



SEEKING THE  
FACE OF GOD



SYMBOLON

## Session 1 | Seeking the Face of God

- We are all seeking something more, something that goes beyond anything the world can offer. The surprising truth is that we are ultimately seeking God, and we do so only because he is seeking us.
- People are searching for God, and Scripture presents us with the remarkable hope of finding him.
- God seeks us out of love, and our seeking him is a response to his loving initiative.
- Each of us is on a unique and personal journey, called by God to seek him.
- “Symbolon” is a name for the Creed, the symbolon of faith.
- We come to know God primarily through Scripture, Tradition, and the Magisterium

### KEY SCRIPTURES

Psalm 42:1-2; Matthew 13:44-46; Psalm 27; Luke 15:11-32 and 19:1-10; 1 John 1 and 4

### KEY CATECHISM CITATIONS

CCC 27

### KEY CONCILIAR OR PAPAL CITATIONS

Pope Benedict, *Deus caritas est*, §12

### SUMMARY

After this first session, we better understand the answer to Jesus’ question, “What do you seek?” It might be hard to believe, but we are seeking the face of God. It’s something we did even before starting this journey. But now we are also ready to respond to Jesus’ invitation, “Come and see,” and to set out in earnest to explore the Catholic faith and to witness how this faith has transformed hearts, lives, and the world.

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I BELIEVE IN GOD.  
THE FATHER ALMIGHTY



## Session 2 | I Believe in God, the Father Almighty

- To appreciate the natural world as a work of God, the Creator, and as a place to encounter him
- To see how Scripture affirms God's transcendence and also his closeness
- To examine how the book of Genesis presents creation as a good, well-ordered part of God's plan of salvation
- To understand that we can come to know God through reason alone but that he gives us a far better way of knowing him: through revelation and a relationship with him

### KEY SCRIPTURES

Psalms 145:1-6, 8-10; 148:1-5; Acts 17:24, 27-18

### KEY CATECHISM CITATIONS

CCC 14, 198-227, 268-314

### KEY CONCILIAR OR PAPAL CITATIONS

Pope Saint John Paul II, *General Audience* (March 12, 1986)

### SUMMARY

To step into the natural world is to step into the temple of creation. Nature is meant to be a place of encounter, where we meet God in his mystery, power, love, and mercy. It is where we encounter "He Who Is" as "He Who Is With Us." This is the remarkable picture that Scripture presents: God created the world out of love, and because of his love for us, he invites us to enter into a covenant with him.

He knows us, and he wants to be known by us. That is why God has given us the gifts of reason and revelation. Through reason, we know about him; through revelation, we can learn to know him and enter into a relationship with him. The God of the universe does not remain distant and unapproachable; he draws close and invites us to live in friendship with him. This God is all-powerful, but he also wants to be our Father and our friend. How will you respond to God, the Father Almighty?

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CREATOR OF  
HEAVEN AND EARTH



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## Session 3 | Creator of Heaven and Earth

- To explain the unique place of the human person in Creation, especially as expressed in Scripture
- To examine the original state of innocence of holiness
- To distinguish Adam and Eve's first sin from the state of Original Sin, we have all inherited from them
- To identify the effects of Original Sin in our own lives
- To see the connection between the sickness of Original Sin and the cure of redemption

### KEY SCRIPTURES

Genesis 1-3; Romans 5:17

### KEY CATECHISM CITATIONS

CCC 357, 279-409

### SUMMARY

The teaching on Creation and the fall of man forces a radical reset of our expectations and standards. No longer can we see sin and death as normal—we were created for so much more! The Creator of heaven and earth intended us to love and be loved, to live with simplicity, authenticity, and generosity that all lead to harmony with God, one another, and the world. But this spiritual and material abundance is lost to us apart from Christ.

Think concretely about those you love, the things you do, the places you serve. Where does Original Sin become most apparent in your life? Are regular situations or frequent actions revealing selfishness, brokenness, or disordered desire? How would your life—and the lives of those around you—change for the better if you were to grow toward generosity, wholeness, and peace? We cannot overcome sin alone, so set aside time to talk to God about the areas you'd like to grow in. Then, ask for his help to do just that.

