



Walking Like He Walked: A Theology of Light

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Conclusion

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsultemus, et in ipso jucundemur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.

Ubi caritas et amor, Deus ibi est.
Simul ergo cum in unum congregamur:
Ne nos mente dividamur, caveamus.
Cessent iurgia maligna, cessent lites.
Et in medio nostri sit Christus Deus.

Ubi caritas et amor, Deus ibi est.
Simul quoque cum beatis videamus,
Glorianter vultum tuum, Christe Deus:
Gaudium quod est immensum, atque probum,
Saecula per infinita saeculorum.

Amen.

“So I tell you, her many sins have been forgiven; hence, she has shown great love.
But the one to whom little is forgiven, loves little.”

Luke 7:47

This text is dedicated to anyone who have witnessed a sexual abuse or an abuse of conscience inside the Church. God's Love is capable to heal all kind of wounds if we let that His grace act in our whole personal formation, both humanely and ecclesially. The Church keeps being reformed, she still is a Work of Love in formation, until the end of times. Let's pray for the ability of helping the Church in her mission of radiating God's Love to the world with transparent hearts, learning together how to walk like He walked.

This text is also dedicated to anyone who have endured an abuse against his or her human dignity: inhuman labor, illegal trafficking, exploitation, abortion, violation of human rights, terrorism, racism... May God's Love bring healing and a new beginning to every human story interrupted by any kind of violence against its dignity. Human dignity is granted by God himself and we are called to recognize it by recognizing all human beings as our brothers and sisters, with all the consequences. Every person is created to be treated as a creature called to love and to be loved.

This text is also dedicated to those who have suffered any kind of religious persecution due sharing God's light to the world. By example, there are people persecuted by their faith in Middle East, especially those forced to move from their homes by ISIS, but there are also people persecuted by their faith in more subtle ways. By example: there are Christians that suffer political and cultural persecution due choosing not to embrace ideologies that are not compatible with the Christian faith, like Gender Ideology. May every Christian be given the courage to proclaim the Gospel and God's Love with more and more transparency, radiating God's light as living stars that shine in the midst of the world.

Finally, this text is dedicated to anyone who have suffered a wound of acharity in his or her soul, may be suffering the acharity that somebody inflicted to him or to her, or maybe suffering the acharity himself or herself, in the own heart. May the Love of God heal any acharity with His infinite grace, so every soul can know himself or herself through the gaze of His Love, and so everyone can grow in a deeper sacramental fraternity and in a deeper communion, as the Trinity call us to grow.

For every assault against truth committed in your name,
God, You that are Light, we ask your forgiveness. *Fiat lux.*

For every assault against charity committed in your name,
God, You that are Love, we ask your forgiveness. *Fiat amor.*

For every assault against fraternity committed in your name,
God, You that are Life, we ask your forgiveness. *Fiat pax.*

Introduction

Radiating God's Light Through the Whole Personal Formation: A Theology of Light

The first time I contemplated the idea of “a theology of light” I was writing a letter in a cafeteria in the Hollywood’s Walk of Fame. I made a hand-written note while writing that letter in a computer: A theology of light. What about a theology that studied how we convert in “stars of heaven” instead of stars of the Walk of Fame, how we convert in incarnated stars, in living signs, that radiated God’s Light according to His word? I lost the note, but didn’t forgot the idea. The problem was that in order to create a theology of light I needed to deepen a structured theory of what is the human person and how it is formed, of what is the church and how it is formed too, and of what is a sacrament and how it is formed. At that moment, I only had clear idea what is a sacrament: a living sign of God’s Love. I learned that while doing a painting of Jesus incarnating God’s Charity, titled “Jesus Charity” (*Iesu Amor*). Later, the conception of “sacrament” evolutionated, becoming the unity between human personal formation and ecclesial personal formation that produced a living sign of God’s Love.

The idea keep developing through the years until the idea adopted a more concrete form, that is what I present in this text. A theology of light is a theology for studying how to radiate God’s Love through the whole personal formation, both humanely and ecclesially (in unity). A theory of human personal formation and a theory of ecclesial personal formation were elaborated (“plasmated”) as a creative project in order to be possible to deepen the concepts “human person” and “Church” (“ecclesial person”) in the same way *Iesu Amor* as creative project deepened the concept “ecclesial sacrament”. Human person, ecclesial person and ecclesial sacrament are the three fundamental stones of the theology of light.

Iesu Amor as creative project began with a dilemma: my students (I was a voluntary arts teacher at that moment) haven’t seen a picture of a smiling Jesus, so I decided to create one for them. At the same time, I silently was in the middle of a strong vocational crisis: could I be catholic and still being creative? At that moment, I believed that being a Christian in the middle of the world meant mainly following norms and customs, but as I followed that as a “plan of life” I felt creatively asphyxiated. Another deep faith life crisis developed along the that crisis: I witnessed a clear institutional abuse of conscience inside the Church. Being witness of an abuse that no one around you recognizes as an abuse is something I don’t wish to anyone. I also witnessed what I would

call “acharity” (lack of charity that weakens the unity between the human personal formation and the ecclesial personal formation) in both myself and others, and was also deeply disturbed by the suffering of the victims of pederasty seen in several news and prayed for the gift of helping to heal the wounds caused by ecclesial corruption. I had another crisis, a mental health crisis, due what I witnessed, but through it I never talked to my doctors and psychologists about what I lived and named as “abuse of conscience” until years later because I thought no one would understand what I saw. I needed years to process everything, to talk about it with mental health professionals and to heal mentally, spiritually and emotionally. I have forgiven what I witnessed, as I also have prayed to be forgiven for all my mistakes, but I needed time, space for processing emotions and a lot of prayer and grace. Through each crisis, I began to learn how to confess that God is Love and that way I began to articulate what I am able to share today as “Walking Like He Walked”. Learning to articulate that confession with all the giftedness and limitations that God have granted me began it all.

What “Walking Like He Walked” contents? Walking Like He Walked deepens the diverse aspects of the theology of light. It is divided in seven parts.

The first part is dedicated to explore the “profane” light: how natural light works, a brief history of light and a summary of the relation of light and divinity through diverse civilizations. What “light” means to humanity? How the concept of “light” have developed? Light as defined as energy, and that is important because when we are talking about the theology of light we say “how to radiate God’s Love,” instead of “how to radiate God’s Light”. Why? Because the energy of God’s Light is His Love.

The second part is dedicated to explore the “Christian” light: how the Bible and diverse Christian references, like the Magisterium and Saint Thomas Aquinas, deal with the theme “light”. What “light” can mean for a Christian? What kinds of light are mentioned in the diverse Christian references that are treated? This part is important because we learn that light is associated mostly with Christ, specially his resurrection.

The third part is dedicated to the Integracton. “Integracton” is not a typo: is a word I formed to denominate the theory of personal formation that I created. In this part, the human personal formation (the human integracton) is explored from the perspective of the commandment of Love (Cf. Lk 10:27). What is a human person? How it is formed? How we embrace our whole human personal formation according to the image and likeness to God? Why a new humanization (forming humanity by deepening the personal formation and by collaborating in helping to be, helping to do, helping to grow and helping to radiate every human person, making the person’s growth the center of progress) is needed?

The fourth part is dedicated to the theology of light, that applies integracton to the ecclesial personal formation (ecclesial integracton). In this part, the ecclesial personal formation (the ecclesial integracton) is explored from the perspective of the Mandatum

Novum (Cf. Jn 13:34). How Do We Radiate God's Love with Our Whole Personal Formation? What Is the Church? How the Church is formed? How we embrace our whole ecclesial personal formation according to how Christ loves us? Why a *new ecclesialization* (forming as Church through the Holy Spirit and sacramental action by "plasmating" the whole personal formation centered in Christ, in unity of ecclesial personal formation and human ecclesial formation, in order to make God's Love the center of the person's growth) is needed?

The fifth part is dedicated to *Jesus Charity (Iesu Amor)*. *Jesus Charity* is not only a painting: is a visual reflection of "sacramentalization" (sacramental theophany). *It is an artistic work* that reflects the theology of light by converting a work of art in a work of God's Love. What are the biblical fundamentals of painting an image of God's Love incarnated in Jesus? What is being a sacrament? What is being a Work of God's Love? What is being an "ecclesial sacrament"? How we form as incarnated sacraments of God's Love? What is "sacramental charism"? What is a charity covenant? How we radiate God's Love in the middle of the world? What is the sacramental option? How we opt for a sacramental vision that sacramentalizes everything we form? How do we concrete that vision?

Every baptized has been chosen to plasmate a concrete image of God's Love incarnated in his or her whole personal formation, in unity of ecclesial integration and human integration. Every baptized have been chosen to become an "ecclesial sacrament": has received the "sacramental charism" of radiating God's Love in a unique and concrete form, in a unique and concrete work of Love. This is possible through sacramentalization: through a sacramental theophany that manifests God visible and unitarily through a conversion of the whole ecclesial and human personal formation in a living sign of God's Love, by the action of the Holy Spirit and the sacraments, specially Eucharist. This is a gift and a responsibility. The gift is the human capacity of love, of participating in the Trinitarian communion that donates God's Love to humanity in unity. God's Love is a charity effusion. Every Christian is called to do concrete charity acts towards God and towards the neighbor; is called to honor his or her charity covenant. We, baptized people, are responsible of radiating God's Love to the world, we are responsible of converting humanity in a civilization of Love through doing charity acts over and over, again, according to God's will. The charity acts that each baptized is called to do can only be done by the person who has been called by God to do them. Those charity acts that are left undone by each person, no one else can do them as the person who that has been called by God to do them. That way we radiate God's Love with our whole personal formation through sacramentalization in formation, glorification in formation, familiarization in formation and transfiguration in formation.

The sixth part is dedicated to *Fiat Amor*. It is a literary reflection of the theology of light. Its tittle is inspired in a short story called "*Fiat Amor*", that tells the story of the rescue of a wounded soul, Alma Mía, a name that means "Christ's soul" (the word "alma" in Spanish means "soul"; the expression "Alma Mía" means "my soul"). She is healed by a

personal encounter with her Love, that symbolizes God's Love incarnated in Jesus. We are all called to write our own memory of our encounter with God's Love; our own history of Love with God. We can all learn to love by walking like He walked: through incarnating God's Love with all our steps, plasmating our vocation with concrete charity acts, making visible his Love with an integrative liturgy. Integrative liturgy, the visible forms which we incarnate God's Love, plasmates integrative fraternity and sacramental fraternity in our personal formation, centering it in His Paschal Mystery and converting us in living paschal candles, radiating the light of His resurrection.

We are all called to be the co-protagonists of a unique Love story with God, a story that radiates His resurrection's light. There are many questions you can make through the process of writing that story. How to learn how to walk again after being lost? How to encounter with His Love more deeply? How to keep walking like He walked? How we embrace our human and ecclesial personal formation in unity while walking like He walked? How do we embrace our ecclesial mission of radiating God's Love? How do we incarnate the mass? How do we live an integrative liturgy? How do we write our Love story with God? How do we convert the whole personal formation into an incarnated *liturgy of light*, into an incarnated testimony of His resurrection?

The last part, the seventh part, is dedicated to the family evangelization project. If part V was more artistic plasmation, and part VI was more spiritual plasmation, this part is more like an apostolic plasmation of the theology of light. "This is how all will know that you are my disciples, if you love one another," says Jesus. As we learn to love each other we create home: we create a family of God. In order to learn how to create home humanely and ecclesially we need to radiate God's Love in the Human Family through a new humanization, a new ecclesialization and a new evangelization. Also, we need to embrace a consecration of charity: a consecration to live Jesus' charity towards God and the neighbor, serving them humanely and ecclesially, affirming the person, affirming the fullest personal possible of everyone and affirming the sacramentality of everyone: we are all signs of God's Love in the world and called to grow as signs of God's Love in correspondence to His light, radiating that light with more and more transparency as we keep growing. That requires a personal charism and an integrative project, but for a Christian it is a sacramental charism and a family evangelization project: a project to help to be, help to do, help to grow and help to radiate as living signs of God's Love. That way we learn to give a heroic, public and creative faith witness, like a star of Heaven that radiates to the world what has been given and becomes a beacon that guides souls to God's Love.

There are many questions we can make ourselves in order to concrete how to incarnate that family evangelization project. How to humanize, ecclesialize and evangelize by radiating His Light? How do we consecrate to charity? How do we help each other to become living signs of God's Love? How do we grow together as the family of God? How do we live the sacramental fraternity? How to "create home" by radiating God's Love? How to become living stars of Heaven that radiate God's Love to the world?

In the process of writing “Walking Like He Walked” and creating the theology of light I created or reused with a deeper meaning expressions. I have already used one several times: “integration”. Originally, that word meant the union of the words “integration”, “action” and “realization”. Eventually, the word “projection” was added to those three words. Another creative expression I have chosen to use in “Walking Like He Walked” is the verb “to plasmate”. As far as I know, it doesn’t exist in English. Its equivalent verb in Spanish is the verb “plasmar”. There is no equivalent word in English to substitute this word. The nearest verb is the English verb “to form”, but in Spanish “plasmar” it is not only to “shape”: it is “to shape”, “to conceive”, “to imagine”, “to visualize”, “to shape” and “to paint”, all at the same time. So, I chose to literally translate “plasmar” to “plasmating” and use it as a verb. The verb “to plasmate” is the most important verb in the theology of light. The choice of translating “plasmar” to “plasmating” was not taken lightly. I did it because I thought it was the best way to communicate its meaning. When you read “to plasmate” in any of its forms (plasmating, being plasmated, to be plasmated...) think in all the words I mentioned to define it.

Other expressions that are used in this work are “Humacentrism” and “Christcentrism”. These expressions are quite clear by themselves. “Humacentrism” means to put the human being in the center of the processes, and “Christcentrism” means to put Christ in the center of the processes. “Acharity”, a word that I mentioned already in the first paragraph of this introduction, is a word that means “Absence of CHARITY (join the capital letters and you get “acharity”). The concept of lack of charity is so important in the development of *Jesus Charity* and the theology of light that I created a specific term to refer to it. Its equivalent in Spanish is “*acaridad*”. The expression “decclesialization” is related to acharity and to dehumanization: it is the breaking of unity in the ecclesial personal formation. The expression “sacramental fraternity” means to help the brother to become a living sign of God’s Love.

When I refer to God’s Love, the word “Love” is in capital letter. Also, when I use the verb “to sacramentalize” (sacramentalizing, sacramentalized) it means “to form a sacrament”, “to become a sacrament”, “to plasmate a sacrament”. Along with “to plasmate” and “to radiate”, this verb is also one of the three most important verb of the theology of light. To clarify better this definition briefly (it will be treated later), in the theology of light “to sacramentalize” is the process to convert the whole personal formation, humanely and ecclesially, into a sign of God’s Love; the process to convert the whole live into an incarnated *liturgy of light*, into a credible living testimony of the resurrection. *Jesus Charity* plasmates this conversion as an “artistic sacramentization”: the painting plasmates the Love of God incarnated in Jesus. There is another important expression very similar to “sacramentization”: “sacralization”. It means “to become sacred” or “to make sacred”. In Spanish it would be “sacralizar”.

There is another very important expression of the theology of light that doesn’t have equivalent expression in English. It is the phrase “*dar a luz a la Palabra*”. In Spanish,

“luz” means “light”, but “dar a luz” means “to give birth”. The same word can be used to mean “light” or “giving birth”. In English that double meaning doesn’t exist. Although I will try to put my effort and include both meanings separated in my theological reflections, please consider this when reading the theology of light, especially when reading the expression “giving light”. In Spanish, “giving light” can mean “to radiate” and “to give birth” at the same time, and this is a very important double meaning of the theology of light.

Another expression whose meaning is deeper than it seems is the verb “to reform”. It usually means “to improve” or “to change”. Here it doesn’t only mean that: it means “to be re-formed”, to be formed again. That is what God’s Love keeps doing through our lives as member of the Church: *reforming* us constantly. It is like Jesus Charity: some forms changed, but the contemplation remains the same. What changes is the clarity that God shines over the time, that becomes brighter and clearer. The Spirit is the same; the forms are constantly *reforming*.

Other expression used in the theology of light whose deeper meaning needs a little bit of further clarification is the concept “personal”. When this concept is used in this text, it is important to notice that it is not synonym of “individualism”, as it is usually understood in our society. “Personal” can’t mean “individualism” in this text because one of the dimensions of the human nature is the filial dimension, whose principles are necessarily held in relation to others. “Personal” in this text is related to “integractivism” (related to integration, action, realization and projection in unity).

Why I chose to write “Walking Like He Walked” and about the theology of light first in English and later in Spanish? The brief answer would be that I chose to do it in English first to “respect the beginning that God wanted”: the first time I contemplated the concept “theology of light” I did it in English, in that cafeteria in Hollywood. A longer answer would be that I am much more exact and precise when I write in English than when I write in Spanish. I tend to write more poetically in Spanish, and although I include artistic work that requires certain poetic skill to be explained, I saw that in order to create a theology I needed to work with the most precise and exact expression possible, and I can achieve that better in English. The first time I “conceived” the idea of theology of light, although it was only a scribbled paper, I had no idea of any other “theology of light” existent. I knew about other two possible theologies of light, the medieval theology of light (the medieval stained glasses) and the Saint Thomas Aquinas theology of light (included with the medieval theology of light in the second part of “Walking Like He Walked”) through creative research a very long time after I began to work in “my contemplative version” of the concept of “theology of light. There are strong similarities, but it wasn’t intended. I just happened that way as a coincidence. Maybe I have read the term “theology of light” as a medieval studies student, but I didn’t remember it when I began my theology of light. The idea of “light” and “theology” for me came from contemplating Jesus as a “living star” —a living *paschal candle*— and from contemplating

the ecclesial personal formation as a becoming a “living lighthouse” of God’s Love to the world.

I began to paint *Jesus Charity* in a February 14, prior the plasmation of the theology of light. The contemplation of God’s Love that *Jesus Charity* plasmates came first. I began painting it in an art workshops that were given in a catholic school that were given in Spanish and English. *Fiat Amor* was written in the middle of my mental health crisis, after both *Jesus Charity* and the theology of light were already begun, but I was unable to complete the theology of light, although I tried in Spanish, due the mental confusion. The idea of *Fiat Amor* began from a dream with *Jesus Charity*: the story developed from the dream based in the painting. It reflects my personal encounter with the Love of God. I wrote it in Spanish.

Finally, integration, the model of personal formation was completed on July 4, 2017, while making the original index for this work (that index changed through time. Those changes can be seen in the photo album “Index Progress” of the *Iesu Amor* Facebook page). I began working on it since before *Jesus Charity* began. I also had been thinking it a long time because it is the “philosophical foundation” of the theology of light. I contemplated it, but was never able to plasmate it until that July 4. A few changes were made after that date, some names changed, we are constantly reforming after all, but all the main concepts of the processes of the theory of personal formation were clear and complete on that day.

May be I should talk a little bit about what I understand as theology. I studied theology and philosophy two years in a “conservative” theology school (mostly philosophy classes with theological applications) and two other years in a “liberal” theology school. I didn’t achieve the degree in neither and failed many of my classes. So, what I had been doing with the theology of light is not exactly academic theology. The “philosophical foundation” of the theology of light is not a philosophical study but a creative study of the personal formation processes: I created the philosophical theory that allows me to study the personal formation processes according to the image and likeness of God. That is more a “creative foundation” than a “philosophical foundation”. Why?

First of all, where I live I don’t have the resources to engage in classical philosophical research or classical theological research. I don’t have books nor an accessible library with the kind of books that I would need. I did tried to find if anyone have attempted a theory of personal formation as I visualized it, but I found no one. So I chose the creative option instead of the classical philosophical and theological option: I engaged in creative research of the personal formation, observing and analyzing its different processes. I opted for an heuristic approach to learning about the personal formation from an interdisciplinary point of view.

Second: I have a very poor memory, and I memorize the information better when I process it creatively. So the only way I could engage in the design of a theology of light

and of integration was, besides than through prayer, through creative study, not classical study. For me, being intellectual is not a contradiction of being creative: both go hand by hand. Philosophical and intellectual theories are needed, but they are not enough by themselves: existential application and creative application is also needed. Creating a theology in itself is not enough neither: you must apply the Gospel and learn to live it to make it a theology. In order to live it you must humanize it: integrate it in the personal formation. Metaphysics are important and essential in order to make a theology, being can't be ignored nor reduced, but it is not enough in itself neither: you must humanize metaphysics with acts. If the human application of metaphysics fails or is non-existent, the theology is broken because being is part of the human nature and if you don't embrace it the theology "brakes" due not embracing the whole human personal formation. Being and acts go hand by hand. I have studied both theologies with strong metaphysics content and non-existent or weak action content, and theologies with strong action content and non-existent or weak metaphysics content. I have failed applying both theological "extremes". It is important to learn how to humanize Jesus with being and acts, not only in the integration being and in action, but also in realization and in projection (notice that action is not "the end": there are two formation processes beyond action that must be taken in count too) when you study His words, to apply his teachings in the daily life and in the whole personal formation. If we don't humanize His teachings we end, sooner or later, creating a false image of God. Jesus teaches that God is Love and that the human person is called to love. Humanizing that is not only a theological and philosophical endeavor: is a daily life engagement that transforms the heart and the world in a more humane and divine home for everyone.

I do believe that there is a need of more creative philosophy and creative theology, but there is a common misunderstanding when you talk about "creative theology": that in order to be "creative" you must challenge the Church's Magisterium. For me, fidelity to Church's Magisterium is a prerequisite to make Catholic theology. There is no ecclesial document that establishes what makes the catholic identity "catholic", but for me fidelity to the Church Magisterium is part of catholic identity. If I fail in being faithful to the Church's Magisterium in anything that I write of the theology of light, or if I present through *Iesu Amor* or the covenant of charity a devotion that cannot be authentically catholic and that does not derive in deeper unity of personal and ecclesial formation, in deeper conversion, in living charity and in living the works of mercy and acts of charity, I will be thankful of being corrected. For me, being creative is about creating new methodologies and new systems that traduce the Gospel to the needs of our times. That being said, for me fidelity to doctrine by itself is not enough for me to make Catholic theology neither. Doctrine is a good guide to humanize Jesus ecclesially, but first of all the Holy Spirit is needed. In order to make theology you must, first of all, adore and contemplate the true God. Theology begins with adoring God with the whole personal formation, as living temples of the Holy Spirit. We are called to make creative theology, not only theological studies of saints, authors or others' philosophical theories, and that can only be made through adoring God with all the being, mind, strength and heart. Merely obeying a doctrine or merely promoting an idea is an easy task. Walking Like Jesus

Walked every day, including obeying the Church that He created to transmit His teachings, is an engagement of love, not an easy task.

