

Summer Reading Assignment  
Jesus Christ God's Revelation to the World  
6145-F

Welcome to Saint John Paul II Academy, please read the following sections from John Michael Talbot's book, *Lessons from a Troubadour*.

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*Deacon Sam Barbaro*

## Introduction

It seems like a lifetime has already gone by, but I believe there is still some time left before me.

I began as a musician who achieved some success in a country rock group in the late 1960s and early '70s. I first accepted Christ in the Jesus Movement of that time, after desperately searching through world religions for a spiritual answer to the questions our countercultural movement was so earnestly asking. My music grew through many concerts and recordings in the first generation of contemporary Christian music. After seven years I found a deeper answer in the monastic and Franciscan expressions of Catholic Christianity. I found beauty in mystery and balanced fullness.

My music continued and became more successful than I ever expected or imagined. I also founded a new integrated monastic community. I immersed myself in patristics from the orthodox Catholic tradition and the teachings of the contemplatives, mystics, and monastic Fathers and Mothers. I taught what I encountered. This tradition is radical, practical, and mystical all at once. It defies labels such as *conservative* or *progressive*. I shared some of that wisdom between songs in concerts, some in retreats, and some in parish missions and diocesan conventions.

For decades I have condensed that teaching into short parables, prose-like paradoxes, analogies, and stories worth telling. I have titled books with them and used them in books to illustrate points. I have drawn from them in retreats and parish ministries. I have also used these teachings in my larger concerts.

Over the years, many people have requested a compilation. This book is an attempt to meet that request. It is not a systematic work of any kind; it is not what anyone would or should call *theology*. I have written those sorts of

books before. Instead, this book is a collection of prose and parables—my way of explaining some of the basics of faith in ordinary language, if you will.

Parables and prose can sing without being songs. They can teach without feeling like teachings. Prose is a natural flow of speech without the structures of poetry yet with some of its beauty and brevity. It is not mere street talk, nor is it scholarly writing. It is a simpler song in speech. Parables draw comparisons between special spiritual or moral teachings and things that we know in ordinary life. A parable often compares the extraordinary with the ordinary. It makes the extraordinary approachable to the average person. It says more by saying less.

Though parables and stories are short, we can return to them again and again throughout our lives to find a deeper meaning and application. They reach the simple and the wise, the learned and the unlearned. They break down barriers between people. I believe that is why Jesus taught with parables instead of theology. No doubt, he knew both. But he used parables to reach everyone. He quoted nature and humanity as easily as he quoted scripture. My little parables have none of the greatness of the ones Jesus used, but his remain my source and inspiration.

Parables are both mystical and practical. They are easily understood by the common worker and remain deeply challenging to the greatest mystic and theologian. Jesus attracted common people more than theologians and religious leaders, but he got their attention. He first impressed the theologians and religious authorities through parables. But they were also offended once they felt too challenged by them. Parables can be both approachable and puzzling. What we do with them makes all the difference.

I pray that you will enjoy these paradoxical teachings of holy and ordinary matters. I hope that these teachings reveal what life is all about for you, as they have for me. And I hope

the little stories you read here will humanize the teachings a bit. Pray them. For every word and idea in this collection there are shelves of books of scripture, patristics, and mystical works you might explore further. Maybe intersperse reading them with some of my music or that of other favorite contemplative or meditative artists.

Do not read this like a book of theology, but rather let your theology be enriched by what you read here. Let it touch you prayerfully and mystically. Then allow it to enrich your daily life in Christ and the Church. That would be a great gift to me. It would make writing my thoughts down worthwhile.

## \* Jesus Is the Heart of God \*



Jesus is the heart of God and the heart of all humanity. He satisfies the longing of all hearts.

His sacred heart is pierced so that all hardened hearts might be pierced with love. His heart is broken yet heals every broken heart.

His heart is hidden and unseen in the Body of Christ but vital in bringing life to every active member of the Body.

His heart pumps the blood of God and humanity. His blood is shed to manifest the self-sacrificing love of God for all humanity. On the Cross Jesus lays down his life for everyone.

All who receive him into their hearts know him and share in his Body and Blood.

Have you received him?