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I BELIEVE IN  
JESUS CHRIST



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## Session 4 | I Believe in Jesus Christ

- To see Jesus Christ as the center of both Scripture and history
- To understand some of the ways Jesus fulfills the Old Testament expectations for a Messiah
- To ask the decisive question of missionary activity: what, or who, is the motivation?
- To develop insight into the humanity and personality of Christ, as revealed in his words and ministry

### KEY SCRIPTURES

Mark 1:11, cf. Luke 1:55, 68; John 1-3; Daniel 7:13-14; Matthew 10:34; Luke 12:51

### KEY CATECHISM CITATIONS

CCC 422-478

### KEY CONCILIAR OR PAPAL CITATIONS

Jesus knew and loved us each and all during his life . . . He has loved us all with a human heart. For this reason, the Sacred Heart of Jesus, pierced by our sins and for our salvation, “is quite rightly considered the chief sign and symbol of that . . . love with which the divine Redeemer continually loves the eternal Father and all human beings” without exception. –CCC 478 (citing Pius XII’s encyclical letter, *Haurietis aqua*)

### SUMMARY

To grow in knowledge of Christ, we must also familiarize ourselves with the books of the Bible. Consider how much information you consume daily—from books, websites, social media, and television. How important are these activities in the grand scheme of things? How much of that time could you set aside to read Scripture, especially the Gospels? What can be more important than learning about the remarkable figure of Jesus Christ? Ask the Lord to help you develop a love for reading the Bible so you may discover—and often rediscover—Jesus as Scripture presents him. Of course, this discovery isn’t a race, nor is it just a matter of becoming familiar with words. It’s about encountering Christ and God’s loving plan of salvation, revealed to us in the pages of Sacred Scripture.

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## Session 5 | His Only Son, Our Lord

- To understand that Jesus surpasses all expectations of the Messiah when he presents himself as the divine Son of God
- Discover hints in the Old Testament about the Messiah being a prophet, a king, and a Son of God
- To see the life of Saint John Neumann as an icon of Christ the teacher, who reveals to us the Father and the inner life of the Trinity
- We should appreciate the revelation of the mystery of the Trinity as a “secret” of love, shared with us by Christ and meant to draw us into that same mystery

### KEY SCRIPTURES

John 14:8-9; John 1:1-5, 14-16; Luke 1:35

### KEY CATECHISM CITATIONS

CCC 232-260, 426

### KEY CONCILIAR OR PAPAL CITATIONS

To catechize is “to reveal in the Person of Christ the whole of God’s eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ’s actions and words and of the signs worked by him.” Catechesis aims at putting “people . . . in communion . . . with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.” –CCC 426 (quoting John Paul II, *Catechesi tradendae*, no. 5)

### SUMMARY

Jesus is not a stepping stone to the Father, but rather the eternal Word of the Father, who comes into the world to reveal the triune life of God. Jesus teaches us that he is both human and divine, and because of this, he can truly reveal to us the heart of God, a heart of love shared eternally by the three Persons of the Trinity. Moreover, he can invite us into that same communion of love and blaze the trail that will lead us there.

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## Session 6 | Born of the Virgin Mary: The Nativity

- To imagine and appreciate the concrete, historical reality of God becoming man
- To discover how the Gospels highlight the historical details of Christ's birth
- To see the humble place of Jesus' birth and what it teaches us about God
- To learn how the Church has come to understand Jesus as both true God and true man

### KEY SCRIPTURES

Isaiah 9:2-7; John 1:14; Philippians 2:5, 7-8; Hebrews 1-4

### KEY CATECHISM CITATIONS

CCC 456-478

### KEY CONCILIAR OR PAPAL CITATIONS

What did Jesus bring, if not world peace, universal prosperity, and a better world? What has he brought? The answer is very simple: God. He has brought God. —Pope Benedict XVI, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, 44

### SUMMARY

Debates about Christ's humanity and divinity went back and forth in the early Church. Some emphasized Jesus' humanity to the point of excluding his divinity; others focused on his divinity to the point of excluding his humanity. The best of the Church's theological tradition stood firmly on the middle ground, upholding Christ's humanity and divinity. As we saw earlier, this orthodox position was decided upon at the Councils of Nicaea and Chalcedon.

How do you tend to view Jesus? Likely, you do not view him exclusively one way or the other, but are you more inclined to think of him as a friend or as Lord? Do you see the Lord as someone close to you, someone understanding and accommodating? Or as someone who is Almighty, who calls us to a high standard and empowers us to attain it? Might you find other ways to characterize these two sides of Christ? How have you succeeded or failed to embrace both in the past? How might God be inviting you to hold the two more closely together in the future?

