

All-Ireland First in Math
All-Ireland First in English
B.Sc. 1938, S.T.B, 1940
ordained a priest 1944
Cal Tech Ph.D. in Physics
philosopher, theologian,
mathematician at
Mount St. Mary's College
1949–1968
Saint John Seminary
1968–1978

Thursday Lunch-bunch
Sunday Lunch-bunch



James Donald O'Reilly
1916–1978

THE PRIEST

is one to whom his/her people come
at those junctions of life
when they come face to face with the
unsolvable.

those moments
when they meet with the limits of creaturely
power,
when they experience darkness
or have intimations of mortality.

AT SUCH MOMENTS

people have need to draw near to one who,
while able like other men and women
to swim in the waters of life
and stay afloat in them,
is not averse to drowning graciously in them,
able to be overcome.

PEOPLE need one who has entered deeply into the
paschal mystery of Jesus,
REJOICING IN LIFE BUT AT EASE WITH DEATH.



James Donald O'Reilly
1916–1978



The Japanese word for self-emptying love

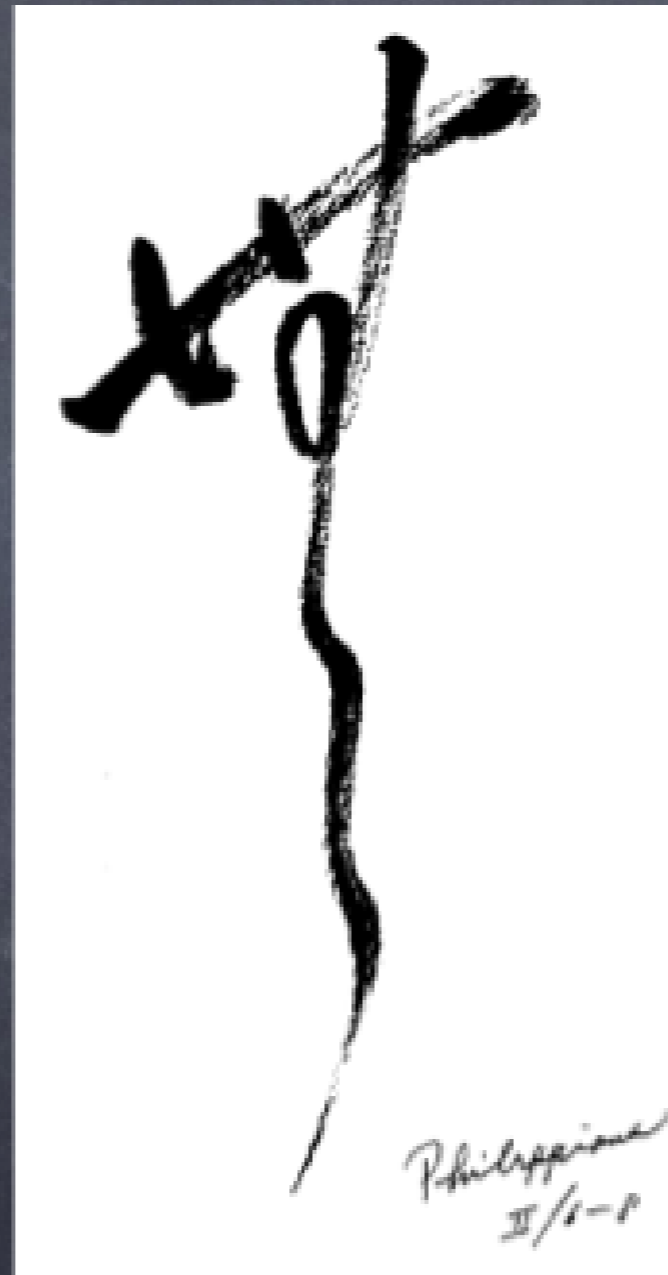
5 Have among yourselves the same attitude that is also yours in Christ Jesus,

6 Who, though he was in the form of God, did not regard equality with God something to be grasped.

7 Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance,

8 he humbled himself, becoming obedient to death,

even death on a cross.



11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

10 that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth,

9 Because of this, God greatly exalted him and bestowed on him the name that is above every name,

Romans 8:14 For those who are led by the Spirit of God are children of God. ¹⁵ For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" ¹⁶ The Spirit itself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him. ¹⁸ I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us.

Romans 8:19 For creation awaits with eager expectation the revelation of the children of God; ²⁰ for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope ²¹ that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. ²² We know that all creation is groaning in labor pains even until now; ²³ and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies. ²⁴ For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees? ²⁵ But if we hope for what we do not see, we wait with endurance.

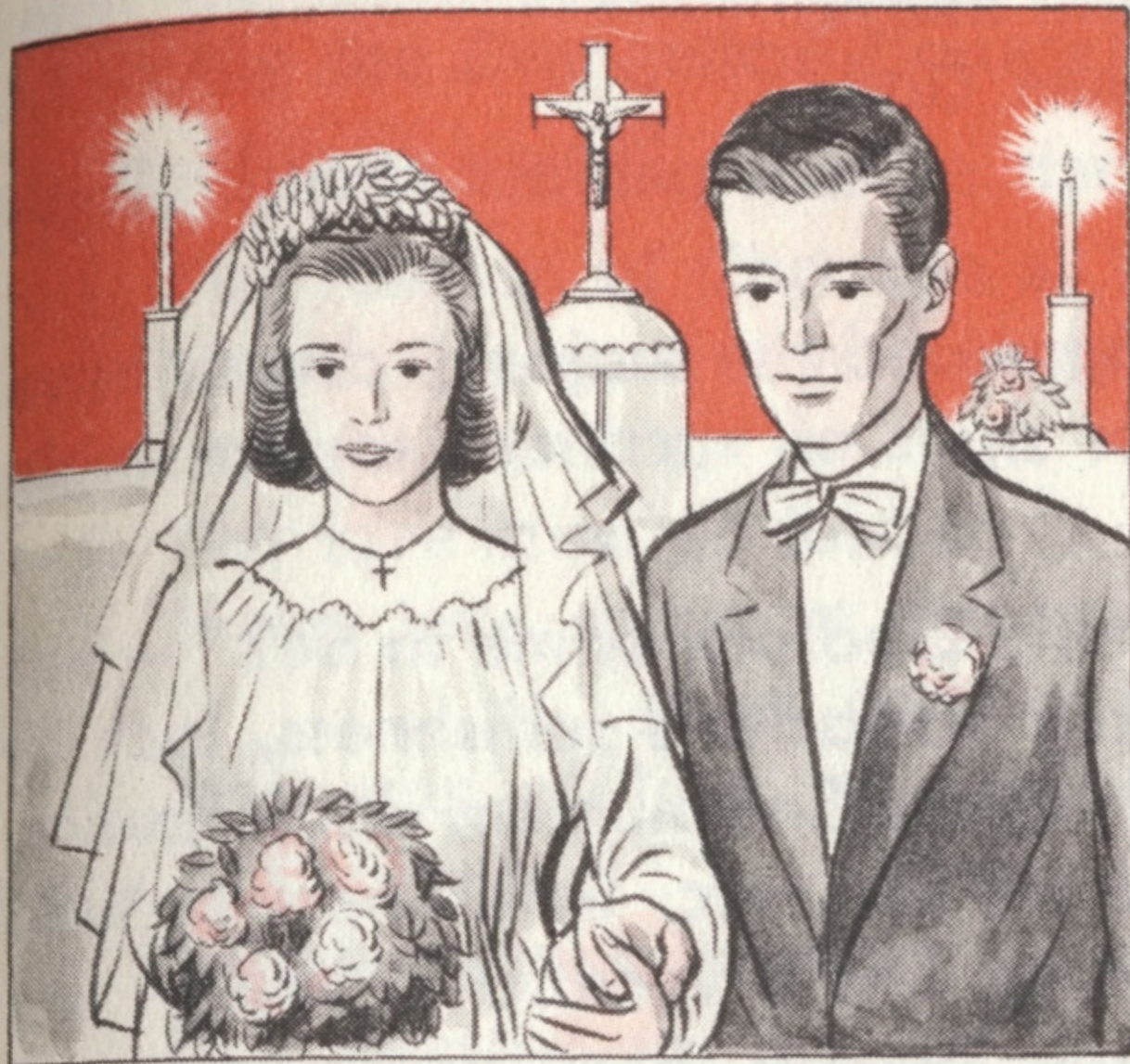
Romans 8:19 For creation awaits with eager expectation the revelation of the children of God; ²⁰ for creation was made subject to futility [ματαιότητι], not of its own accord but because of the one who subjected it, in hope ²¹ that creation itself would be set free from slavery to corruption [ἀπὸ τῆς δουλείας τῆς φθορᾶς] and share in the glorious freedom [ἐλευθερίαν] of the children of God. ²² We know that all creation is groaning in labor pains even until now; ²³ and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies. ²⁴ For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees? ²⁵ But if we hope for what we do not see, we wait with endurance.

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Romans 8:26 In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. ²⁷ And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God's will. ²⁸ We know that all things work for good for those who love God, who are called according to his purpose. ²⁹ For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers. ³⁰ And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.

Romans 8:31 What then shall we say to this? If God is for us, who can be against us? ³² He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? ³³ Who will bring a charge against God's chosen ones? It is God who acquits us. ³⁴ Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. ³⁵ What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? ³⁶ As it is written: "For your sake we are being slain all the day; we are looked upon as sheep to be slaughtered." ³⁷ No, in all these things we conquer overwhelmingly through him who loved us. ³⁸ For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, ³⁹ nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

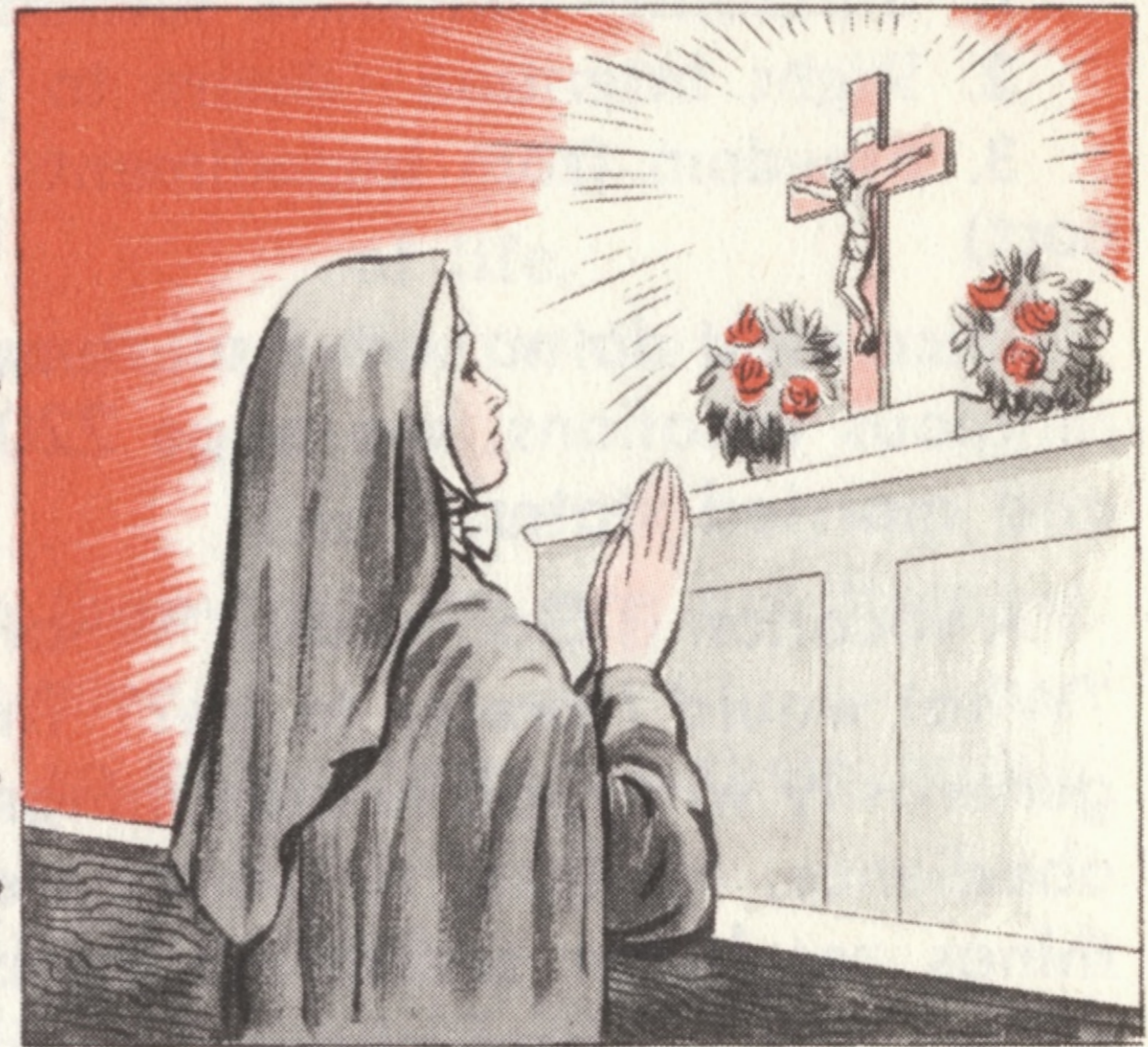
THIS IS GOOD



"I want to marry the person of my choice."

