

DIOCESE OF BOISE

OFFICE OF CATECHESIS



The Office of Catechesis supports the mission of the Diocese of Boise by assisting the Bishop in carrying out his role as the chief catechist of the diocese.



Catechist Certification

Spirituality

Kathy Barkdull, Presenter

Opening Prayer

“I Shall Keep the Silence of My Heart”

I don't think there is anyone who needs God's help and grace as much as I do. Sometimes I feel so helpless and so weak. I think this is why God uses me. Because I cannot depend on my own strength, I rely on him twenty-four hours a day. All of us must cling to God through prayer. My secret is simple: I pray. Through prayer I become one in love with Christ. I realize that praying to him is loving him.

We cannot find God in noise or agitation. Nature: trees, flowers and grass grow in silence. The stars, the moon, and the sun move in silence. What is essential is not what we say but what God tells others through us. In silence He listens to us; in silence He speaks to our souls. In silence we are granted the privilege of listening to His voice.

Silence in our eyes, Silence of our ears, Silence of our minds,
...In the silence of the heart God will speak.

Mother Teresa

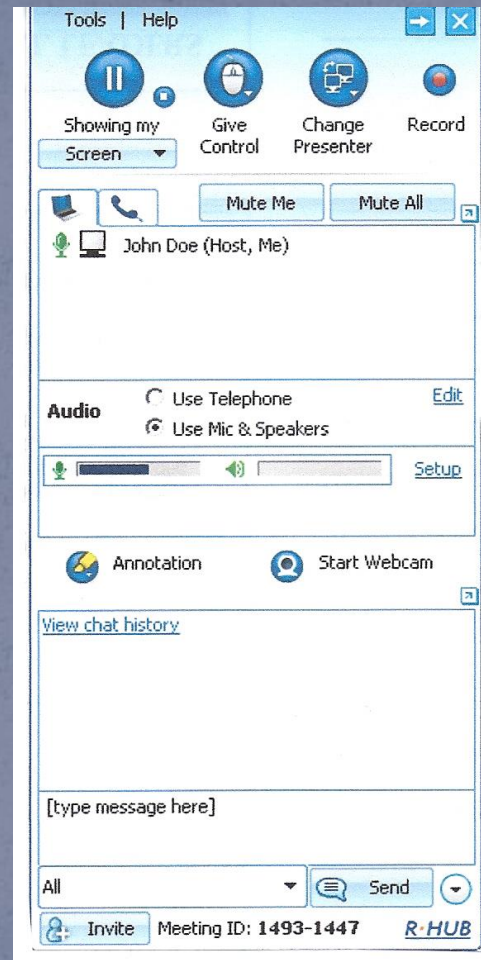
Introductions

Where do you typically “find” God?

*How do you respond to the divine presence in
your life?*

Questions/Comments??

Use the “Chat” box option in your tool pane on the right side of your screen.



What is Spirituality?

“...there is within us a fundamental dis-ease, an unquenchable fire that renders us incapable, in this life, of ever coming to full peace. This desire lies at the center of our lives, in the marrow of our bones, and in the deep recesses of the soul.”

“Spirituality is, ultimately, about what we do with that desire. What we do with our longings, both in terms of handling the pain and the hope they bring us, that is our spirituality.

The Holy Longing

“You have made us for
yourself, Lord, and our hearts
are restless until they rest in
you.”

St. Augustine

Spirituality: A Lifelong Process

God's longing to be in a relationship with us spreads like wildfire in the hearts of people who respond to it.

I say I will not mention him, I will no longer speak in his name. But then it is as if fire is burning in my heart, imprisoned in my bones; I grow weary holding back, I cannot!

Jeremiah 20:9

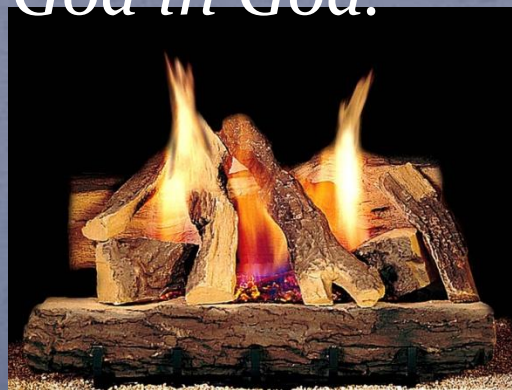
St. John of the Cross likens the early stages of our spiritual life to a damp log that is thrown into the fire. Before the fire can claim the wood for itself it must first dry out the log.

