

S E P S

SERV - TITHE - EN - PRA TIC - SHARE



Love one another

"But love has various meanings. And the Greeks, have three words for love. Three. And we're going back and analyze the three words for love— the three Greek words...

The first Greek word for love was eros. And it really meant a great urge to get beyond one's self. It was the drive that made art, that made a man a philosopher. And, particularly, the eros was the impetus to the good life. And sometimes it was even used as the urge toward God. It was, therefore, a very noble word...

The Greeks had another word for love. The other word for love is philia. You know it. Philadelphia. Adelfhos in Greek is brother. So Philadelphia is brotherly love. Philia means caring. It means that persons matter. This is the love of humanity. This is the kind of love, for example, that inspires the Peace Corps. It is the kind of love that inspires your love of social justice, of which our young generation is so very fond...

But something of course, to remember is that philia is never selective. It never just chooses certain poor; it loves all poor. It never chooses just one object where there is social injustice; it chooses all. Philia is universal. And there's much more really of this philia in the world than is generally imagined. And it's when we become unconscious of the fact that we are our brother's keeper, we lose a great deal of our own personal dignity....

Now, what kind of love is agape? Love is, in agape, something that is unreciprocated; is loving when love is not returned. It's loving people not because of their functions or their color or anything else, but loving them simply because they are persons...

For the agape doesn't mean to have and to own and to possess; it means to be had and to be owned and to be possessed. Love is not a circle, circumscribed by self. It's something, arms outstretched to embrace all humanity. That's what the agape is.

Everybody becomes lovable under agape. That's what the agape is. Now, for example, God loves me. He loves you. Now, there's nothing particularly lovable about me. And there are at least two or three of you who will admit there is nothing particularly lovable about you. Yet God loves you, and He loves me...

Now, why does He love me? Because he puts His love into me. And when He puts His love into me, I become very lovable. And when I begin to put my love into other people, they become lovable. As a matter of fact, love transforms people."

QUOTED FROM VEN. FULTON SHEEN, LANDON LECTURE SERIES

"AGAPE" ONE ANOTHER AS I "AGAPE" YOU

AT HOME IN THE EUCHARIST

The above transcript from Ven. Fulton Sheen is from a lecture he gave at Kansas University. The lecture ended with him sharing the notion that we all seem to have incomplete hearts, that there is "a small piece missing outside of every human heart." and that this piece resides with God.

How often have you come to Mass on Sunday unsettled, or thinking about your to-do list? Maybe carrying some anxiety or stress? Then at some point during the celebration being to feel it all lift, even if it's just for a few seconds. For those moments, even though our struggles don't go away, something seems different. Like they are eclipsed.

This, I'd like to propose, is an encounter with Jesus. And that in this encounter we are whole. The piece missing from our hearts is put into place for those moments. And as a result, the circumstances of our lives are put into perspective as we receive the great love that Jesus offers; the healing and wholeness found when we draw near his heart.

This is a deeply personal experience, one that feels good in our hearts, minds, and bodies. But as we seek this good, we find that loving this experience will only take us so far. It is when we encounter the person of Jesus, who is at the heart of this experience, then we begin to love Him. And in turn, receive his love more fully.

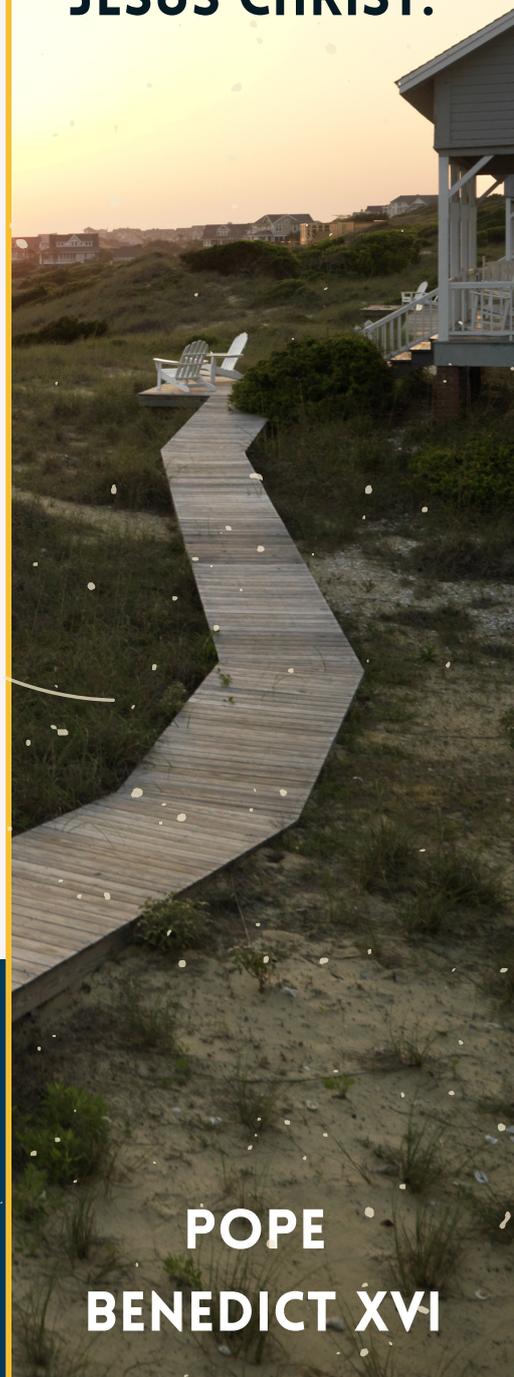
The more we seek this love, the longer the moments of encounter will last. The more time we spend with this love, the more we receive it. And, over time, we will find our hearts more united with Jesus. More at home in His heart.

This is the home we find in the Eucharist. One that many of us have found and many of us have forgotten.

Our mission is to bring others into the heart of Jesus. To invite them to encounter him, and accompany them as they journey there. This is not a mission for the faint of heart, nor is it one we ought to take on alone.

On Tuesday, May 18 we'll be gathering to learn how we might go out on this mission here at St. Norbert. **The Road Home** will be a time to encounter Jesus, and be with a community that wants to bring others into an encounter with Him.

"THE
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THE ROAD HOME:
A NIGHT TO RECEIVE AND REBUILD

TUESDAY
MAY 18TH
7:00 - 8:00PM

POPE
BENEDICT XVI