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HE SUFFERED  
UNDER PONTIUS PILATE



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## Session 7 | He Suffered Under Pontius Pilate

- To see in the Old Testament a prelude to Christ's work of redemption
- To understand how Jesus, as fully human and Divine, restored our friendship with God through his sacrificial death
- To discover in Father Emil Kapaun the shape of a life animated by Christ's suffering and death
- To appreciate the restorative power and love that God reveals in Jesus' death on the cross

**KEY SCRIPTURES:** Romans 6:4; Psalm 22; 1 Corinthians 15:3-4; Matthew 26-28; John 18-20

**KEY CATECHISM CITATIONS:** CCC 654–314

### KEY CONCILIAR OR PAPAL CITATIONS

The divine dimension of redemption is put into effect not only by bringing justice to bear upon sin but also by restoring to love that creative power in man, thanks also to which he once more has access to the fullness of life and holiness that come from God. In this way, redemption involves the revelation of mercy in its fullness.  
—Pope Saint John Paul II, encyclical letter, *Dives in misericordia* (*Rich in Mercy*), no. 7

### SUMMARY

All three synoptic Gospels—Matthew, Mark, and Luke—share one especially powerful and succinct verse about discipleship: “If any man would come after me, let him deny himself and take up his cross and follow me” (Matt 16:24 and Mark 8:34). Luke’s Gospel adds one word to the speech: “If any man would come after me, let him deny himself and take up his cross daily and follow me” (Luke 9:23). What does it mean to take up our cross daily?

Taking up our cross daily is a helpful reminder, and even a measure, of our discipleship. When we find ourselves unwilling to sacrifice, lower ourselves, or give generously, usually just below the surface, we are clinging to something. What do you cling to that you aren’t ready to sacrifice, that you don’t want to give up or give away? It might be something material, like money or items of convenience or comfort, or it might be something intangible or spiritual, like esteem or reputation. When we cling to these things, our hands and hearts are less available to love. Starting today, ask the Lord in prayer to reveal the things that prevent you from carrying your cross each day and how you can overcome these challenges.

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## Session 8 | I Believe in the Holy Spirit

- To understand the Holy Spirit as the third Person of the Holy Trinity and the Love between the Father and the Son
- To connect the Holy Spirit's role as the Love of the Father and the Son with his role in drawing us into the communion of the Church, building up the Church, and sanctifying the Church
- To see in Blessed Stanley Rother the gifts of the Holy Spirit at work, especially fortitude
- To appreciate the Holy Spirit's ongoing work in the Church's teaching, sanctification, and evangelization

### KEY SCRIPTURES

Acts 2:1-13; Isaiah 11:2-3; Galatians 5:18, 22-23; I John 4:8, 16; John 14-16; Romans 8

### KEY CATECHISM CITATIONS

CCC 683-750, 760

### KEY CONCILIAR OR PAPAL CITATIONS

The Triune God communicates himself to man in the Holy Spirit through his "image and likeness." Under the action of the same Spirit, man, and through him, the created world, which has been redeemed by Christ, draws near to their ultimate destiny in God. The Church is "a sacrament, that is sign and instrument" of this coming together of the two poles of creation and redemption, God and man. —Pope Saint John Paul II, encyclical letter, *Dominum et vivificantem* (*Lord and Giver of Life*), no. 64

### SUMMARY

The Holy Spirit truly dwells and works within our souls. Beyond his very presence, he guides so that we might cooperate with God's plan for our salvation or the good of the Church. Two broad categories include the Gifts of the Holy Spirit and charisms.

The primary purpose of the Holy Spirit's help is to build up the Church. The gifts build up the person in holiness, making him or her docile to the Lord's will; charisms do that mainly by building up the Body of Christ, largely through service. The true test of our fidelity to the Spirit is how much we love the Church, the Body of Christ.