The fire, at first, acts on the wood by driving out all its moisture. Very slowly, it expels from the wood everything that is inconsistent with the nature of the fire. It then starts to burn on the outside until at last it transforms the wood into fire.



In the way that a dry log catches fire more easily than a wet one, so the soul responds more immediately to the impulse of God the more prepared it is by the Holy Spirit. St. John of the Cross writes,

In the prepared soul, the love of God enters immediately, for at each touch the spark catches fire in the dry tinder. It seems to such persons that every time this flame shoots up, it raises them up to the activity of God in God.



Lastly, as the log becomes one with the fire, it takes on not only the properties of fire but also its ministry. As St. John of the Cross explains,

In this way the wood loses all its own properties, and acquires all the properties belonging to the fire. Once it is dry, it dries other things. It acquires the heat of the fire and then produces heat itself. It takes on the bright flames from the fire and then reflects that light itself. This is all performed by the properties of the fire now that the log has been conformed to these.

Since the log no longer resists the flame, it now receives the fire deep within. And, as the fire transforms the wood into itself, it makes it more directly a part of its ministry.

Becoming Flame



The Three Stages of the Spiritual Journey

- The Stage of Purgation
- The Stage of Illumination
- The Stage of Union

Catching Fire, Becoming Flame

The Stage of Purgation

“Arranging the kindling and wood by deliberately fostering attitudes and actions that reflect a person who is serious about catching fire.”

The Tasks of Purgation - CPR:

Community

Prayer

Repentance

Community

- Building bonds of support with a regular church community so we are around other people who are similarly on fire – or at least smoldering!
- Jesus modeled the importance of community with the call of the twelve disciples.
- Spiritual transformation is not meant to be solitary, an individual affair, isolated from the world.
- It stretches the heart beyond the ego – “from me to thee”.
- Flesh and blood believers who “wash each other’s feet, learn to forgive, celebrate life events as sacramental moments and welcome the poor, the sinner and the marginalized.

Prayer

- Commitment to daily prayer.
- It is not *how* we pray, but *that* we pray.
- Discovering the prayer techniques that fan the flame and make us receptive to God's continual presence throughout the day.
- Trying different and varied prayer techniques until you find the ones that are comfortable and helpful for you.

Repentance

- Involves purging ourselves of the deliberate sins that we nonchalantly commit; removing the moisture that hinders us from catching fire.
- Make the choice to start moving out of the shadows and darkness where we have been content to live.
- Make an examination of conscience, an inventory of our lives, and conscious steps toward moral integration.
- Repentance and conversion – from the Greek *metanoia*, meaning “to turn around” – demands changing the orientation of our daily lives.

The Stage of Illumination

“If we are faithful to CPR, we will perceive the Spirit of God working in our lives.”

- An “internal” stage characterized by light and enlightenment.
- Taking on an intuitive understanding and wisdom of the things of God.
- The commitments to community and prayer become more natural.
- Trustful surrender, giving ourselves over to the action of the Holy Spirit.
- A stage of reception, allowing something to be done to us.
- Selfless acts become 2nd nature.
- God’s grace is doing the majority of the work and action.

The Stage of Union

“As awakening can be likened to a spark landing on ripe kindling, purgation to fanning the flame, and illumination to catching fire, union is likened to the experience of becoming a torch with a fire blazing from within.”

“Like Christ and with Christ, we feel alive and sent by God as a coworker for the kingdom.”



The three Stages of the Spiritual Journey are not a neat, clearly defined path. The Spirit of God is ultimately in charge of the entire process, and divine grace is not fluid but sometimes very messy.

What has Spirituality got to do with education?

Religion curriculum should not revolve entirely around “content” as if the right information alone will be sufficient enough for spiritual formation. The “process” of developing the spiritual growth in our students is critical in their lifelong journey.

There are ways of teaching that nurture people’s spirituality and ways that sap their souls.

Spirituality and the Catechist

“...spirituality has everything to do with education – it should be the leaven that vitalizes the whole enterprise.”

“...teachers in any educational context can help “take care of souls.” especially by their relationships with learners and by how they teach – even where religious language or instruction is excluded. All educators are wise to place a spiritual vision at the foundation of their teaching.”

