

“Wells of Love: Our Covenant Relationship with the Father through Jesus” by Fr. James Kubicki, S.J., national director of the Apostleship of Prayer

The title of our conference is New Beginnings; New Challenges. We are always beginning anew, starting fresh, but we do so like a spiral that takes us ever deeper. This challenge to go deeper was actually a challenge that Pope John Paul II gave the Church at the turn of the millennium. In his Apostolic Letter “Novo Millennio Ineunte,” he talked about the passage in Luke, Chapter 5, where Jesus calls Peter. Before his call Jesus told Peter to put out into the deep for a miraculous catch of fish. *Duc in Altum* is the Latin. Put out into the deep. What did Pope John Paul mean by this?

It wasn't a matter of a new program, but of a person. As we began the new millennium, Pope John Paul challenged us to go deeper in our relationship with God. He wrote:

It is not therefore a matter of inventing a "new program." The program already exists: it is the plan found in the Gospel and in the living Tradition, it is the same as ever. Ultimately, it has its center in Christ himself, who is to be known, loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfillment in the heavenly Jerusalem. [#29]

We make this new beginning and go deeper in our spiritual lives only through prayer. The Holy Father continued with these words:

Yes, dear brothers and sisters, our Christian communities must become *genuine "schools" of prayer*, where the meeting with Christ is expressed not just in imploring help but also in thanksgiving, praise, adoration, contemplation, listening and ardent devotion, until the heart truly "falls in love." Intense prayer, yes, but it does not distract us from our commitment to history: by opening our heart to the love of God it also opens it to the love of our brothers and sisters, and makes us capable of shaping history according to God's plan." [#33]

This call is for all, for lay people as well as consecrated persons. In fact, without a deeper prayer life, our Christian faith and life will not only be lukewarm but in danger of disappearing. Pope John Paul wrote:

Christians who have received the gift of a vocation to the specially consecrated life are of course called to prayer in a particular way: of its nature, their consecration makes them more open to the experience of contemplation, and it is important that they should cultivate it with special care. But it would be wrong to think that ordinary Christians can be content with a shallow prayer that is unable to fill their whole life. Especially in the face of the many trials to which today's world subjects faith, they would be not only mediocre Christians but "Christians at risk." [#34, emphasis added]

I don't think that I'll be saying anything new in this talk. These are things that we all know. But I want to go deeper and dive into the “wells of love” that is at the core of God, in the depths of

the Heart of Jesus. This was St. Paul's prayer for the Church in Ephesus and it is my prayer for us today:

For this reason I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. [Ephesians 3: 14-19]

Back in 2005 at the all-night vigil of World Youth Day in Cologne, Germany, Pope Benedict talked about the journey of the Three Magi, whose relics are in the cathedral in Cologne. He said that they were searching for God and they found a child in a manger, not at all what they expected. Thus, after their physical pilgrimage to Bethlehem, they began another pilgrimage. Pope Benedict said that this pilgrimage, which is a pilgrimage of the heart, is an "inner pilgrimage" that "is called adoration." Let's take that pilgrimage now and go deeper into the Heart of Jesus.

We call this "Sacred Heart devotion" and yet what we will see is that this is not so much our devotion but God's. We talk about our devotion to the Sacred Heart but what is most important to remember is God's devotion to us. God is devoted to us and we respond. Our devotion is always a response to God's devotion to us. Here's how an early Church Father named Diadochus, whose writings appear in the Office of Readings in January, put it: "The measure of our love for God depends upon how deeply aware we are of God's love for us."