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## Session 9 | Mary, The Mother of God

- To understand the figure of Mary, the Mother of God, and her role in salvation history
- To find in Mary the fulfillment of numerous Old Testament figures and prophecies
- To learn about Mary's motherhood, especially as seen in the story of Our Lady of Guadalupe
- To see how Mary always points to her Divine Son, Jesus Christ

**KEY SCRIPTURES:** Luke 2:19; John 2:5; Isaiah 7:14; 2 Samuel 7; Luke 1:46-55

**KEY CATECHISM CITATIONS:** CCC 487-507, 963-972

### KEY CONCILIAR OR PAPAL CITATIONS

Looking at Mary, how can we, her children, fail to let the aspiration of beauty, goodness, and purity of heart be aroused in us? Her heavenly candor draws us to God, helping us to overcome the temptation to live a mediocre life composed of compromises with evil, and directs us decisively towards the authentic good that is the source of joy. —Benedict XVI, Angelus Address, December 8, 2005

### SUMMARY

No one would have loved Mary more than her Son, Jesus. But sometimes, we forget about the ordinary ways of affection and tenderness between a child and a mother. What would this affection have looked like between Jesus and Mary? We might imagine a toddler beaming with pride under his mother's loving gaze. Perhaps our thoughts turn to eyes large and glistening with tears, looking up into a mother's face as she tends to a wound. Or, again, consider the love and gratitude expressed at a momentous occasion like a graduation. What affection and love our Lord must have for his Immaculate Mother!

Mary treasured and pondered the mysteries of salvation, which led to her constant devotion to God's will. She brought Christ into the world and ushered in the time of salvation for all Christians. Thus, she is the model disciple, the prototype of the Church. We are invited to accept her and love her as our mother. As we draw close to her, we will find her precious words ever more deeply impressed upon our hearts: "Let it be to me according to your word . . . My soul magnifies the Lord . . . Do whatever he tells you."

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## THE SACRAMENTS



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## Session 10 | The Sacraments

- To understand the sacraments as the continuation of Christ's work of redemption
- To discover the connections between the Incarnation, the Paschal Mystery, and the sacraments
- To see how the ordinary work of a parish revolves around the Church's sacramental life
- To appreciate God's wisdom and humility in using material means in the sacraments to convey spiritual realities, especially his grace.

**KEY SCRIPTURES:** Psalm 23; Luke 8; Hebrews 10:22; Exodus 14; John 3; Romans 6

**KEY CATECHISM CITATIONS:** CCC 1066-1130, 1213-1274

### KEY CONCILIAR OR PAPAL CITATIONS

The Spirit of Christ knocks at the door of my heart and moves me from within. However, since the new humanity must be a true body since the Spirit must gather us together and create a community . . . this Spirit of Christ uses two elements visibly aggregated: the Word of the Proclamation and the sacraments, Baptism and the Eucharist in particular. —Pope Benedict XVI, General Audience, December 10, 2008

### SUMMARY

In Luke 8, the woman healed by Jesus reached out in faith to touch just the fringe of his garment, and in a moment, twelve years of suffering came to an end. But more important than the miracle was the encounter with Christ that gave rise to a new beginning: "Daughter, your faith has made you well; go in peace" (Luke 8:48). The sacraments give us the opportunity to relive this scene in our own lives: to approach Christ in faith, to sense his power at work, and to be healed and transformed by that encounter. The same power that went forth from Christ to the woman continues to touch the lives of so many today. As Christ works through the ministry of his Church, he speaks to each of us the same words he spoke to the woman long ago: "Go in peace."

This is why we say that the sacraments dispense the divine life to us and make us partakers of the divine nature. The life of God courses through our veins, and we are no longer merely human creatures. We remain human, but we also share in Christ's divine life, so much so that this same life will blossom and fully flower into eternal life with God if only we let it.

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## THE BODY & BLOOD OF CHRIST



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## Session 11 | The Body and Blood of Christ

- To see the Eucharist as a fulfillment of the Jewish Passover celebration
- To understand, through faith, Christ's unique, Real Presence in the Eucharist
- To gain familiarity with the Mass and an appreciation of it
- To appreciate the Church's teaching on how Christ is present in the Eucharist and how it helps us hold fast to Christ's words about his Body and Blood

### KEY SCRIPTURES

John 6; Exodus 16:1-21; Hebrews 10:10; Luke 22:1-23; 1 Corinthians 10-11

### KEY CATECHISM CITATIONS

CCC 1322-1405

### KEY CONCILIAR OR PAPAL CITATIONS

At the Last Supper . . . our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet "in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us." –CCC 1323 (citing *Sacrosanctum concilium*, no. 47)

### SUMMARY

It's true, of course, that the Mass is a ritual. But even more than that, the Eucharist is a sacrifice, the most fitting and highest worship offered to God. It is most pleasing to God because it makes present the one Paschal Mystery, in which the Father's beloved Son offers himself back to the Father in the Holy Spirit. To witness this prompts our wonder, awe, and love.