There is another common misconception of making theology that I feel I should clarify. Some people believe that making theology or studying theology make us better than others, or holier. In this sense, making or studying theology is like faith. Having faith doesn't make the person better than others. We are not better people than others because we have found and embraced the gift of faith. We do embrace our personal formation and life differently thanks to the gift of faith. Having faith makes me responsible to build differently, to build according to God's words, but that doesn't makes me better than anyone. I am a sinner embraced by God's mercy. I fail everyday too. We are all called to become holy in our everyday life, and there is holy people in the whole Church. Studying or making theology doesn't make anyone holier: grace does.

Besides integration as model of human personal formation and as model of ecclesial personal formation, the theology of light, *lesu Amor* and everything I include in this text, I also have also written poems (you can find the poems in the photo album "Verbum Cordis", in the *lesu Amor* Facebook page), but I chose not to include them due the difficulty of translating poetry from Spanish to English. I will contemplate the possibility of including them, probably some of them only, in the Spanish version of "Walking Like He Walked" (Caminar como Él caminó).

After all that have been said, what is the importance of deepening the understating of the human and ecclesial personal formation? Why investing time in this creative project called "Walking Like He Walked"? Why investing time reading and learning to apply this? For me, it had always been a correspondence to God quest: I embraced this creative project because I contemplated that it was what I was being asked by God as part of my *covenant of charity* (I will deepen more in the expression "covenant of charity" later, but basically it is my engagement to radiate God's Love according to His will). However, there are reasons for others, specially Christians, to deepening the understanding of and growth of their human personal formation too. First, deepening the understanding and growth of our human personal formation help us to correspond to God's grace with more clarity, so we can radiate His Love with more transparency. Second, it helps us to learn how to integrate, act, realize and project us better as persons. Also, our world needs peace, and it can only we achieved if we learn how to embrace the personal formation of every human being. We can avoid violations of human rights, environmental destruction and wars when achieving a better understanding and growth of our personal formation for everyone, honoring the dignity of all. Promoting peace is part or the mission for every Christian.

There is another reason to deepening the understanding and growth of our human personal formation. This one is specially for women. Deepening the understating and growth of our human personal formation is important for understanding the role of women in the Church positively, not grounded in what the women can't be, do, realize or

work in the Church, but in what the women can and are called to be, do, realize and work in the Church. By example: there are women that feel that not being able to be ordained as a priest is “unchristian”. This is an example of fixing the vision in what cannot be done. The truth is that it is true that the Gospel teach us that only men can be given the gift of transubstantiate bread and wine wholly, according to the call that God gives to the apostles: “This is my body, which will be given for you; do this in memory of me” (Lk 22:19). This is well known inside the Catholic Church. However, it is also truth, and far less noticed, that the Gospel also teach that only women can be given the gift of “transubstantiate” the personal formation wholly, according to the call that God gives to Mary: “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” (Lk 1:38) In other words: deepening the understating and growth of our human personal formation is important for understanding the unique calling that both women and men receives inside the Church.

The human mind has made great contributions to humanity in the fields of science, engineering, health, psychology... and humanities also, but still there is lack of systems to understand the personal formation as whole, not fragmented in certain aspects (action-behavior, biological being, social being, etc.) only. The integrative personal formation system that I designed through creative contemplation may be wrong, after all I lack references and deeper study, but if my mistake can lead others to deepen the human personal formation as whole and to make the same questions I did (what is the human person, or how the human person is formed, or how do we radiate God’s Love with our whole human personal formation, or what is the church, or how the church is formed?) it is a worthy mistake, made through exercising my freedom of will. Anyone have the freedom to answer these questions according to his or her reason and his or her faith, and that human freedom should be defended.

I am aware that it is possible to answers these questions differently from how I have answered them, with a different system and a different way of thinking. Being a defender of human freedom also means to be defender of pluralism: there is not a unique answer for these questions, there are different opinions. Scientific method cannot be applied here: these are “integrative sciences”, sciences whose research and study is based in human personal formation, with all that this implies. These questions have different facets and different faces, and there are also different ways to think about them. Defending the plurality of reason and faith when applying it to the design of a human personal formation system doesn’t mean to affirm that all the opinions are true, but that no way of thinking, including mine, exhausts truth. A multi-voice approximation is a lot richer than a single-voice perspective. For that reason, in my pursuit of answering these questions according to the Revelation I have integrated different theological voices, besides the Magisterium: I have included influences from the Theology of the Body (especially when understanding the application of the properties of living bodies in the organic dimension of integration), influences from the Thomistic Theology (especially when understanding the application of the properties of the beings in the ontological dimension of integration) and influences of the Theology o Liberation (especially when

understanding the application of the principles of the human beings in the filial dimension of integration).

The descriptions and applications of integrative personal formation elements and the diverse solutions for “wording” the integrative formation processes reflect different theological points of view and this, for me, is necessary, and part of creating a new theology. The plurality of views is consequence of our freedom of will given by God. It is also consequence of the great diversity of our human experience: not only different generations perceive reality differently, but we perceive reality differently through our life time, so views keep changing. This defense of pluralism doesn’t imply to resign to truth or the subordination of truth to a cultural or circumstantial relativism. Pluralism in this case only resigns to affirm that there is only one way to think the human personal formation, embracing the fact that there are better and worse ways to think the human personal formation, and that we can always find the better ways to think the human personal formation through contrast with experience and a rational and faithful dialogue which recognizes the more correspondence to truth of some views over other ones. My function is not “taking sides” over one particular voice, rejecting or favoring it, but defending the role of reason and faith in the endeavor of including diverse voices in the process of achieving a system that favor a better personal formation for everyone. There is always some truth in every voice, even in the dissenting voices, so the “friend-enemy dialectic” is not necessary. What is necessary is to deepen truth. Embracing pluralism, both in reason and faith, doesn’t subordinates truth, but makes it deeper.

I also believe in rationalism, but in an “integrative rationalism”: a healthy exercise of reason that is open to embrace the whole personal formation, including its transcendent and its faith-based elements. I don’t believe in a rationalism that “ridicules anything that transcends and defies the power of human genius.” (*Mystici Corporis*, 9) Sometimes even reason must surrender to mystery. Human beings do need the exercise of reason to contemplate mystery and faith. Faith and reason are compatible: “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth, and God has placed in the human heart a desire to know the truth—in a word, to know himself— so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.” (*Fides et Ratio* 1) Integration seeks to contemplate the truth about human personal formation and ecclesial personal formation from both reason and faith. We need to learn from reason and wonder, to nurture both reasoning and amazement in our daily life. Contemplating how we integrate both humanely and ecclesially according to God’s image and likeness and according to how Jesus loves us can surprise us every day!

The main reasoning methodology I have used to build integration is abductive reasoning: I started with the observations of the personal formation processes, questioned them, and then searched for the simplest and most likely explanation. The conclusions achieved through this methodology are always open to discussion and debate, because the premises do not guarantee the conclusion, so it is always possible to achieve

a better explanation. I am aware that abduction can lead to false conclusions if more information that explain the conclusions is not taken in count, so integraction will be always open to corrections, depending on the new information processed. Abduction was created by the American pragmatist philosopher Charles Sanders Peirce, a very intellectually creative man. I am moderately pragmatist: I do consider the practical effects of the elements I conceive, but I don't consider the conception of those effects the whole possible conception of the elements. I keep questioning the conceptions beyond their effects to contemplate the being and then consider the whole possible conception of the element.

Another important methodology of this text, besides its reasoning methodology, is its writing methodology. Many ideas that are now part of the text were not so clear at the beginning: they became clearer while writing them and while learning to live them. The writing methodology really helped me to achieve a more complete contemplation of the concrete image of God's Love that I had been called to create and share while completing this text as a work of love which corresponds to my *covenant of charity*. The writing methodology has been:

1. Plasmating ideas: contemplating thoughts.
2. Researching ideas: classifying thoughts by themes and adding references.
3. Annotating ideas: commenting thoughts of the same theme.
4. Organizing ideas: connecting thoughts of different themes.
5. Redacting ideas: creating content with all connections.
6. Correcting ideas: reviewing the different ways to express content.
7. Finalizing ideas: wording content in the clearest way possible.

The other important methodology of this text is its theological methodology. However, prior talking about the theological methodology used in *Walking Like He Walked* I need to talk about the application of the Vatican II in integraction. Its application is implicit. Please notice that in integraction the human personal formation and the ecclesial personal formation go hand by hand. This human and ecclesial unity is part of my interpretation of the theology of Vatican II: placing Christ in the center of the personal formation in human and ecclesial unity. *Gaudium et Spes* 22 tell us that Christ reveals man to man and all truths find in Christ its source. This is applied in integraction: Christ reveal us the truth about our personal formation, and He does that in human and ecclesial unity. The same way *Lumen Gentium* 1 tell us that Christ is the light of all the nations, integraction affirms that Christ is the light of the whole personal formation.

There was a certain dualism in the conception of personal formation before Vatican II. This dualism told us, on one hand, that human nature would offer us some "human norms" that regulate the different aspects of existence, and that we can know those norms through reason only. Because human being can "rule himself or herself alone", he or she does not need Christ and does not need to apply Revelation in order to

fulfill his or her personal formation. Those are the norms that would regulate work and ordinary life during week days. On other hand, Church would offer us another series of norms that regulate the distinct aspects of ecclesiality. We can know those norms using faith only, in order to apply them during Sundays and Church celebrations. This way, the only effect of religion would be the inclusion of some moral norms to tell us what we can do and what we cannot do.

Integration unites this pre-Vatican II dualism proposing that human personal formation and ecclesial personal formation integrate together: Christ is the center of the whole personal formation, humanely and ecclesially. Theology of light aims a theology eminently incarnated, an integrative theology (a theology that embraces the whole personal formation), not an “illustrated theology”, like the theology before Vatican II. Incarnation is something new that renovates the whole personal formation from inside: Love makes all things anew. (Cf. Rev 21:5) Theology of light proposes that we are called to radiate God’s Love by converting all our life in an incarnated work of Love, plasmating Christ (like an everyday encounter) in our whole personal formation. As Christians, we cannot conform with a “theoretical Christ”, with a Christ of mere biblical phrases, without any application in our everyday lives. Jesus teach us a humanely and ecclesially incarnated religion, a religion whose norms are ordered towards the radiation of God’s Love: towards the new humanization, the new ecclesialization and the new evangelization of the whole humanity. Nothing is excluded of God’s Love incarnation: we can plasmate all the growth of our personal formation following God’s image and likeness, and we are capable of radiating God’s Love following how Christ’s loves us.

So, the theological methodology of Walking Like He Walked applies integration, abduction and the Vatican II, departs from the person and overcomes the dualism of faith-personal formation. This methodology is not visualized with sequential steps, done one after another, but as phases that are done one along the other and that can change as they become clearer and clearer with time. Those phases are:

-Integration: informing integrity according to the word of God and the incarnation of Christ. Analyzing the own nature in order to discover why I have to incarnate, contemplate and evangelize the Word of God humanely and ecclesially, taking a personal position towards action, realization and projection. Who is integrating? Why I am called to inform in that personal position?

-Action: conforming development according to the word of God and the incarnation of Christ. Discerning thoughts, emotions and skills, taking a preferential position towards the integration, using role models of faith and prayer, in order to discover how behavior is more sanctified according to the Word of God, humanely and ecclesially. How I can integrate better? How I am called to conform in that preferential position?

-Realization: transforming reality according to the word of God and the incarnation of Christ. Reviewing the gifts, the bonds and the values in order to discover what I have to bless, what is my apostolate, taking a concrete position towards the integration, action and projection. What I am integrating? What I am called to transform in that concrete position?

-Projection: reforming personal formation according to the word of God and the incarnation of Christ. Determining the vital identity, the vital vocation, the vital communication and the vital perfection, in order to discover which "place" I have to convert, taking a consequential position towards integration, action and realization. Where I am integrating? Which "sinful circumstance", "structure of sin" or "acharity" I am called to reform in that consequential position?

The theology of light helps us to deepen the need to become the "face" of God's Love in this world; the need to become sacraments of His tenderness and forgiveness, of His joy and His mercy; the need to become evidence of His Love to our brothers and sisters. The personal formation theory, the theological method and the creative evangelization project of the theology of light are acts of charity that bring Christ's Love to the world and to the People of God with concrete forms, according to the Sacred Scriptures, the Magisterium and the *sensus fidei*, and determined by each one's vocation, talents and discernment. I am not the only one called to undertake charity acts and become a work of God's Love. We are all called to share graphic signs of God's Love towards the neighbor. Let's help us each other to become the family and the Church that we are called to be and we will change the world by radiating God's Love. Let's be the family that we are called to be and we will transform humanity forever.

I am ending this introduction as the Hour of Mercy approximates. May the Mercy of God embrace us all in His Love, teach us to walk like He walked and converts us in transparent witnesses and beacons of His light. We are all brothers and sisters, we are all loved. We are all created by God's Love, we are all called by God's Love. May the dignity of every human being be honored, so we can all grow together and radiate the light of His Glory in integrative fraternity and sacramental fraternity, growing in unity, creating communion, cultivating humanity and searching for the best growth possible for everyone.

I. The Profane Light

Light is the energy that builds the world. Light radiates our environment and allows us to see everything that surround us, but light is invisible itself. Light can't be seen, it can only be known. We see whatever its revealed by the light in the visible spectrum, not the light itself. When we say "I see light" we mean "I see the object with clarity". Still, light's clarity is the first thing we see at birth and the last thing we see when dying. From where the light comes? There are different sources of light, even the monitor of the computer where I am writing this, but there are two main "sources" of light in our lives: the sun and... our own eyes. Light is not only light, it is also the clarity seen by the eye and the understanding of that clarity. How do we understand light? How do we define light? Which is its history? How light is related to diverse divinity stories? How light is related to arts?

A. The Nature of Light

After reading many possible explications of the phenomenon of light, the simplest explication that I found is the one given in the the book "Light, The Visible Spectrum and Beyond", by Kimberly Arcand and Megan Watzke. This section, the Nature of Light, shares what is told in the section "Introducing Light" of this book (pages 9-21).

For most people, "light" means what can be detected by the eyes. However, the visible light is merely one of the kinds of light that exist. That happens because light, including the human-detectable kind called "visible light", is a form of energy. The light that we can see is a tiny fraction of light. There are forms of light with less energy than visible light, and there are forms of light with more energy than visible light. Radio, microwave and infrared are lights with less energy than visible light. UV, X-ray and gamma rays are lights with more energy than visible light.

As the species evolved on our planet over the past millions of years, they adapted to their surroundings. Earth gets light from the nearest star, the Sun. To survive and thrive, life had to evolve and take advantage of this energy source. Today, we know that the Sun gives radiation in virtually all the known types of light, but it gives the most energy in visible light, which is why most life on Earth has evolved to be sensitive to that light and colors that are around it. Luckily for life on Earth, our planet's atmosphere blocks other potentially damaging kinds of light from the Sun, such as X-rays and gamma rays.

How can light take such different forms? All forms of light are energy, and the term scientist have come up with for this energy is “electromagnetic radiation.” Electromagnetic radiation refers to electromagnetic waves that travel through the empty space of a vacuum or a substance like air or water. There are other types of radiation, but they have nothing to do with light.

What are electromagnetic waves? “Electro” refers to an electric field, while “magnetic”, as it seems, refers to a magnetic field. Electric and magnetic fields can influence each other. When an electric field changes by getting stronger and weaker, it will trigger a magnetic field around it that will vary in strength as well, which in turn causes the electric field to keep changing, and so on. This symbiotic relationship results in the electric and magnetic fields of an electromagnetic wave oscillating together.

Understanding how waves function and behave is critical to understand how light works. Think of dropping a rock onto the smooth surface of a pond. Once it hits the water’s surface, the rock will generate a series of ripples, or waves. Unlike the waves that crash onto the beach from the ocean, the waves in the pond are uniform and travel outward at a certain speed until the energy of the dropped rock dissipates.

Now imagine that you have a continuous stream of rocks dropping into that same location in the pond so that the energy never dissipates and the ripples continue moving outward at the same speed. In this make-believe pond, you could theoretically measure how often a new ripple would pass by a fixed point. This is what is called “frequency”.

In several ways, light acts like the ripples in the pond. Because light always moves at the same speed in a vacuum, the space between each peak of its waves—that is, its “wavelength”—is one of its key properties. Frequency and wavelength are, essentially, two sides of the same coin when you are talking about something that moves at a constant speed, like light.

Another key characteristic of a light wave is the measurement of its other axis, from top to bottom. This is called “amplitude”. While the wavelength of the wave will tell us what type of light it is, the amplitude will tell us about its intensity, or brightness.

Between these three characteristics—frequency, wavelength and amplitude—we can describe all kinds of light from radio waves to visible light to gamma rays and everything in between. What is responsible for these different types of light? To find the answer, we need to look at how matter is itself constructed.

The 118 elements of the periodic table are nature’s Legos, so to speak, and everything we know is built from some configuration of these 118 pieces. As fundamental as they are, elements themselves are constructed out of smaller particles called atoms.

Atoms have three different components: neutrons, protons and electrons. By reconfiguring various arrangements of these three core pieces, nature can construct any of the elements.

Neutrons are neutrally charged and are found in the center, or nucleus, of the atom. Joining the neutrons in the nucleus are protons, which carry a positive charge. The number of protons and neutrons defines every element in the periodic table: Hydrogen, for example, has one proton, helium has two protons and two neutrons, and so on.

For an atom to be neutral—that is, not be positively or electrically charged—it needs to have the same number of electrons, or negatively charged particles, as protons. So, in the case of a standard helium atom, it would have two negatively charged electrons in orbit around its nucleus to balance out the “PLUS SIGN 2” charge from the two protons in its nucleus.

Unlike neutron and protons, electrons live outside the nucleus. Electrons whiz around the nucleus in very specific orbits. Electrons can’t travel wherever they want. Rather, they have certain spaces, or “shells”, that they can occupy.

To understand this concept, think of how a set of stairs works. You can walk up or down one or two stairs at a time, but you can’t walk up one and a half stairs. This is how orbits of electrons behave. Electrons must occupy a specific orbit, or “stair”, around the nucleus. While they can and do travel to other orbits, they can’t go only part of the way between orbits. They must inhabit one of these trajectories.

What does this have to do with light? Just about everything. Every element has a distinctive amount of light that gets released when an electron falls from one orbit to another. This is how scientist can identify elements just by the signature of light that they give off.

How does an electron get up the stairs to begin with? An electron can move to another orbit when energy is injected into the atom, such as when it collides with another atom or runs into an electromagnetic wave. When that happens, the electron can jump up a stair (or two or three) to what scientist call a higher orbit. When the electron falls back to its original orbit, the energy that gets released is a packet of light known as a photon.

When these photons are created, they come out of the atomic womb blazing at the speed of the light (about 186,000 miles per second). Photons do not have any mass and do not carry an electrical charge, but each have a specific amount of energy. This energetic fingerprint is determined by the precise change of orbit that the electron experienced. In other words, the photon’s energy is exactly tied to which staircase it went

down (which type of atom it came from) and how many stairs it descended (which orbit it started and ended in).

When photons travel, they can also behave like a wave. The amount of energy in the photons controls the properties of the wave --namely the wavelength. If there is less energy in the light, the wavelengths are much longer, as there is much greater distance between each peak. If the photons are more energetic, the wavelength is much shorter. The intensity of the light (in other words, the height of the light wave, or amplitude) is determined by how many photons hit a particular spot in a given period of time.

Photons are tricky because in addition to acting like waves, they also behave like particles under certain conditions. Waves and particles generally have much different habits in the physics world. For example, waves are spread out and can occupy a great deal of space. Particles, on the other hand, have a definite location. It was a major breakthrough when scientists figured out that light has properties of both.

B. A History of Light and Optics

The following history of light and optics was taken from the first chapter of the book "Introduction to Light. The Physics of Light, Vision, and Color" by Gary Waldman.

Since vision is the primary sense of human beings, we may be certain that people have wondered and speculated about light for many thousands of years, since long before there was any method of writing down those thoughts. The first attempt for a rational, nonreligious explanation of the nature of light was made in the time of Greek civilization.

Greek Optics

The very earliest Greek writings we have available on the subject show the sort of confusion of ideas and admixture of supernatural themes that one might expect at the beginning of a science. Writers such as Anaximander (610-546 b.C.) considered daylight (from the sky) and sunlight to be two completely different and independent things. Furthermore darkness had its own physical and even material existence separate from light: it was not recognized as just the absence of light at first. Pythagoras (530-497 b.C.) continued the Egyptian tradition of considering light as good, opposing it to darkness which was evil. It was not until the writings of Anaxagoras (500-428 b.C.) and Empedocles (490-424 b.C.) that the true nature of darkness was clearly established as the absence of light. Anaxagoras even correctly explained the phases of the moon as being due the fact that that body reflects sunlight rather than emitting its own light. Empedocles carried this notion a bit far when he tried to explain the sun as simply the light of the daytime sky reflected and focused by the Earth; here at least we have sunlight and daylight connected to one another, but the wrong way around. Empedocles was also one of the earliest to try

to explain vision: he thought it to be a kind of union of fire in the eye with fire in the objects that were seen. (Fire was considered by most Greek philosophers to be one of the four elements that made up all matter.)

From this point on in Greek thought, theories of light are closely mixed with theories of vision, for the Greeks never seemed to satisfactorily resolve the question of the relation between the two. One philosopher whose ideas seem quite natural to us now was Democritus (460-379 b.C.), one of the first to assert that all matter was made up of invisibly small, indivisible particles called atoms. His idea of vision was that, because the constant motion of atoms, visible objects were always shedding thin films of these atoms from their outer surfaces, and it was these films (which kept the shape and color of the object) that entered to our eyes to produce our perception. Because it explains vision by something entering the eye, this theory is classified as an intromission theory. Opposed to the intromission theories were those theories of vision in which it was supposed that something left the eye to produce visual sensations: the extramission, or just emission, theories. The most prominent supporter of an extramission theory of vision was the philosopher Plato (427-347 b.C.). According to Plato, ocular beams or visual rays emanated from the eye to touch distant objects, thereby giving us our visual perception of them. This theory is a little like the idea of reaching out with a stick to find objects.

There were legitimate objections to both types of visual theory. The intromission theories had difficulty trying to explain how the surface films of large objects, such as mountains, could get into the eye and yet retain their shape. Also it was pointed out that these thin shells would disrupt each other when their paths crossed. On the other hand, supporters of the extramission theories were hard-pressed to explain how rays from the eye could leap all the way out to the distant stars and sweep the whole sky in an instant and yet apparently subtract nothing from the material substance of the eye.