## \* The Love of Jesus \*



Jesus is divine love incarnate. His love is for each of us personally. He was born in a stable to enrich us through love—for me. He taught every teaching, worked every miracle, and even raised the dead out of love—for me. He died on a cross and shed every drop of blood out of love—for me. I often cross my hands over my heart as I sing or say the sacred words of the liturgy. I invite everyone into this personal encounter with Jesus Christ from the depths of your own heart.

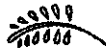
In Jesus, the lights of humanity, which had been almost completely dimmed through sin, are turned on completely. They are brought up to the brightest possible illumination we can know on this earth at this time. How sad it is that we so often reduce him to far less than he is and settle for so very little when it comes to our experience and expression of Christian faith.

Jesus comes that we might have life abundantly and fully. He wants us to experience him as Catholics, from the word *catholicos*, meaning "universal and full."

Jesus is this and much, much more. What we understand as true is next to nothing when compared with the fullness of his being. The things we can understand and speak in part only point the way. We must still make the journey. He is the Companion on the way, and he is the final Destination.

What journey are you on?

## \* Mary Our Mother \*



Just as scripture revealed that Jesus is the new Adam, the Church Fathers taught that Mary is the new Eve. The old Eve brought sin into the world through her disobedience; the new Eve brought righteousness into the world through her obedience. The first Eve tied the knot of disobedience for the old Adam, and the second Eve unties it for the new Adam to bring righteousness into the world.

Mary said yes to the work of the Holy Spirit announced through the angel Gabriel. She dared to believe what the world would say is impossible. She dared to believe that a child could be born without any human father at all. This is biologically impossible. She did not understand it, but she believed it. For Mary, all things are possible with God.

Mary is the *Theotokos*, the Godbearer. She is not the mother of God eternal or the eternally begotten Son of the Father in the Trinity. But she is the mother of Jesus on earth, and Jesus is fully God and fully man—the Son of God and the Son of Mary. She is the bearer of man and the mother of the Christ. But because God and man are one in Christ, she is also the Mother of God and the bearer of God.

We, too, must become bearers of God. It takes faith to believe the seemingly impossible. Scripture says that faith is the substance, the *hypostasis*, or personification of things hoped for, of things not yet seen. Mary is the mother of such faith.

Mary is a model of the Church. She is also the mother of the Church. John received her as his mother after the Crucifixion, and through his example we are called to receive her as well. Her yes is our yes, and her belief is our belief. As she received the word of the angel, so must we receive the

words of God's messengers in our lives. As the Holy Spirit overshadowed her, so must we be overshadowed by God's power. As she remained a virgin, so must we be set apart and belong to God. As she saw the possible in the impossible, so must we. And as she gave birth to Jesus, so must we give birth to Jesus through our life in the Spirit.

Mary foreshadows the mystery of the Eucharist. As the Spirit overshadowed her, so the elements of bread and wine on the altar are overshadowed. As she conceived the Word-made-flesh in her womb, so the ordained priest, through speaking the Word, confects the Eucharist on the altar. As she bore the Christ child in the stable and brought him into the world, so the Eucharist, the very Body and Blood of Jesus Christ, is made present to us. And as the shepherds and Magi adored him, so must we.

Mary is inviolate. She is the Immaculate Conception. She was conceived and kept from sin in her mother's womb so that the child she bore would not inherit original ancestral sin. Only then could he bear anyone's sin other than his own on the Cross. He must be human to bear human sin, and he must be God to bear all sin. God is his Father, and Mary is his Mother. She was freed from the Law according to the Law by him who fulfilled and surpassed the Law. He was born under the Law in Mary to free those entrapped by it.

This is a bit of a mind-blowing time loop reaching back to the saints of old and creating new ones for the future. It was created by the One who is eternal and beyond time. Mary was conceived and kept from sin so that Jesus could be born without sin and bear the sins of the world on the Cross.

All of this was accomplished through the salvation of Jesus Christ on the Cross. Mary was preserved from sin in her mother's womb by the grace of the *future* atoning death and resurrection of the Son she would bear. Mary is saved by the Son she bore so that the Son could be born without sin in order to bear the sins she would have otherwise committed



without his Cross. This miracle was done through grace. But we, too, are kept from sin by grace, though not in the same way as Mary. She physically bore Jesus into this world; we bear him in our hearts.

In Mary, all human life in the womb is shown to be precious. John the Baptist, while in Elizabeth's womb, leaped at the presence of Mary who carried Jesus in her womb. So we must leap at the presence of all human life in the womb. We must venerate all life from conception in the womb.

