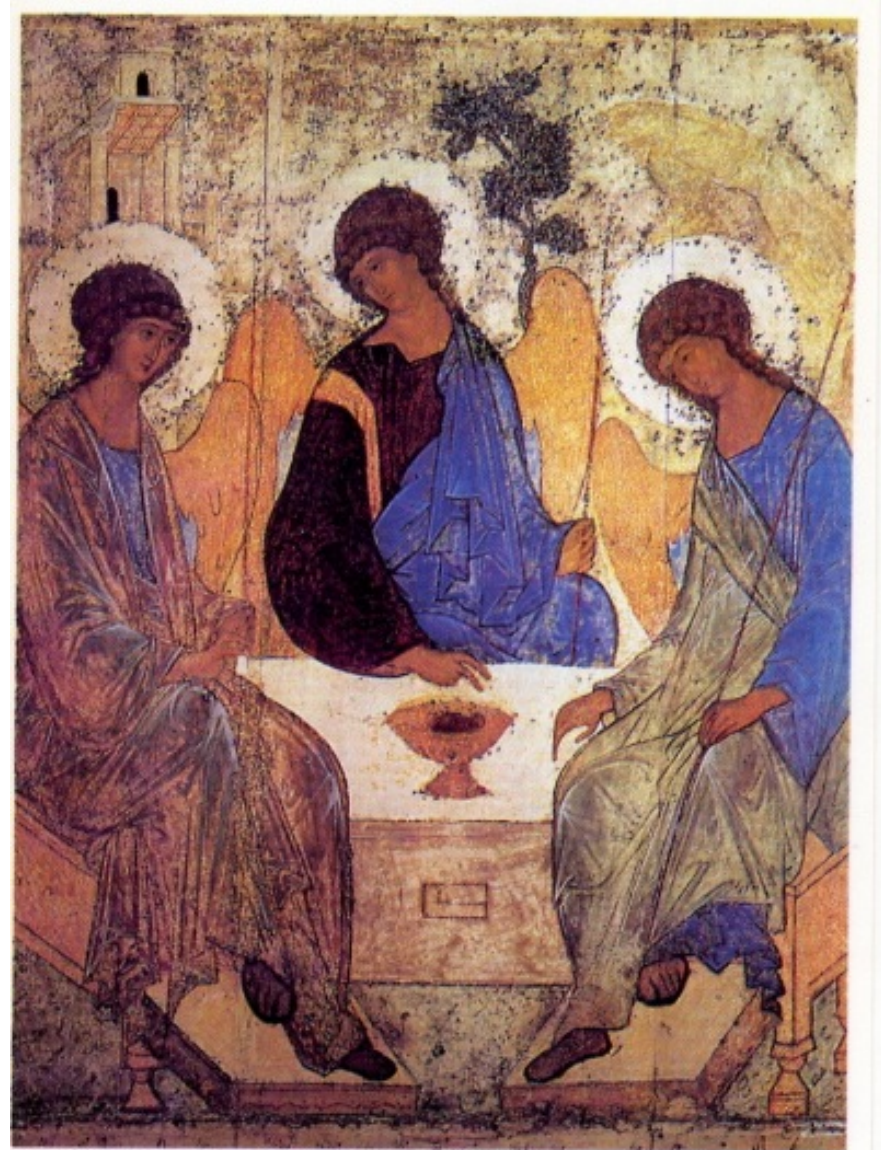


Knowing that God is Spirit reminds us to be attentive to the divinely inspired movements of our own heart: movements of longing as we yearn for closer communion with God whose Spirit inspires us; movements of wonder and praise as we rejoice in God being with us. It reminds us to be sensitive to these movements in every man and every woman.



Knowing that God is Word reminds us to be attentive to the words and actions through which God speaks to us, and the words and actions through which we respond to God. We learn, too, to reverence the sacred ground of each person's Spirit, and be attentive to each person's Word, as together we journey towards God who is the Source ('Father', 'Mother') of all.

Knowing that God is Father reminds us to open our hearts to God's love and to treat every other person as our brother or sister.



Ignatius of Antioch, Letter to the Ephesians IV,1-2

‘Let every one of you become a chorus of song,
so that in the harmony of your concord,
adopting the melody of God in unity,
you will sing for the Father in one voice,
in Christ Jesus.’