To avoid such objections, an intromission theory with an important difference was proposed by the Greek philosopher whose ideas had the longest lasting influence on Western culture, called "the philosopher" by Saint Thomas Aquinas: Aristotle (384-322 b.C.) One reason why his ideas were accepted for such a long period was that he offered a complete and unified picture of the world. His theories of light and vision, though they may seem strange to us today, were just a part of that overall picture. For Aristotle, the key to the nature of light was in transparent bodies, such a body being defined as anything "owing its visibility to the color of something else; of this character are air, water, and many solid bodies." He considered such things transparent because they contain a substance "also found in the eternal body which constitutes the uppermost shell of the physical cosmos." Light, then, is the activity of this almost divine substance. He did not think of light as a substance or even as moving, but rather as the "presence of fire or something resembling fire in what is transparent." What was transmitted into the eye was not light but color. Furthermore, color was transmitted only through the intervening transparent medium: the opaque body seen somehow impressed its color upon the layer of the medium (usually air) touching its surface, and that layer passed it to the next layer,,

and so on to the eye. The function of a luminous body such as the sun in this whole process was to make the medium transparent. It was only the presence of such luminous body that made possible the activity that Aristotle supposed was light, and that manifested itself as the transparency of the medium: a kind of sympathetic resonance of this "fire" in the medium with its like in the luminous body. Aristotle would, like us, say that one cannot see in the dark because there is no light, but in his theory the inability to see stems from the inability of the medium to transmit the colors of opaque bodies.

There is a hint of Empedocles' earlier theory of vision in Aristotle's thoughts on transparent bodies. But there is also an important new element in his description of the manner in which colors travel from an opaque body to the eye. The passing of some property from one layer in the transmitting medium to the next is really what we could term an early type of wave theory. Although it is an intromission theory, it is basically different from Democritus' theory of particles traveling from the visible body to the eye. Therefore, from this time onward, intromission theories will break down further into particle and wave theories. It is a distinction which continued in theories of light into modern times.

A major milestone in Greek optics was marked by the publication of the book *Optica* by the great mathematician Euclid (330-270 b.C.). Euclid was already famous for his definitive publication on geometry, in which this branch of mathematics was put on a rigorous, logical basis. He started with axioms which seemed like self-evident, undeniable truths, and from them deduced various theorems by strict rules of logic. Euclid tried to treat optics in the same manner, starting with an extramission theory of vision; he did not consider it necessary to actually experimentally test any of his basic axioms of optics. This is really the beginning of the branch of science we now call geometrical optics. Even with the extramission theory as a basis, Euclid was able to correctly predict many laws of perspective and geometrical optics. For example, he clearly stated the law of reflection, though apparently it was known in some form as early as Plato.

The last in the line of famous Greek contributors to optics was Ptolemy. (?- a.C. 168), more renowned for his book in astronomy. Ptolemy had several writings published on geometrical optics, in which he continued along the lines laid down by Euclid. He also believed in an extramission theory of vision, but his theories were more physical than the purely mathematical ones of Euclid. He even included some experiments on reflection and refraction. Furthermore, Ptolemy concluded that the visual rays from the eye were of the same nature (and followed many of the same laws) as light rays from luminous bodies. Finally, at the very end of Greek science, we have a convergence of the theories of light and vision.

Optics in the Middle Ages

After the fall of the Roman Empire, the study of science (including optics) was dormant for a long period in Europe. In this period innovation in scientific thought

and the preservation of the classic writings of Greco-Roman times occurred primarily in the Arab world of the Near East and North Africa. In fact much of the knowledge of the remarkable achievements of the Greek science only passed back into European civilization after the latter's contacts with the Arab world during the Crusades. The first Arab scientist to make a major contribution to the field of optics was Al-Kindi, who lived in what is now Iraq in the period (sources vary) 813-866 or 801-866. He was familiar with, and generally supported, Plato's extramission theory of vision. However, his major contribution, which became a stepping stone for later writers, was a technique for analyzing the light rays from an object on a point-by-point basis. He considered each point on a luminous body to be emitting rays in all directions and independently of other points. It is a technique still used today in geometrical optics, and it is proper that we acknowledge those who invent the tools as well as those who later use them to make important discoveries.

The man who used this tool to great advantage, and probably the greatest Arab scientists of the Middle Ages, was Alhazen (965-1040). Although born in what is now Iraq, he did his major work in Egypt. He was the first to combine the successful geometrical optics in Euclid and Ptolemy with an intromission theory of vision. This synthesis was made possible by application of the point-by-point analysis handed down from Al-Kindi, and Alhazen's neglect of all but the central ray from a point entering the eye. This theory still was not completely correct, because no one really knew how the eye worked to bend the rays that entered it, but it still represented a great advance over the idea of rays shooting forth from the eye. Probably Alhazen would have made even greater advances had he been more knowledgeable about the internal structure of the eye, but he was relying on misleading ancient Roman diagrams because the Islamic religion forbade dissection of corpses. Although his theory of vision was perhaps his greatest triumph, Alhazen also made another important discoveries in theoretical and experimental optics, including new refraction measurements and the theory of curved (spherical and parabolic) mirrors.

The writings of Alhazen were very influential not only among Arab scholars but also among European scholars of later medieval times. Roger Bacon (1214-1292), the most famous scientific writer of this period, adopted Alhazen's theory of vision almost in its entirety. But Bacon wished also to be a great unifier of theories, so he tried to put together a little bit from practically every earlier author who had written on optics. He accepted Aristotle's ideas about the wave-like passage of color through a transparent medium. He even pulled the extramission theories of vision by assuming that visual rays from the eye were necessary to prepare the medium to transmit the light and color from objects. Although he was imaginative, Bacon cannot reasonably be credited with having advanced theories of light or vision. The major advances in understanding the nature of light were not come until the great flowering of inquiry in Europe known as the Renaissance shattered Aristotle's scheme of the universe.

A New Beginning

In the sixteenth century and the early seventeenth century, men such as Nicolaus Copernicus (1473-1543), Johannes Kepler (1571-1630), and Galileo Galilei (1564-1642) completely dismantled Aristotelian concepts in astronomy and mechanics, and laid the foundations of modern science. The most important contributor of the three to the science of optics was Kepler, who for the first time produced a complete description of the eye's action that included all the entering rays. This work really represented the completion of the unification of geometrical optics with intromission theories of vision, which had been started by Alhazen.

This period also saw the solution of another age-old problem in optics: the law of refraction. Willebrord Snell (1580/1591-1626; sources vary) is often credited with the discovery, and the law of refraction bears his name (Snell's Law), but there may have been earlier correct expositions.

The French philosopher René Descartes (1596-1650) was particularly influential in scientific thinking during this period. Descartes, like Aristotle two thousand years earlier, tried to establish a unified world system that would explain all natural events, but Descartes's system purported to use only matter and motion for explanation. According to him, all of space was filled with globules of a material called the "ether" that could transmit forces by direct contact. A luminous body such as the sun caused a vortex or whirlpool in this ether. The outward pressure from the vortex, transmitted through the ether globules pressing against one another, was light. In this theory light has infinite speed; it was transmitted from one point to another instantaneously. This hypothetical ether was undetectable except insofar as it transmitted light and other forces such as gravity. Especially interesting was Descartes's view of colors as arising from rotation of the ether globules, with the most rapidly spinning particles giving rise to red sensations, the slowest giving blue, and particles with intermediate spins giving orange, yellow and green. In the final analysis, Descartes's grand intellectual design proved far too ambitious an effort to be supported by the experimental evidence that was then available or obtainable. Also, he largely ignored the new emphasis on mathematical explanations in science, introduced by Kepler and Galileo. Still, two of his ideas about light reappeared in more successful later theories. The first was the idea of light as a disturbance transmitted through the ether, and the second was the association of different colors of the spectrum with different periodic notions.

C. Light and Divinity

The following information comes from the book "Light: A Radiant History from Creation to the Quantum Age". It is its Chapter 1: *"This Light Is Come": Myths of Creation and First Light*.

The myths of origin are as vital as any stories ever told. Myth, said the celebrated mythologist Joseph Campbell, is “society’s dream.” And creation myths, wrote Marie-Louise von Franz, a disciple of Carl Jung, are “the deepest and most important of all myths,” because they reveal “the origins of man’s conscious awareness of the world.”

Whether a creation story starts with “In the beginning” or Coyote and Sun-Woman, everyone knows one. Every child asks for one. Many cultures have more than one, making the number of creation myths exceed the number of peoples on earth. Despite this abundance, however, mythologists categorize creation myths into five types: 1) Earth Diver, in which gods dove beneath dark waters to dredge up the first land; 2) World Parent, in which gods, male and female, gave birth to all living things; 3) Ex Nihilo, wherein a god formed the universe “out of nothing” (the meaning of the Latin phrase); 4) Emergence, charting the first humans’ ascent from a lower world; and 5) Cosmic Egg, in which a primordial egg hatched to give birth to a god, who took things from there.

In all five archetypes, light holds a privileged place. Creation myths make the birth of flora and fauna a messy affair involving mud and slime, murder and incest, sin and salvation. But the creation of light is universally regarded as a gift. In Zuni Indian myth, First Peoples emerge from an underworld into blazing light. An Orphic Greek hymn describes an “all-spreading splendor, pure and holy light.” In the Finnish creation legend, The Kalevala, an egg opens and

the fragments all grew lovely.
From the cracked egg’s lower fragment,
Rose the lofty arch of heaven
From the yolk, the upper portion,
Now became the sun’s bright lustre;
From the white, the upper portion,
Rose the moon that shines so brightly;
Whatso in the egg was mottled,
Now became the stars in heaven ...

The god or gods who made the first people often had misgivings, leading to mythology’s litany of floods and false starts, yet no primal myth describes a Second Light. Eons before it streamed into Gothic cathedrals or hummed ruby red out of the first laser, light was perfect. In the Hindu Upanishads, each primordial sunrise brought “shouts and hurrahs.” The Kono people of West Africa speak of light dawning when a bird sang. And then there is Genesis 1: 4: “God saw the light, that it was good.” Flawless First Light let creation unfold, much as light still does in the world each dawn creates anew.

Nearly three hours before the sun rises over Stonehenge, dawn comes to the Olduvai Gorge in Tanzania. Unlike England’s Salisbury Plain, Olduvai, home of our oldest human ancestors, is rimmed by rugged buttes that block the sun long after night

begins to fade. Throughout this parched gorge and across the surrounding valley, the first people pondered the origin of light. The earliest creation myths here have largely been supplanted by one told in Swahili: “Before the beginning of time there was God. He was never born nor will He ever die. If He wishes a thing, He merely says to it, ‘Be!’ and it exists. So God said: ‘There be light!’ And there was light ...”

Like East Africa itself, the story is heavily influenced by the Qur’an, which speaks of a six-day creation, including Adam and Eve and a garden. To find older creation stories, follow the light westward into what Europeans once feared as a “heart of darkness.” From Olduvai, it takes dawn just an hour to spread across deep blue Lake Victoria and filter into the lush jungles of the Congo region. Here Bushongo tribesmen tell of the god Bumba. Creation began on the day when Bumba, alone on dark waters, writhed in pain. His stomach seemed to be splitting. Retching, flailing, Bumba felt his entrails begin to empty. Finally, with a great groan and flash, Bumba “vomited up the sun.” As sunlight spread, it dried the waters. Ridges of land appeared. Climbing onto dry earth, Bumba bent to the ground and regurgitated moon and stars. Beneath their radiance, the queasy god then vomited the leopard, the crocodile, the tortoise, the fish, and finally, man.

This Bushongo myth is one of many “out of nothing” stories in which light comes from the body of a god. First Man and First Woman might have been fashioned from mud or wood, but light’s perfection suggested that it was a piece of the godhead. If vomit seems too earthy, consider a tooth. On the Gilbert Islands in the South Pacific, the Maina people speak of the god Na Arean who sat alone in the dark atop “a cloud that floats in nothingness.” One day, as Na Arean brooded, a small man burst from his forehead. “You are my thought,” Na Arean said. This god and his thought remained in darkness until the little man stumbled and fell. Then Na Arean yanked a hollow tooth from his jaw, thrust it into the land he had made from mud, and behold— light streamed through. Elsewhere, creation myths find light bursting from beneath God’s armpit (Kalahari Bushmen) or lighting the universe when he laughed (Northern Egypt). Yet the most common source of primal light was God’s eyes.

A Chinese story speaks of the Great Creator, Phan Ku. Hairy, with horned tusks, Phan Ku was a giant who grew ten feet a day, lived for eighteen thousand years, and made the universe from of his hideous body. Phan Ku’s tears became the Yangtze River, his breath begat the wind, his bones became rocks, his voice, thunder. And when the Chinese looked into the sky, they saw Phan Ku’s left eye shining by day, his right eye beaming by night. Early Egyptians saw a similar source. Up and down the Nile, stories of human origin vary, but most agree that the sun god Ra created light. “I am the one who openeth his eyes and there is light,” Ra proclaims. So long as Ra’s eyes are open, daylight prevails. “When his eyes close, darkness falleth.” But as in many cultures where light meant life, Egyptians saw demons lurking beneath the horizon. The snake (or sometimes dragon) Apep was Ra’s mortal enemy, seizing sunlight each evening and battling on through the night. Dawn over the Nile meant not just light and warmth but victory. Ra had prevailed again.

Spun from a god, light was the seed of creation. Some cultures, however, saw light as too ethereal to have an origin. The tortoise, the snake, First Man and First Woman were made in the beginning, yet many creation myths unfold beneath a light that, like some gilded frame for the universe, simply is and has always been. Given light's omnipresence, it was darkness that demanded explanation.

As it does at Stonehenge, dawn dominates the Banks Islands, a small archipelago in the South Pacific. Above white sand ... beaches, beneath fluffy clouds, the sky is rimmed by ocean. At thirteen degrees of latitude south of the equator, the islands are washed by a light whose daylight hours vary little throughout the year. Circling any island, you can watch light dawn over water each morning and disappear over water at dusk. Perhaps light's ubiquity explains why Banks Islanders talk of a time when night never fell.

Banks Islands creation myths center around the god Qat. Born from a bursting stone— some say the stone still stands in a certain village— Qat set about creating the world. He carved people out of wood, then made jungles and beaches, volcanoes and coral reefs, pigs, fire, and rain. The only thing Qat could not make was darkness. "There's nothing but light all the time," Qat's brothers complained. "Can't you do something?" But light remained relentless until Qat heard a new word. It seemed that in the neighboring Torres Islands something called "night" descended. To please his brothers, Qat set out in his canoe to get some of this "night." Paddling across the ocean, he reached the Torres Islands, where he traded a pig for a piece of night and a few roosters. Then the god headed home. Within hours, the sky above the Banks Islands began to dim. Qat's brothers were terrified.

"What is spreading and covering the sky?"

"This is night," Qat said. "Lie down and keep quiet."

Qat's brothers lay down and soon felt sleepy.

"Are we dying?"

"This is sleep."

Night might have lasted forever but for the roosters. When they began to crow, Qat grabbed a sharp rock and slit open the sky. Light returned to the Banks Islands, as it has every morning since.

Dawn moves west from these islands, speeding over the waters, arriving an hour later at the Australian Outback. Here on this red-rocked desert, Aborigines speak of Dreamtime, a state of being that stretches from creation to infinity. When Dreamtime began, elders say, the sun never set. Scorched and nearly blinded, the people of Dreamtime sought relief. Finally, the god Norralie cast a spell: "Sun, sun, burn your wood, burn your internal substance and go down." And ever since, the sun has vanished each night, letting the Outback cool.

Unbroken light also fills the myths of the Incas, the Mayans, and several Native American nations. Yet the light that has always been has not always been in its proper place. For the Miwok Indians of central California, first peoples lived in gloom, the only light coming from a glow in the east, said to be the home of Sun-Woman. Longing for their own light, the Miwoks sent Coyote-Man to fetch Sun-Woman. He found her sitting, radiant in a garment of abalone shells. Sun-Woman refused to budge, however, so several Miwoks came, tied her up, and brought her back to share her light. In similar stories, various Eskimo peoples speak of a light that only emerged when a bird pecked a hole in the dark dome, or when the trickster Raven put the sun in a bag and delivered it. Arizona's Yuma nation had an easier time finding light. Their creator spit on his thumb, polished a portion of the black sky, and the light shone through.

Stories of First Light are told and retold in oral traditions that confined each story within its tribe, each First Light to its farthest horizon. Yet once writing emerged in Mesopotamia, then spread to China and India, the world's major religions committed their myths to parchment and tablet. Their radiant eulogies would be as enduring as any other human creation.

No celestial light dominates the earth like the dawn over India's Ganges River plain. Night after night in the holy city of Varanasi, candles float across the inky river, giving darkness a soft amber glow. Oil lamps flicker beneath the wall of arches and turrets lining the Ganges. As sunrise approaches, a fan of radiance spreads above this ancient city, also known as Kashi, "City of Light." Now as hundreds bathe and bow to the eastern horizon, yellow spreads into orange, orange into red. Then, suddenly, a shimmering, pulsing, bursting sun spills over the horizon, daubs its reflection on the waters, and rises to scorch another day.

In the complex web of Hindu scriptures, whose Vedas are the world's oldest holy texts, a myriad of creation stories overlap. All agree that creation began in darkness, or, as the Rig Veda says, "darkness swathed in darkness." Piercing this black void, First Light had many sources. Some say the mighty Prajapati, later known as Brahma, begat light and dark. He breathed, sending Devas ("the shining ones") to light the sky. Other stories describe the primal man, Purusa, sacrificed by the gods, whose body became the universe, his mind the moon, his eye the sun. Hindu scriptures incorporate the full range of creation archetypes, from Earth Diver to Ex Nihilo, from Cosmic Egg to World Parent. In each, however, light brings pure joy. In one of its many hymns to the dawn, the Rig Veda proclaims, "This light is come, amid all lights the fairest; born is the brilliant, far-extending brightness ..."

The same Ganges sun that floods Hindu shrines also lights Buddhist temples, whose sand-castle stupas silhouette the eastern horizon. Feeling the sun's warmth inside them, the Buddha and his followers on this plain saw light born both in the sky and in the soul. Buddhist scriptures say little of creation and nothing about a creator.

In lieu of beginnings, the Buddha spoke of a universe that perpetually expands and contracts, creating a wheel of life, a samsara, that cycles birth, death, and rebirth. Asked who made this wheel, the Buddha answered, “Inconceivable, O Monks, is this Samsara, not to be discovered in any first beginnings of beings.” Yet on the origin of light Buddhism is more certain— it once came from within.

“There comes a time,” the Buddha told his followers, “when sooner or later after a long period, this world contracts. At a time of contraction, beings are mostly born in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious— and they stay like that for a very long time.” Self-luminous. Glowing with inner light. With no sun, moon, or stars, these beings floated through a realm lit only by themselves, what the Buddha called a “World of Radiance.” After another “very long period of time,” the glowing beings were surrounded by “savory earth [that] spread itself over the waters.” Tasting the fresh earth, finding it as sweet as honey, they feasted on whole handfuls. “The result of this was that their self-luminance disappeared ... moon and sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons.” Born within, light fled, leaving us drawn to sun and moon, the light we once contained. Two thousand years before Milton, the Buddha’s World of Radiance was Paradise Lost.

The world’s scriptures contain a wealth of stories about First Light, but the god who created the world in six days has only one. The Book of Genesis dates to about 600 BCE. Its opening lines have been recited in catacombs and cathedrals, alone in quiet corners, and by astronauts orbiting the moon. Still they bear repeating.

In the beginning, God created the heaven and the earth,
And the earth was without form, and void; and darkness was upon
the face of the deep.
And the Spirit of God moved upon the face of the waters.
And God said, “Let there be light.”
And there was light.
And God saw that light, that it was good.
And God divided the light from the darkness ...

From biblical days until the age of Darwin, Genesis defined First Light in Western culture. Its signature phrase, “Let there be light,” has inspired artists and composers, poets and authors, scholars and saints. The Latin translation, “Fiat lux,” is the motto of dozens of colleges and universities. Contemporary scholars argue endlessly about Genesis, its origins, its morals, its meaning. Translators vary on much of the text, yet from the King James to the Revised Standard to the New King James, all agree on this single phrase. Every translation reads: “Let there be light.”

Created out of nothing, First Light in Genesis is as mysterious as it is divine. It may seem like another light among many, yet it bears one vital distinction. Every other

primordial light comes from sun, moon, or stars, or else from gods embodying these. Yet here, at the end of the beginning, we find light made from neither sun nor moon. God begets it with His first words, then moves on to create heaven and earth. Only on creation's fourth day does He make "the two great lights; the greater light to rule the day and the lesser light to rule the night." Some consider this one of those "gotcha" moments atheists love to throw in the face of true believers. But it may be more.

Just as God separates light from dark, Genesis separates light from its celestial sources, making light a force of nature. Even when "the greater light" is behind the clouds or "the lesser light" is on the far side of the earth, this entity called light fills creation. Light, Genesis suggests, is more than the sum of sun, moon, and stars. While stopping short of considering it energy— that would take centuries of science to reveal— Genesis recognizes light as the essence of the universe. God creates it, calls it good, separates it, and only three "days" later (gotcha!) does He see fit to create sun and moon. A more practical god might have made these orbs first in order to, as Genesis notes, "let them be for signs, and for seasons and for days and for years." But this god's light is a tool, the first tool of creation.

Linking myth to behavior is a risky business, a chicken-and-egg question. Do cultures behave according to their myths, or do they cling to myths that explain their behavior? The debate will never end. But by embracing a creation story that distinguishes light from sun and moon, perhaps the Western world (including Islam) freed itself to study light as an entity, not just an inspiration. The anthropologist Bronislaw Malinowski wrote, "An intimate connection exists between the word, the mythos, the sacred tales of a tribe on the one hand and their ritual acts, their moral deeds, their social organization, and even their practical activities on the other." For Malinowski and many other mythologists, myth is "not merely a story told, but a reality lived." Though the connection is not definitive, the light created on the first day of Genesis will, as its story unfolds, be most fully examined in cultures whose god did not emit radiance or slice open the sky, but said simply, "Let there be light."

Sweeping around the globe, light burst forth. The wealth of primal myths suggests that light came to human consciousness from both within and without. Some cultures were content to have it spring from a god's body. Others regarded light as euphoric, its creation as joyous as laughter or song. But all First Light, advancing across continents, oceans, and deserts, was greeted with reverence, awe, and no small measure of mystery. "Was there a below?" the Rig Veda asks:

Was there an above?
Casters of seed there were, and powers;
Beneath was energy, above was impulse.
Who knows truly?
Who can here declare it?
Whence it was born, whence is this emanation?

And the answers, wholly mythological yet wholly believed, began humanity's long journey.

D. Light and the Arts

There are eight kind of arts: architecture, sculpture, painting, music, literature, dance, theatre and cinema. Of these, architecture, painting, theatre and cinema rely on light as part of their artistic expression. By example: the medieval theology of the light exposes the role of light in medieval architecture. Of all these, two are especially dependent of light: painting is plasmating light, and cinema is plasmating light in movement.