Educating for Life

Thomas Groome

“No methodology, no matter how well tested, can dispense with the person of the catechist in every phase of the catechetical process. The charism given to him by the Spirit, a solid spirituality and transparent witness of life, constitutes the soul of every method. Only his own human and Christian qualities guarantee a good use of texts and other work instruments.”

“The catechist is essentially a mediator. He facilitates communication between the people and the mystery of God, between subjects amongst themselves, as well as with the community. For this reason, his cultural vision, social condition and lifestyle must not be obstacles to the journey of faith. Rather, these help to create the most advantageous conditions for seeking out, welcoming and deepening the Christian message. He does not forget that belief is a fruit of grace and liberty. Thus, he ensures that his activities always draw support from faith in the Holy Spirit and from prayer.”

The Spiritual Life of the Catechist

- A love of God – Father, Son, and Holy Spirit – and of Christ's Church, our Holy Father and God's holy people.
- A coherence and authenticity of life that is characterized by their faithful practice of the faith in a spirit of faith, charity, hope, courage, and joy.
- Personal prayer and dedication to the evangelizing mission of the Church.
- A missionary zeal by which they are fully convinced of the truth of the Catholic Faith and enthusiastically proclaim it.
- Active participation in their local parish community, especially by attendance at Sunday Eucharist.
- A devotion to Mary, the first disciple and the model of catechists, and to the Most Holy Eucharist, the source of nourishment for catechists.

NDC 53.B.8

“Lay catechists have a special solidarity with those whom they catechize and a particular sensitivity to their needs. They live in the same world as those they catechize, and they share the same demands of living in the world as do those they teach. Their proclamation of the Gospel, their personal testimony, and their living witness to the transcendent values of the Christian life can be particularly effective because they know the ordinary experiences of everyday life so well and are able to incarnate the Gospel in those ordinary circumstances.”

GDC 53.B.8

Engaging Learners in Spirituality

No one description of spirituality could be sufficiently comprehensive to embrace all possibilities. Catholic Spirituality has a wealth of emphases, styles and approaches.

This is evident in all the official and unofficial saints of the Church – a very diverse group indeed! Even with all their foibles and virtues, sins and graces, they each followed their individual spiritual paths.

Educating for Life

Spirituality as God's Desire

- God's unconditional love as He invites us into right and loving relationship with Him and each other.

Catechesis:

- Encouraging learners to notice what is "going on" around them.
- Contemplate on creation and culture.
- Look discerningly at their lives in the world.
- Develop an appreciation for the gift of the ordinary and everyday.

Spirituality as Human Desire

- Our desire for God, a human affinity to turn toward God, a hunger that cannot otherwise be satisfied.

Catechesis:

- Help direct learners to their interiority, to their souls.
- Encourage learners to take seriously and probe their human desires or signals of truth, goodness, and beauty.

Spirituality as Divine/Human Partnership

- Placing God first in our lives – with allegiance to no other “gods” and entering into a on-on-one friendship with God as one’s mooring that anchors everything else.

Catechesis:

- Raise the consciousness of learners about the contemporary versions of the persistent idolatries.
- Help learners resist the allure of false gods and discern where their “true treasure lies.”
- Help them to contribute their own talents and gifts in a sense of partnership with others.

Spirituality as a God-Conscious Way of Life in Relationship

- God-consciousness encourages us to live with more mystery than mastery, to embrace paradox and our own limitations, to realize that we are not “god” but we can depend on someone other than ourselves. Our spirituality as relationship with God is realized in and should deepen all our relationships.

Catechesis:

- Catechesis that heightens the learner’s awareness of the Ultimacy to their lives
- Encourage them to see the “more” in the midst of the world.
- Educate them to live relationally for *life for all*.

Spirituality as Necessary for Human Wholeness

- A vibrant spirituality lends a foundation for integrating all the pieces of our lives, helping us to live a whole and balanced life. A spiritual center nurtures a satisfying sense of purpose, a coherent way of making meaning, a persuasive demand for responsibility and ethic.

Catechesis:

- Foster a learner's spirituality as integral to a holistic education, giving them access to the spiritual resources of their faith community.
- Instill enjoyment and appreciation for the arts, the beauty of nature, and the creativity of human culture.
- Encourage them to find meaning and purpose beyond the self, to maintain a balanced lifestyle and to live with integrity.