John Henry Newman, Letter 1841

‘Faith is but the expression of love. If they and we were animated
by one spirit, we *should* unite in one Church. The belief of the heart
would lead to the confession of the lips. Reverse the process,
and you but sew a new piece into an old garment.’

In 1845 Newman joined the Catholic Church

- November 21st 1964, promulgation of decree Unitatis Redintegratio
The word "redintegratio"(instead of "return") was invented by Paul VI in 1962 for "convergence towards Christ".

"The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council ...
The division openly contradicts the will of Christ, scandalises the world, and damages that most holy cause, the preaching of the Gospel to every creature"(UR§1).

Dialogue : Paul VI Ecclesiam Suam 1964, n.138-141

‘Dialogue is not proud; it is not offensive ... Its authority is intrinsic to the truth it explains, to the charity it communicates, to the example it proposes. It is not a command; it is not an imposition; it is peaceful; it avoids violent methods; it is patient; it is generous ... In the dialogue, one discovers how different are the ways which lead to the light of faith, and how it is possible to make them converge on the same goal ... Dialogue will make us wise.’

- Paul VI Homily on occasion of canonisation of 40 English and Welsh martyrs (Oct 25th 1970). A paragraph added by his own hand.

‘May the blood of these martyrs be able to heal the great wound inflicted on God's Church by reason of the separation of the Anglican Church from the Catholic Church ... Their devotion to their country gives us the assurance that on that day, when – God willing – the unity of faith and life is restored, no offence will be inflicted on the honour and integrity of a great country such as England. There will be no seeking to lessen the legitimate prestige and usage proper to the Anglican Church when the Roman Catholic Church – this humble "servant of the servants of God" – is able to embrace firmly her ever-beloved sister in the one authentic communion of the family of Christ: a communion of origin and faith, a communion of priesthood and rule, a communion of saints in the freedom and love of the spirit of Jesus.’

‘The Church respects and esteems these non-Christian religions because they are the living expression of the soul of vast groups of people. They carry within them the echo of thousands of years of searching for God, a quest which is incomplete but often made with great sincerity and righteousness of heart. They possess an impressive patrimony of deeply religious texts. They have taught generations of people how to pray. They are all impregnated with innumerable 'seeds of the Word' and can constitute a true 'preparation for the Gospel', to quote a felicitous term used by the Second Vatican Council and borrowed from Eusebius of Caesarea.’

Friedrich Heiler's seven principle areas of unity to be discerned in all the world's religions: Judaism, Christianity, Islam, Zoroastrian Mazdaism, Hinduism, Buddhism, Taoism.

1. The reality of the transcendent, the divine, the holy, the other.
2. The divine is also immanent in human hearts
3. This is for man the highest good, the highest truth, righteousness, goodness, beauty.
4. The reality of the divine is ultimate love, mercy, compassion
5. The way of man to God is universally the way of sacrifice, repentance, discipline, prayer
6. As these religions seek God, so too they seek their neighbour's well-being, even the well-being of their enemies
7. While religions experience an endless manifold, the superior way to God is love

- 4th December 1965 - Paul VI saying Goodbye to the ecumenical observers in Rome. The Pope concludes with a parable taken from a Russian writer, Vladimir Soloviev, who, in 1896, had chosen to be received into full communion with the Catholic Church. He tells the story of a philosopher who visited a monastery seeking spiritual direction. Late into the night, at the close of their conversation, he left the monk's cell, but was unable to locate his own room, so he paced up and down the corridor awaiting the dawn.

The night was long and drear, but at last it was over and with the first light of dawn the tired philosopher easily recognised the door to his own cell - a door he had passed time and time again throughout the night. That is often the way with seekers after the truth. Awake, they pass it by without seeing it, until a ray of light from the divine Wisdom makes its disclosure as easy as it is consoling. The truth is near, beloved brethren. may a ray of divine light enable us to recognise the blessed door. This is our hope as we kneel now together in prayer at the tomb of Saint Paul.

Gerard Hughes, from 'God in all things'

'I was discovering that the ultimate test of true faith was no longer conformity to a specific creed, to church teaching and to church discipline, important though they are. I was becoming aware that the test of true faith lay in the extent that we allow God to be the God of love and compassion to us, and through us to everyone we encounter. The unity that we seek is the unity of a life lived together in love and compassion. Christians who exercise compassion are thus more likely to experience a sense of unity with compassionate people of whatever belief or disbelief than with members of their own denomination who fail to live compassionately. God is not a set of doctrines, nor a form of worship, but the source of all life and all love.