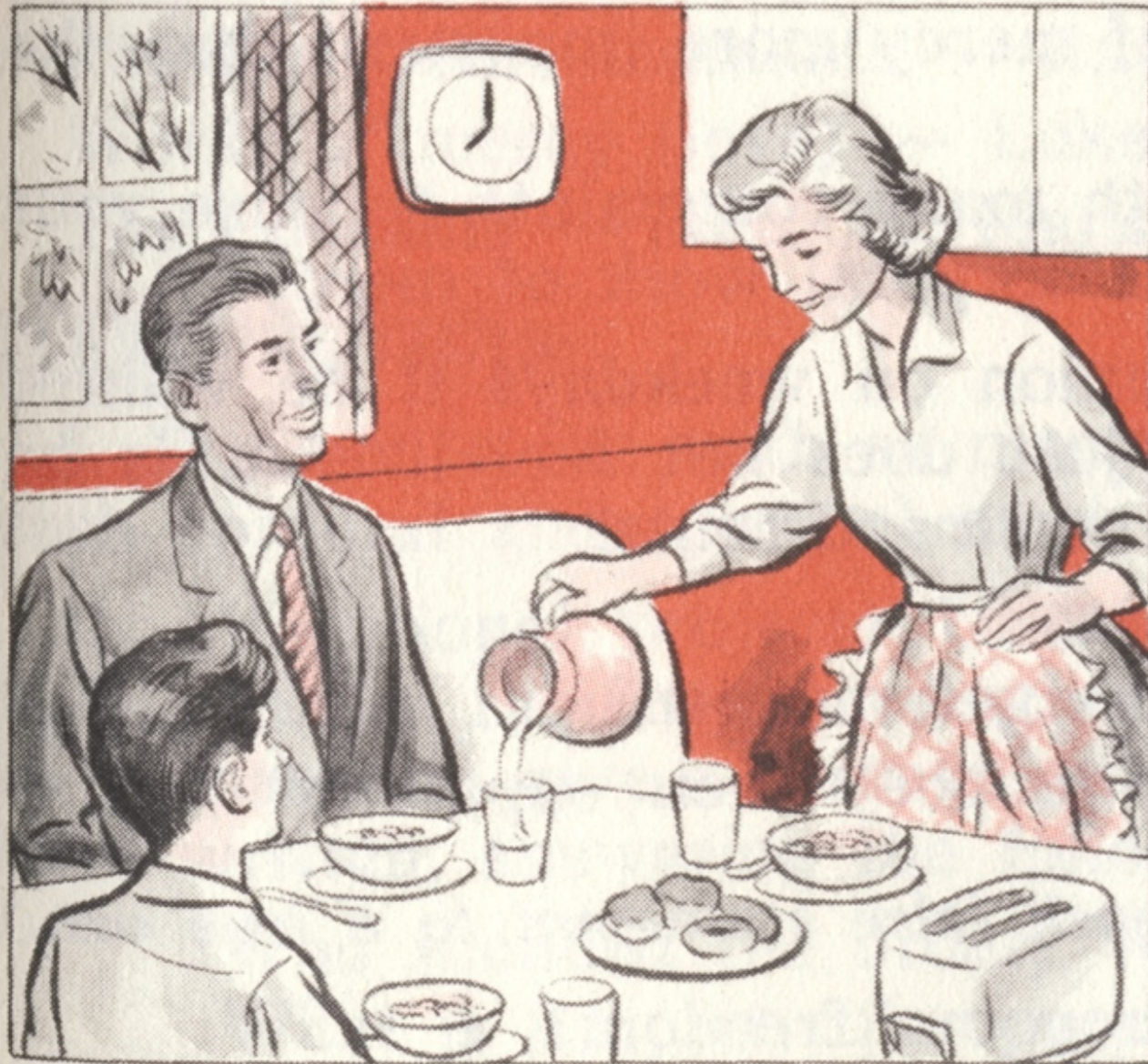
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THIS IS BETTER



"I choose Christ as my spouse."
(See 1 Corinthians 7, 32-34).

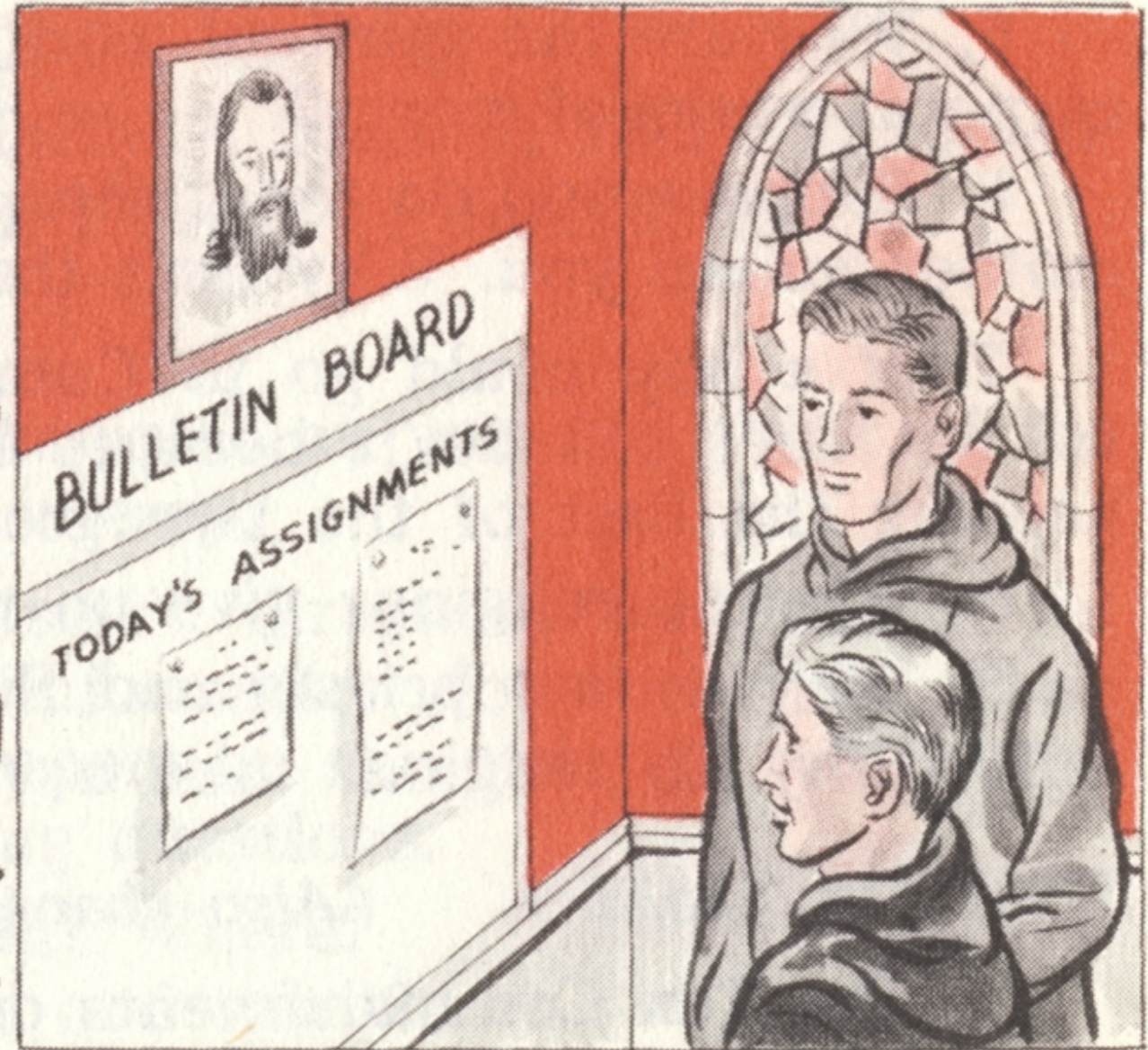
THIS IS GOOD



"I want to spend the day the way I think best."

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"I want to spend the day the way God prefers." (See Philippians 2, 5-8)

THIS IS GOOD



"I want an air rifle. I want a car.
I want jewels. I want pretty clothes."

THIS IS BETTER



St. Francis: "You can have all that.
I want Christ." (See Matthew 19, 16-22)

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Lumen Gentium, Chapter/Capítulo 5

39. Therefore in the Church, **everyone** whether belonging to the hierarchy, or being cared for by it, **is called to holiness**, according to the saying of the Apostle: “For this is the will of God, your sanctification”. However, this holiness of the Church is unceasingly manifested, and must be manifested, in the fruits of grace which the Spirit produces in the faithful; it is expressed in many ways in individuals, who in their walk of life, tend toward the perfection of charity, thus causing the edification of others; in a very special way this (holiness) appears in the practice of the counsels, customarily called “evangelical.” This practice of the counsels, under the impulsion of the Holy Spirit, undertaken by many Christians, either privately or in a Church-approved condition or state of life, gives and must give in the world an outstanding witness and example of this same holiness.

39. Por ello, en la Iglesia, **todos**, lo mismo quienes pertenecen a la Jerarquía que los apacentados por ella, **están llamados a la santidad**, según aquello del Apóstol: «Porque ésta es la voluntad de Dios, vuestra santificación» (1 Ts 4, 3; cf. Ef 1, 4). Esta santidad de la Iglesia se manifiesta y sin cesar debe manifestarse en los frutos de gracia que el Espíritu produce en los fieles. Se expresa multiformemente en cada uno de los que, con edificación de los demás, se acercan a la perfección de la caridad en su propio género de vida; de manera singular aparece en la práctica de los comúnmente llamados consejos evangélicos. Esta práctica de los consejos, que, por impulso del Espíritu Santo, muchos cristianos han abrazado tanto en privado como en una condición o estado aceptado por la Iglesia, proporciona al mundo y debe proporcionarle un espléndido testimonio y ejemplo de esa santidad.

Lumen Gentium, Chapter/Capítulo 5

40. The Lord Jesus, the divine Teacher and Model of all perfection, preached holiness of life **to each and everyone** of His disciples of **every** condition. He Himself stands as the author and consummator of this holiness of life . . .

Thus it is evident to everyone, that all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity; by this holiness as such a more human manner of living is promoted in this earthly society.

41. The classes and duties of life are many, but holiness is one . . . Every person must walk unhesitatingly according to his own personal gifts and duties in the path of living faith, which arouses hope and works through charity.

40. El divino Maestro y Modelo de toda perfección, el Señor Jesús, predicó **a todos y cada uno** de sus discípulos, **cualquiera** que fuese su condición, la santidad de vida, de la que El es iniciador y consumador . . .

Es, pues, completamente claro que todos los fieles, de cualquier estado o condición, están llamados a la plenitud de la vida cristiana y a la perfección de la caridad, y esta santidad suscita un nivel de vida más humano incluso en la sociedad terrena.

41. Una misma es la santidad que cultivan, en los múltiples géneros de vida y ocupaciones, . . . Pero cada uno debe caminar sin vacilación por el camino de la fe viva, que engendra la esperanza y obra por la caridad, según los dones y funciones que le son propios.

Lumen Gentium, Chapter/Capítulo 5

41. . . .

Finally all Christ's faithful, whatever be the conditions, duties and circumstances of their lives—and indeed **through** all these, will daily increase in holiness, if they receive all things with faith from the hand of their heavenly Father and if they cooperate with the divine will. In this temporal service, they will manifest to all men the love with which God loved the world.

41. . . .