Spirituality as Human Universal

- Made in God's likeness, everyone is capable of growing in God's likeness. Spirituality is ontological – it belongs to humankind's very "being" (Greek *ontos*). It is more appropriate to say we are spiritual beings with a human life than human beings who have a spiritual life.

Catechesis:

- Instill in learners to view all people as essentially spiritual and made in God's image and likeness.
- Approach learners as spiritual – engaging their depths, with reverence for their divine nature and convinced of their divine destiny.

Spirituality as Call to Holiness – with Justice and Compassion

- Human beings tend to their spirituality to become holy – like God. Holiness of life and living justly are equivalent demands of the covenant with God. Justice and spirituality are not realized apart from each other. To care for the needy is a privileged way to tend to one's spirituality – to grow in holiness of life.

Catechesis:

- Teach learners to live justly.
- Encourage compassion for those most in need.
- Raise social consciousness and promote commitment to the common good.

Christian Spirituality as “The Way” of Jesus Christ

- This is the touchstone of Christian spirituality. Jesus is ever the model of holiness for Christians. Baptism calls us to be disciples – apprentices – of his “Way”. Jesus is not only the example of holiness but also its enabler. Jesus Christ is the sacrament of Christian holiness, the One who both shows “the Way” and lends the grace to follow.

Catechesis:

- Educate in “the Way” and encourage gospel values.
- Help learners to live their lives according to their sense of highest calling.
- Educate in how and who to love – for life for all.
- Encourage the passionate pursuit of real human happiness according to transcendent values.

Spirituality as Faith Community in the World

- Christian spirituality is centered in the person's relationship with God but never realized in isolation. God works through the Church to sustain the spiritual journey providing them with a "home within God's family" where they can support each other in their relationship with God. Christian spirituality is realized through the Church in the midst of the world.

Catechesis:

- Nurture learners in their ecclesial identity – to be members of the Church with a sense of responsibility for its mission in the world.

Spirituality as Whole and Wholesome

- Christian spirituality is a holistic affair, engaging the person's head, heart, and hands – a “whole” way of life. It calls for a vibrant and vital lifestyle – to embrace, enjoy, and celebrate life and to be life-giving to others.

I came that you might have life, and have it to the full.”

John 10:10

Catechesis:

- Present Christian faith as a “whole and wholesome” affair.
- Nurture learners in a very positive and life-giving spirituality.
- Develop learners' gifts and human potential, inspiring them to be fully alive beings with a sense of joy in life.

Spirituality as a Life-Long Journey

- The spiritual journey is marked by high points and turning points but its conversions are ongoing and ever in need of renewal. God's saving grace is a gift each day that invites our lived response. As we recognize our sinfulness and shortcomings, we recognize that God never gives up on us.

Catechesis:

- Offer encouragement as learners continue on their spiritual journey.
- Teach people to view life as an open horizon – with endless possibilities for growth, to live each day as gift, be open to surprises and new opportunities and to have hope in themselves, others and the world.

Spirituality as Sustained by Prayer, Communal and Personal

- Prayer – of some kind – is essential in taking care of our souls, to sustaining and fostering spirituality. Prayer is necessary to develop a God-consciousness about life.

Catechesis:

- Teach and encourage learners in a life of prayer.
- Pray together to form the young and sustain each other as “pray-ers”.

Spirituality as the Work of God's Holy Spirit

- Our spirituality is perpetually nourished by the presence of the Holy Spirit.

I will ask the Father and he will give you another Paraclete to be with you always, the Spirit of truth.

John 14:17

Catechesis:

- Encourage Spiritual mentoring or direction.

“Drawing all of these characteristics together, Christian spirituality is consciously living one’s life in relationship with God, empowered by the Holy Spirit and following “the way” of Jesus, the Christ. Allured by God’s desire within human hearts, the Christian spiritual journey is into right relationship with God, self, others, and creation, permeated by justice and compassion. It is sustained by prayer – personal and communal – and lived through a Christian community for the coming of God’s reign in the world.”

Educating for Life



Spirituality and the Call to Prayer

“For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.”

CCC #2558 citing St. Thérèse of Lisieux

“Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.”

CCC #2559 citing St. John Damascene

Pray without Ceasing *1Thes 5:17*

“Faith puts vitality in prayer because it brings us to a personal relationship with Christ. Hope carries our prayer to our final goal of permanent union with God. Love, poured into our heart by the Holy Spirit, is the source and destiny of prayer.”