This is exactly what St. John wrote in his first letter, where he said: 1 John 4: 10: "In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins." [1 John 4: 8] And, "We love because he first loved us." [4:19]

Love is more a matter of the heart than the head. To know the love of God requires heart knowledge. In German there are two words for "to know." One is "wissen" and that is knowledge of data and facts. It's the way of science, what I like to call "head knowledge." The other is "kennen," which is knowledge of persons or "heart knowledge." Quoting the great aviator and philosopher, Antoine de Saint-Exupéry, who wrote in his book The Little Prince, "you only see properly with your heart," Pope Benedict wrote: "the Little Prince can be taken as a symbol for that childlikeness which we must regain if we are to find our way back out of the clever foolishness of the adult world and into man's true nature, which is beyond mere reason." [Behold the Pierced One, p. 55, from a talk given in 1981 to a Sacred Heart conference in Toulouse, France]

Jesus said that this quality of childlikeness is essential. Just before inviting "all who labor and are burdened" to find rest in him, to take up his yoke, and to learn from him because his is "meek and humble of heart," Jesus prayed: "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike." [see Matthew 11: 25-30]

In order to go deeper into the Heart of Jesus, we need to lead, not with our heads but our hearts. We need to become docile and receptive, like children, dependent upon the love of their parents. We need to be open to God who reveals himself and his love through the Heart of his Son.

I call this “The True Love Story.” We’re all familiar with the heart symbol declaring people’s affection for various things. “I love my schnauzer!” “I love the Big Apple!” “I love Wisconsin Cheese!” But is this really love? Isn’t it a pretty self-centered and selfish view of love. What those buttons and bumper stickers are saying is that I love whatever makes me feel good. I love whatever or whoever gives me pleasure. It’s all about me!

So what is love, true love? Pope Benedict in his first encyclical *God is Love*, told us where to find true love. He wrote:

By contemplating the pierced side of Christ (John 19: 37), we can understand the starting-point of this Encyclical Letter: “God is love” (1 John 4: 8). It is there that this truth can be contemplated. It is from there that our definition of love must begin. In this contemplation the Christian discovers the path along which his life and love must move.

We find true love through the pierced side of Jesus on the cross, the opening to his Heart. Let’s pause for a moment now and fix our gaze on the pierced side of Jesus. In a May 15, 2006 letter on the occasion of the fiftieth anniversary of Pope Pius XII’s encyclical about the Sacred Heart, “*Haurietas Aquas*,” Pope Benedict wrote: “Starting with this interior attitude, one sees that the gaze fixed upon his side, pierced by the spear, is transformed into silent adoration.” This is our interior pilgrimage of adoration leading us deeper into the riches of his Heart and deepening our awareness of his love. The song I’m going to play is by Terry Butler and Mike Young and is called “This is Love.” All of the songs I’ll be playing today come from what is known as contemporary Christian music. They were written and played by Evangelical Christians and by using them we can see that the symbol of the Heart of Jesus is a universal Christian symbol that may be a way to promote ecumenism.

Nail pierced hands / A wounded side / This is love, this is love
The holy heart / Was sacrificed / This is love, this is love

I bow down to the Holy One / I bow down to the Lamb /
I bow down to the Worthy One / I bow down to the Lamb

The Son of God / Died for us / This is love, this is love
He walked the hill / He bore the cross / This is love, this is love

God is Love in his very nature. We believe in the Holy Trinity, a Communion of Persons—Father, Son, and Holy Spirit. This is a great mystery, ultimately the mystery of love. Unfortunately we have a mistaken idea of mystery. We think of it in terms of murder mysteries where with the right clues and some ingenuity they can be solved. But the mysteries of our faith are not problems to be solved. We will never fully understand them, but we can go deeper into an appreciation of them. St. Augustine once wrote, “*Si comprehendis, non Deus est.*” If can

comprehend or understand God, then it's not God. God is always beyond our understanding and we can only go deeper in our appreciation of God who is love.

Here's a helpful way to think of mystery. How would you explain color to a person who was born blind? I once proposed this question at a retreat and one of the retreatants followed me after my talk and said that he would present the blind man with a green life-saver candy and tell him that this is what green tasted like. That's a helpful approach. It's using an analogy. It's telling the blind man that just as his taste buds can decipher different flavors so, if he could see, his eyes would be able to decipher different flavors, if you will, of light. But the blind man still would not know color, still would not have a direct experience of color.