So if the ritual of the Mass offers worship to God and is meant to draw us prayerfully into this worship, ask yourself: Are you attentive during the Liturgy of the Word, listening, reflecting, and applying? Do you appreciate the mystery made present during Mass, or do you take it for granted and treat it like a task to get done? What concrete resolution can you make to participate more fully in the prayer of the Mass?

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## Session 12 | Made for Communion

- To see that Scripture presents the human person as being created for communion and aided by the law to attain this joyful end
- To discover in marriage a reflection of God's own life and love, as well as a school of virtue that prepares us to receive that same life and love ever more fully
- To understand the indispensable role that friendship plays in human life, at many levels and with both God and man
- To gain a sense of how important social life is for the human person and how, for this reason, the Church offers us guidance and teaching in this area

**KEY SCRIPTURES:** I John 1:3-4; John 15-16; Exodus 20:2-3; John 10:10; John 15:11

**KEY CATECHISM CITATIONS:** CCC 1322-1405, 2332-2333

### KEY CONCILIAR OR PAPAL CITATIONS

“God is love, and in himself, he lives a mystery of personal, loving communion. Creating the human race in his own image . . . God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion.” “God created man in his own image . . . male and female he created them”; He blessed them and said, “Be fruitful and multiply.” –CCC 2331, citing Pope Saint John Paul II, *Familiaris consorti* 11, and Gen 1:27, 28

### SUMMARY

Much about the contemporary world proves corrosive to communion. An exaggerated notion of freedom prizes independence over acknowledging our need for others. An overemphasis on the individual overlooks our social nature. An industrialized economy takes over much of the domestic work that is meant to foster cooperation and unity in the household. A polarized political system divides communities and generations from one another. Given this environment, the good news about Jesus Christ and the social dimension of the Gospel are welcome sources of light and hope. But responding to the good news requires commitment and effort.

The world has a great need to rediscover the joy of communion with God and others. Let us ask the Lord to embolden and strengthen us so that we can enjoy the richness of communion and bring it to those around us.

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## FAITH, HOPE, & CHARITY



## Session 13 | Faith, Hope, and Charity

- To understand the theological virtues and the indispensable role they play in the Christian life
- To see how Scripture portrays the theological virtues at work in the lives of Abraham and Mary
- To witness how faith, hope, and love animate the lives of the martyrs and enable them to lay down their lives for Christ and his Church
- To appreciate how these virtues elevate the whole of our lives, reorient them to God, and make us ready and able to love and serve him now and in the life to come

### KEY SCRIPTURES

I John 3-4; Hebrews 11:1; I Corinthians 13; I Thessalonians 1:2-3; Romans 5:1-5

### KEY CATECHISM CITATIONS

CCC 1803-2832, 2086-2094

### KEY CONCILIAR OR PAPAL CITATIONS

We need the greater and lesser hopes that keep us going day by day. But these are not enough without the great hope, which must surpass everything else. This great hope can only be God, who encompasses the whole of reality and who can bestow upon us what we, by ourselves, cannot attain . . . God is the foundation of hope: not any god, but the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety. —Pope Benedict XVI, *Spe salvi*, no. 31

### SUMMARY

It is truly a gift that we are called the children of God, and because of this gift, our everyday actions should reflect this title. Through the gift of the theological virtues, God's own life and grace work within us to make us capable and ready to act as children of the heavenly Father ought to act. Like Abraham and the greatest witnesses of the faith, we too are empowered to offer a radical yes to God and his holy will, not only in our words but also in our lives. And when we do, we walk as children of the Father, moving step by step toward eternal life, where faith will give way to vision, and hope will give way to enjoyment—but love will remain and will increase forever with God in Heaven (see 1 Corinthians 13:8–13).

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## Session 14 | The Truth will set You Free

- To envision life as a pilgrimage and the Church as our refuge and guide
- To understand what freedom is and is not in the teaching of Scripture
- To encounter the Church as our mother and teacher, who heals, instructs, and nurtures us
- To discover what conscience is, the need to form it, and the role it plays in the moral life
- To appreciate the greatness of human freedom and how it is meant to be exercised for the love of God and neighbor