Por tanto, todos los fieles cristianos, en las condiciones, ocupaciones o circunstancias de su vida, y **a través** de todo eso, se santificarán más cada día si lo aceptan todo con fe de la mano del Padre celestial y colaboran con la voluntad divina, haciendo manifiesta a todos, incluso en su dedicación a las tareas temporales, la caridad con que Dios amó al mundo.



kintsukuroi

(n.) (v. phr.) "to repair with gold"; the art of repairing pottery with gold or silver lacquer and understanding that the piece is more beautiful for having been broken







COMMENTARY
on the Catechism
of the
Catholic Church

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Gaudium et Spes §39

39. We do not know the time for the consummation of the earth and of humanity, nor do we know how all things will be transformed. As deformed by sin, the shape of this world will pass away; but we are taught that God is preparing a new dwelling place and a new earth where justice will abide, and whose blessedness will answer and surpass all the longings for peace which spring up in the human heart. Then, with death overcome, the sons of God will be raised up in Christ, and what was sown in weakness and corruption will be invested with incorruptibility. Enduring with charity and its fruits, all that creation which God made on man's account will be unchained from the bondage of vanity.

39. Ignoramos el tiempo en que se hará la consumación de la tierra y de la humanidad. Tampoco conocemos de qué manera se transformará el universo. La figura de este mundo, afeada por el pecado, pasa, pero Dios nos enseña que nos prepara una nueva morada y una nueva tierra donde habita la justicia, y cuya bienaventuranza es capaz de saciar y rebasar todos los anhelos de paz que surgen en el corazón humano. Entonces, vencida la muerte, los hijos de Dios resucitarán en Cristo, y lo que fue sembrado bajo el signo de la debilidad y de la corrupción, se revestirá de incorruptibilidad, y, permaneciendo la caridad y sus obras, se verán libres de la servidumbre de la vanidad todas las criaturas, que Dios creó pensando en el hombre.

Gaudium et Spes §39

Therefore, while we are warned that it profits a man nothing if he gain the whole world and lose himself, the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age.

Hence, while earthly progress must be carefully distinguished from the growth of Christ's kingdom, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God.

Se nos advierte que de nada le sirve al hombre ganar todo el mundo si se pierde a sí mismo. No obstante, la espera de una tierra nueva no debe amortiguar, sino más bien aliviar, la preocupación de perfeccionar esta tierra, donde crece el cuerpo de la nueva familia humana, el cual puede de alguna manera anticipar un vislumbre del siglo nuevo.

Por ello, aunque hay que distinguir cuidadosamente progreso temporal y crecimiento del reino de Cristo, sin embargo, el primero, en cuanto puede contribuir a ordenar mejor la sociedad humana, interesa en gran medida al reino de Dios.

Gaudium et Spes §39

For after we have obeyed the Lord, and in His Spirit nurtured on earth the values of human dignity, brotherhood and freedom, and indeed all the good fruits of our nature and enterprise, we will find them again, but freed of stain, burnished and transfigured, when Christ hands over to the Father: "a kingdom eternal and universal, a kingdom of truth and life, of holiness and grace, of justice, love and peace." On this earth that Kingdom is already present in mystery. When the Lord returns it will be brought into full flower.

Pues los bienes de la dignidad humana, la unión fraterna y la libertad; en una palabra, todos los frutos excelentes de la naturaleza y de nuestro esfuerzo, después de haberlos propagado por la tierra en el Espíritu del Señor y de acuerdo con su mandato, volveremos a encontrarlos limpios de toda mancha, iluminados y trasfigurados, cuando Cristo entregue al Padre el reino eterno y universal: "reino de verdad y de vida; reino de santidad y gracia; reino de justicia, de amor y de paz". El reino está ya misteriosamente presente en nuestra tierra; cuando venga el Señor, se consumará su perfección.

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DISCERNING

D O I N G

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NOT DOING
BEING

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MERCY

Romans 8:19 For creation awaits with eager expectation the revelation of the children of God; ²⁰ for creation was made subject to **futility**, not of its own accord but because of the one who subjected it, in hope ²¹ that creation itself would be set free from **slavery to corruption** and share in the glorious freedom of the children of God. ²² We know that all creation is groaning in labor pains even until now; ²³ and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies. ²⁴ For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees? ²⁵ But if we hope for what we do not see, we wait with endurance.

Romans 8:19 ἢ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται: ²⁰ τῇ γὰρ **ματαιότητι** ἢ κτίσις ὑπετάγη, οὐχ ἔκουσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι ²¹ ὅτι καὶ αὕτη ἢ κτίσις ἐλευθερωθήσεται ἀπὸ **τῆς δουλείας τῆς φθορᾶς** εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ. ²² οἶδαμεν γὰρ ὅτι πᾶσα ἢ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν: ²³ οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ²⁴ τῇ γὰρ ἐλπίδι ἐσώθημεν: ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς: ὃ γὰρ βλέπει τίς ἐλπίζει; ²⁵ εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

a los Romanos 8:19 El universo está inquieto, pues quiere ver lo que verdaderamente son los hijos e hijas de Dios. 20 Pues si la creación está sometida a lo **efímero**, no es cosa suya, sino de aquel que le impuso este destino. Pero le queda la esperanza; 21 porque el mundo creado también dejará de **trabajar para el polvo**, y compartirá la libertad y la gloria de los hijos de Dios. 22 Vemos que la creación entera gime y sufre dolores de parto. 23 Y también nosotros, aunque ya tengamos el Espíritu como un anticipo de lo que hemos de recibir, gemimos en nuestro interior mientras esperamos nuestros derechos de hijos y la redención de nuestro cuerpo. 24 Estamos salvados, pero todo es esperanza. ¿Quieres ver lo que esperas? Ya no sería esperar; porque, ¿quién espera lo que ya tiene a la vista? 25 Esperemos, pues, sin ver, y lo tendremos, si nos mantenemos firmes.

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Lay and Religious States of Life: Their Distinction and Complementarity

The Goodness of Achieving and the Goodness of Letting Go
(or: What does it mean to pray “Thy Kingdom Come”?)

Activities of Life

Essential Goodness & Dignity

A. Essential Limitations: How they will be “absent” (transcended) in the Kingdom

B. Essential Ambiguities: How they cannot place us in the Kingdom

BUSINESS (Cosmos, marketplace)

All research, development, production, distribution, exchange, management by which we wrest support from the Cosmos gain control of the Cosmos

All the activities by which we put the world ahead and make it fit to live in.

of ownership and taking care of things

PROPERTY

Business ends in its opposite, in a world in which:
1—we will move easily
2—none will need anything because all will possess everything
3—life in the kingdom will be marked by freedom from care

There is no sustaining of the life of the present and there is no putting it ahead without paying a price:
All changes of energy (both physiochemical and biochemical) into more available forms are simultaneously accompanied by the transformation of energy into less available forms. There’s a trend toward depletion and termination.

MARRIAGE (Home, hearth)

Love and striving of husband and wife
Give and take between parents and children
The building of the family of humanity

of carrying life and love forward

SPOUSE

Marriage ends in its opposite, in a world in which:
1 —“they no longer marry or give in marriage”
2—the human family will have come to its perfection
3—life and love together will be held in perfect measure without pairing

1—In the very act of perpetuating life & love, marriage is unable to rescue life and love from time and death:
A—parents give life only to lose it themselves
B—love, though gained, never quite succeeds in bridging the inevitable otherness of one’s partner.
2—Total unity in which each becomes him/herself as he/she succeeds in giving him/herself remains the goal, but after the manner of a distant shore, viewed but not reached. *Post coitum tristitia*: “after lovemaking sadness.”

GOVERNMENT (Society, forum)

Every exercise of social, political, artistic, athletic, medical, psychological, educational, and legal technique in human affairs that aims at the fullest measure of human freedom in organized community (domestic, civil, or industrial).

of organizing a fuller life in freedom for all people

PERSONAL AUTONOMY

Government ends in its opposite, in a world in which:
1—we will be captivated by the image of God
2—we will be “in bondage”: unable to sin, “forced” to choose complete happiness for ourselves and for all other saved creatures.

Freedom does not produce the Kingdom; the organization of free people in a community of loving respect for person in the very act of liberating people from the inhuman condition of the oppressed forge by its very technique a new web of planning, involvement, coordination, information.

Lay and Religious States of Life: Their Distinction and Complementarity

The Goodness of Achieving and the Goodness of Letting Go
(or: What does it mean to pray “Thy Kingdom Come”?)

**Therefore,
THE HUMAN
TASKS OF**

**are not just
and not only
defeated by
the sins of**

**And
therefore the
GOSPEL
VALUES
(evangelical
counsels) of**

**must be met
privately and
along the
road of life in
the forms of**

**or else overtaken from the start and
publicly in religious life**

BUILDING THE
EARTH
(Cosmic
Environment)

greed

poverty

almsgiving
(mercy)

NOT BECAUSE

1 —Business, marriage, and government are evil
or because

2—business, marriage, and government are good
but dangerous or because

3—business, marriage and government are good,
but God is better

FORMING THE
SELF
(Embodied spirit)

lust

chastity

fasting and
continence

BUT BECAUSE BUSINESS, MARRIAGE
AND GOVERNMENT ARE NOT BY
THEMSELVES SUFFICIENT TO BRING THE
KINGDOM.

ORGANIZING
THE BODY
OF HUMAN
SOCIETY
(Societal milieu)

tyranny

obedience

prayer and
solitude

We save the world (person, society, and
cosmos) by carrying it forward and by letting it
go into the hands of God who saves.

The lay and religious states of life are not
distinguished by the exercise of different
degrees of Christian love for the world and
society, but by the expression of different
modes of Christian truth about their salvation.
Each mode of truth leads to its own proper
style of love.

The double truth: everything is destined for
transformation and there is no transformation
without death/rupture.

**but also encounter a
real zero point on
the way to
completion, a zero
point inherent in any
finite effort towards
upbuilding and
organizing**

The Goodness of Achieving and the Goodness of Letting Go

Activities of Life	Essential Goodness & Dignity	Human Goods	Human Needs	Human Temptations	Human Sins	JESUS GOD'S CHRIST	Jesus' Answer to the Tempter	Gospel Values	Pillars of Piety	Church Activities	Church as Presence of God	Mass	Church as Sign of Kingdom	Biblical Images of Kingdom
BUSINESS	of ownership and taking care of things	money	nourishment	"try to live on bread alone"	greed	PROPHET	"humans live on God's Word"	poverty	prayer	teaching and learning	People of God	Synaxis	Word	New Heavens, New Earth
MARRIAGE	of carrying life and love forward	sex	intimacy	"control the love in your life"	lust	PRIEST	"love is a gift"	chastity	fasting	worshiping	Body/ Bride of Christ	Anamnesis	Sacrament	Wedding Feast
GOVERNMENT	of organizing a fuller personal life in freedom for all	power	irreplaceability	"amass power"	tyranny	KING/ SERVANT	"it's all right to be a created thing"	obedience	mercy (alms-giving)	serving	Temple of the Holy Spirit	Epiclesis	Community	New Jerusalem

BUSINESS (Cosmos, marketplace) All research, development, production, distribution, exchange, management by which we wrest support from and gain control over the cosmos. All the activities which put the world ahead and make it a fit place to live in.