On this side of eternity all of us are blind. We see, as St. Paul wrote, "indistinctly, as in a mirror," but in the next life we will see "face to face" and will "know fully" even as we are known. [see 1 Corinthians 13: 12]

To know the mystery of God who "surpasses knowledge" [Ephesians 3: 19] we must use our heart more than our head. The word heart is the Old Testament word that is used most often to describe the human person. It appears 858 times, most often in the Wisdom literature of Israel, the book of Proverbs. Because God is a Communion of Persons, he reveals himself to the heart more than to the head. Thus when we pray we need, in the words of Catherine de Hueck Doherty, "to fold up the wings of the intellect and descend into the heart." The head confronts reality to investigate it, but with the heart we are able to receive the revelation of others as they reveal themselves to us.

This is what God has done. He revealed himself to us as a Trinity or Communion of Persons, a Communion of Love. God is Love in his very being. Traditional Catholic theology teaches that the Father loves the Son totally and the Son loves the Father totally and the love between them is another Person, the Holy Spirit. In his Sacred Heart encyclical, Pope Pius XII wrote: "Divine Love first takes its origin from the Holy Spirit, Who is the Love in Person of the Father and the Son in the bosom of the most Holy Trinity." [#5] He continued with a quote from Romans 5: 15: "the love of God has been poured out into our hearts through the holy Spirit that has been given to us."

It is the nature of love to give, to share. Love is generous and goes out of itself. This brings us, in "The True Love Story," to the mystery of creation. It is as though God cannot keep the love that he is to himself. In a totally free act of love, God brought into existence creatures to share love with. The mystery is that while this is a totally free act on God's part, it is also somehow mysteriously required. Love requires that it not remain self-enclosed but goes out of itself to others. God creates in order to love beyond himself.

The climax of God's creative efforts is humanity. The Catechism of the Catholic Church, quoting Vatican II's "Gaudium et Spes" #12, "Of all visible creation only humanity is 'able to know and love his creator.' He is 'the only creature on earth that God has willed for its own sake' (GS 24), and he alone is called to share, by knowledge and love, in God's own life." [CCC #356] Moreover, "God created everything for humanity, but humanity in turn was created to serve and love God and to offer all creation back to him." [CCC #358]

In creating humanity, God made a covenant with us. We were made by Love. We were made for love. Made in God's own image and likeness, the likeness of the Communion of Persons we call the Trinity, we are made for love. We're made for a spousal relationship with God and for communion with one another.

But in order for there to be love there must be freedom. You cannot hold a gun to someone's head and tell them to love you. Their response would not be love. You cannot force love. It must be a free act. In creating humanity with freedom God risked rejection. God risked humanity rejecting his love. And that is in fact what happened. It's the sad history of humanity and each one of us. According to a recent survey the most popular song at British funerals is the one that Frank Sinatra made famous—"I did it my way!" This is what each of us and humanity as a whole has done. We've done it our way and not God's. We have not loved as we have been loved.

God did not abandon us in sin. Though we rejected God, his love and his plan, he did not reject us. In the Hebrew Scriptures this is made abundantly clear in Chapter 11 of the prophet Hosea. There we read:

When Israel was a child I loved him, out of Egypt I called my son. The more I called them, the farther they went from me.... Yet it was I who taught Ephraim to walk, who took them in my arms; I drew them with human cords, with gands of love; I fostered them like one who raises an infant to his cheek.... How could I give you up, O Ephraim, or deliver you up, O Israel? ... My heart is overwhelmed, my pity is stirred. [see Hosea 11: 1-8]

According to Pope Benedict in his book Behold the Pierced One, referring to a German Scripture scholar, the word for "overwhelmed" here is the same word that appears in Genesis 19:25, the passage describing the destruction of Sodom and Gomorrah. He writes: "God's Heart turns around.... The same word is applied to the havoc wrought by love in God's Heart in favor of his people." [pp 62-64]