There is no other movement that illustrates light as artistic protagonist as the *chiaroscuro* technique, used in both painting and cinema, although is known as an oil painting technique. The *chiaroscuro* is an effect of contrasted light and shadow created by light falling unevenly or form a particular direction or something. The *chiaroscuro* adds dramatic effect to the image, high lightening the tridimensional aspect of the forms. Leonardo Da Vinci, Caravaggio and Rembrandt were masters of this technique. Here is an example of *chiaroscuro* that I have seen personally: *The Calling of Saint Matthew*, by Caravaggio.



II. The Christian Light

A. The Light in the Bible

The following information belongs to the entry “light” of the Catholic Bible Dictionary, pp. 543-544:

“The first thing created when God brought the world into being (Gen 1:3), and a common symbol in Scripture for everything good. “God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin” (1 John 1:5–7).

The Old Testament uses light as a symbol of the glory of God as well as the life-giving power of God (Ps 13:3; Prov 29:13). Thanks to God’s light, we are able to escape the darkness, which is the symbol of death, sorrow, and sadness (cf. Ps 56:14; 88:7, 11–13; Job 33:30; 38:17). God’s favorable countenance is described as light (Num 6:25; Ps 4:6, 31:16, 44:3, 67:3, 80:5) as is his promised deliverance (Ps 43:3; Isa 9:2; 60:1, 19–20; Mic 7:9). God is light when he saves (Ps 27:1; Isa 60:19), and his Servant (Messiah) is a light to the nations (Isa 42:6; 49:6). The Lord is the source of light (Ps 36:9) and so the wise man walks in the light of God’s Law (Ps 119:105).

Light remains in the New Testament a powerful image for God. God is light (1 John 1:5) and dwells in unapproachable light (1 Tim 6:16) (CCC 157, 214, 234, 242, 257). His light is seen in the Bethlehem sky at Christmas (Matt 2:9; Luke 2:9), at the Transfiguration (Matt 17:5), and in the conversion of Paul (Acts 9:3; 22:6). Jesus is the light of the world (John 8:12; 9:5; 12:35–36) who enlightens all (John 1:9), both Israel and the Gentiles (Luke 2:32) (CCC 280, 529, 748, 1202, 2466, 2665, 2715). Those who believe in him are challenged to walk in the light (1 John 1:7) and are called sons of light (Luke 16:8; John 12:36; 1 Thess 5:5). Christians thus emulate Christ in being a light to the world (Matt 5:14–16; Acts 13:47) (CCC 736, 1216, 1695).”

The Bible begins with the creation of light as the beginning of all form of life: “Then God said: Let there be light, and there was light” (Gn 1:3). The Bible also ends with an allusion to light: “Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever. (Re 22: 5). In

the Bible, the term “light” is used to define not only who God is but also how God is: “Robed in light as with a cloak, You spread out the heavens like a tent” (Ps 104:2). Light is also used to describe the blessings of God: “in your light we see light,” (Ps 35:10) and “Let the light of your face shine on us, Lord.” (Ps. 4:7).

Christians have a duty to live as children of the light: “For you were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth.” (Eph 5: 8-9). Remaining in the light means to live the new commandment, loving both God and the brothers and sisters: “And yet I do write a new commandment to you, which holds true in him and among you, for the darkness is passing away, and the true light is already shining. Whoever says he is in the light, yet hates his brother, is still in the darkness. Whoever loves his brother remains in the light, and there is nothing in him to cause a fall. Whoever hates his brother is in darkness; he walks in darkness and does not know where he is going because the darkness has blinded his eyes.” (1 Jn 2:8-11).

B. The Light in the Magisterium of the Church

1. The Light in the Catechism of the Catholic Church (CCC)

Light is mentioned in the CCC in several ways. Although light is often contrasted with darkness, there is never a sense that good and evil are equal powers (CCC 285). Light always prevails: “The light shines in the darkness, and the darkness has not overcome it” (John 1:5). (Catholic Bible Dictionary, p. 544). As the Catechism affirms, “The Church has no other light than Christ’s.” (CCC 748)

It mentions light as the light of the faith: “This catechism will thus contain both the new and the old (cf. Mt 13:52), because the faith is always the same yet the source of ever new light.” (CCC 2); Faith is man’s response to God, who reveals himself and gives himself to man, at the same time bringing man a superabundant light as he searches for the ultimate meaning of his life. (CCC 26). Light is also used in relation to faith in CCC 298, 1636, 1679 and 2730,

“Light” is also mentioned as “the light of the Kingdom.” (CCC 3) “Light” also can mean or be related to the Second Vatican Council (CCC 11), the human natural reason (CCC 36, 37, 47, 156, 157, 159, 286, 2071), the living God (CCC 49), God (CCC 52), tradition (CCC 83, 2177), dogmas (CCC 89), Holy Spirit (CCC 111, 697, 719, 727, 1433, 1704, 1848, 2684), the Gospel (CCC 127, 2257), Christ incarnated, crucified and risen (CCC 129, 388, 1688, 2583, 2641), the Old Testament (CCC 129) and both the New and Old Testament (CCC 140, 375), the Divine Scriptures or the Word of God (CCC 141, 1454, 1785, 1802), Divine intellect (CCC 157, CCC 299), beatific vision (CCC 163), the Apostle’s Creed (between CCC 184 and CCC 185, in the Apostle’s Creed), God’s Truth (CCC 214, 1458), Son of God (CCC 242), the Holy Trinity (CCC 257, 684, 732), eternal light (CCC 265, 1028, 1165, 1371), God’s fatherhood and power (CCC 270), Christ (CCC 280, 289, 512, 601, 631, 748,

1202), Good (CCC 285, 1707), the light of the day (CCC 344, 530, 1147), religion (CCC 385), divine Revelation (CCC 387, 2422), salvation (CCC 457, 1811), star of David (CCC 528), Messiah (CCC 529, 727), the transfiguration (CCC 554), New Covenant (CCC 577), judgement of the soul (CCC 678), theophany (CCC 707), children of light (CCC 736, 1695), the Church (CCC 771), mission (CCC 782), glorification (CCC 954), eternal life (CCC 1010), heaven's communion (CCC 1026), resurrection (CCC 1166-1168), baptism (CCC 1216, 1243, 1268), confirmation (CCC 1297), the sacrament of Holy Orders (CCC 1584, 1589), Paschal mystery (CCC 1681), the Kingdom of God (CCC 1691), vocation (CCC 1701, 1710), the beatitudes (CCC 1717), truth (CCC 1886, 1955), natural law (CCC 1955), the Decalogue (CCC 1962, 2069, 2070, 2073, 2081), our relationship to Christ and to the Church (CCC 1971), the commandment of love (CCC 2055), Christians (CCC 2015), filial respect (CCC 2219), Jesus (CCC 2436, 2665, 2715), wisdom (CCC 2500), "one to one" encounters with God (CCC 2584), mystery (CCC 2587), communion (CCC 2631), God Father (CCC 2642), cure of blindness (CCC 2667), the greeting of the Angel to Mary (CCC 2676) and the book of life (CCC 2706).

The most important reference of light in the CCC is the reference of Baptism as enlightenment: "This bath is called enlightenment, because those who receive this [catechetical] instruction are enlightened in their understanding..." Having received in Baptism the Word, "the true light that enlightens every man," the person baptized has been "enlightened," he becomes a "son of light," indeed, he becomes "light" himself:

Baptism is God's most beautiful and magnificent gift.... We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called gift because it is conferred on those who bring nothing of their own; grace since it is given even to the guilty; Baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; enlightenment because it radiates light; clothing since it veils our shame; bath because it washes; and seal as it is our guard and the sign of God's Lordship. (CCC 1216).

2. The Light in the Vatican II

Several metaphors of light are used in the Vatican II council. By example, in *Gaudium et Spes* light and darkness serve as metaphor of the struggle between good and evil: "Man is divided in himself. As a result, the whole life of men, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, between light and darkness." (Catholic Bible Dictionary, p. 544)

The strongest metaphor of light found in Vatican II Council is in the dogmatic constitution *Lumen Gentium*: "Christ is the light of humanity; and it is, accordingly, the heart-felt desire of this sacred Council, being gathered together in the

Holy Spirit, that, by proclaiming his Gospel to every creature, it may bring to all men that light of Christ which shines out visibly from the Church.”

3. The Light in the Church Social Doctrine

“Light” is mentioned in the Compendium of Social Doctrine of the Church (CSDC) around 100 times. The light that shines from the CSDC illuminates the concepts of God’s plan of love, human person and his dignity, the common good, the preferential option for the poor and the principle of subsidiarity, all applied specially in the themes of social action and political action. The theme of human person is the most important one. It will be treated more in depth in Part III.

4. The Light in the Encyclicals

There are two encyclicals that deal with the theme of light directly: *Veritatis Splendor* (Saint John Paul II, 1993) and *Lumen Fidei* (Pope Francis, 2013).

Veritatis Splendor begins affirming the light of truth: “The splendour of truth shines forth in all the works of the Creator and, in a special way, in man, created in the image and likeness of God (cf. *Gen* 1:26). Truth enlightens man's intelligence and shapes his freedom, leading him to know and love the Lord. Hence the Psalmist prays: "Let the light of your face shine on us, O Lord" (*Ps* 4:6)”.

Essentially, *Veritatis Splendor* affirms that authentic freedom is only discovered in relation to the truth, which is present from the beginning and that is revealed in all its splendor in Jesus Christ, who is the way, the truth and the life. A Christian can’t love God and the neighbor without being obligated in all circumstances by the commandments taught by the Church. Truth turns man's freedom truly human; without truth, it would not be an authentic and responsible freedom. Certain acts can represent a fundamental choice against God. Catholic moral choices are not based in feelings and experiences but in the Revelation. Human beings are capable of identifying certain fundamental goods and of growing in holiness. The authentic meaning of freedom is the gift of self, inspired by love, for the sake of serving God and one's brothers and sisters. Freedom must be bounded to truth.

Lumen Fidei begins affirming: “The light of Faith: this is how the Church’s tradition speaks of the great gift brought by Jesus. In John’s Gospel, Christ says of himself: "I have come as light into the world, that whoever believes in me may not remain in darkness" (*Jn* 12:46). Saint Paul uses the same image: "God who said ‘Let light shine out of darkness,’ has shone in our hearts" (*2 Cor* 4:6). [...] Those who believe, see; they see with a light that illumines their entire journey, for it comes from the risen Christ, the morning star which never sets.”

Lumen Fidei essentially affirms that faith is not something for the blind, or for those who are driven by feelings. Faith is the light that radiates our journey through life, giving clarity to every aspect of human personal growth. We should have faith in God because he shows his love through the history of Salvation and he has shown that He is faithful. Faith is a journey with Him. Faith, truth and reason are not opposed to each other: faith is truth and radiates reason. Faith is affirmed as reality when it is affirmed as truth. We are called to radiating the light of faith through transmitting and living the Creed, the sacraments, the Lord's prayer, the Ten Commandments... Through faith we affirm a one, holy, catholic and apostolic Church. Faith bonds society and creates a brotherhood that nothing else can; a unity that begins within family. Mary is a model of faith that we should imitate when becoming models of faith ourselves.

C. The Light in the Liturgy

The most clear form of Church's experience is the liturgy. As Benedict XVI says in "Light of the World", the liturgy:

"is the act in which we believe that he enters our lives and that we touch him. It is the act in which what is really essential takes place: We come into contact with God. He comes to us —and we are illumined by him. The liturgy gives us strength and guidance in two forms. On the one hand, we hear His word, which means that we really hear him speaking and receive his instruction about the path we should follow. On the other hand, he gives himself to us in the transformed bread. Of course, the words can always differ, the bodily attitudes can differ. [...] The essential point is that the Word of God and the reality of the Sacrament really occupy center stage; that we don't bury God underneath our words and our ideas and that the liturgy doesn't turn into an occasion to display ourselves. So liturgy is something given in advance? Yes. It is not about doing something, about our demonstrating our creativity, in other words, about displaying everything we can do. Liturgy is precisely not a show, a piece of theater, a spectacle. Rather, it gets its life from the Other. This has to become evident, too. This is why the fact that the ecclesial form has been given in advance is so important. It can be reformed in matters of details, but it cannot be reinvented every time by the community. It is not a question, as I said, of self-production. The point is to go out of and beyond ourselves, to give ourselves to him, and to let ourselves be touched by him. In this sense, it's not just the expression of this form that's important, but also its communality. This form can exist in different rites, but it must always contain an element which precedes us, that comes from the whole of the Church's faith, from the whole of her

tradition, from the whole of her life, and does not just spring from the fashion of the moment.”

What is the symbolism of light in the liturgy? The liturgy uses light as a sign of what God is to Christians, especially in Easter and Christmas, with the advent wreath. In both Easter and Christmas the light is related to the act of waiting Jesus' coming, like parable of the ten virgins. The Creed affirms that Jesus is the light of the world (light of light), and the first sentence of the Eucharistic Prayer IV begins affirming that “It is truly right to give you thanks, truly just to give you glory, Father, most holy, for you are the one God living and true, existing before all ages and abiding for all eternity, dwelling in unapproachable light; yet you, who alone are good, the source of life, have made all that is, so that you might fill your creatures with blessings and bring joy to many of them by the glory of your light.” Besides the church tabernacle there is always a light a sign of the living presence of Christ in the consecrated Eucharist. The liturgy uses light especially as a sign of Christ.

1. The Liturgy of Light

In the night of the Liturgy of Light the light of Christ dispels the darkness of the Christian hearts and minds after His violent and painful death. Jesus tells us through the light of His resurrection that we should not be afraid, that evil doesn't have the last word, that we are called to believe in His light because He triumphs over death and sin, and He is the same yesterday, today and forever.

The Liturgy of Light is the beginning of Easter. It begins with people congregated in darkness, gathered behind the paschal candle. The paschal candle is prepared. People sees how a new light is born when the paschal candle, symbol of Christ, is lit while the priest who lit the candle says “May the light of Christ rising in glory dispel the darkness of our hearts and minds”. The community walks in procession with unlighted candles and enters to the dark church (the tabernacle is empty, so there is no light inside the church) after the lit paschal candle, following its light, singing “Lumen Christi” or “The light of Christ”. The people responds “Deo gratias” or “Thanks be to God”. Everyone lit their candle from the Easter candle and continue to walk in procession until progressively the whole church is alight, remembering the light of Christ's resurrection and that through baptism the Holy Spirit converted them in sons and daughters of light. The Easter proclamation, the Exsultet, is sang, usually by a deacon:

Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!

Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,

let all corners of the earth be glad,
knowing an end to gloom and darkness.

Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.

(Therefore, dearest friends,
standing in the awesome glory of this holy light,
invoke with me, I ask you,
the mercy of God almighty,
that he, who has been pleased to number me,
though unworthy, among the Levites,
may pour into me his light unshadowed,
that I may sing this candle's perfect praises).

(Deacon: The Lord be with you.

People: And with your spirit.)

Deacon: Lift up your hearts.

People: We lift them up to the Lord.

Deacon: Let us give thanks to the Lord our God.

People: It is right and just.

It is truly right and just,
with ardent love of mind and heart
and with devoted service of our voice,
to acclaim our God invisible, the almighty Father,
and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father,
and, pouring out his own dear Blood,
wiped clean the record of our ancient sinfulness.

These, then, are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
whose Blood anoints the doorposts of believers.

This is the night,
when once you led our forebears, Israel's children,
from slavery in Egypt
and made them pass dry-shod through the Red Sea.

This is the night

that with a pillar of fire
banished the darkness of sin.

This is the night
that even now throughout the world,
sets Christian believers apart from worldly vices
and from the gloom of sin,
leading them to grace
and joining them to his holy ones.

This is the night
when Christ broke the prison-bars of death
and rose victorious from the underworld.

Our birth would have been no gain,
had we not been redeemed.
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

O truly necessary sin of Adam,
destroyed completely by the Death of Christ!

O happy fault
that earned for us so great, so glorious a Redeemer!

O truly blessed night,
worthy alone to know the time and hour
when Christ rose from the underworld!

This is the night
of which it is written:
The night shall be as bright as day,
dazzling is the night for me, and full of gladness.

The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners,
drives out hatred, fosters concord, and brings down the
mighty.

On this, your night of grace, O holy Father,
accept this candle, a solemn offering,
the work of bees and of your servants' hands,

an evening sacrifice of praise,
this gift from your most holy Church.

But now we know the praises of this pillar,
which glowing fire ignites for God's honour,
a fire into many flames divided,
yet never dimmed by sharing of its light,
for it is fed by melting wax,
drawn out by mother bees
to build a torch so precious.

O truly blessed night,
when things of heaven are wed to those of earth,
and divine to the human.

Therefore, O Lord,
we pray you that this candle,
hallowed to the honour of your name,
may persevere undimmed,
to overcome the darkness of this night.
Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.
Amen.

The paschal candle has the letters “alpha” and “omega”, the first and the last letter of the Greek alphabet, symbolizing that Jesus is the beginning and end of everything. The year is also in the paschal candle, along with a cross, that symbolizes the resurrection’s pass from death to life.

2. The Light and the Sacraments

In Baptism we lit the Paschal Candle as a memento of the Lord's Passover. From the Paschal candle, symbol of the Light and the Life of Christ, a small, personal candle is lit for every baptized.

The celebrant takes the Easter candle and says:

Receive the light of Christ.

Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle.

The celebrant then says:

Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.

In the early Church light was a very important aspect of the ceremony of Baptism:

“In the early Church, those about to be baptized made their profession of faith facing eastward, seeing the rising sun as a symbol of Christ. Even if our modern world has lost contact with such cosmic imagery, this symbolism retains its power. For what does it mean to be Christian, but to confess our faith in the light, a light that casts out gloom and darkness? In putting on Christ at baptism we become children of light. This light gives us new hope, helps us to know God as Father, and enables us to recognize Jesus in the weakest and poorest. When we were baptized we received a candle that was lit from the Paschal Candle, as a sign of Christ’s victory over the darkness of sin and death. This is also a sign of the life of the Church: to be ablaze with this new light! As Christians, let us remind each other that we have been reborn as children of the light, and, faithful to our baptismal calling, let us share the new hope that Jesus brings.” (Pope Francis, Audience, August 2, 2017)

Although the principal sign of the baptism is the immersion in the water, the symbolism of lights deepens the celebrated mystery: the light of Christ (the Paschal candle) is communicated to the newly Christian (personal candle brought by the family) through the sacrament. The early Church called the sacrament of baptism as the Catechism of the Catholic Church does: as “Illumination”.

Eucharist is the brightest sacramental light of the Christian. We perpetuate the Paschal mystery through receiving the Eucharist. The Eucharist also incorporates light as symbol. When the Mass is celebrated and the Eucharist is consecrated, there are two or more lit candles in the altar. If two candles are used in everyday mass, more candles are used on festivities, to visualize the importance of the day’s celebration.

Because confirmation is a sacrament of initiation, the Paschal Candle is also lit in this sacrament, during the mass.

3. The Light and the Popular Piety

The Catholic Church Catechism says: “In addition to the liturgy, Christian life is nourished by various forms of popular piety, rooted in the different cultures. While carefully clarifying them in the light of faith, the Church fosters the forms of popular piety that express an evangelical instinct and a human wisdom and that enrich Christian life.” (CCC 1679) In words of Pope Emeritus Benedict XVI: Through popular piety, “the faith has entered human hearts and become part of the common patrimony of sentiments and customs, shaping the life and emotions of the community. Popular piety is this one of the Church’s great treasures. The faith has taken on flesh and blood. Certainly popular piety always need to be purified and refocused, yet it is worthy of our love, and it truly makes us into “People of God.”” (Called to Holiness).

One popular piety very popular custom among Catholics is the use of votive candles as an “offering of light” to God and saints. Here is a very good article of Aleteia English about the use of votive candles among catholic:

“Almost nothing says “Catholic” like votive candles, especially if they are placed before images or statues in a church setting. When a film or television show wants the audience to know a character is Catholic, a confessional or a rack of votive candles is sure to turn up.

Confession, of course is a sacrament, but what about those candles? Are they a superstitious practice?

Actually, just the opposite.

“I am the light of the world; he who follows me will not walk in darkness, but will have the light of life” (John 8:12).

At our Easter Vigil, when the deacon or priest enters the darkened church with the single Easter candle, he intones, “Christ, our Light.” To which the congregation replies, “Thanks be to God.” This recalls how Jesus came into our world of sin and death to bring the light of God to us.

Besides being used to illuminate the places where the early Christians celebrated Mass, candles were also lighted at the tombs of martyrs. Father William Saunders explains that “there is evidence that lit candles or oil lamps were burned at the tombs of saints, particularly martyrs, by the 200s, and before sacred images and relics by the 300s.”

In this context the “light signifies our prayer offered in faith coming into the light of God. With the light of faith, we petition our Lord in prayer, or petition the

saint to pray with us and for us to the Lord.” The word “vigil” comes from the Latin *vigilia* and refers to keeping watch. The vigil candle that is lit remains so for a period of time (either a certain number of hours or a few days) and symbolizes how the person desires “to remain present to the Lord in prayer even though we may depart and go about our daily business.” It also reminds the individual how the saint is constantly praying for their petitions.

Another word for these candles is a “votive” candle and comes from the Latin *votum*, meaning promise, dedication or simply “prayer.” It reinforces the idea that the candles represent our prayers before God.

As humans, we are body and soul and our prayers often need to be expressed in a physical, tangible way. This helps our soul be at rest and is a way to deepen our spirituality. Similar to incense, the light of the candles is a physical reminder that points our souls to God. We light them not because we believe our prayers will be better heard by God, but because we need something visual to connect our body and soul.”

D. The Light in the Church Tradition

1. The Light in the Fathers of the Church

A favorite image of the Church Fathers is imagining the Church as the moon, with all its light reflected from the Sun. (CCC 748) According to the Church Fathers, the Sun is God. Christ radiates the light of the Father, like the sun that radiates light to the earth. The image of light is used to describe the nature of the Son and the nature of Trinity.

Dionysius describes de nature of Jesus in terms of light:

1. There certainly was not a time when God was not the Father.

2. Neither, indeed, as though He had not brought forth these things, did God afterwards beget the Son, but because the Son has existence not from Himself, but from the Father. (...)

3. Being the brightness of the eternal Light, He Himself also is absolutely eternal. For since light is always in existence, it is manifest that its brightness also exists, because light is perceived to exist from the fact that it shines, and it is impossible that light should not shine. And let us one more come to illustrations. If the sun exists, there is also day; if nothing of this be manifest, it is impossible that the sun should be there. If then the sun were eternal, the day would

never end; but now, for such is not really the state of the case, the day begins with the beginning of the sun, and ends with its ending. But God is the eternal Light, which has neither had a beginning, nor shall ever fail. Therefore the eternal brightness shines forth before Him, and co-exists with Him, in that, existing without a beginning, and always begotten, He always shines before Him; and He is that Wisdom which says, "I was that wherein He delighted, and I was daily His delight before His face at all times."