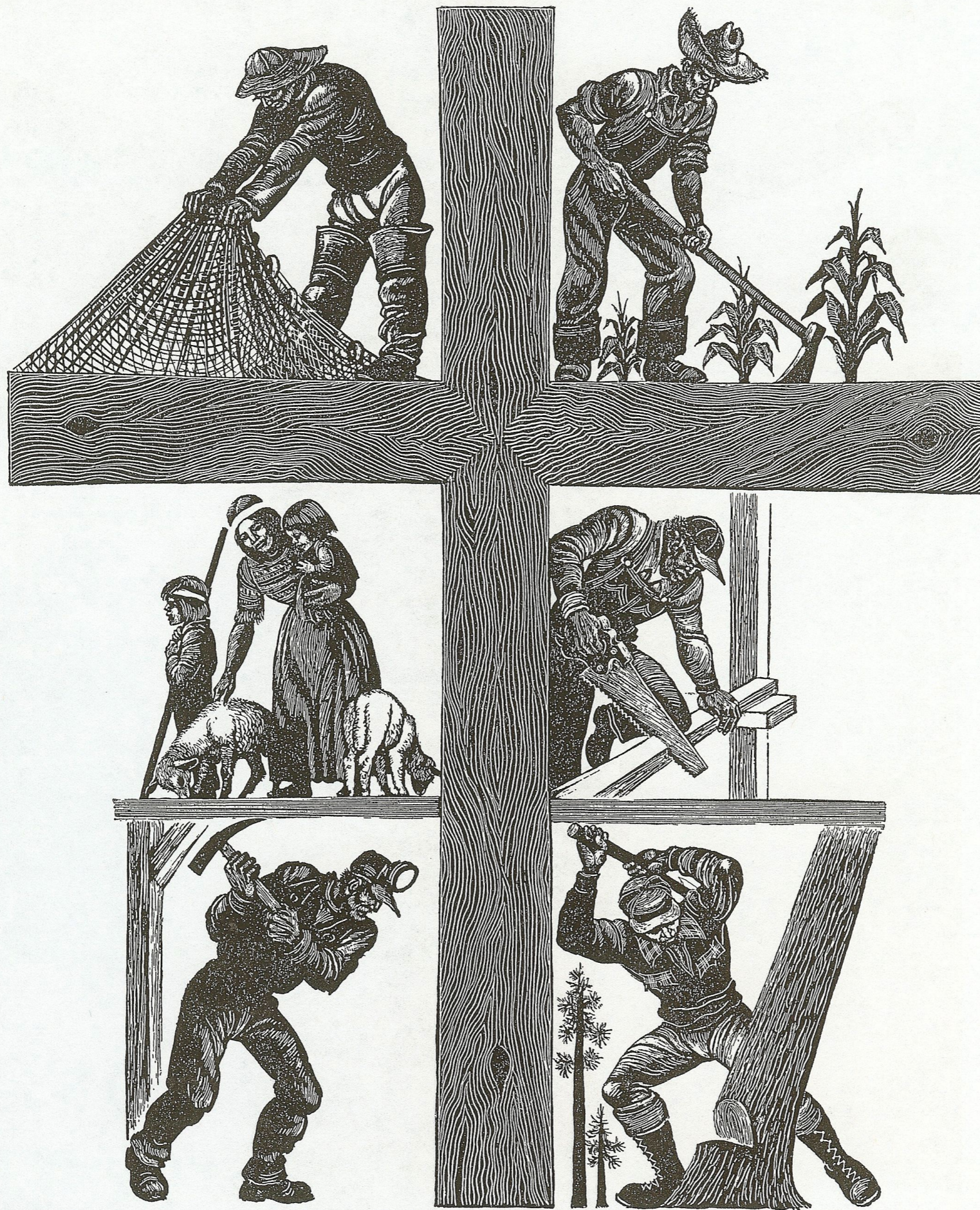
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GOVERNMENT (Society, forum) Every exercise of social, political, artistic, athletic, medical, psychological, educational, and legal technique in human affairs, that aims at the fullest measure of human freedom in organized society.

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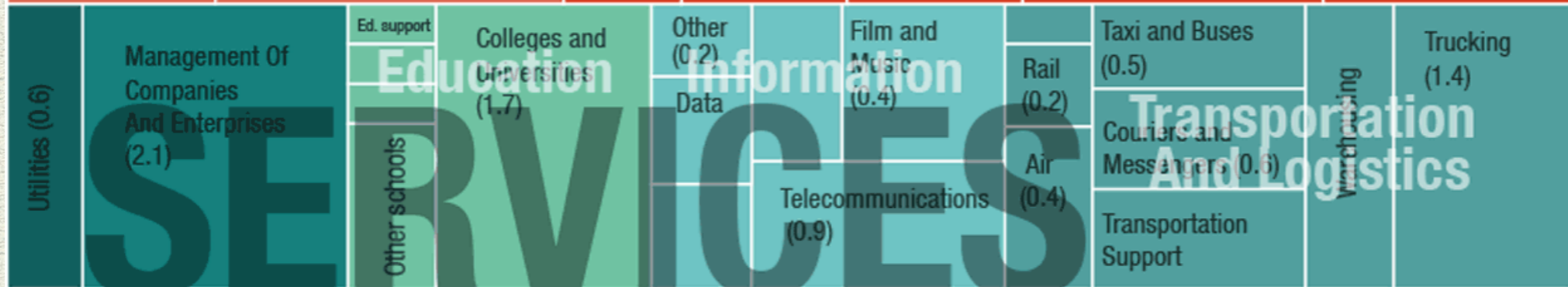
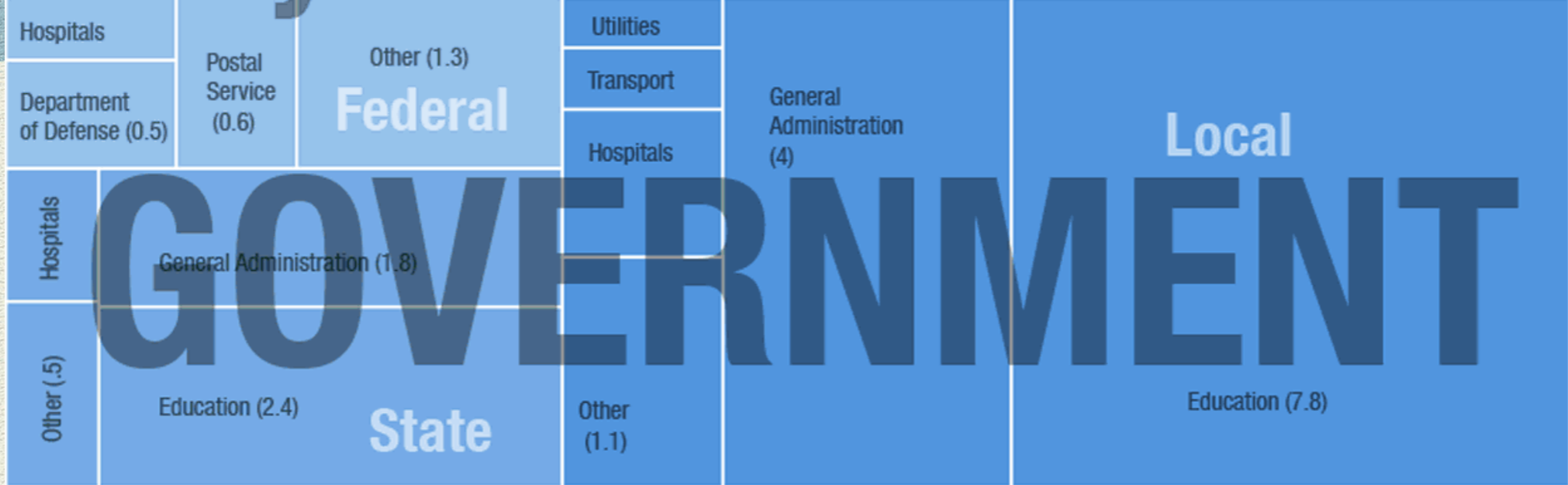
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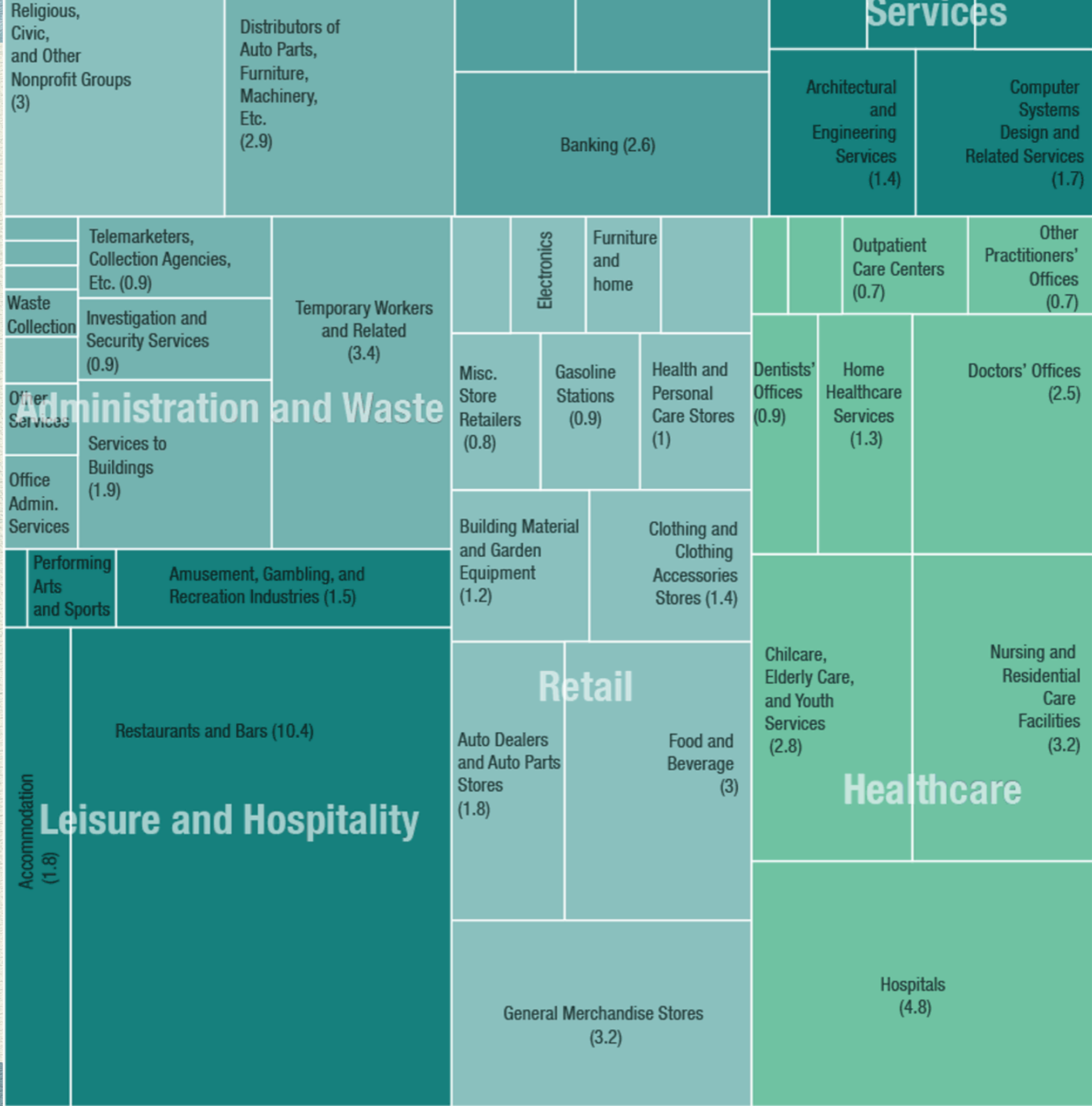
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RENEWAL
(of **single** elements
in decline)

RECONCILIATION
(of **pairs** of estranged factors)

business

stewardship
credit
justice
business ethics
advertising

man v. money
nature v. machine
homo faber v. homo sapiens
necessities v. luxuries
man v. woman

marriage

sex
love
art
family
discipline
spirit
commitment

sex v. Spirit
man v. woman
sex v. sacrament
discipline v. sexual freedom
beauty v. goodness
illusion v. reality
marriage v. family

government

obedience
creaturehood
equality
dignity
power
service
responsibility
loyalty
citizenship

will to win v. readiness to lose
strength v. weakness
divinity v. humanity
parent v. child
power v. obedience
competition v. cooperation
fatherhood v. sonship
man v. woman

RENEWAL
(of **single** elements
in decline)

RECONCILIATION
(of **pairs** of estranged factors)

word

faith
truth
scripture
theology

radical theologies v. popular religion
word of faith v. poverty of intellect
discursive v. intuitive
faith v. reason
man v. woman

sacrament

worship
symbol
holy, sacred
intimacy with the Spirit
“easy” eucharist / liturgy

spontaneity v. discipline
divinity v. humanity
eucharist v. penance
man v. woman

community

belief in the Spirit
(more Spirit, more
freedom)
obedience to the gifts of
the Spirit, institutional
and personal

institution v. charism
authority v. freedom
community v. government
man v. woman

	<i>essential goodness and dignity</i>	<i>human goods</i>	<i>human needs</i>
business	ownership and taking care of things	money	nourishment
marriage	carrying life and love forward	sex	intimacy
government	organizing a fuller life in freedom for all people	power	irreplaceability