This helps us understand a difficult line that appears in Pope Benedict's "God is Love," where he writes: "God's passionate love for his people—for humanity—is at the same time a forgiving love. It is so great that it turns God against himself, his love against his justice." [#10] And right before his statement about the definition of love being found in the pierced side of Christ, he writes: "His death on the Cross is the culmination of that turning of God against himself in which he gives himself in order to raise man up and save him. This is love in its most radical form." [#12] God's heart is overwhelmed by human sin and the hurt it causes us. As Benedict wrote in Behold the Pierced One, "God is a sufferer because he is a lover...." [p. 58] Like a loving parent who hurts when the beloved child hurts, so God's heart is overwhelmed by the sorrow and pain that accompanies humanity's sins.

In "God is Love" Pope Benedict wrote about the love of God in terms of two Greek words, eros and agape. His Lenten address of 2007 explained the meaning of God's eros:

The word *eros*, on the other hand, denotes the love of one who desires to possess what he or she lacks and yearns for union with the beloved. The love with which God surrounds us is undoubtedly *agape*. Indeed, can man give to God some good that he does not already possess? All that the human creature is and has is divine gift. It is the creature, then, who is in need of God in everything. But God's love is also *eros*. In the Old Testament, the Creator of the universe manifests toward the people whom he has chosen as his own a predilection that transcends every human motivation. The prophet Hosea expresses this divine passion with daring images such as the love of a man for an adulterous woman (cf. 3: 1-3). For his part, Ezekiel, speaking of God's relationship with the people of Israel, is not afraid to use strong and passionate language (cf. 16: 1-22). These biblical texts indicate that *eros* is part of God's very Heart: the Almighty awaits the "yes" of his creatures as a young bridegroom that of his bride.

Agape, according to Pope Benedict, "indicates the self-giving love of one who looks exclusively for the good of the other." Then, he writes that on the cross the *eros* and *agape* of God come together:

Dear brothers and sisters, let us look at Christ pierced on the Cross! He is the unsurpassing revelation of God's love, a love in which *eros* and *agape*, far from being opposed, enlighten each other. On the Cross, it is God himself who begs the love of his creature: He is thirsty for the love of every one of us. The Apostle Thomas recognized Jesus as "Lord and God" when he put his hand into the wound of his side. Not surprisingly, many of the saints found in the Heart of Jesus the deepest expression of this mystery of love. One could rightly say that the revelation of God's *eros* toward man is, in reality, the supreme expression of his *agape*.

God loves us with a passionate, self-sacrificing love. He made us for this love. He wants us only to respond to this love. Except for sin, we would respond naturally to this love because ultimately we are hungry for it. We were made for union with God, or, as St. Augustine put it in his *Confessions*, "You have made us for yourself, O Lord, and our hearts are restless until they rest in you." Each of us was made, in the words of a song by Bruce Springsteen, with a "Hungry Heart." In the 1980's a song came out with the lyrics, "There's a hole in my heart that can only be filled by you." While expressing a nice romantic feeling, these lyrics capture the truth of our relationship with God. We are made for union with God.

Let's pause and listen to a song that captures this reality well, "Hungry (Falling on my Knees)."

Hungry I come to You for I know You satisfy
I am empty, but I know Your love does not run dry
And so I wait for You / So I wait for You

I'm falling on my knees / Offering all of me
Jesus, You're all this heart is living for

Broken, I run to You, for Your arms are open wide
I am weary, but I know Your touch restores my life
So I will wait for You Lord / So I will wait for You

God fills our hunger and heals us with the sacraments. Through them our covenantal relationship with God is fulfilled. These sacraments come right from the pierced side of Jesus, from the water and blood that flowed from his Heart. As Pope Benedict said recently on the feast of the Sacred Heart:

One of the soldiers pierced his side with a spear, and at once blood and water came out (Jn 19:34). The heart of Jesus is pierced by the spear. Once opened, it becomes a fountain: the water and the blood which stream forth recall the two fundamental sacraments by which the Church lives: Baptism and the Eucharist. From the Lord's pierced side, from his open heart, there springs the living fountain which continues to well up over the centuries and which makes the Church. The open heart is the source of a new stream of life; here John was certainly also thinking of the prophecy of Ezekiel who saw flowing forth from the new temple a torrent bestowing fruitfulness and life (Ez 47): Jesus himself is the new temple, and his open heart is the source of a stream of new life which is communicated to us in Baptism and the Eucharist.

First we have Baptism, the water of which does more than wash away our sins. It also transforms us. We become children of God. Unfortunately our language is not very helpful we. We have traditionally spoken of becoming "adopted children" of God to distinguish our reality from that of Jesus, the Second Person of the Blessed Trinity, the Only-Begotten Son of God. But this baptismal adoption is different from human adoptions. Parents can adopt a child into their family, giving that child nourishment and shelter and their own name. But they cannot change the genetic makeup of that child nor their personality. Baptism, on the other hand, truly changes us, giving us a share in the life of the Trinity. It involves more than mere external membership in a group, but truly unites us to Christ. It is a mystical union in which we become members or parts of his own Body. This is the effect of grace.

We used to think of grace as a commodity, but it is better to think of it as the life of God himself, the gift of God himself. The Catechism of the Catholic Church states:

Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. As an 'adopted son' he can henceforth call God 'Father,' in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church.
[CCC #1997]

It further states: "The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism." [#1999] In Eastern Christianity this is known as theosis. We are made holy and even deified or divinized through the grace of Baptism. At Mass the priest says the following prayer when he mixes the water and wine at the Offertory: "By this mingling of water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity." This is what St. Athanasius said: "God became human so that humanity could become divine."

In other words, through the sacrament of Baptism we share in the same relationship with the Father that Jesus has. As the words of one of the Prefaces at Mass says, “Now you see and love in us what you see and love in Christ.”

John the Baptist said that his baptism was merely water, but that the one who would follow him, Jesus, would baptize with the Holy Spirit and fire. Traditional iconography of the Sacred Heart includes fire. Moreover, fire is the sign of the Holy Spirit who descended upon the apostles at Pentecost in the form of tongues of fire. Writing about this event, Pope Pius XII said in “Haurietis Aquas” #81: “This Paraclete, who is the mutual personal love between the Father and the Son, is sent by both and, under the adopted appearance of tongues of fire, poured into their souls an abundance of divine charity...” He went on to say: “The infusion of this divine charity also has its origin in the Heart of the Savior” [#82] “This divine charity is the most precious gift of the Heart of Christ and of His Spirit.” [#83]

The Heart of Jesus is all on fire with love for the Father and in giving us the Holy Spirit we share in the love between the Father and the Son. The Sacred Heart is an altar on which the flame of loving worship and adoration forever burns. Just as the fire of the burning bush with which God revealed himself to Moses burns without destroying or going out, so the passionate and fiery love of God that burns in our hearts through baptismal grace. This love warms our hearts and also purifies them for, as Hebrews 12: 29 says, “our God is a consuming fire.”

The fire of God’s love is given at Baptism, but needs to be continually stoked and fueled. How? Through the other gift from the pierced side—the Blood, sacramental sign of the Eucharist. In the Eucharist Jesus gives us his own Heart to transform ours.

There are two places (11: 19 and 36: 26) where the prophet Ezekiel prophesied that God would take our stony, sin-hardened hearts and replace them with loving human hearts: “I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts.”

Where was this prophecy fulfilled? Nowhere before Jesus. It was anticipated at the Last Supper and fulfilled on the cross when Jesus gave his body and blood, his entire self including his heart, for the salvation of the world. Now the covenant with God takes on a new dimension. Not only are we adopted into God’s family through Baptism, but our covenant with God is continually renewed through the celebration of the Eucharist and our reception of Holy Communion.