4. Since, therefore, the Father is eternal, the Son also is eternal, Light of Light. For where there is the begetter, there is also the offspring. And if there is no offspring, how and of what can He be the begetter? But both are, and always are. Since, then, God is the Light, Christ is the Brightness. And since He is a Spirit—for says He, "God is a Spirit"—fittingly again is Christ called Breath; for "He," saith He, "is the breath of God's power." (...)

5. Moreover, the Son alone, always coexisting with the Father, and filled with Him, who is, Himself also, since He is of the Father."

Saint Ambrose describes the Trinity as light:

"But why should I add that just as the Father is light, so, too, the Son is light, and the Holy Spirit is light? This surely belongs to divine power. For God is light, as John said: 'That God is light; and that in Him there is no darkness.'

But the Son also is Light, because 'Life was the Light of men.' And the Evangelist, that he might show that he spoke of the Son of God, says of John the Baptist: 'He was not the light, but was to bear witness to the light, that he was the true light, which enlighteneth every man that cometh into this world.' Therefore, since God is the Light, and the Son of God is the true Light, without doubt the Son of God is true God.

You have it also elsewhere that the Son of God is the Light: 'The people that dwelt in darkness and in the shadow of death have seen a great light.' But what is more evident than his which says: 'For with thee is the fountain of life; and in thy light we shall see light.' That is, that with Thee, God

Omnipotent Father, who are the Fount of Life, in thy light the Son, we shall see the light of the Holy Spirit. Just as the Lord Himself shows when He says: 'Receive ye the Holy Ghost,' and elsewhere: 'Virtue went out of Him.'

Moreover, who will doubt that the Father Himself is light, when it is read of His Son that He is the splendor of eternal light? For of whom if not of the eternal Father is the Son the splendor, who both is always with the Father and always shines not with a dissimilar but with the same light?

And Isaias points out that the Holy Spirit is not only light but also fire, when he says: 'And the light of Israel shall be as fire.' Thus the Prophets called Him a burning fire, because in those three points we notice more readily the majesty of the Godhead, for to sanctify is of the Godhead, and to illuminate is proper to fire and light, and to be expressed and to be seen in the appearance of fire is customary with the Godhead; 'for God is a consuming fire,' as Moses said.

For he himself saw the fire in the bush, and he had heard God at that time when a voice came from the flame of fire to him saying: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' The voice was from the flame, and the flame was in the bush, and the flame was not harmful. For the bush was burned, and was not burned up, because on that mystery the Lord represented that He would come to illuminate the thorns of our body; not to consume those beset with miseries but to mitigate the miseries; who would baptize with the Holy Spirit and with fire, that He might distribute grace and consume sins. Thus on the appearance of fire God keeps His purpose."

In the Epistle of Barnabas there is a text that talks about "the way of light":

"The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou

shalt love Him that created thee: thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is displeasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow over-boldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to [other] masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maidservant or thy man-servant, who trust in the same [God], lest thou shouldst not reverence that God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. Thou shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more [should you be] of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of

thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgment, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received [in charge], neither adding to it nor taking from it. To the last thou shalt hate the wicked [one]. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light."

2. The Theology of Light of Saint Thomas Aquinas

This section is written from the book "Christ the Light: The Theology of Light and Illumination in Thomas Aquinas" by David Whidden III.

Illumination began to disappear from the theological vocabulary in the late medieval period. Enlightenment limited the idea of illumination to what humans could know only by thinking for themselves. Those who relied on revelation or authority were deemed to be in the dark, while those who lived by reason alone were the ones who were enlightened. Immanuel Kant's famous essay, "What Is Enlightenment?," signaled the end of light and illumination as meaningful and effective symbols in the Christian tradition.

Investigating how Thomas Aquinas uses light language throughout his theology is an attempt to recapture and explore the theological language of light in the Christian tradition. The goal is to use Aquinas's thought as a means of reopening and reengaging light language in the larger Christian tradition. Light language pervades all of Aquinas's work, yet it has been neglected as a means of entering his thought.

Aquinas the proper understanding of illumination is that it "is the manifestation of truth with reference to God, who illumines every intellect." David Whidden III proposes that all too often discussions of illumination with regard to Aquinas focus on our ability to know objects and realities that are evident to our senses and fit with our natural abilities. Part of this focus on our natural light is a holdover from Augustine's theory of illumination, which seems to suggest that we need illumination to know any truth, for instance that I would need illumination to know that there is a tree outside of my window and illumination to know about the way the bark, roots, and leaves work together or any other of the natural features of that tree. For Aquinas, however,

illumination properly understood provides us truths about those realities with reference to God. So while I can know those natural truths of the tree by the light of nature, illumination properly understood provides the knower with the idea that the tree was created by God, who serves as both its beginning and end, and that the tree was given by God for human flourishing. Illumination with respect to the tree might even extend further, teaching us that humans fell into sin by taking the fruit from a tree and that humans were restored to life by the death of the Incarnate Son on a tree. None of these theological truths can we know under our own power, without divine illumination.

Aquinas posits three kinds of illumination, all of which find their origin in God's light: the light of nature, the light of faith or grace, and the light of glory. the natural light of the intellect is only one aspect of human knowing. For the human intellect to fulfill its purpose, which is to know and love God, it requires more than just the natural light, but also the light of grace and the light of glory. Aquinas does not so much have a theory of divine illumination as he has a theory of divine illuminations.

For Aquinas's theology of illumination to be properly Christian, it must be rooted in the life, death, and resurrection of Jesus Christ. Because of the overemphasis on the natural light of the intellect among Thomistic philosophers, this key aspect of Aquinas's theology of illumination has been eclipsed. Yet when we attend to what Aquinas says in both the *Summa Theologiae* and his scriptural commentaries, we will find that illumination properly understood is not the product of a vaguely theistic God, but rather is found in the mission of the Son. Christ is the light. The illumination of our minds is primarily the mission of the Son.

E. The Light in the Catholic Culture

1. The Virgin Mary and the Light

In Spanish there is a beautiful play of words with the expression "giving birth" ("dar a luz") and the word "light" ("luz"): giving birth is *giving light*. I mentioned the difficulty to translate this in the introduction. This is what the Virgin Mary does: when she gives birth to Jesus she gives light to the world. Heir to the hope of the righteous in Israel and first among the disciples of Jesus Christ is Mary, his Mother. By her "fiat" to the plan of God's love (cf. Lk 1:38), in the name of all humanity, she accepts in history the One sent by the Father, the Savior of mankind. (CSDC 59)

How does the Virgin Mary gives light to the world? By incarnating Jesus, the Light of lights. This is a great living lessons for the Christians: we are called to give light to the world, like Mary, by incarnating the light of God with our own personal formations through the power of the Holy Spirit. "Mary shows us how to open our minds and our hearts to the power of the Holy Spirit, who comes to us so as to be brought to the whole world." (Called to Holiness, Pope Emeritus Benedict XVI)

Another beautiful relation of the Virgin Mary and light are the Luminous Mysteries of the Rosary, to be said on Thursdays. The Mysteries of Light were created by Saint Pope John Paul II in his October 2002 Apostolic Letter, *Rosarium Virginis Mariae*. The five Luminous Mysteries are:

1. The Baptism of the Lord: Jesus is baptized by John the Baptist and the Holy Spirit descends on Him in the form of a dove.
2. The Wedding of Cana: Jesus performs his first miracle at the intercession of Mary.
3. The Proclamation of the Kingdom: Jesus proclaim the good news to the people.
4. The Transfiguration: Jesus is transfigured on the mountain with Moses and Elijah.
5. The Institution of Eucharist: Jesus shares His Body and Blood with the Apostles.

2. The Medieval Theology of Light

In Middle Ages, most people didn't know how to read. How the Church catechized in those times? Mostly through preachers, through images and through cathedrals. What are cathedrals? The faith of the Middle Ages built cathedrals, where "your ancestors came to praise God, to entrust to him their hopes and to express their love for him. Great religious and civil events took place in this shrine, where architects, painters, sculptors, and musicians have given the best of themselves." (Pope Emeritus Benedict XVI, *Called to Holiness*) Medieval cathedrals catechized people through stained-glass windows: pieces of colored and painted glass assembled into patterned window frames. In Europe, the art of stained-glass windows reached its gold age between 1150 and 1500, when great stained-glass windows were designed for the immense cathedrals that were built. The purpose of stained-glass windows was enhancing the beauty and the sacredness of the church, to illuminate the building's interior with daylight and to teach people through iconography and images.

The medieval theology of light is the theology told through these colored and painted glass windows: the theology told through the light that made the color of those glass pieces shine and teach pieces of Jesus's life, the Bible's stories, the saint's life and the Church's life. The medieval theology of light radiates its lessons to the viewer through art, reaching the millions of people who have visited these cathedrals through centuries.

3. The Light in the Shroud of Turin

The Shroud of Turin is a linen sheet that bears the image of a man who is believed to be Jesus of Nazareth. The tradition says that this Shroud enveloped the body of Jesus in the sepulcher, so the body image that is formed in the Shroud was

allegedly formed by the radiation of the resurrection's light. The Catholic Church does not impose devotion towards this Relic. The information provided in this section have been researched in the book "The Shroud of Turin: First Century after Christ!", by Giulio Fanti and Malfi Pierandrea (2016, Kindle edition).

Although some people believe that the Shroud of Turin depicts an image painted by a medieval artist, the double body image imprinted on the sheet is neither explainable nor reproducible. Nobody till this day has been able to implement an identical copy both at the macroscopic and at the microscopic level. How this image was formed?

It is therefore impossible to explain how the Shroud image has been created. Being considered a relic, it is understandable that someone would talk about a miracle referring to the formation of the image, but obviously, by the side of the science, this justification cannot be reasonable. From the scientific point of view, the study of the sheet led to several formulations of hypotheses that try to produce quite reliable, even though not completely satisfactory, explanations.

There are four hypotheses of how the image of Shroud of Turin was formed: (1) artistic production; (2) diffusion; (3) direct contact; and (4) radiation mechanism. The first three hypothesis are very improbable, according to scientific research.

Several scholars such as F. Lattarulo and G. De Liso proposed that the Shroud of Turin was formed by a natural radiation mechanism derived from strong electromagnetic fields. A field refers to a physical entity whose characteristics vary from one point to another in space, for example, according to the gravitational field a man has a certain weight on Earth's surface that progressively decreases as the distance from Earth increases. In the case of electromagnetic fields we make reference to the different distributions in the space of electric charges produced by electrons.

They think that the body image could have been caused by an electrostatic field, perhaps related to an earthquake that could have generated a peculiar phenomenon named corona discharge responsible of the creation of the image.

At the Department of Industrial Engineering of University of Padua (Padua, Italy), a group of scientists led by Professor Giancarlo Pesavento carried out some tests generating corona discharge on a 1:2 scale manikin covered with conductive paint and enfolded with a Shroud-like cloth. A a Shroud-like image was obtained by one of these experiments. In this case almost all the chemical-physics characteristics match to those of the Shroud, but one question remains: what could have developed a 300,000 V discharge in the sepulcher?

Summing up, the radiation hypothesis, and among these, that stating corona discharge was triggered by an intense electric field, is the most reliable hypothesis of how the Shroud of Turin was formed because, also on the basis of experimental verifications, it allows one to obtain a result that gets close to the peculiar features of the Shroud. However, this hypothesis is not completely reliable from a strictly scientific point of view, since there does not exist yet a plausible phenomenon that should have occurred in the sepulcher that could justify such an intense but very short-lived explosion that would have created the image.

For the time being, at the scientific level, there is no solution regarding the image formation, and no indisputable explanation can be given, neither on the basis of physical phenomena presently known nor with the theoretical knowledge: the issue is nowadays still unsolved and science stops here. If, to explain the body image of the Shroud, we refer to an extremely particular phenomenon, such as a miracle, we would go beyond the realm of science. Believers or not, the Shroud brings along important causes for reflection. If the third millennium man cannot build something similar to the Shroud, since it does exist, it is necessary to ask one question: where does the Shroud come from, or better, who or what could realize a similar object? The fact that man is not able to reproduce a physical object that everybody can see and touch contrasts with the several scientific and technological discoveries, especially those developed in the last 100 years. In fact, those breakthroughs led man to deceive boastfully thinking himself to be the Lord of the Universe and to know everything. From this point of view, the Shroud is also a troublesome object because it reminds men that their knowledge is not limitless, indeed.

There are some questions related to the Shroud of Turin that can be helpful to understand better how the image was formed.

1. Is the Body Image Formed by Pigment Substances?

The analysis performed by the first author on dusts vacuumed from the Shroud identifies some pigments on the linen fabric, but these are relatively rare and therefore inadequate to explain any coloration producing the body image as a result. Parallel analyses on image fibers, again conducted by the first author, definitely confirm on the other hand the absence of pigment or of any other intake substance on the image fibers, in harmony with the results obtained by the Shroud of Turin Research Project (STURP) 4 in their 1978 direct examination of the body image. The image is in fact the product of chemical reactions (oxidation, dehydration, and conjugation) of fibers on the image's surface. Among the pigments present in the vacuumed dusts, the first author found particles of lapis lazuli (a blue-colored precious hard stone) mixed with iron oxide particles (which are red), leading them to suspect external contamination had occurred in the course of the centuries. It is a known fact that in the past centuries artists avowedly made copies of the Shroud, touching the sacred

Linen with their paintings, in order to confer to them qualities of the highest order, but physically contaminating the Shroud in the process.

2. Why Is the Body Image on the Shroud Not Reproducible?

The Shroud Science Group, numbering over 100 mostly US scholars, has published a list with 187 outstanding characteristics of the body image that nobody has been able up to now to reproduce simultaneously; comprising three-dimensionality, negativity, superficiality, and, in some areas of the image, double superficiality, the lack of pigments, the uniform coloring of the fibers around their circumference, and the presence of nonimage fibers adjacent to colored ones. The complete list of remarkable features can be found at the following address: <http://www.shroud.com/pdfs/doclist.pdf>. The exceptional features of the Shroud image have altogether never been reproduced.

3. What Is the Relationship, if any, between the Shroud and the Sudarium of Oviedo?

The Sudarium of Oviedo, conserved in this Spanish city, is a linen cloth of about 53 × 86 cm (20.87 × 33.86 in.). It has many bloodstains consistent with the head of a tortured man being wrapped up in it. In accordance with tradition, and with a number of scientists, it is believed that the Sudarium has been used for wrapping up the head of Jesus Christ as He was taken down from the Cross. The marks on the Sudarium are consistent with those of the Man of the Shroud. Many other marks put the two cloths in relation, including the holes produced by the crown of thorns that appear to be visible in the Sudarium. The Spanish relic, however, does not disclose any body image. It cannot therefore straightforwardly be stated that the two cloths were used for the same person, even if the bloodstains have been analyzed to be of human origin and, according to Bollone, precisely of the AB type. Future DNA analyses will confirm whether or not a correlation between the two linen sheets is possible.

4. What Is the Relationship with the Tilma of Guadalupe?

The famous Tilma of Guadalupe, also called “Our Lady of Guadalupe,” is conserved in Mexico City. It is a cloak belonging to St. Juan Diego, on which in 1531 the image of the Mother of God was miraculously impressed. The Bishop of Mexico City, who was present on the spot, witnessed the miracle. The image appears to have been painted by a nonhuman artist but underwent many different restorations through the centuries, so carrying out a scientific analysis on the original painting is a complex task. The fabric, as in the case of the Veil, is enclosed in a reliquary, kept unopened for some decades, preventing direct access to the object. The back side of the Tilma contains an image, which, too, is quite deteriorated but of great scientific interest because it was never subjected to restoration.

Finding some correlation between the images on the Tilma and on the Shroud is not so easy at a first sight: the image on the Tilma is formed by pigments, while the image on the Shroud is not. The figures represented in the two cloths are different—in one fabric the Mother; the Son in the other. Both images seem to be not made by human hand.

A more in-depth analysis may instead reveal a possible closer correlation between the images. The first author has a rare photograph of the back side of the Tilma kindly furnished by the Mexican Professor A. Orozco and, studying it in detail, has discovered two red spots indicating bloodstains in correspondence to the forehead and the wrists. These red spots are not visible on the frontal side because the image was subjected to restoration. They closely correspond in position to the clearly visible reverse “3” on the forehead and to the wrist injury on the Shroud image, but appear to have nothing in common with the image of the Mother of God.

Setting aside science, the correspondence could be interpreted as the will to show the strict correlation between Mother and Son through the two different images, a sign that while the Son is the Redeemer, the Mother is the Redemptrix.

5. What Differentiates the Shroud from Other Images Not Made by Human Hand?

In addition to the Byzantine icons that sometimes reproduce the so-called Christ Mandylion or Acheiropietos (not made by human hand), a few other images may be considered as not made by human hand. Among them we may mention the Shroud of Turin, the Tilma of Guadalupe, the Veil of Manoppello, and some handkerchiefs of St. Pio from Pietralcina. One of the latter reproduces on one side Father Pio’s face and a Christ-like face on the opposite side.

All these images, however, differ from the Shroud because the double body image impressed on it is devoid of pigments of any kind. The Shroud’s color depends only on a chemical reaction of the outermost layer of the linen fibers compositing it.

Traces of human blood are also imprinted on the Shroud but are not present in the other images, with the exception of the Sudarium of Oviedo, which has no images.

From the experience of the first author (Giulio Fanti), who studied the Acheiropietos images in depth, it seems that God does not use a particular technique for producing these images, but makes the best use of the natural sources currently at His disposition in that instant.

6. Does the Energy That Presumably Produced the Body Image Come from the Enveloped Body?

The body image is unaccountable from a scientific point of view, the most probable explanation being attached to an energy burst (which could also be electrical) coming from the human body enveloped in the Shroud.

Some scientists associate such a burst of energy with Resurrection, thinking to a sort of “photograph of the Resurrection.” But clearly at this point, as the Resurrection is a scientifically irreproducible phenomenon, any kind of scientific evaluation must fall way short of this statement.

If we can quite easily infer the origin of the energy at the instant in which the body image was formed, we are not in an equal position in understanding the origin of the energy at the instant immediately preceding. In the hypothesis of an energy burst of the electric type (the so-called corona discharge effect), theoretical models and experimental results both show that the surface of the human body enveloped in the Shroud must have been electrically charged.

It can therefore quite easily be assumed that the energy in question came from the human body at the moment the image formed itself, but this theoretical model is not able to foresee if this large amount of energy was produced by the body itself or if it derived from an external energy source that previously interacted with the whole system. Similarly, science can explain quite well what happened during the Big Bang but is unable to describe what happened an instant before.

One of the hypotheses proposed to explain the large amount of energy involved refers to the electric energy produced in nature by lightning entering the sepulcher. Setting aside the objective difficulties of explaining how lightning could penetrate a sepulcher sealed off by a large stone, the electric energy produced by the enveloped body could be justified as the consequence of an external event, lightning, that entered the sepulcher and somehow charged the human body electrically.

7. Why Do the Gospels Make No Mention of the Body Image Impressed on the Shroud?

The formation of an image on a funeral shroud truly is a most uncommon fact, hence likely to obtain wide publicity. This might be an obvious observation at first sight, especially for twenty- first-century people, whose culture is based to a great extent on images. Not so in the first century, when such a culture was not as widespread, and a not very distinct image appearing on a cloth could have easily been taken for a stain.

Besides, a shroud enveloping a corpse, considered impure by Jews, was itself considered impure and, as such, to be hidden.

Last but not least, it must be remembered that if, as hypothesized by many scientists, the image was produced by an electric field through the so-called corona discharge effect, the latter effect produces a latent image that develops with time. Experimental results show that it is necessary to iron the linen at temperatures of about 200 ° C to “develop” the latent image in order to see it immediately after exposure to the electric fields.

Following the corona discharge hypothesis, the latent image was not visible at the beginning. It developed in the following years and for this reason went unmentioned by the Apostles in the Gospels.

8. Does the Image on the Shroud Agree with the Hypothesis That It Is the Image of Jesus?

Consistency between the Shroud and the Passion of Jesus Christ, both prominent features in the Bible, especially the Gospels, and also in tradition, is so high and touches so many points that to number them all would be out of the question. A hypothetical artist aiming to reproduce all the congruencies between the Shroud and the Passion would encounter a great deal of difficulty.

For example, the Shroud shows a man crucified with nails, as reported by Christianity, but notably, that man was crowned by thorns. Nailing was not uncommon in Roman times, but crowning with thorns was a unique or extremely rare procedure reserved for alleged kings. The fact that the Shroud Man was crowned with thorns supports therefore the idea that the Man of the Shroud is Jesus Himself.

Various probabilistic calculations have been conducted (on the question of congruity). The first author carried out one such calculation with E. Marinelli. The result seems very clear: with 100% probability and negligible uncertainty the Man of the Shroud is Jesus Christ Himself. But can probabilistic calculations definitively solve the question? No, they cannot. Whether the Shroud enveloped Jesus' body or not will probably remain an open question forever because many clues do not build up a proof. Furthermore, ascertaining that the age of the linen sheet is compatible with the period in which Jesus lived in Palestine does not answer the question about who has been enveloped in it.

Outside science, there is another aspect to consider. There are a very great number of clues in favor of the hypothesis that the Man of the Shroud is Jesus, and none against it, but there are no sure proofs. Usually, when studying something in sufficient depth, some kind of evidence comes out. Why in our case does no (indisputable) evidence emerge? The first author considers this fact the best demonstration that the Shroud image originates from God. God proposes but does not

impose Himself; thus, everyone can decide according to his or her free will. There are many clues in favor of the hypothesis that the Man of the Shroud is Jesus, but everyone is ultimately required to take the last step alone.