‘The teachings of our churches, our forms of worship and our laws are important, but they are a means to an end, not ends in themselves. They are means to enable us to experience God as the God of love and compassion. Once we know God in this way, we are then enabled to be loving and compassionate to others. This is being a disciple. This is following Christ.’



Yogananda

In this your temple
With your own hand,
Light the lamp of your love.
Turn my darkness into light.
Turn my darkness into light.

Augustine, Tract on John 18.10.1

‘Return to the heart! Why are you running away from yourself? Why are you getting lost, outside yourself, entering on deserted ways? You are wandering aimlessly. Come back! To where? To the Lord! It can be done quickly! Return immediately to your heart!

Exiled from your own self you wander outside. You fail to know yourself, you who want to know the source of your existence. Come back! Return to the heart ... See there what you can learn about God, for the image of God is there. In your heart dwells Christ. In your heart you are being renewed after God’s image.’

Kahlil Gibran The Prophet 'Marriage'

You were born together, and together you shall be for evermore.

You shall be together when the white wings of death scatter your days.

Yes, you shall be together in the silent memory of God.

But let there be spaces in your togetherness,

and let the winds of the heavens dance between you.

Love one another, but make not a bond of love:

let it rather be a moving sea between the shores of your souls.

Fill each other's cup, but drink not from one cup.

Give one another of your bread but eat not from the same loaf.

Sing and dance together and be joyous,

but let each one of you be alone,

even as the strings of a lute are alone

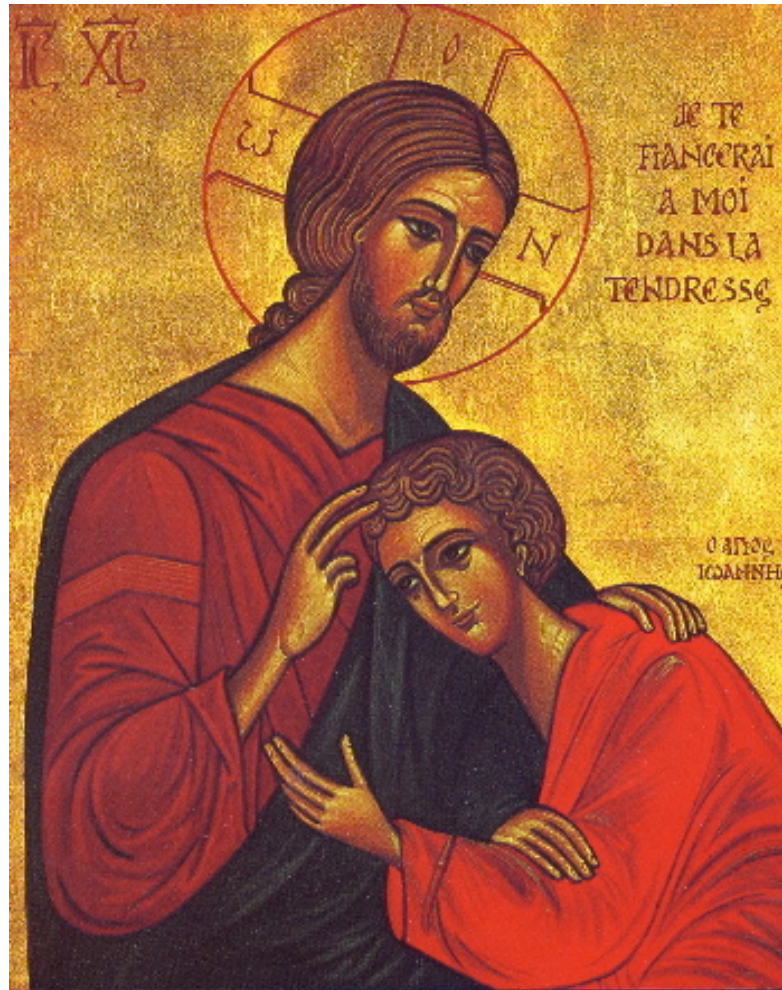
though they quiver with the same music.

Kahlil Gibran The Prophet 'Marriage'

Give your hearts, but not into each other's keeping,
for only the hand of Life can contain your hearts.
And stand together yet not too near together:
for the pillars of the temple stand apart,
and the oak tree and the cypress
grow not in each other's shadow.

Unity	not	Uniformity
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Communion	not	Conformity
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Come as you are