US Catholic Catechism for Adults

Christian Prayer is Always Trinitarian

- Our prayer should direct us to the Father.
- Access to the Father is through Jesus Christ.
- Yet it is the Holy Spirit who helps us to draw near to Jesus.

No one can say 'Jesus is Lord,' except by the Holy Spirit (1Cor 12:3). The Church invites us to invoke the Holy Spirit as the interior Teacher of Christian prayer. (CCC, no. 2681)

Pray in order to Believe, Believe in Order to Pray

“Belief in Catholic doctrine draws us to prayer and to a divine reassurance about the validity of these revealed truths of God to which we have responded in faith. We give ourselves to prayer to deepen our personal relationship with God in a loving communion. Experiencing God in prayer shows us the vitality of the truthfulness of doctrine and puts energy into our spiritual and moral witness.”

US Catechism for Adults

“Prayer is both a gift of grace and a determined response on our part. It always presupposes effort.”

CCC, no. 2725

“Where does prayer come from? Whether prayer is expressed words or gestures, it is the whole man who prays. But in naming the source of prayer, Scripture speaks sometimes of the soul or the spirit, but most often of the heart (more than a thousand times). According to Scripture, it is the *heart* that prays. If our heart is far from God, the words of prayer are in vain.”

CCC, no. 2562

“The heart is the environment where our most serious dedication takes place. As the setting for meeting God, whether at liturgy or in meditation, the heart is the place for enjoying our covenant with him. It can be an awesome moment, as the author of the Book of Revelation tells us: “I fell down at his feet as one dead” (Rev 1:17)”

US Catechism for Adults

Methods of Prayer

“God’s fiery passion sparks kindling into flame through a rich variety of prayer methods that stoke the awareness of God’s presence in our ordinary lives.”

Catching Fire, Becoming Flame

The Lord's Prayer



“The Lord’s Prayer is the most perfect of prayers...In it we ask, not only for all the things we can rightly desire, but also in the sequence that they should be desired. This prayer not only teaches us to ask for things, but also in what order we should desire them.”

CCC, no 1763, citing St. Thomas Aquinas

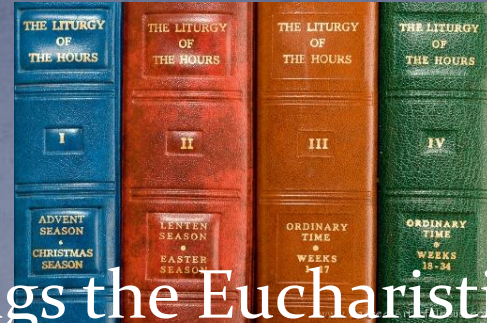
The Our Father is called the “Lord’s Prayer” because Jesus, our Lord and model of prayer, is its author.

The Liturgy of the Church

“In the sacramental liturgy of the Church, the mission of Christ and of the Holy Spirit proclaims, makes present, and communicates the mystery of salvation, which is continued in the heart that prays. The spiritual writers sometimes compare the heart to an altar. Prayer internalizes and assimilates the liturgy during and after its celebration. Even when it is lived out “in secret,” prayer is always prayer *of the Church*; it is a communion with the Holy Trinity.”

CCC, no. 2655

Liturgy of the Hours



- The Liturgy of the Hours prolongs the Eucharistic celebration and leads us back to it.
- The public prayer of the Church that is intended for the whole People of God.
- Through the Liturgy of the Hours we come to a more profound understanding of the Psalms and other parts of Scripture.
- This public prayer can prepare us for private prayer.

The Examen



- A 500 yr old prayer form from St. Ignatius of Loyola.
- Consists of reviewing and surveying our ordinary routine and the mundane messiness of our daily lives.
- Five Steps of the Exam:
 1. Gratitude
 2. Petition to the Holy Spirit
 3. The Review
 4. Ask for Forgiveness
 5. Renewal

Meditation and Contemplation

- The more we pray, the less we say; the less we say, the more the Spirit has the opportunity to shape and transform our prayer.
- *Be still and know that I am God. (Psalm 46:10)*
- Stillness, silence and attentiveness leads to “the pure loving gaze that finds God everywhere.”
- Both methods utilize similar methods.
- Meditation – A sacred word or phrase is used with slow and gentle repetition like a mantra.
- Contemplation (or Centering Prayer) – A sacred word is not repeated as a mantra but only repeated when we are distracted by thoughts or feelings as a “come back” to our conscious awareness of God.
- The fruits of meditative and contemplative prayer are not during the prayer but into an appreciation of the Spirit’s work in our lives.