The Mass has two parts. In the first we receive Jesus through his Word. In his homily for the feast of the Sacred Heart this year, Pope Benedict said:

“Whoever is thirsty, let him come to me. And let the one who believes in me drink. As the Scripture has said: “Out of his heart shall flow rivers of living water” (cf. Jn 7:37ff.) In faith we drink, so to speak, of the living water of God’s Word. In this way the believer himself becomes a wellspring which gives living water to the parched earth of history.”

Jesus is always speaking to us through the Gospels and so our personal prayer should always include them. By means of *Lectio Divina*, we try to listen and meditate on what Jesus is saying

to us in the Scriptures. St. Ignatius Loyola, through a method of praying with the Gospels that involves the imagination, invites us to go deeper. Through Ignatian contemplation we try to enter into the scene, imagining it, applying our senses to imagine how it smells and feels, what we hear and also, what we say. We are to enter into a heart-to-heart talk, a colloquy, with the other characters in the story.

But we can go deeper still. I learned about this through an actor by the name of Bruce Marchiano. He had been chosen to play the role of Jesus in a movie which was a word-for-word rendering of the Gospel of Matthew. Confronted with the challenge of being Jesus, he read everything about him that he could get his hands on. He prayed and reflected. As you know, an actor cannot approach the scene and ask “How would Jesus act here?” He has to become the character he is playing. Up to the last minute before the cameras rolled for the first time, Marchiano still had not entered into the character of Jesus. He was desperate. He prayed: “Lord, let me see what it all looks like through your eyes.” His prayer was answered in a flash and it broke his heart. For the first time he saw the world with the mind and heart of Jesus. He saw the crowds, lost and suffering, in need of a Savior. They were, in the words of a popular Country Western song, “looking for love in all the wrong places.”

This is what the Liturgy of the Word and our own prayer should lead us more and more into—the mind and heart of Jesus. We can do this by imagining what Jesus thought and felt in the various Gospel stories that we read. In this way we enter more deeply into the Word and take on his thoughts, attitudes, feelings, and values. Our transformation continues so that we can more and more say, as St. Paul said in Galatians 2: 20, “now I live not I, but Christ.”

We are also transformed by the second half of the Eucharistic celebration, the Liturgy of the Eucharist. There we are placed on Calvary. Every Mass is the re-presentation of that moment when eros and agape came together. It’s not a nostalgic remembrance. In a mysterious way, the eternal moment of God’s passionate, self-sacrificing love is brought into the present. We are there to participate in that moment and to let the love of God fill us.

Then, at Holy Communion, we receive the body and blood, soul and divinity, the new heart that Ezekiel promised. We receive the Heart of Jesus to transform us. In striking language, Pope Benedict talked about this transformation in his closing homily at World Youth Day 2005:

By making the bread into his Body and the wine into his Blood, he anticipates his death, he accepts it in his heart, and he transforms it into an action of love. What on the outside is simply brutal violence - the Crucifixion - from within becomes an act of total self-giving love. This is the substantial transformation which was accomplished at the Last Supper and was destined to set in motion a series of transformations leading ultimately to the transformation of the world when God will be all in all (cf. I Cor 15: 28). In their hearts, people always and everywhere have somehow expected a change, a transformation of the world. Here now is the central act of transformation that alone can truly renew the world: violence is transformed into love, and death into life. ... To use an image well known to us today, this is like inducing nuclear fission in the very heart of being - the victory of love over hatred, the victory of love over death. Only this intimate explosion of good conquering evil can then trigger off the series of

transformations that little by little will change the world. All other changes remain superficial and cannot save. For this reason we speak of redemption: what had to happen at the most intimate level has indeed happened, and we can enter into its dynamic. Jesus can distribute his Body, because he truly gives himself.