	<i>temptations</i>	<i>sins</i>
business	try to live on bread alone	greed
marriage	control the love in your life	lust
government	amass power	tyranny

temptations

Genesis 3:6

business

try to live on bread
alone

*The woman saw that the
tree was good for food*

u•thra e•ashe ki tub e•otz l•makl

תָּרָא הָאִב הָעֵץ תָּרָא הָאִשָּׁה כִּי טוֹב

marriage

control the love in
your life

and pleasing to the eyes

תְּאַוֶּה-הוּא לְעֵינַיִם

tha'ave-eua l•oinim

beguiling to the eyes

government

amass power

*and the tree was
desirable for gaining
wisdom.*

וַנַּחֲמַד הָעֵץ לְהַשְׁכִּיל

u•nachamad e•otz l•eshkil

coveted to make wise

	<i>Jesus God's Christ</i>	<i>Jesus' answer to the tempter</i>	<i>Gospel values</i>	<i>pillars of piety</i>
business	PROPHET	"humans live on God's word"	poverty	prayer
marriage	PRIEST	"love is a gift"	chastity	fasting
government	KING	"it's all right not to be God but to be a creature"	obedience	almsgiving / mercy



	<i>Church activities</i>	<i>Church as the presence of God</i>	<i>Church as Sign and Sacrament of the Kingdom</i>	<i>biblical images of the Kingdom</i>
business	teaching and learning martyria	People of God	Word	new heavens new earth
marriage	worshipping leitourgia	Body/Bride of Christ	Sacrament	wedding feast
government	serving diakonia	Temple of the Holy Spirit	Community	new Jerusalem

Word / Nourishment

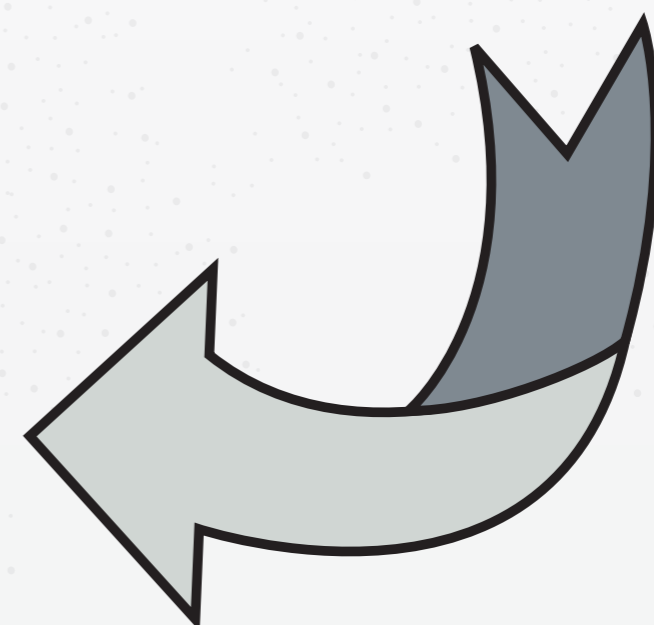
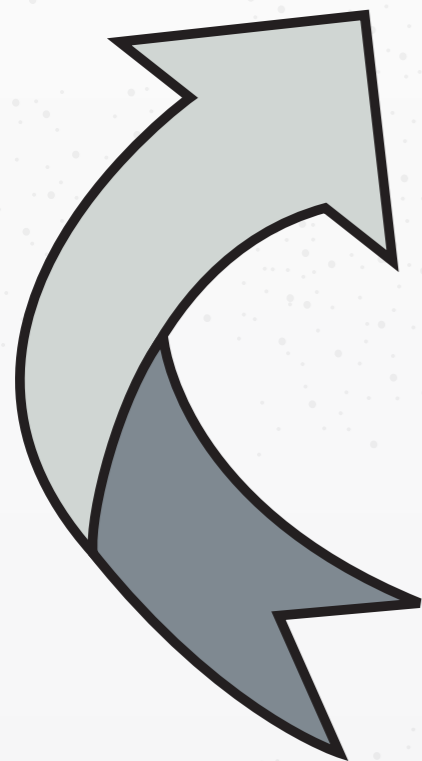
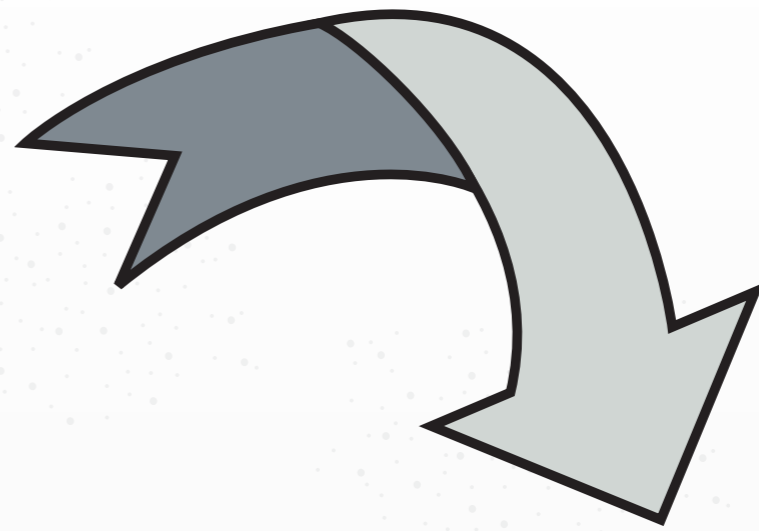
Christ as Prophet
holiness as *teleios*
Matthew 5:48
complete, perfect, whole, mature
fides quaerens intellectum
bishop
prayer

Sacrament / Intimacy

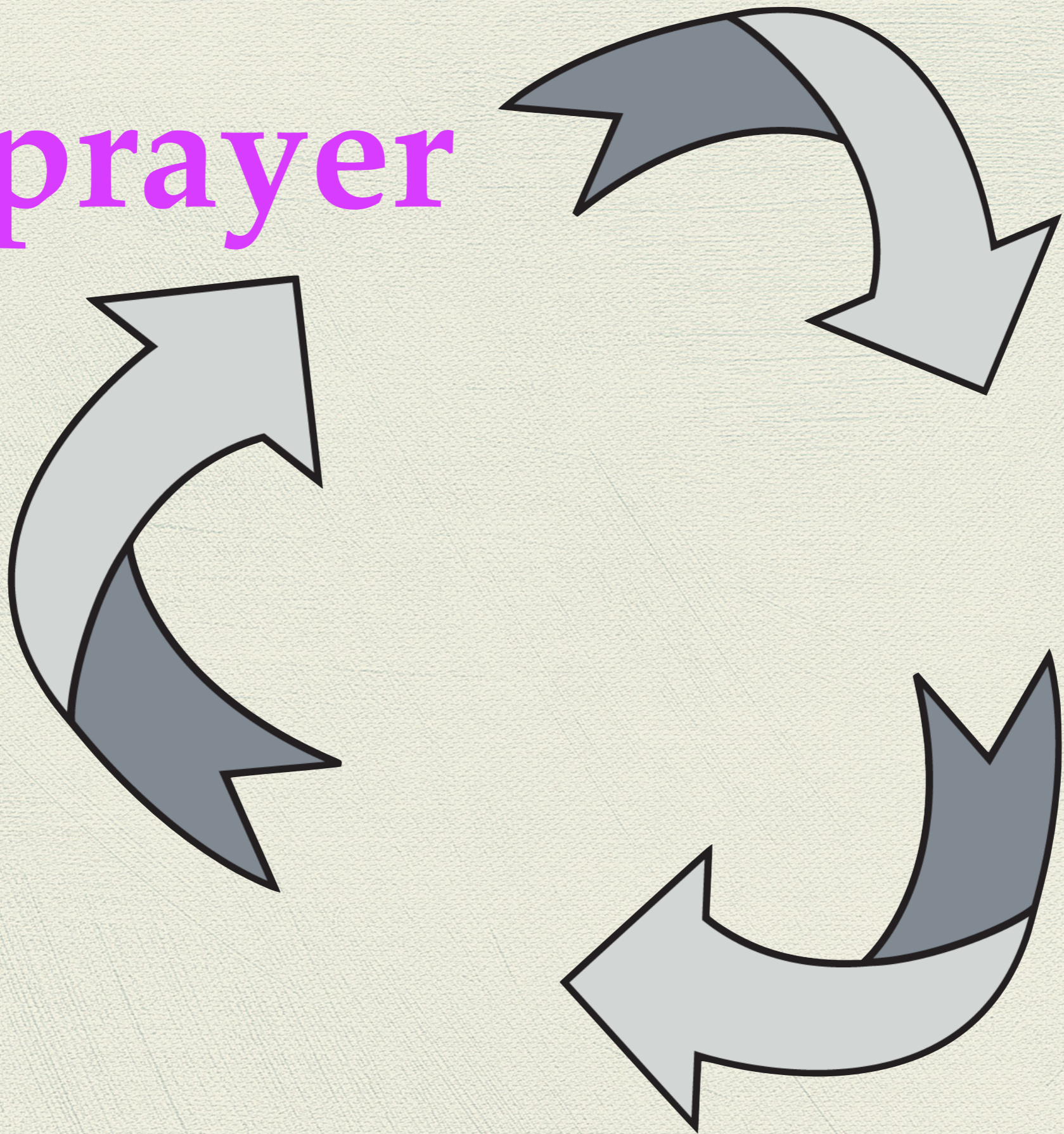
Christ as Priest
holiness as *hagios*
1 Peter 1:16
offered, consecrated,
set apart, pure
spes quaerens intellectum
priest
fasting

Community/Irreplacability

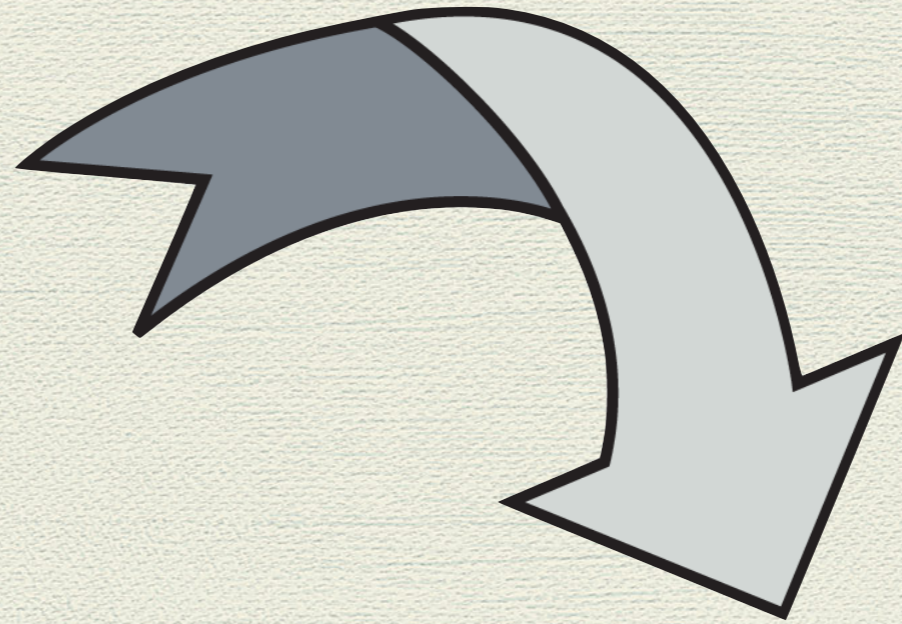
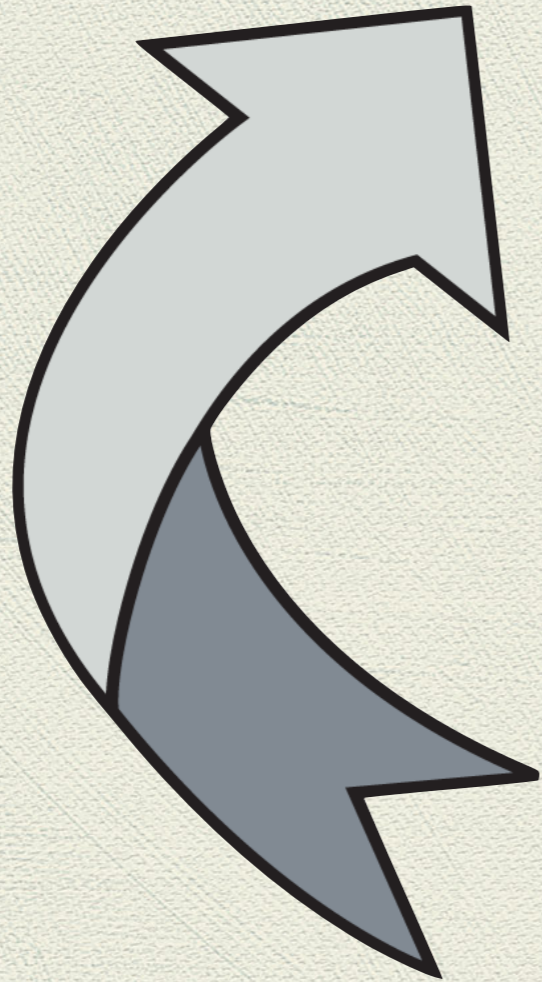
Christ as King/Royal Servant
holiness as *oiktirmos*
Luke 6:36
compassionate
caritas quaerens intellectum
deacon
almsgiving