III. Human Integration: A Theory of Human Personal Formation

A. What is the Human Person?

The human person is a creature created in the image and likeness of the Trinity, and called to be formed in the image and likeness of the Trinity. A person has worth beyond any other creature or thing in the world because every human person is a partial living image of God. Jesus is the only human Person who is a perfect living image of God himself. (CSDC 105)

The human being is a personal being created by God to be and grow in relationship with Him. (CSDC 109) Man and woman are personal beings with the same dignity and equal value, not only because they are both, in their differences, created in the image of God, but even more profoundly because the dynamic of reciprocity that gives life to the “we” in the human couple, is an image of God. (CSDC 111) With their specific vocation to life, the human person find himself and herself also in the presence of all the other creatures. The human person can and is obliged to put them at their own service and to enjoy them, but his or her dominion over the world requires the exercise of responsibility, it is not a freedom of arbitrary and selfish exploitation. (CSDC 113) The human person is also in relationship with himself and is able to reflect on himself. (CSDC 114) All human persons have the same dignity as creatures made in his image and likeness... Since something of the glory of God shines on the face of every person, the dignity of every person before God is the basis of the dignity of man before other men. (CSDC 144)

According to the Catechism of the Catholic Church, “The dignity of the human person is rooted in his creation in the image and likeness of God; it is fulfilled in his vocation to divine beatitude. It is essential to a human being freely to direct himself to this fulfillment. By his deliberate actions, the human person does, or does not, conform to the good promised by God and attested by moral conscience. Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth. With the help of grace they grow in virtue, avoid sin, and if they sin they entrust themselves as did the prodigal son to the mercy of our Father in heaven. In this way they attain to the perfection of charity.” (CCC 1700). “Endowed with “a spiritual and immortal” soul, the human person is “the only creature on earth that God has willed for its own sake.”” (CCC 1703) “The human person participates in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of

things established by the Creator. By free will, he is capable of directing himself toward his true good. He finds his perfection “in seeking and loving what is true and good.” (CCC 1704)

Human persons are formed, not possessed like things. Every human person is precious. The life of a human person is sacred. The dignity of human person must be the moral principle for society. The life of the human person is in a constant attack in our society, from the moment of conception (abortion) to the moment of death (euthanasia). The incalculable value of the human person is threatened by death penalty, embryonic stem cell research, terrorism... We are called to affirm the formation of the human person in every stage of life. “We are called to defend and safeguard human life, especially in the mother’s womb, in infancy, old age and physical or mental disability” (Pope Francis, Twitter, October 14, 2017). A true social justice “can be obtained only in respecting the transcendent dignity of man. The person represents the ultimate end of society, which is ordered to him.” (CCC 1929) The equal dignity of human persons requires the effort to reduce excessive social and economic inequalities. It gives urgency to the elimination of sinful inequalities. (CCC 1947) The true measure of our society and its institutions is how it enhances the dignity of human person and how they promote the growth of the whole human person.

B. How the Human Person is Formed?

The human person is formed from environment and from God’s creative will (Cf. Gn 2:7), according to His image and likeness (Cf. Gn 1:26), influenced by genetics, by knowledge, by laws, by role models, by priority of needs and by goals. A human person is formed through his or her free will’s communion and complete giving of the self (Cf. Gn 1:27): through answering the call of Love of God Creator with all the being, all the mind, all the strength and all the heart, according to His will (Cf. Lk 10:27), learning to love as He has loved us. (Cf. Jn 13:34) “To be human means to be called to interpersonal communion...” (CSDC 33) “If man is the only creature on earth that God has willed for its own sake, man can fully discover his true self only in a sincere giving of himself (Cf. Lk 17:33).” (CSDC 34) “Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. Further, he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead.” (CSDC 108) “Man finds life and self-expression only in relationship, and tends naturally to God.” (CSDC 109) “Man exists as a unique and unrepeatable being, he exists as an “I” capable of self-understanding, self-possession and self-determination.” (CSDC 131)

C. Human Integration: A Theory of Human Personal Formation

Integration is a word that I created. It joins three words: integration, action and realization. It also denominates a theory of personal formation that I created in order

to radiate God's Love with the whole personal formation, inspired by the commandment of Love: loving God with all the being (integration), with all the mind (action), with all the strength (realization) and with all the heart (projection), and loving the neighbor like oneself (helping to be, helping to do, helping to grow, helping to radiate).

According to human integration, the human personal formation has four main formative processes: integration, action, realization and projection. The human integration help us to love God with all the being. The human action helps us to love God with all the mind. The human realization help us to love God with all the strength. The human projection help us to love God with all the heart. The aim of human integration is to plasmate the whole personal formation according to God's image and likeness, radiating through that plasmation God's Love to the world. Every person is called to transform his or her whole human personal formation a unique work of love that radiates to the world a glimpse of God's Love.

Human integration has several elements. Each formative process of integration has a formative dynamic (changes of the integrative human personal formation theory): information, conformation, transformation and reformation. Integration has dimensions (phases of information), Christian aptitudes (theological virtues of information), properties (characteristics of the organic dimension or the ontological dimension of information), principles (propositions of the filial dimension of information), Christian qualities (capital virtues or capital vices of the principles of the filial dimension of information) and Christian attributes (Christian features of the organic dimension or the ontological dimension of information). Action has factors (conditions of conformation), expressions (traits of conformation) and moral standards (cardinal virtues of the conformation). Realization has causes (impacts of transformation). Projection has keys (objectives of reformation). Each formative process also has a formative task (duties of the integrative human personal formation theory): helping to do, helping to be, helping to grow, helping to radiate. Each dimension of the integration, action, realization and projection have influences (guides of the integrative human personal formation theory) and manifestations (articulations of the integrative human personal formation theory).

Human integration is visualized through an integrator: a structure built with Tinkertoys, with a triangular shape and three moving crosses inside.

1. Human Integration: Loving God with all the Being

Human integration, integrity in formation, is the first formative process of human integration. It is the process of merging three dimensions: the human organic dimension, the human ontological dimension and the human filial dimension. Its formative dynamic is information: changes that essentially infuse personal growth from within. All the elements of this formative process are intrinsically united: one depend on the others.

a) The Human Organic Dimension: The Biological Being

The human organic dimension is the material nature. The main verb of this dimension is to survive. The Christian aptitude of this dimension is charity. This dimension is influenced by genetics and its manifestation is health. This dimension has seven properties: seven essential characteristics of human life, known in biology as the seven characteristics of all living organisms. These properties are visualized in the integrator as one of the two triangular shaped figures that form the three dimensions of the structure. That triangular shape is formed with seven orange sticks.

The seven properties of the human organic dimension are:

- 1. Hierarchical Property:** every human body is ordered hierarchically.
- 2. Nutritive Property:** every human body is capable of obtaining the energy that he or she needs to subsist.
- 3. Regulative Property:** every human body is capable of maintaining his or her internal equilibrium towards the environmental changing circumstances.
- 4. Reproductive Property:** every human body is capable of replicating himself or herself. Sexual reproduction requires a feminine gamete and a masculine gamete, and supposes a longer maturation time related to asexual reproduction.
- 5. Evolutive Property:** every human body evolves maximizing his or her survival.
- 6. Progressive Property:** every human body grows, develops and matures progressively through life time.
- 7. Sensitive Property:** every human body reacts to changes and interacts with the stimulus that surrounds them.

The human organic dimension has seven Christian attributes: attributes that integrate us organically to the Church. The seven Christian attributes are the seven sacraments. The attributes are visualized in the integrator as the wood connectors of the properties' triangular shape.

The seven Christian attributes of the human organic dimension are:

- 1. Baptism:** this sacrament frees the human person from original sin, incorporates the human person to Christ and makes the human person a member of the living body of Christ, the Church. It is administered with natural water and chrism, and invoking the Holy Trinity. Anyone can be baptized once in his or her lifetime.

2. Penance: when a sin is committed the human person betrays God and the Church where he or she belongs. This sacrament forgives the committed sins with an absolution given by a priest, and reconciliates the sinner with God. Contrition and satisfaction are required. Anyone can receive the sacrament of penance as many times as needed during lifetime.

3. Eucharist: in this sacrament the human person becomes one with Christ, present in the Blessed Sacrament, when eating bread and drinking wine. Bread and wine are transubstantiated into the Holy Body and the Holy Blood of our Lord: Christ offers himself through a priest. The Eucharist is part of the Mass, that commemorates the Passion and Resurrection of our Lord. Anyone can receive the sacrament of Eucharist once daily or weekly if the person is in state of grace (without mortal sins).

4. Confirmation: this sacrament is administered by a bishop who lay on his hands and anoints with chrism the human person while saying a prayer. Anyone can be confirmed once in his or her lifetime.

5. Matrimony: this sacraments is administered by the spouses, with a priest as a witness. With this sacrament the spouses commit to help each other in their sanctification. Any woman and man couple can receive the sacrament of matrimony, but once given it can't be repeated until the death of one of the spouses.

6. Holy Orders: this sacrament ordains priests. It is administered by a bishop by laying of his hands and following the ordination formula. The laity is also part of priesthood, but in a different manner, not through holy orders. Only men, authorized by the bishop after years of study and preparation, can receive the Holy Orders.

7. Extremeunction: this sacrament gives strength to the soul and the remission of sins, if necessary. It is administered by a priest that anoints the human person with blessed oil, accompanied by a prayer. This sacrament can be received by any baptized person that is in danger of death.

b) The Human Ontological Dimension: The Rational Being

The human ontological dimension is the intellectual nature. The main verb of this dimension is to learn. The Christian aptitude of this dimension is faith. This dimension is influenced by knowledge and its manifestation is education. This dimension has seven properties: seven essential characteristics of beings, known in metaphysics as transcendentals, or the seven transcendental properties of the being (the number of transcendentals is debatable; for the purpose of integration, I used seven transcendentals). These properties are visualized in the integrator as one of the two triangular shaped figures that form the three dimensions of the structure. That triangular shape is formed with seven orange sticks.

The properties of the human ontological dimension are:

1. *Ens* Property: every human entity is a being.

- 2. Res Property:** every human entity is a thing.
- 3. Aliquid Property:** every human entity is something.
- 4. Unum Property:** every human entity is a unity.
- 5. Verum Property:** every human entity is true.
- 6. Bonum Property:** every human entity is good.
- 7. Pulchrum Property:** every human entity is

beautiful.

The human ontological dimension has seven Christian attributes: attributes that integrate us ontologically in the communion of the Trinity. The seven Christian attributes are the seven gifts of the Holy Spirit. The Christian attributes are visualized in the integrator as the wood connectors of the properties' triangular shape.

The seven Christian attributes of the human ontological dimension are:

1. Wisdom: this gift helps the human person to keep God in the center of the personal formation, to embrace spiritual values over worldly values and to view everything from God's perspective.

2. Understanding: this gift helps the human person to comprehend the meaning of God's words, to be led to God's truth and to embrace God's mystery.

3. Counsel: this gift helps the human person to choose the best options to follow God's will when choices are given, to recognize the difference between good and evil or right and wrong, and to avoid sin.

4. Fortitude: this gift helps the human person to be committed to what he or she knows that is right, to sustain the choice of pursuing God's will even when threatened by injury or even death and to endure evil when choosing to do the right thing.

5. Knowledge: this gift helps the human person to contemplate God's revelation, to be aware of God's will, to grasp God's creative project and how he or she should answer to God and to discern if he or she is living according to God's plan.

6. Piety: this gift helps the human person to pray with true devotion, to honor to God's creative will and to correspond His creative will with love.

7. Wonder: this gift helps the human person to embrace God with respect and amazement, to be conscious of His glory, majesty and kindness, to increase his or her desire to be closer to Him, to dread sin and to fear not honoring His creative plan.

c) The Human Filial Dimension: The Social Being

The human filial dimension is the fraternal nature. The main verb of this dimension is to relate. The Christian aptitude of this dimension is hope. This

dimension is influenced by laws and its manifestation is politics. This dimension has seven principles: seven essential propositions of living human beings, known in ethics as the seven basic ethic principles. These principles are visualized in the integrator as the seven pink sticks that join the two triangular shapes, forming the tridimensional structure.

The seven principles of the human filial dimension are:

- 1. Humanization Principle:** every human subject is called to become more human.
- 2. Autonomy Principle:** every human subject is called to determine by himself or herself.
- 3. Equality Principle:** every human subject have the same rights and duties.
- 4. Complexity Principle:** every human subject is called to act according to what is determined by his or her own discernment, departing from what they know from reality.
- 5. Totality Principle:** every human subject is responsible of the totality of their personal being.
- 6. Solidarity Principle:** every human subject is called to contribute to the common good according to his or her possibilities.
- 7. Subsidiarity Principle:** every human subject is called to develop all his or her talents to the best expression possible, assuming everything that he or she can by himself or herself.

The inclination to sin (to not honor the filial nature towards God and towards the neighbor) and the inclination to do good (to honor the filial nature towards God and towards the neighbor) are part of the human filial dimension. We have both the inclination of Cain, the inclination of rejecting the brother, and the inclination of Abel, the inclination of offering an agreeable sacrifice to the Father (Cf. Gn 4:1-16). So, every principle of the human filial dimension has two Christian qualities: a capital virtue and a capital vice. In total, there are fourteen qualities of the principles of the human filial integration: seven capital virtues and seven capital vices. The capital vices are the inclination to sin. The capital virtues are the inclination to do good. In the integrator, the Christian qualities are visualized with the wood caps that are in each extreme of the principles' sticks.

The seven capital virtues of the human filial dimension are:

- 1. Chastity:** the inclination to embrace purity and gives to the gift of sexuality the proper respect in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This virtue is counter to lust.
- 2. Moderation:** the inclination to embrace self-control in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This virtue is counter to gluttony.

3. Generosity: the inclination to embrace giving and the appropriate concern of earthly possessions in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This virtue is counter to greed.

4. Diligence: the inclination to embrace persistence and the effectiveness in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This virtue is counter to sloth.

5. Forgiveness: the inclination to embrace patience and mercy in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This virtue is counter to wrath.

6. Kindness: the inclination to embrace brotherly love and compassionate concern for others in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This virtue is counter to envy.

7. Humility: the inclination to embrace modesty, appropriate appreciation of one's self worth and selflessness in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This virtue is counter to pride.

The seven capital vices of the human filial dimension are:

1. Lust: the inclination to sin of uncontrollable passion and lack of respect for sexuality in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This sin is counter to chastity.

2. Gluttony: the inclination to sin of over indulging in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This sin is counter to temperance.

3. Greed: the inclination to sin of avarice or excessive desires of material possessions in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This sin is counter to generosity.

4. Sloth: the inclination to sin of laziness or lack of using talents diligently in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This sin is counter to diligence.

5. Wrath: the inclination to sin of anger, hate and conflict-seeking attitudes in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This sin is counter to forgiveness.

6. Envy: the inclination to sin of sorrow over the goods of another person in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This sin is counter to kindness.

7. Pride: the inclination to sin of inappropriate appreciation of one's self worth in thoughts, emotions and behaviors, in the eyes of God and in the eyes of the brothers and sisters. This sin is counter to humility.

Why human integration help us to love God with all the being? Human being manifest himself or herself through integration: it reveals the material nature, the intellectual nature and the fraternal nature of human being. To love God with

all our being, our human integration must be plasmated according to His image and likeness.

2. Human Action: Loving God with All the Mind

Human action, activity in formation, is the second formative process of human integration. It is the process of developing the factors and the expression of personal formation according to a determinate model. Its formative dynamic is conformation: changes that shape the manners of personal growth. This formative process is influenced by role models and its manifestation is behavior. Human action has three factors, four expressions and four moral standards, and it is visualized in the integrator with the three wood-colored circular centers of the yellow crosses (factors), with each of the four green sticks of each of the three crosses (expressions) and with the four wood connectors at the end of the four green sticks of each of the three crosses (moral standards). The main verb of this formative process is to develop.

The factors are the conditions of conformation. The three factors of human action are:

- a) Thoughts:** developing your ideas.
- b) Emotions:** developing your sentiments.
- c) Abilities:** developing your skills.

The expressions are the traits of conformation. The four expressions of human action are:

- a) Intention:** developing the motivation of action.
- b) Disposition:** developing the attitude of action.
- c) Signification:** developing the meaning of action.
- d) Volition:** developing the determination of action.

The moral standards are the cardinal virtues of the conformation. The four moral standards of human action are:

- a) Prudence:** developing the faculty to judge actions appropriately, according to truth.
- b) Temperance:** developing the faculty to temper the action appropriately, controlling the appetite.
- c) Courage:** developing the faculty to confront actions appropriately, without fear.
- d) Justice:** developing the faculty to undertake actions appropriately, fairly.

Why human action help us to love God with all the mind? Mind manifest itself through action: it reveals the ideas, the emotions and the skills of mind,

that is also known through the intention, the disposition, the signification and the volition that are expressed through it and through the moral standards that are embraced through it. To love God with all our mind, our human action must be plasmated according to His image and likeness.

3. Human Realization: Loving God with All the Strength

Human realization, reality in formation, is the third formative process of human integration. It is the process of bringing into existence the causes of personal formation. Its formative dynamic is transformation: changes that impact the capacity of personal growth. This formative process is influenced by the priority of needs and its manifestation is economy (management of available resources). Human realization has causes and emanations, and it is visualized in the integrator with the rotary movements of the three green crosses, that can have two directions: to the left or to the right. The main verb of this formative process is to generate.

The causes are impacts of transformation. The three causes of realization are:

- a) **Creating Communion:** generating gifts through sharing who we are.
- b) **Creating Family:** generating bonds through engaging ourselves.
- c) **Creating Community:** generating values through inspiring others.

The emanations are directions of transformation. The two emanations of realization are:

- a) **Actuality:** grow as who we are.
- b) **Potentiality:** grow as who we are meant to be.

Why realization help us to love God with all the strength? Strength reveals itself through realization: it reveals our capacity of making our causes a reality through sharing, engaging and inspiring, in actuality and in potentiality. To love God with all our strength, our human realization must be plasmated according to His image and likeness.

4. Human Projection: Loving God with All the Heart

Human projection, project in formation, is the fourth formative process of human integration. It is the process of making long-lasting effects in the keys of personal formation. Its formative dynamic is reformation: changes that improve the coherence of personal growth. This formative process is influenced by goals and its

manifestation is oration: a work in formation. Projection has keys and emissions, and it is visualized in the integrator with the radiation of the three green crosses and in the way of that radiation: horizontal, vertical or circular. The main verb of this formative process is to radiate.

The keys are the objectives of reformation. The four keys of projection are:

- a) Vital Identity:** cultivate dreams that project love.
- b) Vital Vocation:** cultivate freedom that projects service.
- c) Vital Communication:** cultivate self-giving that projects life.
- d) Vital Perfection:** cultivate plenitude that projects joy.

The emissions are the criteria of reformation. The three emissions of projection are:

- a) Primacy of the Good:** esthetic criteria, arts.
- b) Primacy of the Right:** ethical criteria, religion.
- c) Primacy of the True:** logical criteria, science.

Why projection help us to love God with all the heart? Heart reveals itself through projection: it reveals the project (the work) of our life through the vital identity, vital vocation, vital communication and vital perfection, and through the primacy of the good, the primacy of the right and the primacy of the true. To love God with all our heart, our projection must be plasmatized according to His image and likeness.

5. Human Formative Tasks: Loving the Neighbor Like Ourselves

After saying “Love God with all the being, with all the mind, with all the strength and with all the heart,” the Commandment of Love says “and love the neighbor like oneself.” (Cf. Lk 10:27) Loving God is not enough for Him: we are commanded to love the neighbor too. The human formative tasks are formative duties of the human integration: each formative process has a formative duty towards the neighbor. The human formative tasks are visualized in the integrator in its structural unity.

There are four human formative tasks:

- a) Helping to Be:** affirming the survival, the education and the fraternity of every person according to the image and likeness of God.
- b) Helping to Do:** affirming the development of every person according to the image and likeness of God.
- c) Helping to Grow:** affirming the creativity of every human being according to the image and likeness of God.

d) Helping to Radiate: affirming the radiation of every human being according to the image and likeness of God.

D. Humacentrism: The Need of a New Humanization

There are two very radical choices of Jesus' ministry that affects human personal formation. The first one is to put the fullest growth of the person according to God's image and likeness in the center of his ministry, obeying the will of the Father, Who created man as the center of creation (Cf. Gn 1:26). The preoccupation for the person, the attention to the person and the necessity of the person are the priority of Jesus. There are many examples of Jesus centering his ministry in the fullest growth possible of the human person. By example: Jesus never asks about the religion of those who he helps and preach. He always seeks the person first: his or her plenitude and salvation.

The second choice is to put love in the center of personal growth: *mandatum novum do vobis, ut diligatis invicem sicut dilexi vos.* (Jn 13:34) We will deepen this second choice in the next part.

Humacentrism is centering progress in the integrative growth of the person. Not in money, not in pleasure, not in false idols or in false images of God, but in the integrative progress of the person that radiates the Love of God to the world. In order to humacentrism be possible, a new humanization is necessary. A new humanization calls each one of us to deepen the personal formation and to collaborate in helping to be, helping to do, helping to grow and helping to radiate every human person in this Earth, making the person's growth the center of progress.

When progress is centered in the integrative growth of the human person the whole human personal formation must be embraced. By example: sometimes the definition of personal formation is assumed from behavior alone. From this perspective, the person is formed by acts only, like a performance. However, human personal formation is not action only: it is also integration, realization and projection, the four processes united. Human personal formation integrates the organic being (body), the ontological being (soul) and the filial being (subject); develops factors, expressions and moral standards; generates causes; radiates keys (objectives). A full embracement of the human personal formation is necessary in order to not reduce the person to object. That is the mission of a new humanization: recognizing, respecting and fulfilling the whole personal formation (in integrative unity) of every person, in every stage of life from womb to tomb, with all the consequences that it implies.

IV. Ecclesial Integration: A Theory of Ecclesial Personal Formation

A. How Do We Radiate God's Love with Our Whole Personal Formation?

The human person radiates God's Love with his or her whole personal formation through ecclesial personal formation: through growing as Church.

B. What Is the Church?

The Church is the mystical body of Christ, called to be formed in the image and likeness of Christ, her head. (Cf. Eph 1:22-23;4:1-16). The Church worth all the blood of Christ because He, the Bridegroom, has chosen the Church to be His bride (Cf. Eph 5: 25-27). During biblical times, there was a betrothal period which the bride and groom were separated until the wedding. The Church is in that betrothal period since the Ascension, so She is called to be faithful to Him until the time of the wedding comes. (Cf. 2 Cor 11:2; Eph 5:24) At the end of the times, the Church will be united with her Bridegroom, the wedding will take place and their eternal union will be consummated. (Cf. Rev 19:7-9; 21:1-2) The Church is created from Christ as Eve was created from Adam, and the Church is called to become one flesh with Christ as Adam becomes one flesh with Eve. (Cf. Eph 5:29-32). So, the Church is communion with Jesus, sacrament of God's Love for humanity.

The Church shares the divine nature of God and the human nature of men and women (Cf. 2 Pe 1:3-4). She makes us children of God. (Cf. Rom 8: 14-17) She is a new creation (Cf. 2 Cor 5:17) and one Spirit with God, (Cf. 1 Cor 6:17) so her members are called to live according to the law of the Spirit (Cf. Rom 8: 1-13) that makes them temples of the Holy Spirit (Cf. 1 Cor 6:19). The human person becomes Church through receiving baptism and through faith.

According to the Catechism of the Catholic Church (751-752), the Church is, according to God's plan:

“The word “Church” (Latin *ecclesia*, from the Greek *ek-kalein*, to “call out of”) means a convocation or an assembly. It designates the assemblies of the people, usually for a religious purpose. *Ekklesia* is used frequently in the Greek Old Testament for the assembly of the Chosen People before God, above all for their

assembly on Mount Sinai where Israel received the Law and was established by God as his holy people.¹⁴⁰ By calling itself “Church,” the first community of Christian believers recognized itself as heir to that assembly. In the Church, God is “calling together” his people from all the ends of the earth. The equivalent Greek term *Kyriak*, from which the English word Church and the German *Kirche* are derived, means “what belongs to the Lord.”