This first fundamental transformation of violence into love, of death into life, brings other changes in its wake. Bread and wine become his Body and Blood. But it must not stop there; on the contrary, the process of transformation must now gather momentum. The Body and Blood of Christ are given to us so that we ourselves will be transformed in our turn. We are to become the Body of Christ, his own Flesh and Blood.

Have you ever thought of yourself as Jesus' "own Flesh and Blood?" That's what Pope Benedict said happens to us in Holy Communion. We receive the Body of Christ and become the Body of Christ. We receive the Flesh of Christ and become his Flesh and Blood. In this way the union for which we were created is accomplished. It begins here and reaches its fulfillment in heaven.

St. Paul put this in terms of marriage, the covenant relationship we have with God through Jesus. In Ephesians 5, writing about marriage, Paul quotes from Genesis 2: 24: "For this reason a man shall leave father and mother and be joined to his wife, and the two shall become one flesh." Paul calls this "a great mystery" and then adds, "but I speak in reference to Christ and the church." If we were there we would want to ask Paul, "OK, what are you talking about, marriage or Christ's relationship with his Body, the Church?" And Paul would respond, "Yes." He is speaking about both because marriage is a sign and symbol of the love that Christ has for the Church and every individual. It is eros and agape, a passionate love unto death and beyond death. Through this union of two, Christ's flesh in the Eucharist and our flesh, we become one flesh. Now more than ever we can say with St. Paul, "Now I live not I, but Christ."

What follows is that our lives are a living out of this covenant love. We are the Body of Christ and act as such. Christ lives and acts through us. We live the Eucharist in our daily lives. We live a life of loving adoration of the Father in which we offer, in the words of St. Paul to the Romans, "a living sacrifice, holy and pleasing to God." [12: 1]

In his 2005 World Youth Day homily, Pope Benedict talked about adoration and said: "The Latin word for adoration is ad-oratio –mouth to mouth contact, a kiss, an embrace, and hence, ultimately love." As members of the Body of Christ we share in Jesus' deep, intimate love of the Father. And we recognize that this leads us to love those whom the Father loves, those for whom the Father sent his only Son. Sharing in the love of the Trinity and on fire with the Holy Spirit, the bond of love between Father and Son, we offer ourselves with Jesus for the salvation of the world. We share in the ongoing work of redemption and reparation, helping free the world from sin and repairing the damage of sin.

In 2008, June 1 fell on a Sunday and in his weekly Angelus Address Pope Benedict talked about the Sacred Heart. He said:

Every person needs a "center" for his own life, a source of truth and goodness to draw from in the daily events, in the different situations and in the toil of daily life. Every one of us, when he/she pauses in silence, needs to feel not only his/her own heartbeat, but

deeper still, the beating of a trustworthy presence, perceptible with faith's senses and yet much more real: the presence of Christ, the heart of the world. Therefore, I invite each one of you to renew in the month of June his/her own devotion to the Heart of Christ, also using the traditional prayer of the daily offering and keeping present the intentions I have proposed for the whole Church.

That's the Apostleship of Prayer! Entering more deeply into the Heart of Jesus, sharing his love for the Father and the Father's loving concern for his children, we make a daily offering with Jesus who offers himself in every Eucharist throughout the world. Our shared concern is made concrete through the specific monthly intentions of the Pope who sees the needs of the Church and the world.

In conclusion, here is a song called "Salt and Light" that speaks of our desire for the union and transformation that will lead us to offer ourselves with Jesus for the world.

You make me want to be like You
Your holiness I will pursue
I want the heart of Jesus
Show me the meaning of Your grace
I want to give the world a taste
Of the love of Jesus

Make me salt / Make me light
Let Your holy fire ignite
Reveal Your glory in my life
I am not ashamed / To lift up Your holy name
Make me salt / Make me light

As a city on a hill
A lamp on a stand
Mold me in Your image
The work of Your hand