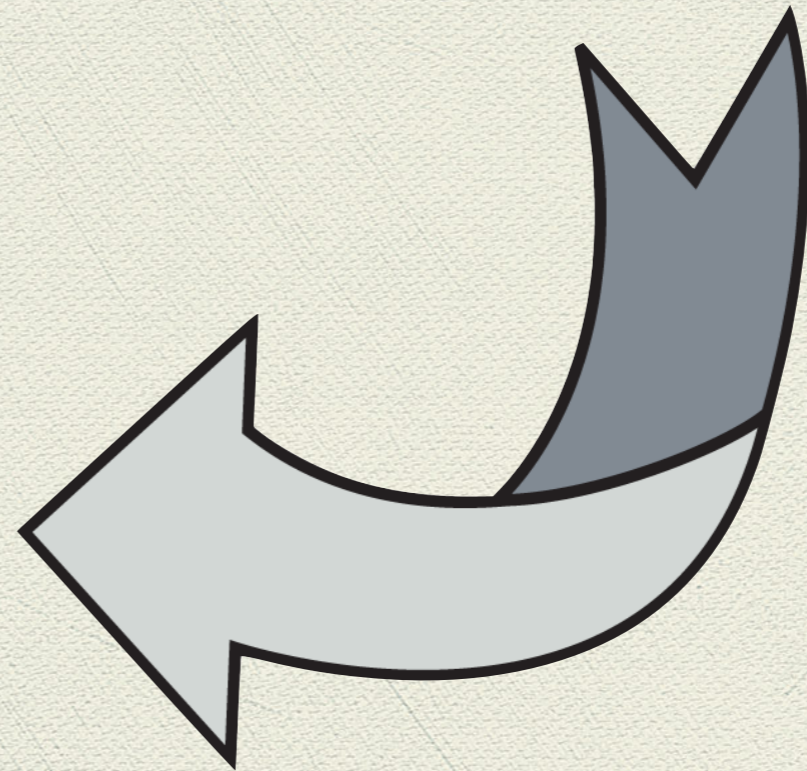
prayer



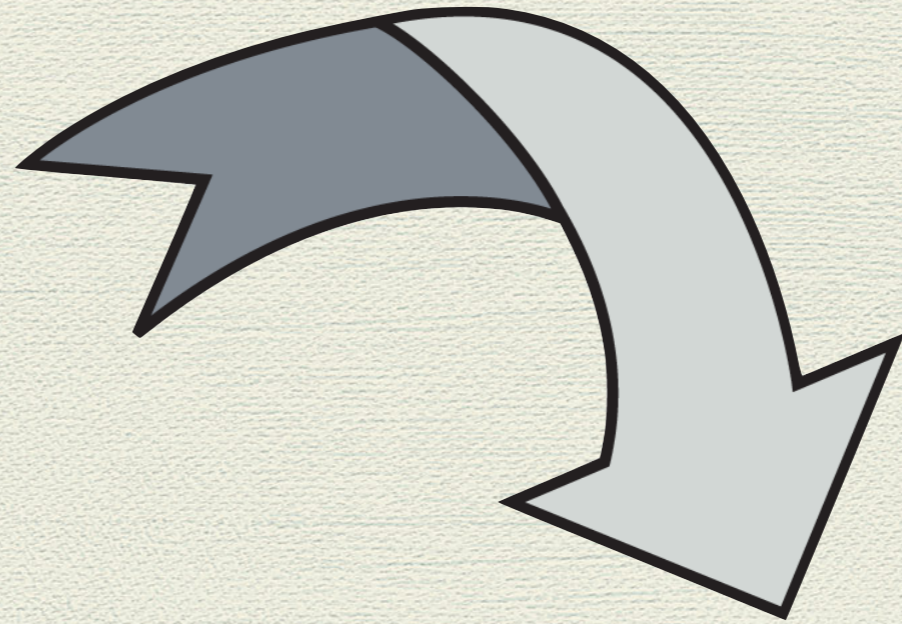
prayer



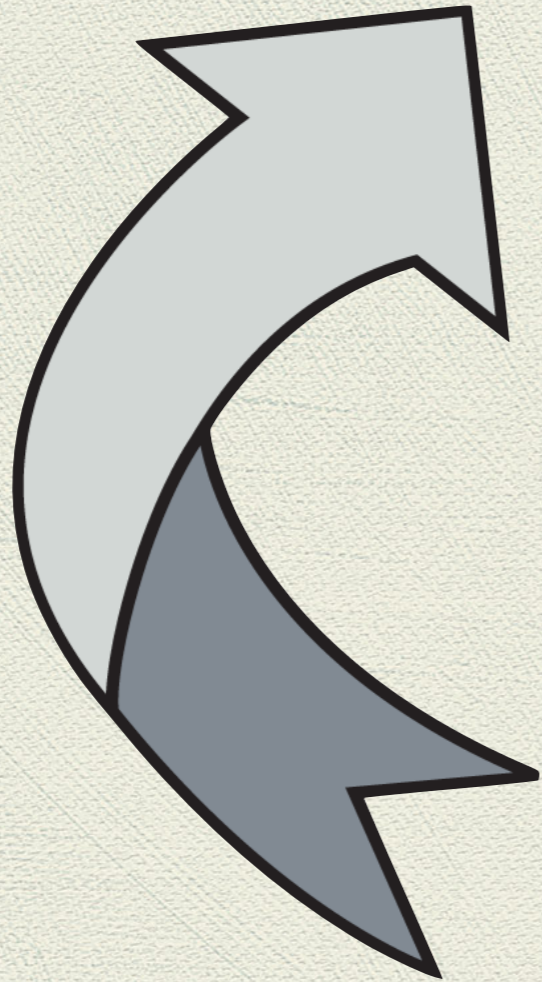
fasting



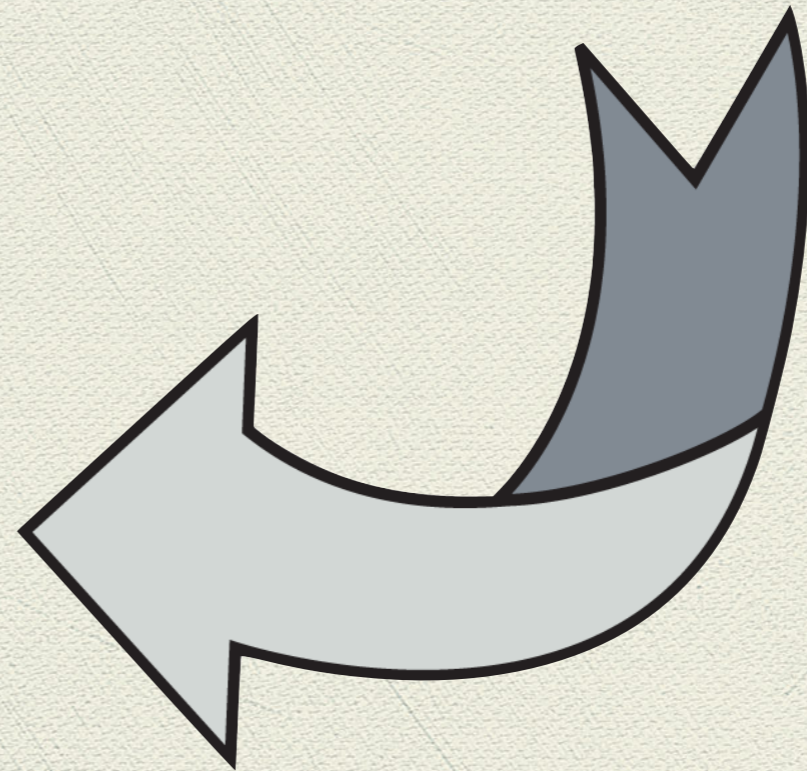
prayer



fasting



mercy
(almsgiving)



Salah or Prayer

prayer

Iman or Faith

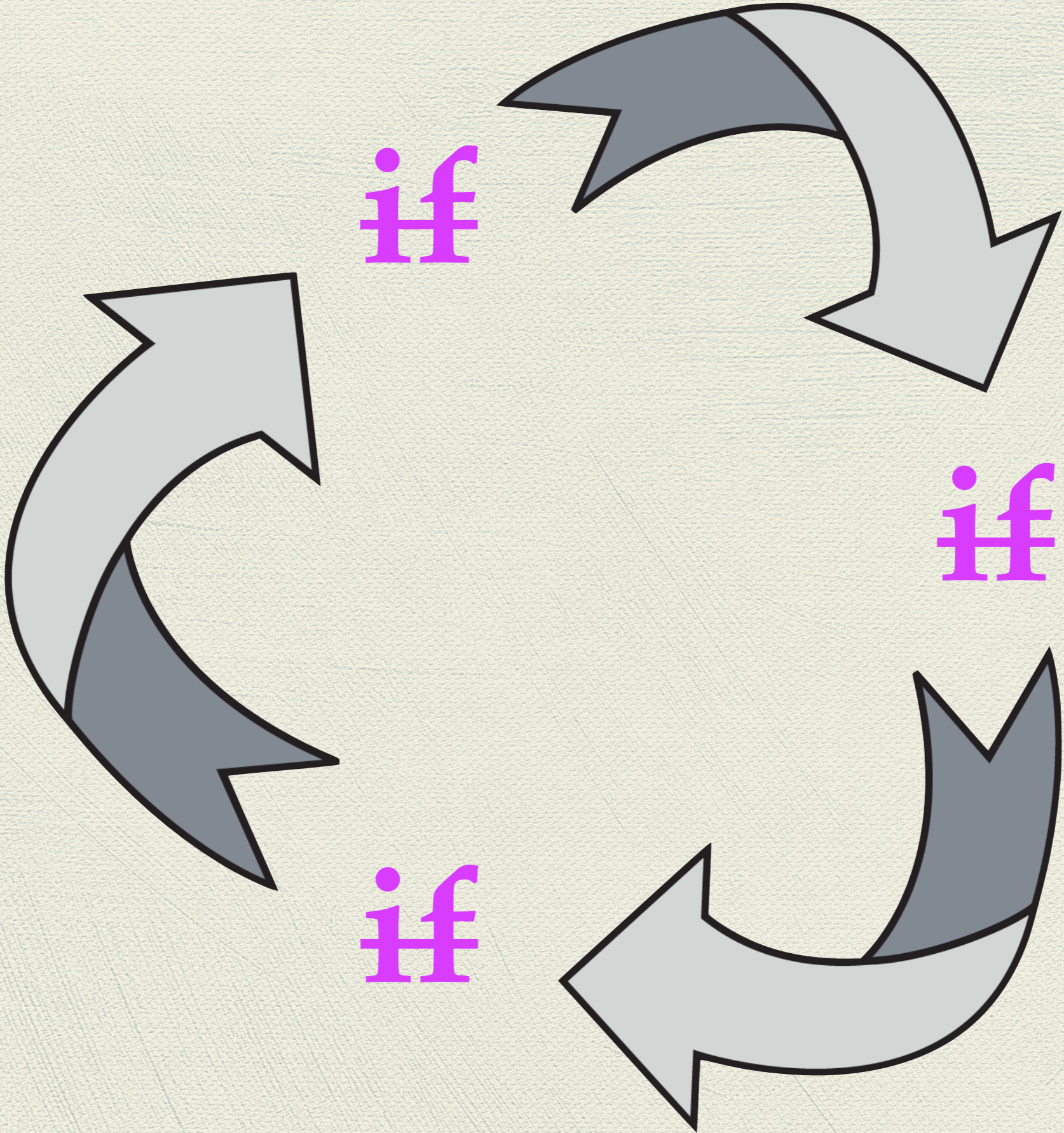
Sawm or Fasting

fasting

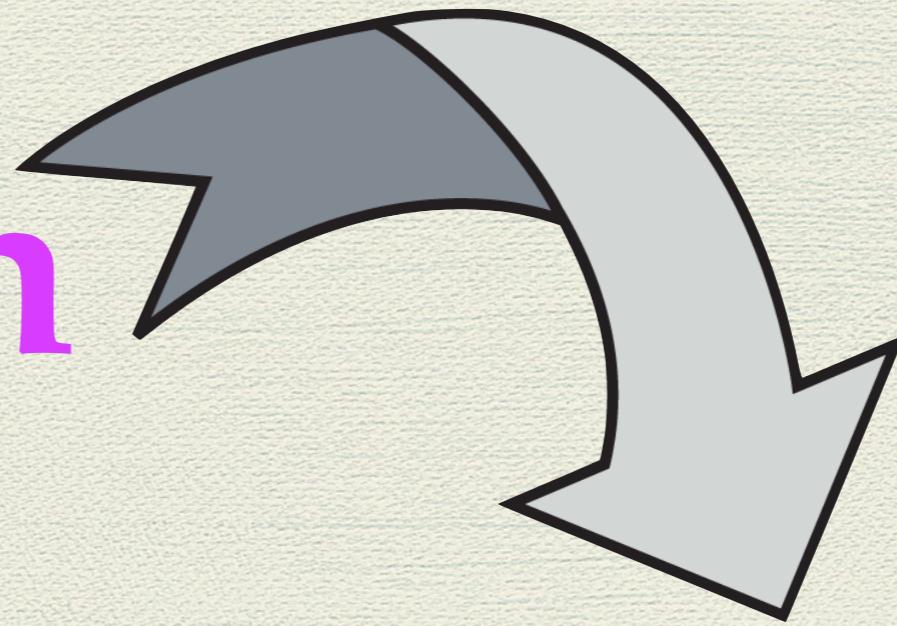
Zakah or Almsgiving

mercy
(almsgiving)