In Christian usage, the word “church” designates the liturgical assembly, but also the local community or the whole universal community of believers. These three meanings are inseparable. “The Church” is the People that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the Body of Christ and so herself becomes Christ’s Body.”

The Church is the family of God. According to the Catechism of the Catholic Church (759-762):

“The eternal Father, in accordance with the utterly gratuitous and mysterious design of his wisdom and goodness, created the whole universe and chose to raise up men to share in his own divine life,”¹⁵⁰ to which he calls all men in his Son. “The Father... determined to call together in a holy Church those who should believe in Christ.”¹⁵¹ This “family of God” is gradually formed and takes shape during the stages of human history, in keeping with the Father’s plan. In fact, “already present in figure at the beginning of the world, this Church was prepared in marvellous fashion in the history of the people of Israel and the old Alliance. Established in this last age of the world and made manifest in the outpouring of the Spirit, it will be brought to glorious completion at the end of time.”¹⁵²

Christians of the first centuries said, “The world was created for the sake of the Church.”¹⁵³ God created the world for the sake of communion with his divine life, a communion brought about by the “convocation” of men in Christ, and this “convocation” is the Church. The Church is the goal of all things,¹⁵⁴ and God permitted such painful upheavals as the angels’ fall and man’s sin only as occasions and means for displaying all the power of his arm and the whole measure of the love he wanted to give the world: (294, 309)

Just as God's will is creation and is called "the world," so his intention is the salvation of men, and it is called "the Church."¹⁵⁵

The gathering together of the People of God began at the moment when sin destroyed the communion of men with God, and that of men among themselves. The gathering together of the Church is, as it were, God's reaction to the chaos provoked by sin. This reunification is achieved secretly in the heart of all peoples: "In every nation anyone who fears him and does what is right is acceptable" to God.¹⁵⁶ (55)

The remote preparation for this gathering together of the People of God begins when he calls Abraham and promises that he will become the father of a great people.¹⁵⁷ Its immediate preparation begins with Israel's election as the People of God. By this election, Israel is to be the sign of the future gathering of all nations.¹⁵⁸ But the prophets accuse Israel of breaking the covenant and behaving like a prostitute. They announce a new and eternal covenant. "Christ instituted this New Covenant."¹⁵⁹ (122, 522, 60, 64)

The Church is instituted by Christ. According to the Catechism of the Catholic Church (763-766):

It was the Son's task to accomplish the Father's plan of salvation in the fullness of time. Its accomplishment was the reason for his being sent.¹⁶⁰ "The Lord Jesus inaugurated his Church by preaching the Good News, that is, the coming of the Reign of God, promised over the ages in the scriptures."¹⁶¹ To fulfill the Father's will, Christ ushered in the Kingdom of heaven on earth. The Church "is the Reign of Christ already present in mystery."¹⁶² (541)

"This Kingdom shines out before men in the word, in the works and in the presence of Christ."¹⁶³ To welcome Jesus' word is to welcome "the Kingdom itself."¹⁶⁴ The seed and beginning of the Kingdom are the "little flock" of those whom Jesus came to gather around him, the flock whose shepherd he is.¹⁶⁵ They form Jesus' true family.¹⁶⁶ To those whom he thus gathered around him, he taught a new "way of acting" and a prayer of their own.¹⁶⁷ (543, 1691, 2558)

The Lord Jesus endowed his community with a structure that will remain until the Kingdom is fully achieved. Before all else there

is the choice of the Twelve with Peter as their head.¹⁶⁸ Representing the twelve tribes of Israel, they are the foundation stones of the new Jerusalem.¹⁶⁹ The Twelve and the other disciples share in Christ's mission and his power, but also in his lot.¹⁷⁰ By all his actions, Christ prepares and builds his Church. (610, 551)

The Church is born primarily of Christ's total self-giving for our salvation, anticipated in the institution of the Eucharist and fulfilled on the cross. "The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus."¹⁷¹ "For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the 'wondrous sacrament of the whole Church.'"¹⁷² As Eve was formed from the sleeping Adam's side, so the Church was born from the pierced heart of Christ hanging dead on the cross.¹⁷³ (813, 860, 1340, 617, 478)

The Church is revealed by the Holy Spirit. According to the Catechism of the Catholic Church (767-768):

"When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church."¹⁷⁴ Then "the Church was openly displayed to the crowds and the spread of the Gospel among the nations, through preaching, was begun."¹⁷⁵ As the "convocation" of all men for salvation, the Church in her very nature is missionary, sent by Christ to all the nations to make disciples of them.¹⁷⁶ (731, 849)

So that she can fulfill her mission, the Holy Spirit "bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way directs her."¹⁷⁷ "Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the Kingdom of Christ and of God, and she is on earth the seed and the beginning of that kingdom."¹⁷⁸ (541)

The Church is sacrament of salvation. According to the Catechism of the Catholic Church (774-776):

The Greek word *mysterion* was translated into Latin by two terms: *mysterium* and *sacramentum*. In later usage the term *sacramentum* emphasizes the visible sign of the hidden reality of

salvation which was indicated by the term *mysterium*. In this sense, Christ himself is the mystery of salvation: “For there is no other mystery of God, except Christ.”¹⁹⁶ The saving work of his holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church’s sacraments (which the Eastern Churches also call “the holy mysteries”). The seven sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ the head throughout the Church which is his Body. The Church, then, both contains and communicates the invisible grace she signifies. It is in this analogical sense, that the Church is called a “sacrament.” (1075, 515, 2014, 1116)

“The Church, in Christ, is like a sacrament—a sign and instrument, that is, of communion with God and of unity among all men.”¹⁹⁷ The Church’s first purpose is to be the sacrament of (360) the inner union of men with God. Because men’s communion with one another is rooted in that union with God, the Church is also the sacrament of the unity of the human race. In her, this unity is already begun, since she gathers men “from every nation, from all tribes and peoples and tongues”;¹⁹⁸ at the same time, the Church is the “sign and instrument” of the full realization of the unity yet to come.

As sacrament, the Church is Christ’s instrument. “She is taken up by him also as the instrument for the salvation of all,” “the universal sacrament of salvation,” by which Christ is “at once manifesting and actualizing the mystery of God’s love for men.”¹⁹⁹ The Church “is the visible plan of God’s love for humanity,” because God desires “that the whole human race may become one People of God, form one Body of Christ, and be built up into one temple of the Holy Spirit.”

C. How the Church is formed?

The Church is formed from the people of God, according to Her Head, Christ. Her formation is influenced by Revelation, by Magisterium, by Canon Law, by prayer, by Christ’s mission and by *sensus fidei*.

The Church is formed by the Holy Spirit and his sacramental action (Cf. 1 Cor 12:13) through ecclesialization: through plasmating the whole personal formation centered in Christ, Who is all and is in all. (Cf. Col 3:11)

D. Ecclesial Integraction: A Theory of Ecclesial Personal Formation

Integracion is a word that denominates both a theory of human personal formation and a theory of ecclesial personal formation. In part III I deepened in integracion as a theory of human personal formation. In this part, part IV, I will deepen in integracion as a theory of ecclesial personal formation that I created in order to plasmate the whole personal formation centered in Christ. The human personal formation is inspired in the commandment of Love: loving God with all the being, with all the mind, with all the strength and with all the heart, and loving the neighbor like oneself. The ecclesial personal formation is inspired in the *Mandatum Novum* (Jn 13:34): in loving God and the neighbor as Jesus loved us.

According to ecclesial integracion, the ecclesial personal formation has four main formative processes, like the human personal formation: integration, action, realization and projection. The ecclesial integration help us to love God with all the being as Jesus loves us. The ecclesial action helps us to love God with all the mind as Jesus loves us. The ecclesial realization help us to love God with all the strength as Jesus love us. The ecclesial projection help us to love God with all the heart as Jesus loves us. The aim of ecclesial integracion is to plasmate the whole personal formation plasmate the whole personal formation centered in Christ, radiating through that plasmation God's Love to the world in a concrete form, as Jesus does. Every person is called to transform his or her whole personal formation a unique work of love that radiates to the world a very concrete image of God's Love.

The elements of ecclesial integracion are the same elements of human integracion, with different applications. Each formative process of ecclesial integracion has a formative dynamic (changes of the integrative personal formation theory): information, conformation, transformation and reformation. Integration has dimensions (phases of information), Christian aptitudes (theological virtues of information), properties (characteristics of the organic dimension or the ontological dimension of information), principles (propositions of the filial dimension of information), Christian qualities (capital virtues or capital vices of the principles of the filial dimension of information) and Christian attributes (Christian features of the organic dimension or the ontological dimension of information). Action has factors (conditions of conformation), expressions (traits of conformation) and moral standards (cardinal virtues of the conformation). Realization has causes (impacts of transformation). Projection has keys (objectives of reformation). Each formative process also has a formative task (duties of the integrative ecclesial personal formation theory): helping to do, helping to be, helping to grow, helping to radiate. Each dimension of the integration, action, realization and projection have influences (guides of the integrative ecclesial personal formation theory) and manifestations (articulations of the integrative ecclesial personal formation theory).

1. Ecclesial Integration: Loving God with all the Being as Jesus Loves Us

Ecclesial integration, sacramentalization in formation, is the first formative process of ecclesial integration. It is the process of merging three dimensions,

the ecclesial organic dimension, the ecclesial ontological dimension and the ecclesial filial dimension, according to how Jesus Love us. Its formative dynamic is information: changes that essentially infuse personal growth from within, according to the word of God. All the elements of this formative process are intrinsically united: one depend on the others.

a) The Ecclesial Organic Dimension: The Visible Being

The ecclesial organic dimension is the institutional nature. The main verb of this dimension is to incarnate. The Christian aptitude is the same of the human organic dimension: love. This dimension is influenced by Revelation and its manifestation is resurrection. This dimension has seven properties: seven essential characteristics of ecclesial life.

The seven properties of the ecclesial organic dimension are:

- 1. Hierarchical Property:** every ecclesial body is ordered hierarchically.
- 2. Nutritive Property:** every ecclesial body is capable of obtaining the grace that he or she needs to subsist.
- 3. Regulative Property:** every ecclesial body is capable of maintaining himself or herself in state of grace towards the worldly changing circumstances.
- 4. Reproductive Property:** every ecclesial body is capable of radiating God's grace.
- 5. Evolutive Property:** every ecclesial body evolves maximizing its fidelity to God's grace.
- 6. Progressive Property:** every ecclesial body grows, develops and matures in grace progressively through life time.
- 7. Sensitive Property:** every ecclesial body reacts to changes and interacts with the culture that surrounds them.

The ecclesial organic dimension has seven Christian attributes: attributes that integrate us organically to the Church. The seven Christian attributes are the seven sacraments, the same than the human organic dimension of integration.

b) The Ecclesial Ontological Dimension: The Invisible Being

The ecclesial ontological dimension is the spiritual nature. The main verb of this dimension is to contemplate. The Christian aptitude is the same of the human organic dimension: faith. This dimension is influenced by Magisterium and its manifestation is adoration. This dimension has seven properties: seven essential characteristics of ecclesial entities.

The properties of the ecclesial ontological dimension are:

1. **Ens Property:** every ecclesial entity is catholic.
2. **Res Property:** every ecclesial entity is apostolic.
3. **Aliquid Property:** every ecclesial entity is holy.
4. **Unum Property:** every ecclesial entity is one.
5. **Verum Property:** every ecclesial entity is true.
6. **Bonum Property:** every ecclesial entity is good.
7. **Pulchrum Property:** every ecclesial entity is beautiful.

The ecclesial ontological dimension has seven Christian attributes: attributes that integrate us ontologically in the communion of the Trinity. The seven Christian attributes are the seven gifts of the Holy Spirit, the same than human ontological dimension of integration.

c) The Ecclesial Filial Dimension: The Congregative Being

The ecclesial filial dimension is the pastoral nature. The main verb of this dimension is to evangelize. The Christian aptitude is the same of the human organic dimension: hope. This dimension is influenced by Canon Law and its manifestation is the *Mandatum Novum*. This dimension has seven principles: seven essential propositions of living ecclesial beings.

The seven principles of the ecclesial filial dimension are:

1. **Humanization Principle:** every ecclesial subject is called to become more saint.

2. **Autonomy Principle:** every ecclesial subject is called to determine by himself or herself according to God's will.

3. **Equality Principle:** every ecclesial subject has the same rights and duties.

4. **Complexity Principle:** every ecclesial subject is called to act according to what is determined by his or her own discernment, departing from what they know from reality and from the will of God.

5. **Totality Principle:** every ecclesial subject is responsible of the totality of their personal sanctification.

6. **Solidarity Principle:** every ecclesial subject is called to contribute to the Church's common good according to his or her possibilities.

7. **Subsidiarity Principle:** every ecclesial subject is called to develop all his or her charisms to the best expression possible, assuming everything that he or she can by himself or herself.

Every principle of the ecclesial filial dimension has two qualities: a capital vice and a capital virtue. They are the same than the qualities of human filial dimension.

Why ecclesial integration help us to love God with all the being as Jesus Loves us? Jesus's Love incarnates in our times through ecclesial integration: it reveals His Love plasmatd in the institutional nature, the spiritual nature and the pastoral nature of ecclesial being. To love God with all our being as Jesus Loves us, our ecclesial integration must be plasmatd according to how He Loves us.

2. Ecclesial Action: Loving God with All the Mind as Jesus Loves Us

Ecclesial action, glorification in formation, is the second formative process of ecclesial integration. It is the process of developing the factors and the expression of personal formation according to how Jesus Loves us. Its formative dynamic is conformation: changes that shape the manners of personal growth according to the word of God. This formative process is influenced by prayer and its manifestation is liturgy. Ecclesial action has factors, expressions and moral standards, like human action. The main verb of this formative process is to sanctify.

The factors are the conditions of conformation. The three factors of ecclesia action are:

a) Thoughts: developing your ideas according to the word of God and the incarnation of Christ.

b) Emotions: developing your sentiments according to the word of God and the incarnation of Christ.

c) Abilities: developing your skills according to the word of God and the incarnation of Christ.

The expressions are the traits of conformation. The four expressions of ecclesial action are:

a) Intention: developing the motivation of action according to the word of God and the incarnation of Christ.

b) Disposition: developing the attitude of action according to the word of God and the incarnation of Christ.

c) Signification: developing the meaning of action according to the word of God and the incarnation of Christ.

d) Volition: developing the determination of action according to the word of God and the incarnation of Christ.

The moral standards are the cardinal virtues of the conformation. The four moral standards of ecclesial action are:

a) Prudence: developing the faculty to judge actions appropriately, according to truth, to the word of God and to the incarnation of Christ.

b) Temperance: developing the faculty to temper the action appropriately, controlling the appetite according to the word of God and the incarnation of Christ.

c) Courage: developing the faculty to confront actions appropriately, without fear, according to the word of God and the incarnation of Christ.

d) Justice: developing the faculty to undertake actions appropriately, fairly, according to the word of God and the incarnation of Christ.

Why ecclesial action help us to love God with all the mind as Jesus Loves us? Jesus's Love developments in our times through ecclesial action: it reveals His Love plasmated in the factors, the expressions and the moral standards of ecclesial action. To love God with all our acts as Jesus Loves us, our ecclesial action must be plasmated according to how He Loves us.

3. Ecclesial Realization: Loving God with All the Strength as Jesus Loves Us

Ecclesial realization, familiarization in formation, is the third formative process of ecclesial integration. It is the process of bringing into existence the causes of personal formation according to how Jesus Loves us. Its formative dynamic is transformation: changes that impact the capacity of personal growth according to the word of God. This formative process is influenced by the mission and its manifestation is apostolate. Ecclesial realization has causes and emanations, like human realization. The main verb of this formative process is to bless.

The causes are impacts of transformation. The three causes of realization are:

a) Creating Communion: generating sacrament through sharing gifts according to God's will.

b) Creating Family: generating home (heaven) through engaging bonds according to God's will.

c) Creating Community: generating Church through inspiring values according to God's will.

The emanations are directions of transformation. The two emanations of realization are:

a) **Actuality:** grow as the Church we are.

b) **Potentiality:** grow as the Church we are meant to be.

Why ecclesial realization help us to love God with all the strength as Jesus Loves us? Jesus's Love generates in our times through ecclesial realization: it reveals His Love plasmated in the causes and emanations of ecclesial realization. To love God with

all our strength as Jesus Loves us, our ecclesial realization must be plasmated according to how He Loves us.

4. Ecclesial Projection: Loving God with All the Heart as Jesus Loves Us

Ecclesial projection, transfiguration in formation, is the fourth formative process of ecclesial integration. It is the process of making long-lasting effects in the keys of personal formation according to how Jesus Loves us. Its formative dynamic is reformation: changes that improve the coherence of personal growth according to the word of God. This formative process is influenced by personal consecration and its manifestation is communion of the saints. Ecclesial realization has keys and emissions, like human realization. The main verb of this formative process is to convert.

The keys are the objectives of reformation. The four keys of projection are:

a) Vital Identity: cultivate dreams that project love according to God's will.

b) Vital Vocation: cultivate freedom that projects service according to God's will.

c) Vital Communication: cultivate self-giving that projects life according to God's will.

d) Vital Perfection: cultivate plenitude that projects joy according to God's will.

The emissions are the criteria of reformation. The three emissions of projection are:

a) Primacy of the Person: the person is sacred because he is image and likeness of God. Personcentrism, new humanization, sacralization or the person.

b) Primacy of Christ: the person is ecclesialized because he follows Christ. Christcentrism, new ecclesialization, Christianization of the person.

c) Primacy of Love: the person is sacramentalized because he becomes a living sign of God's Love. Lovecentrism, new evangelization, sacramentalization of the person.

Why ecclesial realization help us to love God with all the heart as Jesus Loves us? Jesus's Love convert us through ecclesial projection: it reveals His Love plasmated in the keys and the emissions of ecclesial projection. To love God with all our heart as Jesus Loves us, our ecclesial projection must be plasmated according to how He Loves us.

5: Ecclesial Formative Tasks: Loving the Neighbor as Jesus Loves Us

Christians are commanded to love God with all the being, all the mind, all the strength and all the heart and to love the neighbor as yourself- (Cf. Lk 10:27) So, it is not enough to love God: we must love the neighbor too. There is another commandment, the *mandatum novum*, that teach us the example to learn how to love the neighbor: "As I have loved you, so you also should love one another." (Jn 13:34) In order to love the neighbor, we must learn how to love them as ourselves and as Jesus loves us. The ecclesial formative tasks are formative duties of the ecclesial integration: each formative process has a formative duty towards the neighbor.

There are four ecclesial formative tasks:

a) Helping to Be: affirming the survival, the education and the fraternity of every person according to the image and likeness of God and to how Jesus loves us.

b) Helping to Do: affirming the development of every person according to the image and likeness of God and to how Jesus loves us.

c) Helping to Grow: affirming the creativity of every person according to the image and likeness of God and to how Jesus loves us.

d) Helping to Radiate: affirming the projection of every person according to the image and likeness of God and to how Jesus loves us.

E. Christcentrism: The Need of a New Ecclesialization

There are two radical choices of Jesus' ministry that affects ecclesial personal formation. The first one is to put the fullest growth of the person according to God's image and likeness in the center of his ministry, as I already mentioned in the last part. The second choice is to put love in the center of personal growth: *mandatum novum do vobis, ut diligatis invicem sicut dilexi vos.* (Jn 13:34).

Christcentrism is centering the integrative growth of the person in God's Love, incarnated in Christ. Not in power, not in egoism, not in non-incarnated images of God's Love, but in the Love that is radiated to the world by incarnating it, as Jesus loves us. In order to Christcentrism be possible, a new ecclesialization is necessary. A new ecclesialization calls each one of us to plasmate the personal formation in unity of human integration and ecclesial integration and to collaborate in helping to be, helping to do, helping to grow and helping to radiate every human person in this Earth as Jesus Love us, making God's Love the center of the person's growth.

When the person's growth is centered in God's Love the whole ecclesial personal formation must be embraced. By example: sometimes the definition of ecclesial formation is assumed from following rules only. From this perspective, the Church is formed by obeying norms only, like the administration of a government. However, ecclesial formation is not following rules only: it is integration, action, realization and projection in God's Love, the four processes united. Without God's Love, following norms

or making good works is nothing. Without loving God, Who gave us His capacity to Love as only He can Love, there is not true fidelity to the New Covenant. We have been created to Love as Jesus Love us with our whole ecclesial personal formation. It integrates the organic being (body), the ontological being (soul) and the filial being (subject); develops factors, expressions and moral standards; generates causes; projects keys (objectives). A full embracement of the ecclesial personal formation is necessary in order to not reduce the Church to something merely denominational (non-personal). That is the mission of a new ecclesialization: uniting the whole ecclesial and human personal formation (in integrative unity) of every person through plasmating the whole personal formation centered in Christ in every stage of life from womb to tomb, with all the consequences that it implies.

V. *Iesu Amor*: An Artistic Reflection of the Theology of Light

A. Modeling an image of a God that is Love: Biblical Fundaments of *Iesu Amor*

God is the Being (Cf. Ex 3:14), the only God (Cf. Dt 6:4) and the true God (Cf. Dt 7:9). God is the God of gods and the Lord of lords, a God who makes justice to everyone (Cf. Dt 10:17). God is perfect in His ways, His Word is a shield of those who trust in Him (Cf. II Sa 22:31). God is bigger than man (Cf. Jo 33:12). God is refuge and strength (Cf. Ps 46:2). God is the Way, the Truth and the Life (Cf. Jn 14:6). God is Spirit. (Cf. Jn 4:24). God is Light (Cf. I Jn 1:5). God is Love (Cf. I Jn 4:16). God is a devouring fire (Cf. Dt 4:24). God is a faithful (Cf. Dt 4:24) a merciful (Cf. Dt. 4:38) and a patient (Cf. Eccles 6:4) God, Who establishes a Covenant with his people (Cf. Gn 17:1-2).

We are created according to the image and likeness of that God (Cf. Gn 1:26-27). We are created by the only and true God. We are created by a God who is Love and Light. We are created to learn to love like God loves us, to radiate His Love to the world, to plasmate His Love in a concrete form. Our whole being becomes “sacralized” (becomes sacred) by God’s Love, becoming capable of incarnating the body (organic dimension), the being (ontological dimension) and the conscience (filial dimension) according to His Light.

How to model an image that plasmates the Love of God incarnated in Jesus with concrete forms? How to form an image of a *Iesu Amor*, of a *Jesus Charity*? Before ongoing that adventure we need to reflect about the characteristics of God’s Love and about charity told by the Scriptures.