Lectio Divina

- An ancient practice of praying with Scripture and submitting to it as we are transformed.
- Can be practiced privately or in a group setting.
- The Four Steps of Lectio Divina:
 1. Read a scripture passage slowly, attentively and prayerfully - “Feasting on the Word”.
 2. Meditate or “Chew” on the Word by reflecting, pondering its meaning and consider its implications for our spiritual and moral lives.
 3. Pray or “Savoring its essence” by engaging God in conversation about our thoughts, feelings and reactions allowing time for God to respond.
 4. Contemplate or “Digest” allowing God’s Word to become part of our body and our lives.

Imaginative Prayer

- Sometimes called Ignation Contemplation engages our imagination – our senses, emotions and intellects – to make us present as Jesus ministers to people in the different Gospel narratives.
- The Nine Steps of Imaginative Prayer:
 1. Choose a Gospel Story.
 2. Ask the Holy Spirit for help and guidance as you enter the story.
 3. Read the story slowly and meditatively two or three times to become familiar with the people involved.
 4. Once familiar with the story, close your eyes and reconstruct the scene using all five of your senses.
 5. Put yourself in the scene of the story.
 6. Allow the plot to play out and note your emotional reactions and intellectual insights.
 7. Gradually move from the biblical story to your own life incorporating the Gospel story into your own experience.
 8. Upon completing the imaginative prayer, ask yourself how you plan to actively respond to the prayer listening to the promptings of the Spirit and how the Spirit wants to transform your thoughts, feelings or actions.
 9. Conclude with an appropriate prayer such as praise, thanksgiving, petition, forgiveness and intercession.

Praying through Creation



- This involves using all our senses to develop an awareness and appreciation for the “Footprints of God”.
- Once we become aware we can intentionally focus upon the object of our senses – being attentive to what is before us.
- We then reflect and assess what it says about God, God’s goodness, God’s power, and God’s presence.
- After arriving to that “conscious awareness”, like Moses before the burning bush, we take off our shoes and bow in adoration.

Praying the Stations of the Cross



- Praying the Stations of the Cross is more than a mere commemoration of Jesus' final hours (traditionally done during Lent); it involves entering and experiencing a transformative process of accepting and surrendering to the cross in our lives.
- *But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. ...From now on, let no one make troubles for me; for I bear the marks of Jesus' on my body.*
Galatians 6:14, 17

Prayer in Communion with Mary



“Because of Mary’s singular cooperation with the action of the Holy Spirit, the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to entrust supplications and praises to her.”

CCC, no. 2682

- The Hail Mary
- The Rosary

We do not pray to Mary in the same way we pray to God. In praying to Mary, we invoke her intercession on behalf of our needs, whereas when we pray to God we ask him directly for what we need.

Other Methods of Prayer

- Prayers of Blessing and Adoration
- Prayer of Petition
- Prayer of Intercession
- Prayer of Thanksgiving
- Prayer of Praise

Foundations of a Rich Spirituality

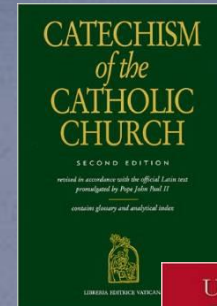
- A positive understand of the person as essentially good and orientated toward God.
- Emphasis on the partnership of God's grace and ourselves.
- God comes looking for us and by God's grace we respond.
- Spirituality is communal not only with God but with a faith community and others in the world.
- Appreciation for the tradition that gives access to the spiritual treasury.
- The value of Wisdom and its grounding in critical rationality.
- An emphasis on justice for all.
- Emphasis on catholicity that encourages openness to learn from the great variety of spiritualities that God's Spirit enkindles in our hearts.

“We are part of a universe, that part that has become conscious of itself, wherein everything yearns for something beyond just itself. We have in us spirit, soul, and what we do with that soul is our spirituality. At a very basic level, long before anything explicitly religious need be mentioned, it is true to say that if we do things which keep us energized and integrated, on fire and yet glued together, we have a healthy spirituality. Conversely, if our yearning drives us into actions which harden our insides or cause us to fall apart and die then we have an unhealthy spirituality. Spirituality is about what we do with that incurable desire, the madness that comes from the gods, within us.”