Mary is ever-virgin. She was impregnated by God through the Holy Spirit as a virgin and gave birth without violating that virginity. She was a virgin after the birth of Jesus as she was before. This is a mystery. It defies human logic and medical science. We are also called to be virginal. The Holy Spirit purifies us and restores our dignity. The Word is conceived in our lives, yet we remain virginal even after the birth of Christ in us or through us. We are children who will live in the company of Christ and be like him.

Mary was assumed into heaven, body and soul. Enoch and Elijah foreshadowed this because they "walked with God." St. Paul tells us that the wages of sin is death. Mary was without sin, so she was freed from the death of sin. Yet she also was privileged to share in her Son's death by "falling asleep." Many Christians call this the *dormition*. Mary then shared fully in the Resurrection and Ascension by being bodily assumed into heaven. Jesus is the Redeemer. Mary is redeemed but fully participates in his mission of redemption. She shares in redemption, both receiving it and bringing it to others. So must we share in the Resurrection as part of the redeemed, as sharers in his mission of redemption. We, too, will be rapt into heaven either at the end of our earthly lives or at the Second Coming of Christ.

Mary is the intercessor of the saints. As she interceded with Jesus at the wedding feast at Cana, she still intercedes for us now and at the hour of our death. When the wine of

our lives runs out, Mary simply teaches us to do whatever Jesus tells us. If he tells us to haul water like the workers in Cana, we haul water. What he asks is often hard and exhausting work. But if we do it, Jesus changes the water of our ordinary lives into the wine of God's miracles. We, too, are called to intercede for one another and haul the water of daily virtues so that we all might become the miracles of God.

Mary is the pure glass through which the Son shines. She does not color the Son nor obstruct him. His light passes through her as through a window. We, too, must be a clear glass through which the Son of God may shine on the world.

Mary is the pure vessel in which the water of the Spirit and the Body and Blood of Christ come to you and me. There is nothing stained in her that would stain him. He comes to us purely through Mary because he has kept Mary pure through his Cross. We, too, are called to be pure because we bear Christ for the world.

When singing "Holy Is His Name," I ask the congregation to focus on the word *holy*, which means to be "set apart." I invite them to raise up their hands and let God raise them up above darkness, sin, and negativity. Mary reminds us to let God lift us up above our darkness and sin.

Where is your darkness, your sin, or your negativity today? Where do you feel the world and its cares pulling you down? Let Jesus lift you up from your darkness and set you apart for the wonderful and life-giving things of God right now. This is a big part of Mary's message for you.

\* Love and Truth \*



Again, love and truth, or the Spirit and the Law, are like two wings a dove needs to fly upward.

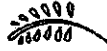
Many of us are adamant about truth when it applies to someone else. But when truth is applied to our own conduct or life, we often try to dodge the bullet or beg mercy and forgiveness. We are often very judgmental of others but demand mercy and forgiveness for ourselves. This is not the authentic Gospel of Jesus Christ.

I believe that Western culture is in a period of darkness regarding truth. Some truth is universal, some is relative in applying the universal, and some is still to be developed. But we are in a crisis of truth today. Many prophecies regard a period where the world is handed over to Satan before the return of Christ. Today certainly feels like at least a partial fulfillment of those prophecies. What used to be wrong is now right, and what used to be right is now wrong. This confusion comes from the devil. He is the father of lies and confusion. This confusion breaks down families, culture, religious and monastic communities, and even the Church in a particular culture. It breaks down our ability to believe that a commitment by anyone really is trustworthy.

But in the end we have a choice: we can curse the darkness or light a candle. I choose to do the latter. I choose to love, trust, and forgive rather than watch out for myself, doubt, and judge. That is the way of Christ, the apostles, and the saints.

Is this your way as well?

\* True Love \*



The most important charism of my community, the Brothers and Sisters of Charity, is love. This is also true of the Church, and any community or family in God. Jesus teaches us that the love of God and neighbor is the fulfillment of the whole Law and all the prophets. The apostle Paul tells us that it is the greatest charismatic gift; he places it first on his list of the fruit of the Holy Spirit. Therefore love is the greatest charism and our most important law in the community. When you cannot find a law or a leader to guide you in what to do, follow the advice of St. Augustine who said, "Love God and do what you will." We must ask, "What would Jesus do?"