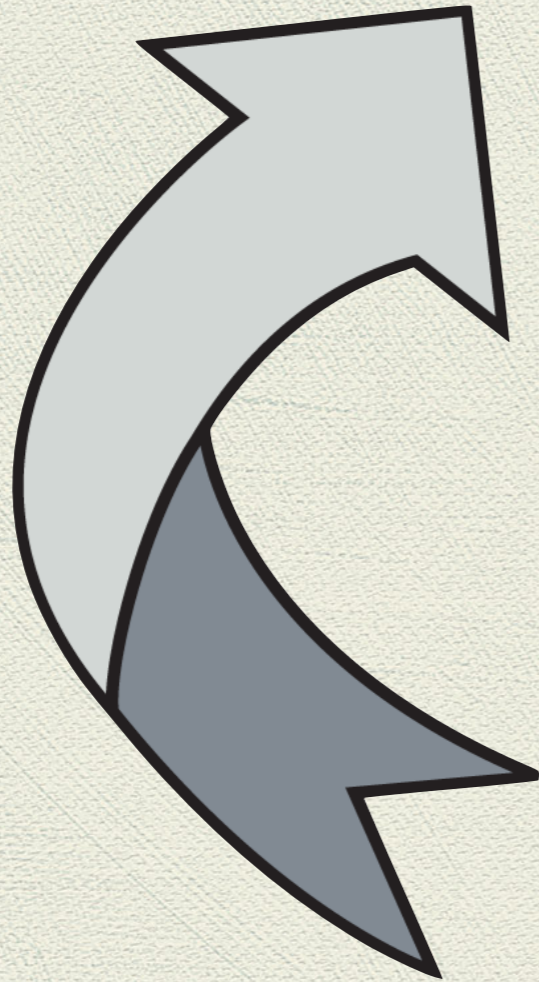
Hajj or Pilgrimage



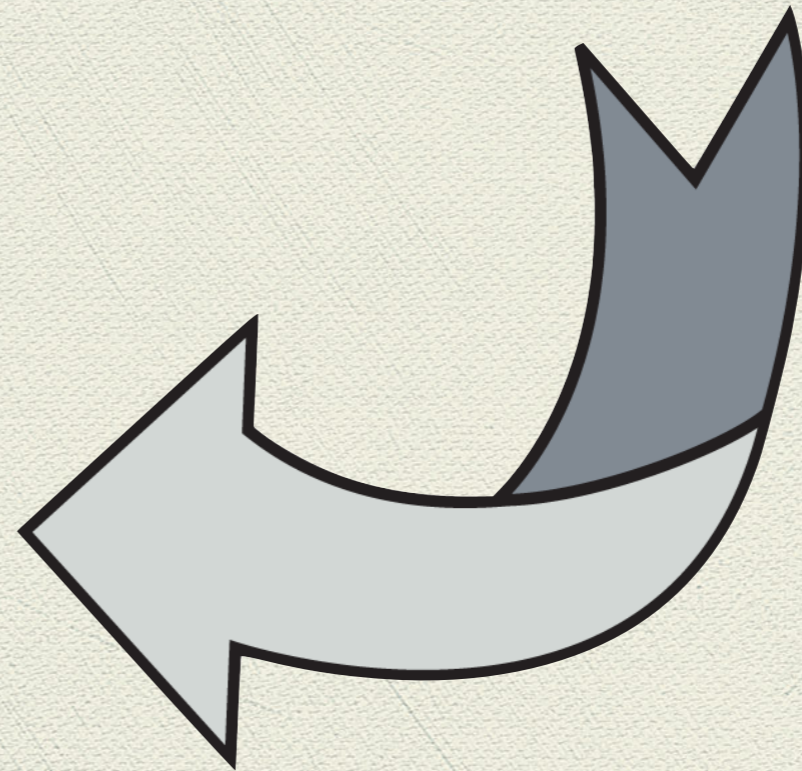
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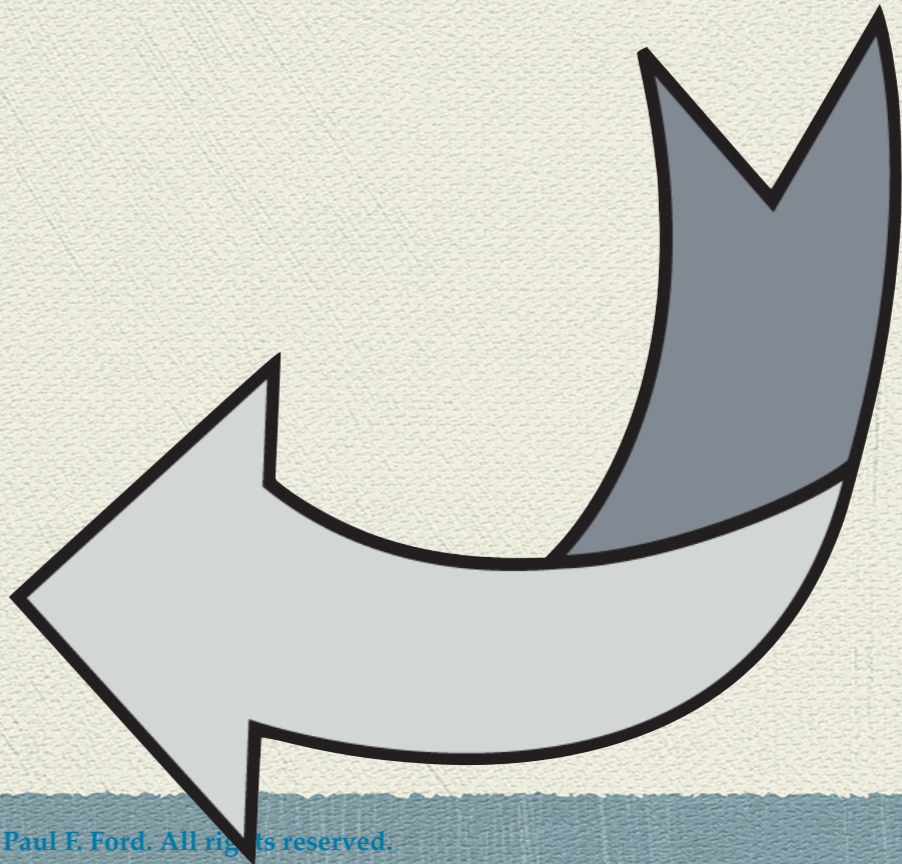
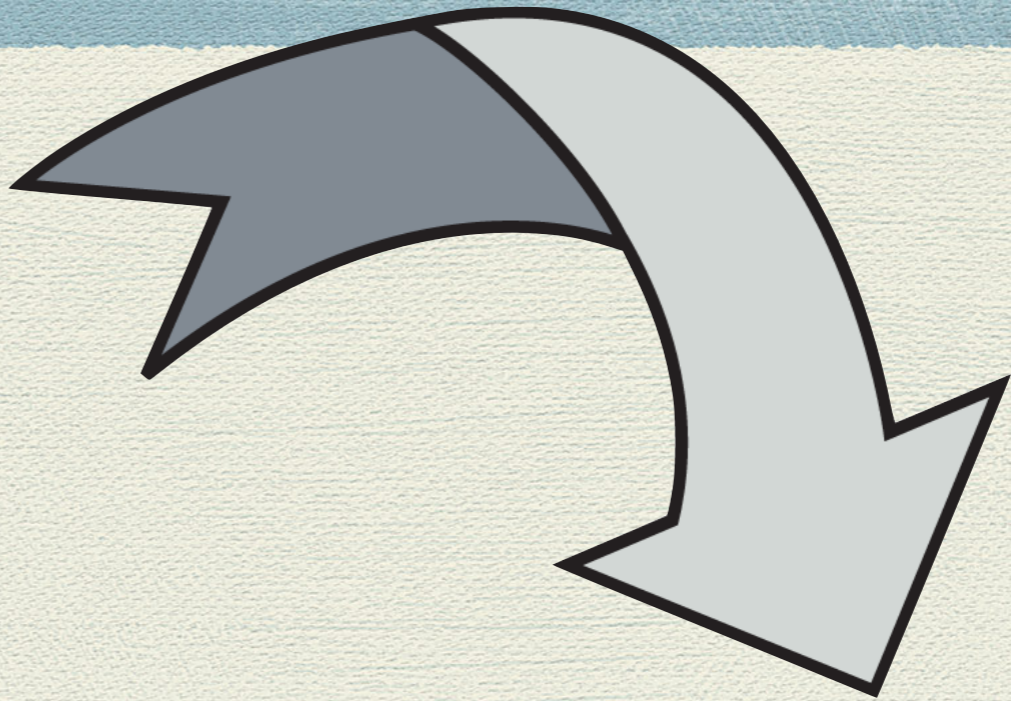
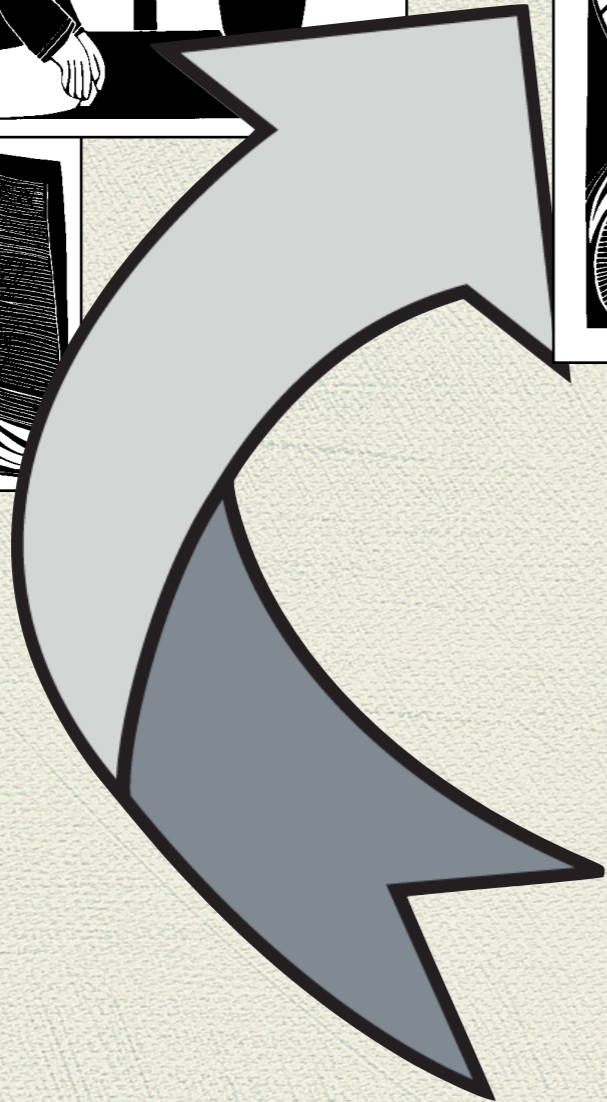