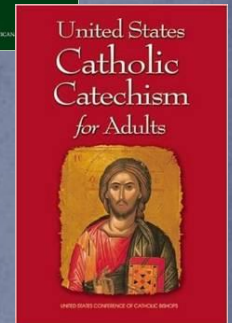
Educating for Life

Spirituality Resources

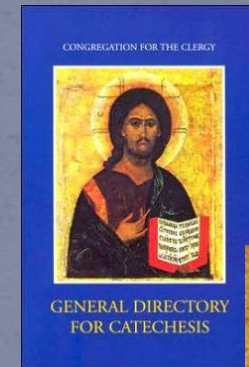
❖ 2nd Edition of the Catholic Catechism - 2000



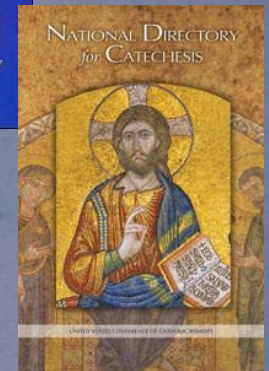
❖ United States Catechism for Adults - 2006



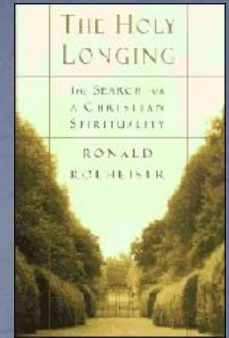
❖ General Directory for Catechesis – 1971



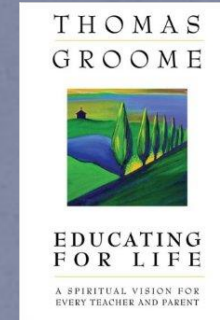
❖ National Directory for Catechesis – 1979
Revised in 2003



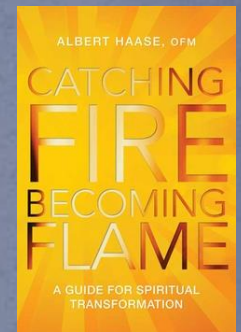
❖ The Holy Longing: The Search for a Christian Spirituality, Ronald Rolheiser, 1999



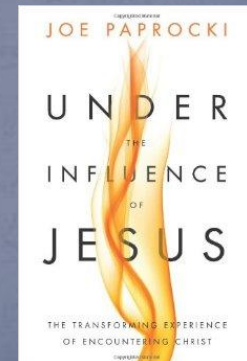
❖ Educating for Life: A Spiritual Vision for Every Teacher and Parent, Thomas Groome, 1998



❖ Catching Fire Becoming Flame: A Guide for Spiritual Transformation, Fr. Albert Haase OfM, 2013



❖ Under the Influence of Jesus: The Transforming Experience of Encountering Jesus, Joe Paprocki, 2014



DIOCESE OF BOISE OFFICE OF CATECHESIS



Bottom row l-r: Sr. Chela Gonzalez, Director of the Office of Catechesis; Cathy Wheaton, Administrative Assistant & Resource Center Coordinator

Top row l-r: Santiago Robles, Coordinator of Adult & Family Catechesis; Jackie Hopper, Coordinator of Children's Catechesis; Chris Kreslins, Coordinator of Youth & Young Adult Catechesis

We're here to serve – and only a phone call or email away!

Reflection Questions

- As you reflect on your past, how has God expressed His desire to be in a relationship with you?
- What was your response?
- Where is the Holy Spirit currently working in your life?
- What will you do to deepen your prayer life as you continue your life-long spiritual journey?

Basic Catechist Certification

6th Session Webinar

Praying with Children

Thursday, January 22

6 pm PST, 7 pm MST

Closing Prayer

O Loving God, the fiery ardor of your enthusiasm to be in a relationship with me crackles in every event, insight, and longing you send along my way.

They are sparks thrown upon the kindling in my hearth.

Ignite my heart with your living flame of love.

O Selfless Jesus, your soul raged with the desire to see this world ablaze with the love, mercy, and compassion of your Abba.

Stoke my flame with the wisdom of the gospel so that I might burn with the same fervor that fueled your life.

O Empowering Spirit, you are the flint and fuel of God's love that enlightens my vision to see those who are in need and impassions my heart to glow with godly enthusiasm for the treasures of heaven.

Transform me into a little Christ willing to die for love of his love, he who was so ardent as to die for love of my love.

Amen

From Catching Fire Becoming Flame