Love is most fully manifested in the self-gift of Jesus Christ on the Cross. Love is not the annihilation of self but rather the *sacrifice* of self. You cannot sacrifice what you do not first possess. Therefore, a true and humble love of self must precede self-sacrifice. As Jesus teaches, "Love your neighbor as yourself" (Mt 22:39).

True love of self is based on the love of God who created us in his image. That image has been obscured by sin, but God's image remains in us and is restored once we are cleansed from sin in Christ. We must hate sin if we love God, but hatred of self does injustice to the image of God. Injustice to the image of God is a sin against God himself. In order to love God, we must love ourselves. If we love ourselves, we will appreciate ourselves, honor the image of God within us, and develop a positive self-image.

Yet genuine self-sacrifice brings an even greater self-fulfillment. As Jesus says, "Whoever finds his life will lose it, and whoever loses his life for my sake will find it" (Mt 10:39). Therefore a true self-sacrifice brings both true self-fulfillment

and the paradox of the Cross, the ultimate fulfillment of self through selfless love.

Authentic self-awareness in the mystery of Christ does not make us egotistical or proud. It makes us humble. Humility is absolutely necessary in community. This humility must be based on truth of our own self-existence in light of the truth of God. All humankind bears the image of God; the Church as the temple of the Holy Spirit is the Body of Christ, and all creation also bears God's traces. It is true that we are dependent on God, and interdependent within the Church, the human race, and the created world for our very existence. This truth of our own existence fosters both humility and a sense of positive self-worth.

The humility of love fosters neither independence nor codependency in community. Independence denies our dependence on God and our interdependency within the Church, the human race, and the created world. It is ultimately egotistical and proud. Codependency seeks a false helplessness, a dependency on God and people as a reaction to a lack of true appreciation of self or positive self-image. Ultimately it causes unrealistic expectations in our relationship with God and with people, and leads to disappointment, despair, and even hatred. Attitudes of independence and codependency work in opposition to the true charism of love, which fosters the attitude of humility based on truth. Since true humility is necessary in community, a mature attitude of self-love and self-worth in the Lord, which breeds a positive self-image, is needed by all.

If we are truly humble, we will realize our interdependence with others and our dependence on God. It also leads us to silence so we can better listen to God and to other people. The choice to be silent is based on love, which calls us to sacrifice the self through silence so that the words of others might be truly heard.

If we really listen in silence to others and to God, then we will discover the gift of obedience. Obedience involves simply and maturely cooperating with the reality of our dependence on God and our interdependency with people, especially those in the offices of authority established by God within the Church and the world. This holds true especially in the Church and the communities of the Church who guide us in the name of God toward our self-fulfillment in Christ. It also flows from the self-sacrifice of love, in which the self willingly conforms to the self-sacrifice of Jesus Christ on the Cross.

## \* The Rock Wall \*



I started my religious vocation by building a hermitage by a creek at the old Alverna Retreat Center in Indianapolis. I learned a lot in the Spirit by laying blocks and stones while I prayed.

The Church has traditions, and the Church grows and moves forward. Some of us are so traditional that we do not allow for expansion and growth. Others of us are so interested in growth that we throw out beautiful traditions of our apostolic history in Christ.

The Church is like a rock wall. We are living stones in the spiritual temple of the Holy Spirit. The wall is built on the foundation of the apostles and prophets with Christ Jesus—the Stone the religious builders rejected—as the Cornerstone. Everything fits together in relation to him.

Generation after generation the wall is built on that foundation. One course after the other is laid until it reaches a great height. In this we are appropriately conservative. We must place our stones squarely on top of the solid stones that have come before. If we place our stone too far to the right or the left, the wall will eventually lean and fall. If the wall falls, then our individual stones will shatter on the hard ground.

But we are also progressive. We must place our stones where no stone has gone before. If we try to simply repeat the pattern of the lower stones, we cannot build higher. It is an exercise in frustration. But if we try to place our stone higher in midair, we will fall to the ground again. It must be squarely placed on what has come before.

We conserve the rich traditions that have come before. This is a living principle. We know who our teachers are. Our faith is passed on from the apostles to their successors

and from one teacher to another. It is passed on not merely in a book but from life to life. While the book is the earliest written measuring stick of all that comes after, not everything that follows is explicitly contained within it. Apostolic tradition is written and unwritten. It is alive, and it gives life.