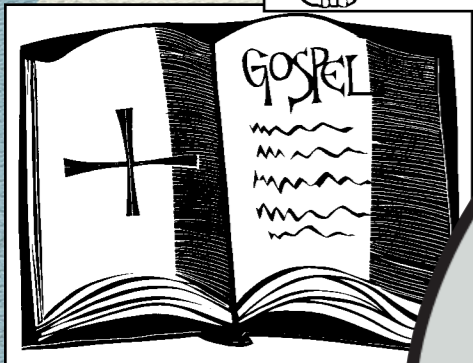
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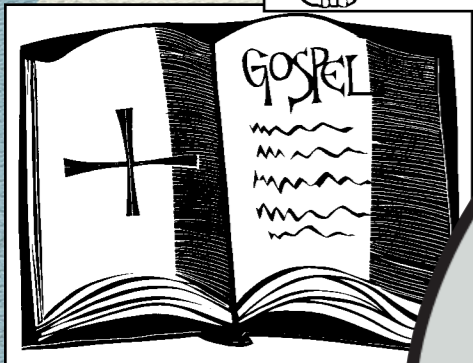


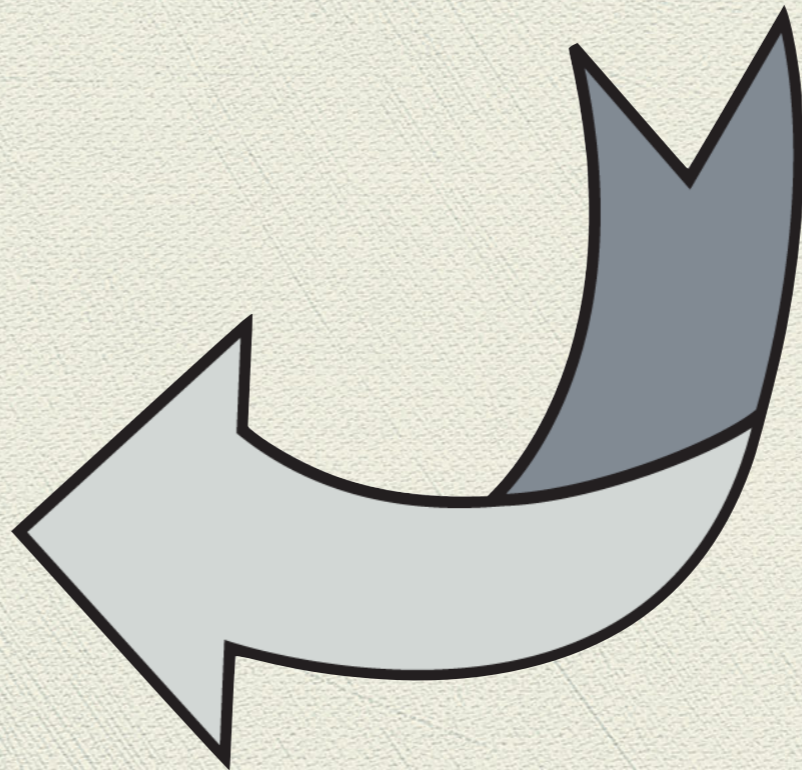
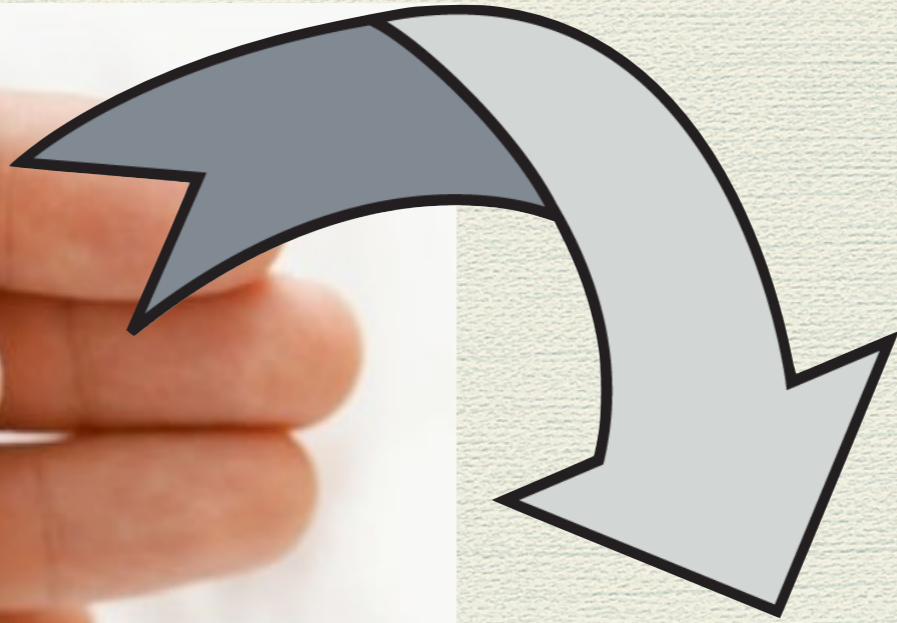
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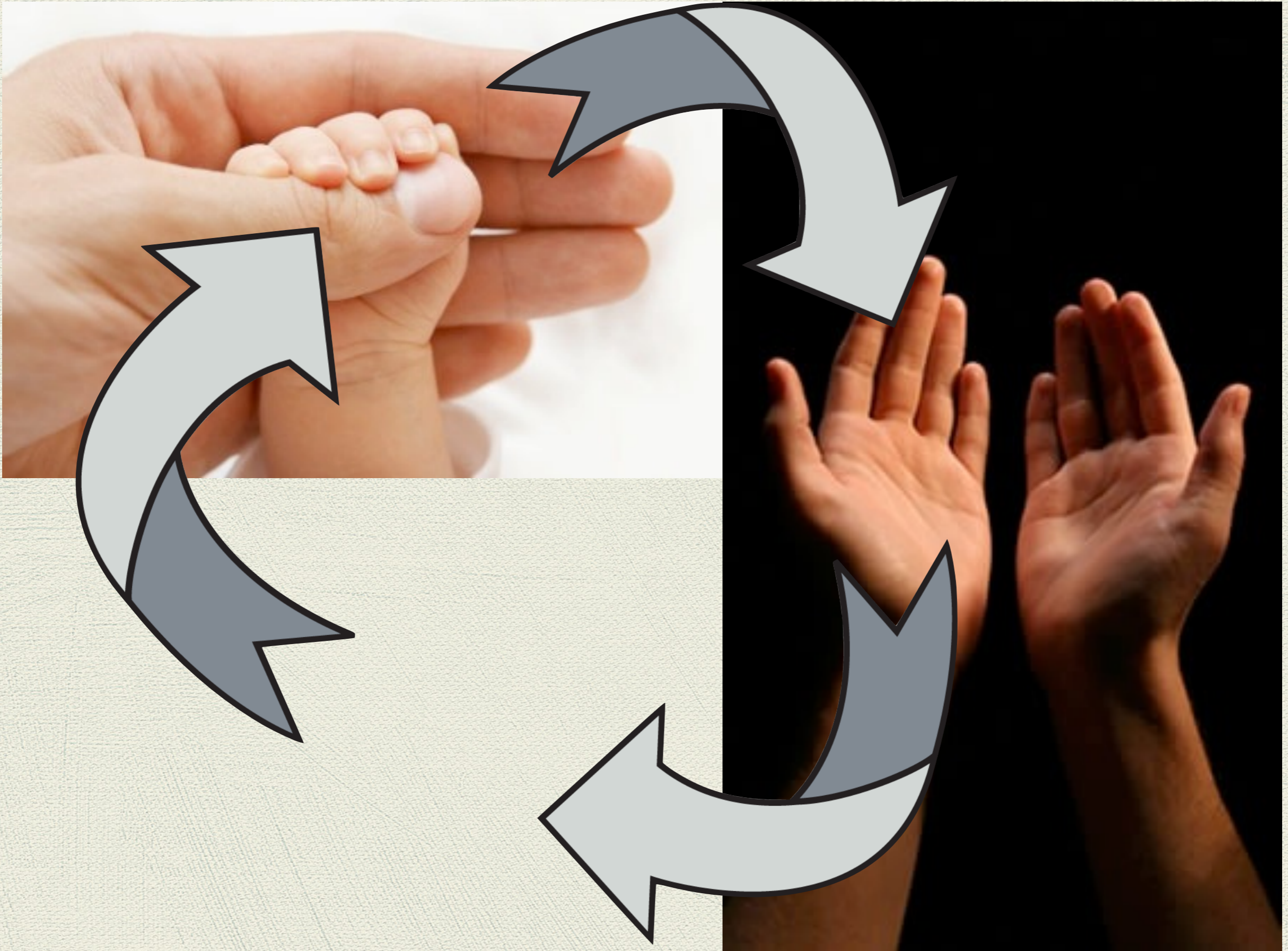






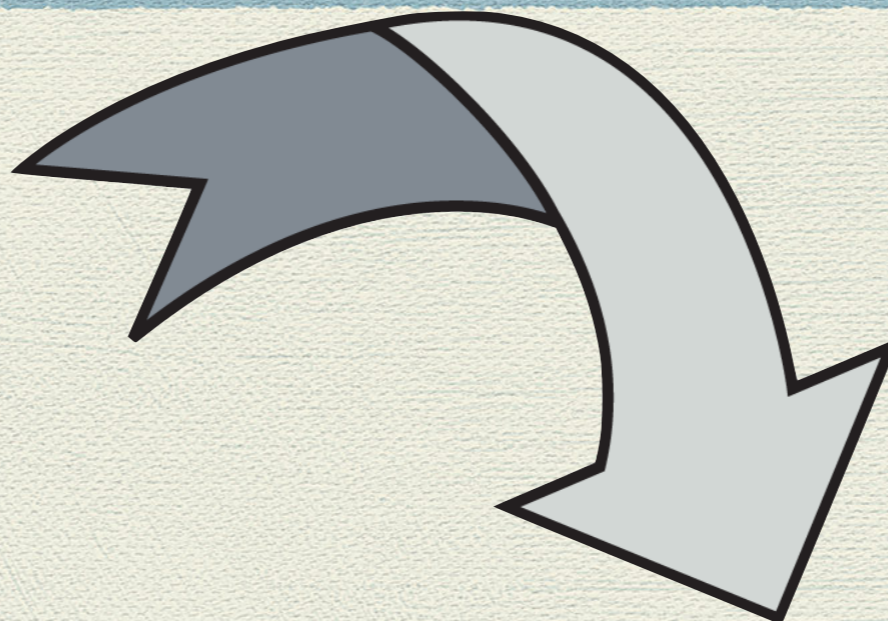






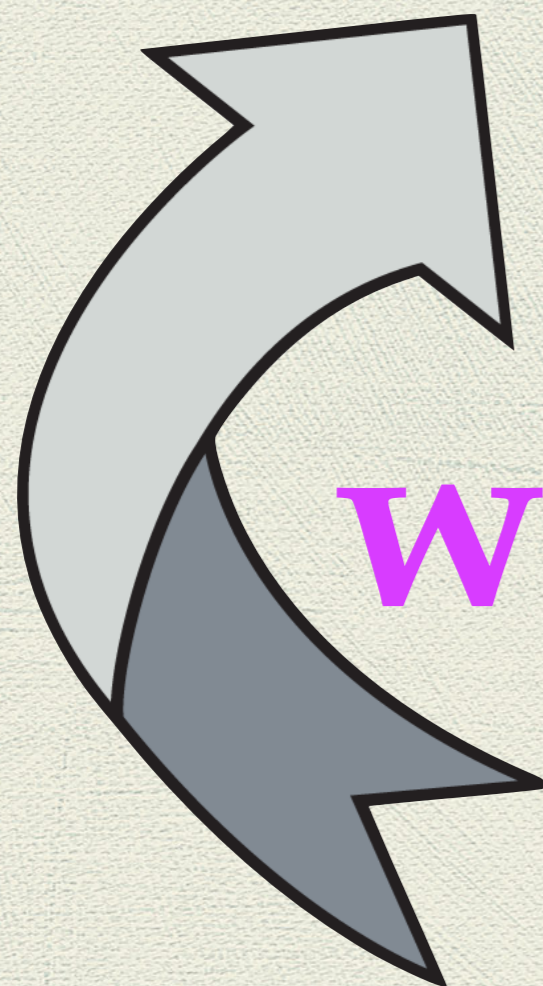


prayer



fasting

witnessing



mercy
(almsgiving)