### KEY SCRIPTURES

Galatians 5:1-6; Psalm 1; Deuteronomy 30:11-20; John 8, 15

### KEY CATECHISM CITATIONS

CCC 1730-1756, 1950-1953, 2052-2074

### KEY CONCILIAR OR PAPAL CITATIONS

In the young man [of Matt 19:16], whom Matthew's Gospel does not name, we can recognize every person who, consciously or not, approaches Christ, the Redeemer of man, and questions him about morality. For the young man, the question is not so much about rules to be followed but about the full meaning of life. This is, in fact, the aspiration at the heart of every human decision and action, the quiet searching and interior prompting which sets freedom in motion. —Pope Saint John Paul II, encyclical letter, *Veritatis splendor*, no. 7

### SUMMARY

If the Christian life is a battle, we need rallying cries: "For freedom, Christ has set us free." We need them, especially when we expect to meet challenges along the way, as Saint Paul goes on to note: "Stand firm therefore and do not submit again to a yoke of slavery" (Gal 5:1). Slavery is always a danger for God's people. Even when free from external constraint and coercion, the human heart works against its own freedom. Christ gives us the grace to overcome this temptation, and he mediates that grace to us through his Church, her sacraments and teaching, and her laws and cultural treasures. We have no shortage of ways to strengthen our freedom and no shortage of God's help to grow into a freedom that leads us to life and love.

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## Session 15 | Prayer, On Earth as It Is in Heaven

- To describe what Christian prayer is
- To relate the mystery of prayer to its foundation in Christ and his relationship with the Father
- To identify several biblical bases for understanding prayer
- To affirm the importance of prayer, to examine it, and to consider concrete aids to personal prayer
- To understand the different types of prayer and the role of each type in the Christian life

### KEY SCRIPTURES

John 4:10; Luke 11:1; Psalm 42; Hebrews 4:16

### KEY CATECHISM CITATIONS

CCC 2558-2643, 2697-2745

### KEY CONCILIAR OR PAPAL CITATIONS

She had grown under the soft light of the Eucharistic sun. Again and again, she went to the hidden God to find light, courage, and strength. The Eucharistic Lord must be discovered by us anew and must be proclaimed as an enabler of selfless love. —From the files of Blessed Maria Theresia Bonzel's beatification

### SUMMARY

The Samaritan woman at the well did not yet know “the gift of God” (John 4:10); but after Christ revealed it in her, she went off to tell others what she had learned. We also now know God's gift of prayer better than before. Jesus teaches us to pray and invites us into his prayer so we might grow closer to the Father through the Holy Spirit. Committing to daily personal prayer will have transformative effects on our lives. Finally, the different types of prayer are meant to draw us closer to God and to enable us to see his glory, beginning in our lifetimes.

Like the Samaritan woman, we know more than we did before, but also, like her, even more than knowing the gift of prayer, we want to learn to accept the gift, to love it, and to enter into it wholeheartedly. As we learn to pray, we will find ourselves living differently and desiring to share the gift of prayer with others as well.

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## Session 16 | Discipleship and Mission

- To understand why discipleship and mission belong to the Christian life and why the Church plays a central role in both
- To examine how missionary activity plays out in different spheres of life, from the Church to educational institutions to our personal lives.
- To appreciate the ordinary ways that the Gospel is proclaimed through words and living witness, as exemplified in the life of Servant of God Michelle Duppong
- To grow in the conviction that as a result of a loving encounter with our Savior, each of us is called to share the good news of Jesus Christ with those around us

**KEY SCRIPTURES:** Matthew 28:16-20

**KEY CATECHISM CITATIONS:** CCC 14, 851

### KEY CONCILIAR OR PAPAL CITATIONS

I am created to do something or to be something for which no one else is created; I have a place in God's counsels, in God's world, which no one else has; whether I be rich or poor, despised or esteemed by man, God knows me and calls me by my name. God has created me to do Him some definite service. He has committed some work to me, which He has not committed to another. I have my mission—I may never know it in this life, but I shall be told it in the next. Somehow, I am necessary for His purposes . . . I shall do good, I shall do His work. —From Saint John Henry Newman, *Meditations on Christian Doctrine*

### SUMMARY

We are all called to spread the good news through the witness of our lives and words, sharing or explaining the faith we hold dear. Both are necessary, but most of us will be inclined toward one means or the other. The challenge is to hold both in balance. We must have the courage to speak the truth, relying only on the silent and sometimes subtle witness of our lives. But we must also resist feeling obliged to speak at every opportunity, instead having the humility and trust in God to know that he is the one who changes hearts, that his timeline is not ours, and that he can work through the quiet witness of a life lived for Christ.

With confidence in the Lord, humility, and perseverance in living the Gospel generously, we can fulfill our mission to share Christ with the world through our lives and words.

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