While we conserve apostolic tradition, we do not get trapped in vain traditions. Folks like this—trapped in vain tradition—rejected Jesus Christ, the Cornerstone. Vain traditions are a lifeless imitation of what came before. Apostolic tradition, on the other hand, is life giving and creative.

Which sort of tradition are we most anxious to preserve? Are we willing to build the wall higher, or are we stuck in the courses of stones laid long ago? Where are we setting the stones of our lives?



## \* Apostles and Prophets \*



The Church is built on the foundation of the apostles and prophets, with Christ Jesus as the cornerstone. They are models and types for clerical and lay ministry.

The apostles represent the clergy. They were the first bishops, and all bishops are successors to the apostles. All priests and deacons receive faculties for ministry from the bishops. They are prefigured in the Jewish faith by the priesthood of Aaron and the Levites.

The prophets in the Jewish faith were not all priests. Likewise, in Christian faith not all prophets have been apostles. In Church history, not all who engaged in a prophetic ministry were bishops, priests, or deacons. Some were laity. Some were monks and nuns, consecrated religious and seculars. Some were men, and some were women.

But apostles, too, can be prophets. Bishops, priests, and deacons can and should speak in prophetic ways to the Church and the world. This is self-evident in the bishops and popes who have challenged the Church and the world.

The Church is a ladder leading from earth to heaven. It is a ladder to God. It has two parallel uprights, the apostolic and the prophetic ministries. But for anyone to climb the ladder, there must be steps at regular intervals keeping the apostolic and the prophetic together.

The Church is also like a cupola. This is represented beautifully in the pillars that support the cupola, high above the altar in St. Peter's in Rome. Running up each pillar are intertwined representations of the apostles and the prophets.

Today we need to respect the apostles in our midst. Our clergy are essential to our Church and must be respected. But we also need to more formally respect the prophets who

come from all the states of life in the Church. Most importantly, the apostolic and the prophetic voices need to respect one another. Unless they work together at every step, no one can climb the ladder of the Church to God, and the altar of the Eucharist will not be surrounded by the apostolic and prophetic gifts of God.



It is important to bring the miracle of Jesus back into mundane life. We must find the miracle *in* the mundane before we can bring miracles *to* the mundane. We must be faithful in the ordinary things of life before we can expect to accomplish anything extraordinary for Jesus.

This is true especially at Mass. We participate firsthand in sacramental incarnation, bringing the miracle of the first Incarnation of Jesus into the here and now. The Cross, where he poured out his entire life for you and me personally, is brought into the present at each Eucharist. The wonder of the Resurrection is brought to us as a personal experience in each liturgy. Then we go forward to the greatest altar call that can be given. We receive the living Body and Blood of Christ. After this miracle we proceed back to the same place in the pew or choir stall where we started.

And it continues as we return to our homes, our workplaces, to live with loved ones and coworkers. We must bring the extraordinary back into the ordinary things of our daily lives right where we are. The Mass never ends—it must be lived!

After Mass, where is this immediately tested? In the parking lot!

Once, I had just finished singing and sharing at Mass, and I went to leave the church. Apparently some guy did not like the way I was driving. He was all red-faced, and he was screaming at me. I had my windows up, so I couldn't hear him, but I knew what he was saying! Then he flipped me the universal sign! I couldn't believe it. Right after we had both presumably received Jesus in Holy Communion together.

At first I noticed the most unchristian things rising up in my thoughts, such as "I've been driving longer than you've been alive," and so forth. Then it started to spread to my emotions. It did not feel Christlike. So I stopped, breathed in the spirit of Jesus, and breathed out my old self that so easily gets offended by such things. Then I began to feel great love for this person.

So I decided to give him a universal sign—the Sign of the Cross! And I smiled at him. He didn't know what to do. I just loved him.

What kind of universal signs are we sharing regularly in our lives?

## ✧ Stepping Out of the Boat ✧



For real revival we must operate in faith. Operating in faith is like stepping out of the boat to walk on water with Jesus.

Ordinarily, water is not made to be walked on. It is made for boating or swimming. But Jesus walks on water, and he invites us to walk on water, too.

When Jesus invited Peter to walk on water, Peter had the courage and the faith to step out of the boat. The boat was safe. It was what Peter knew. To walk on water, Peter had to step out of the boat of his safety zone and away from all he knew to be true. That is what it took to join Jesus on the water.

And Peter did fine for a while—that is, until he took his eyes off Jesus and focused on the waves. He did fine until he focused on the storm. Then he began to sink. He began to sink beneath the waves in the storm. He was certain that he would drown.

But Jesus reached to Peter under the waves, grabbed him by the hand, and pulled him back up to safety. Then Jesus asked Peter, "Why did you doubt? Where is your faith?"

It is the same with you and me. We must be willing to step out of the boats of our safety zones to really walk on water with Jesus. It takes great courage to step out of the lives we know and are comfortable with to follow Christ. We might be stuck in the storm of darkness or sin, but at least we are familiar with it; we feel comfortable in it. Jesus dares us to step out of our boats to walk on water with him.

It takes great faith to walk on water. It means doing something we do not yet understand or comprehend. How can we do it? It is beyond our understanding. But we must take the step out of the boats of our familiarity to fully follow

Christ into a world yet unknown but full of miracles and promise—a world where he is and where he invites us to follow.

Like Peter, we often do well for a while, until we take our eyes off Jesus and focus on the storms and waves of life instead. We focus on the world, not on the kingdom of God. We focus on politics, not on the King of kings. We focus on the mere externals of the faith rather than on faith itself. We see troubles rather than the Comforter, sickness rather than the Healer, and problems rather than the Solution. So we sink. Maybe we do not sink all at once. But we sink nonetheless, one issue at a time, until we fully submerge beneath the waves. And we are often close to drowning.

Jesus reaches to us under the waves of the storms to grab us by our hands and lift us up to safety once more. He lifts us up to walk on water with him once more.

Reach up and grab hold of him. He will not let go of you. You must let go of him. And even then he will search for your hand and hold you tight. Not one is snatched out of his hands.

Let Jesus pull you up from beneath the waves. Walk on water with him once more!

♯ St. Teresa's Prayer: ♯  
Christ Has No Body Now But Yours



One of the most beloved songs I have had the pleasure to compose is "St. Teresa's Prayer," or "Christ Has No Body Now But Yours."

This song came as a surprise. A Carmelite friar in Dublin gave it to me written out on a napkin. As so many have said, he was sure that I should put it to music. I did what I usually do: I thanked him, put it in my habit pocket, and went back to my room at the retreat center. I set it on the desk and expected to rest. That didn't happen!

The words drew me mysteriously. I picked up my guitar, played a bit, and the song simply wrote itself with little effort and with little to no reworking. The song has since blessed millions of people all around the world. It was a gift of God's grace greater than my ability could possibly muster.

Christ has no body now but yours,  
No hands, no feet on earth but yours.  
Yours are the eyes through which he looks  
Compassion on this world.  
Yours are the feet with which he walks  
To do good.  
Yours are the hands with which he blesses  
All the world.

Yours are the hands  
Yours are the feet  
Yours are the eyes  
You are his Body.

Christ has no body now but yours.  
No hands, no feet on earth but yours.  
Yours are the eyes through which he looks  
Compassion on this world.  
Christ has no body now on earth but yours.

One moral to this story is that we must always be ready for God's surprises. You never know when God will give you a gift that can bless many others. This gift might come from the most unexpected people, in the most unexpected places and times.

But there is more.

While I sing this song in concert, I have folks hold one another's hands and meditate on the thought that they are holding both the hand of Jesus and the hand of anyone in special need at this time, or anyone with whom we might need reconciliation. The healing tears and reconciliations at these moments are nothing short of miraculous. I am always a bit stunned by such grace at work through my simple little song!

This prayer is a lesson for the whole Church.

We must hold the hand of Jesus in every hand we hold. We must look at everyone with the eyes of Christ and hear the words of Christ in everyone. We must speak only the words of Jesus to everyone. This radically changes the way we touch, look at, hear, or speak to anyone.

This is also the foundation of life in the Church. We are the Body of Christ. We give and receive him in anyone who is part of the entire Church.

It also changes the way we relate to any human being anywhere. All humanity is created in the image of God. When we can see the image of God in even the worst of sinners, we can give Jesus with humility to anyone.