The Scriptures are a Love story: the story of God’s Love for humanity. This story has three stages: Creation, Fall and Redemption. At Creation, humanity is the final, most perfect creative expression of God’s Love. The human reflects God’s Love identity through loving each other, especially through marriage. At the Fall, humanity turns away God’s Love when committing the original sin: man turns away from God’s divine will. Man can’t save himself, only God’s Love can save him. Sin disfigures man’s identity, turning his heart against God’s Love. Redemption not only frees humanity from sin through resurrection but elevates human nature to be partakers of the Divine Nature (Cf. 2 Pe 1:4), so human persons become by adoption beloved sons and daughters of God (Cf. Ga 4:3-7). Resurrection is the most amazing manifestation of God’s Love. With Redemption God

embraces us with His Love and make us participate in His Trinitarian Love, lifting us beyond our own love's capability and restoring us to His glory.

In the Old Testament, we find a double commandment of Love in Moses' Law: "Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength." (Deut 6:4-5) "Take no revenge and cherish no grudge against your own people. You shall love your neighbor as yourself. I am the Lord." (Lev 19:18). God Loves his people. Moses declares: "So the Lord passed before him and proclaimed: The Lord, the Lord, a God gracious and merciful, slow to anger and abounding in love and fidelity..." (Ex 34:6) God shows a mercy and a Love that are specifically addressed to his chosen ones, the people of Israel. God's Love becomes universal when He includes as people of God those who were excluded among the people of Israel: "You shall treat the alien who resides with you no differently than the natives born among you; you shall love the alien as yourself..." (Lev 19:34) God also commands to love and support the poor: "When one of your kindred is reduced to poverty and becomes indebted to you, you shall support that person like a resident alien..." (Lev 25:35)

In the prophets' time, the Love between God and his people is illustrated as a spousal love: "Go, cry out this message for Jerusalem to hear! I remember the devotion of your youth, how you loved me as a bride, following me in the wilderness, in a land unsown." (Jer 2:2). The people of Israel, although chosen by God, was frequently unfaithful to his Husband, but God, with His great Love and mercy forgives them and remembers the covenant that He promised them, promising an everlasting covenant: "But I will remember the covenant I made with you when you were young; will set up an everlasting covenant with you." (Ez 16:60). God declares that his covenant is something interior, something that comes from the heart: "But this is the covenant I will make with the house of Israel after those days —oracle of the Lord. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people." (Jer 31:33) In the second part of the Book of Isaiah, the restoration of Israel is described as the reconciliation of an unfaithful wife with her faithful husband. (Cf. Is 50:1; 54:5-8; 62:4-5)

The New Testament also declares that the law is a double Commandment of Love, love to God and love to the neighbor: "You shall love the Lord, your God, with all your heart, with all your being with all you strength, and with all your mind, and your neighbor as yourself." (Lk 10:27) Jesus declares that the precept of loving God and the neighbor is the fundament of the Law and of the prophets. (Cf. Mt 22: 34-40) Jesus also commands to love the enemies and those who hate us: "But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you." (Lk 6:27-28) Jesus starts his public ministry in a feast of human love: the wedding of Cana. (Cf. Jn 2:1-11) He loves the sinners and wants to heal them: "I have not come to call the righteous to repentance but sinners." (Lk 5:32) In the Gospels Jesus shows God's Love through forgiveness and mercy, like when he forgives the sinner woman: "So I tell you, her many sins have been forgiven; hence, she has shown great love.

But the one to whom little is forgiven, loves little.” (Lk 7:47) Another living lesson Jesus gives us about love and mercy is in the parable of the Good Samaritan, where we learn how to love our neighbor. (Cf. Lk 10:29-37) The parable of the prodigal son teaches us about the unconditional Love that the Father has for every son and daughter: “Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.” (Lk 15:22-24) Jesus command us to love as He have loved us: “Mandatum novum do vobis: ut diligatis invicem sicut dilexi vos.” (Jn 13:34) That means that most important lesson of God’s Love is given through the life of Jesus: His incarnation, His birth, His growth, His preaching, His passion, His resurrection and His ascension. Jesus loves us through teaching us how to follow him (Cf. Mt 16:24), how to pray (Cf. Lk 11:1-4), how to embrace a life of service (Cf. Mt 20:26) and how to live according to His memory (Cf. Lk 22:19).

The Johannine literature builds a theology of God’s Love. The Gospel of John tell us that “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.” (Jn 3:16) So, love begins with God, that loves the world to the extreme of giving His only son for the salvation of everyone. Because God is Love, the relation between the Father, the Son and the Holy Spirit is Love. Jesus is the beloved Son: “The Father loves the Son and has given everything over to him.” (Jn 3:35). The Father loves the Son and shows Him everything He does: “For the Father loves his Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed.” (Jn 5:20). We will be known as His disciples because we love each other as He loved us. (Cf. Jn 13:35) The Father loves the Son because the Son is obedient and the world is going to know that He loves the Father and that He does just as the Father has commanded him (Cf. Jn 14:31). Jesus Loves us as the Fathers Loves him, and we are called to remain in His Love; if we keep His commandments, we will remain in His Love. (Jn 15:9-10). This gospel repeats the commandment of God’s Love: “This is my commandment: love one another as I love you” (Jn 15:12). No one has greater love than laying down his life for a friend (Cf, Jn 15:13). We can be called “children of God” due the great Love that the Father has bestowed on us (Cf. I Jn 3:1).

Benedict XVI tells us in his General Audience of Wednesday, 24 May 2006 a beautiful story of how Jesus adapt His Love to our love. The story is well known: it from the Gospel of John. Jesus is with Peter on the shore of the Lake of Tiberias and asks Peter three times if he loves him, entrusting Peter the mission of feeding his lambs. Benedict XVI points a wording detail that reveals how Jesus adapt His love to Peter’s love. As Benedict XVI tells us:

“In Greek, the word “fileo” means the love of friendship, tender but not all-encompassing; instead, the word “agapao” means love without reserve, total and unconditional. Jesus asks Peter the first time: “Simon... do

you love me (agapas-me)?" with this total and unconditional love (Jn 21:15).

Prior to the experience of betrayal, the Apostle certainly would have said: "I love you (agapo-se) unconditionally". Now that he has known the bitter sadness of infidelity, the drama of his own weakness, he says with humility: "Lord; you know that I love you (filo-se)", that is, "I love you with my poor human love". Christ insists: "Simon, do you love me with this total love that I want?". And Peter repeats the response of his humble human love: "Kyrie, filo-se", "Lord, I love you as I am able to love you." The third time Jesus only says to Simon: "Fileis-me?", "Do you love me?"

Simon understands that his poor love is enough for Jesus, it is the only one of which he is capable, nonetheless he is grieved that the Lord spoke to him this way. He thus replies: "Lord, you know everything; you know that I love you (filo-se)."

This is to say that Jesus has put himself on the level of Peter, rather than Peter on Jesus' level! (...) We follow him with our poor capacity of love and we know that Jesus is good and he accepts us."

The First Epistle of John give us an amazing description of God as Love, of how God's Love is revealed and of how we can love God:

"Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love. In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation of our sins. Beloved, if God so loved us, we also must love one another. No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us. This is how we know that we remain in him and he is in us, that he has given us of his Spirit. Moreover, we have seen and testify that the Father sent his Son as savior of the world. Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him. In this is love brought to perfection among us, that we have confidence on the day of judgement because as he is, so are we in this world. There is no fear in love, but perfect love drives out fear because fear has to do with punishment, and so one who fears is not yet perfect in love. We love because he first loved us. If anyone says "I love God," but hates his brother, he is a liar; for whoever does not love the brother whom he has seen cannot love God whom he has not seen. This is

the commandment we have from him: whoever loves God must also love his brother.”

I Jn 4:7-21

From the Pauline Literature’s point of view, loving God and loving our neighbor becomes the fulfillment of the Law, the way of perfection of every Christian is the fulfillment of the Law and charity is the law in its plenitude: “Owe nothing to anyone, except the love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet,” and whatever other commandment there may be, are summed up in this saying: “You shall love your neighbor as yourself.”” (Rom 13:8-10). This resumes the teachings of the Gospel.

The teachings of Saint Paul about charity are not summed in a Gospel, like the Gospel of Saint John, nor in a single Epistle, like the first Epistle of Saint John. It is scattered in all his letters and introduced along different apostolic problems that Saint Paul had. Saint Paul doesn’t make reference to the words “God is Love”, but he does mention that God is merciful. This reference to the merciful God radiates the principal theme of the Epistle to the Romans, referring explicitly to the mystery of Israel: “For God delivered all to disobedience, that he might have mercy upon all” (Ro 11:32). In Saint Paul Divine charity is not seen in itself, but in the merciful God, in its Trinitarian relations, and in Christ: “But God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ, raised us up with him, and seated us with him in the heavens in Christ Jesus... (...) For this reason I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with power through His Spirit in the inner self, and that Christ might dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth and to know the love of Christ that surpasses knowledge, so that you may be filled with the fullness of God.” (Eph 2:4-6; 3:14-19). According to Saint Paul, the Church as body of Christ is called to live the truth in love when growing into Christ, and to be built in love: “Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body’s growth and builds itself up in love.” (Eph 4:15-16) The Love of Christ impels us. (Cf. 2 Cor 5:14)

This God’s Love that is rooted in Christ is the same Love that has been “poured out into our hearts through the Holy Spirit that has been given to us.” (Rom 5:5), that help us to conquer anguish, distress, persecution, famine, nakedness, perils, swords and that nothing can separate us from (Cf. Rom 8: 35-39) Human love is not only an answer to Divine Love but a relation between both that makes us a new creation (Cf 2 Cor 5:17; Col 3:10). Saint Paul presents love as the most important of all virtues:

“If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

Love is patient, love is kind. It is not jealous, is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never fails. If there are prophecies, they will be brought to nothing: if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away.

When I was a child, I used to talk as a child think as a child, reason as a child; when I became a man, I put aside childish things. At the present we see indistinctly, as in a mirror, but then face to face. At the present I know partially; then I shall know fully, as I am fully known.

So faith, hope, love remain, these three; but the greatest of these is love.”

I Cor 13

In this beautiful hymn Saint Paul teaches that we need love and describe us its characteristics. He appeals to his followers that practice love because it is the bond of perfection (Col 3:14) and a fruit of the Spirit (Cf. Gal 5: 13-24), exhorting to imitate God and love as Christ loved us: “So be imitators of God as beloved children, and live in love, as Christ loved us and handed himself over for us as a sacrificial offering to God for a fragrant aroma.” (Eph 5:1-2) For Saint Paul, we are chosen and beloved by God. (Cf. Col 3:12)

Christian love teaches us to embrace the brothers and the sisters with divine Love.

Love, as Saint Peter says, covers a multitude of sins, so we must love each other deeply. (Cf. I Pe 4:8) If we see love as a perfect gift, it is from above, comes down from the Father of the Lights (Cf. Ja 1:17) For Saint James, religion is to love the neighbor (to visit the fatherless and widows in their tribulation) and to keep one’s self unspotted from this world (Cf. Ja 1:27) Saint James teaches that to fulfill the commandment of Love poor people must be loved and respected (Cf Ja 2:1-8). Saint Jude exhorts Christians to keep

themselves in God's Love as they wait for Jesus Christ's mercy to bring them eternal life. (Cf. Ju 1:21)

As in the Old Testament, the Gospel and both Johannine literature and Pauline literature plasmate the love of Christ to the Church as a spousal love.

In the Gospel of John the Baptist called Jesus the bridegroom who has the bride. John saw himself as the bridegroom's best man: "The one who has the bride is the bridegroom: the best man, who stands and listens to him, rejoices greatly at the bridegroom's voice. So this joy of mine has been made complete." (Jn 3:29) Jesus used the imaginary of God's Love for his people as spousal love of the Old Testament to present himself as the Messiah bridegroom. (Cf. Mt 9:15) By calling himself a bridegroom, Jesus plasmates His Love as a God marriage with humanity.

The Book of Revelations talks about a New Jerusalem, that symbolizes the consummation of the Body of Christ, the Church. Jesus, the Husband of the New Jerusalem, becomes the New Temple, the Alpha and the Omega, the Love that make all things new (Cf. Rev 21:5). The New Jerusalem is described as "the bride, the wife of the Lamb" (Rev 21:9). The New Jerusalem "had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamp." (Rev 21:23)

Saint Paul urges married couples to consider the example of the marriage of Christ with the Church: "As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything. Husbands, love your wives, even as Christ loved the church and handed himself over for her." (Eph 5:24-25). He also contemplates the Christian life in the perspective of a spousal union with Christ: "For I am jealous of you with the jealousy of God, since I betrothed you to one husband to present you as a chaste virgin to Christ." (2 Cor 11:2). The apostle makes this presentation of Christ as the bridegroom for all Christians, including gentiles.

Through the Scriptures God reveals and communicates gradually His love for humanity, incarnated by Jesus. The Scriptures teach us that the Love of God is infinite and that loving God and being loved by God brings us happiness, salvation and eternal plenitude. There are many loves on one's life to share that God's Love: spouses, parents, family, friends... We all want God's Love and we all need His Love. The Scripture show us how God's Love is essential to humanity. We need to embrace His Love, to learn to share His Love, to grow in His Love and to affirm us in His Love.

B. Becoming a Work of Love: Becoming Living Lighthouses of God's Love

God is Love. The Bible reveals us this. This is the Christian portrait of God: a God that is Love, a Jesus that incarnates God's Love from womb to tomb, a Jesus that radiates charity. Any image that we plasmate of God must be compatible with a God that

is Love; must be compatible with a *Jesus Charity*. All the divine properties that we find in the Bible are conciliated with this definition of God.

How do we conciliate the image of God that we plasmate in our personal formation with the image of God that the Bible reveals us? With charity acts: doing charity acts in correspondence to the Holy Spirit. This way we become an incarnated work of Love: a living lighthouse, an incarnated lamp, of God's Love that radiates His charity to everyone.

Every Christian is called to do concrete charity acts. We, baptized people, are responsible of radiating God's Love to the world, we are responsible of converting humanity in a civilization of Love through doing charity acts over and over, again, according to God's will. The charity acts that each baptized is called to do can only be done by the person who has been called by God to do them. Those charity acts that are left undone by each person, no one else can do them as the person who that has been called by God to do them. Every Cristian have the responsibility of plasmating charity acts.

When we sanctify our thoughts, emotions, skills, intentions, dispositions, significations, volitions and moral standards by living charity we are able to look, treat and honor all persons as brothers and sisters: we are able to sacralize our vision and to recognize the image and likeness of God in every other, in every brother and sister, and honor that image through plasmating charity acts that help them to be, to do, to grow and to radiate unconditionally in correspondence to God's Love. Those charity acts create an original and unique image of a *Jesus Charity* that is incarnated by living charity towards God and towards the neighbor. This way we progressively model with our life an image that plasmates the Love of God incarnated in Jesus with concrete forms, with concrete acts of charity. This new image of a *Jesus Charity* incarnates in the whole personal formation the characteristics of God's Love and charity revealed by the Scriptures.

C. Incarnating God's Light: The Mission of a Christian

The mission of every Christian is to incarnate God's Light: to become a living sign of God's Love in the world. The **charity covenant**, or engagement of charity, is an engagement between the Love of God and the soul, mediated by Jesus' charity, by Christ's supreme work of Love, by Jesus self-giving to humanity, that makes possible to become a sacrament, a living icon of God's Love that realizes God's plan of Love towards humanity. When embracing this engagement, the soul engages as her mission to live charity according to God's will and according how Jesus loves her, receiving the grace for engaging to live charity with concrete forms and for radiating God's Love through realizing charity acts, realizing that way the sacramental charism that she receives with her participation in the life of the Church. The charity engagement can be embraced by any Christian who believes, lives the sacraments and is called to live charity towards God and towards the neighbor with concrete forms.

The **sacramental charism** is a concrete forms of the plasmation of the Holy Spirit in the projection of any Cristian who believes, lives the sacraments and lives charity. These forms create a unique icon, a living sign, of God's Love. That sign is incarnated in the whole personal formation of the believer, converting him or her in a living work of Love for the common good and growth of humanity and Church. In order to embrace the sacramental charism, it is needed not only to believe, but to live sacraments and to be engaged to live charity with concrete forms. When we live sacraments and engage to live charity with concrete forms we love God and the neighbor with a beauty that only grace can bring. Our whole personal formation becomes a living sign of God's Love through this plasmation of the Holy Spirit.

The sacramental charism gives us the grace to create communion, to create family and to create community according to the unity of the Holy Trinity. Through the sacramental charism we create communion by giving the gifts we are given like Jesus loves us, plasmating God's Love in everything we give; we create family by engaging the bonds like Jesus loves us, plasmating God's Love in every bond; we create community by inspiring our values like Jesus loves us, plasmating God's Love in everything we inspire.

D. Being Plasmated by God: Conversion as a Work of God's Love

When we let God to plasmate our personal formation according to His image and likeness we sacralize our human personal formation and sacramentalize our ecclesial personal formation. Sacralization is to value human life as God does, to sacralize our humanity by honoring our Creator with our whole personal formation modeled according to His will. Human life is sacred to the eyes of God because human beings are created according His image and likeness: human beings are created to learn how to love as He loves. He ordained persons to be fruitful and to multiply; to promote His Love through human communion.

Chirstianization is to incarnate the Church as Jesus incarnates it: by living charity in everything He lives, by living charity with everyone he forms. Ecclesial life is charity in formation: souls are formed for incarnate Jesus's Love, to keep growing in His Love through salvation. He ordained the Church to live charity: to save all souls through incarnating His sacramental communion. As Church we are called to become beacons of Jesus's Charity.

Sacramentalization is to plasmate our human and ecclesial personal formtion as God does, to sacramentalize our identity by honoring the lesson of Christ's Love, who becomes sacrament, with our whole personal formation modeled according to His Love. As persons and as Church, both in unity, we are called to become sacrament of God's Love. According to Christ's eyes we are living signs of God's Love in permanent formation, in progressive conversion through all our lives. This conversion is a collaborative work of God and the soul: it happens according to His will and honoring the nature of the created person.

Sacralization, christianization and sacramentalization in unity allow the conversion of the vital identity, the vital vocation, the vital communication and the vital perfection following God's creative project, constantly reforming our projection through the whole life according to how Jesus Loves us. This conversion, this work of God in our personal formation, only ends with the definitive encounter with God, when we are transfigured in who we are called to be eternally.

E. Saved by God's Light: The Redemption as God's Work of Love

Redemption gives us the capacity to participate in God's Trinitarian communion lost in the fall to sin; it restores in us the capacity to learn to Love as Jesus Loves us. Redemption, along with Creation, is God's grand design for humanity: it reveals His plan of Love. We are all part of this plan of Love, we can all be saved by God's Light incarnated in Jesus because no one can be discarded in God's eyes: He entrusts a unique mission, a unique plasmation of His Love, to everyone. Through Jesus God redeems humanity for Himself, so they might plasmate His glory and grow in His Love, giving us an ecclesial, supernatural life that illuminates the being, the mind, the strength and the heart; opening us to the sacramental life of grace, prayer and obedience to the Father. Redemption gives us the gift of uniting all who we are in Him and of being able to plasmate an image of God's Love in our personal formation that becomes eternal when we are saved. Our eternal salvation, our eternal conversion in a living work of Love, is God's Work of Love.

We grow and flourish as we become more united, ecclesially and humanely, to the unity of Love that characterizes the Triune God. We achieve that through grace and through living charity towards God and the neighbor; through corresponding to the charity covenant, our engagement of charity. Acharity breaks human unity and ecclesial unity. It breaks the foundations of the house, making it weaker. It also weakens the correspondence to the covenant of charity, making our work less faithful to the will of God. Acharity is the lack of charity in the personal formation; the lack of charity acts undertaken in correspondence to God's Love. Acharity is denying the honor and adoration you owe to God by not corresponding to His will and denying the help that only you are called to give to the neighbor. The opposite of acharity is living charity according to God's will. Acharity damages humanity and our Church.

How do we repair acharity? By living charity and following God's plan of Love as Jesus did when He made possible our salvation with the cross, realizing our redemption. Yes, God has a plan of Love that is integrated into the history of salvation, into the creative project, of each soul. We repair acharity and become saints with the correspondence to God's plan with our life's creative project, like Mary did: "Behold, I am the handmaid of the Lord. May it be done to me according to your word." (Lk 1:38) Saying "yes" to God's Love plan once and once again is the adventure of a lifetime.

When we see a charity and evil in the world we ask ourselves where is God. He is in those who chose to love like He Loves, to honor Him through incarnating their charity covenant and their sacramental option in every circumstance, again and again. They are who radiate God's Love into the world and change a charity into redemption by letting Him to convert their whole personal formation into a living work of Love.

F. Living Signs, Living Sacraments of God's Love: radiating the energy of God's Light in the being, mind, strength and heart

When we opt to inform, conform, transform and reform ourselves as a sacrament of God's Love we opt for a sacramental beatific vision: we make a **sacramental option**. That choice for a sacramental option changes how we plasmate everything, including the personal formation. By example: when we promote love, we promote sacramental love. When we promote family, we promote sacramental family... and so on, because in our own personal formation we opt for the sacramental option. What is sacramental love? It is a love that helps to be, helps to do, helps to grow and helps to radiate according to God's Love, to the Trinitarian Love. It is to promote a love that becomes an incarnated sacrament, a living sign of God's Love. Following the definition of sacramental love, a sacramental family is a family that opts to become an incarnated sacrament of God's Love; a family that opts to helping to be, helping to do, helping to grow and helping to radiate according to God's Trinitarian Love. When you opt for the sacramental option, you choose to see everything from a sacramental point of view, as a living sign of God's Love, as an ecclesial incarnated sacrament. The sacramental option is needed in order to be engaged with the covenant of charity.

The sacramental option integrates God's creativity to the Christian's vision. There are literally infinite possibilities to concrete personal existence as a sacrament of God's Love. Those possibilities are concreted when choosing with which forms the charity covenant is going to be plasmated; when choosing which forms correspond better to God's will. There are many ways to live charity. The election of which form plasmates better our God-given engagement of charity is part a choice of our freedom and part a choice of God's will. When God asks, God gives. When God gives a charity engagement, He also gives the gifts needed to plasmate it, to incarnate it. By example: Mary's was asked to incarnate our Lord in body and soul and so become the mother of God and the mother of humanity. In order to be able to embrace that charity covenant and let that word of God be done on her, she received, among other gifts, the gift of an immaculate conception.

The sacramental option that drives us to live charity, to do charity acts and to engage with the covenant of charity makes possible to concrete our beatific vision as we radiate God's Love with our whole personal formation through sacramentalization in formation (uniting human integration and ecclesial integration as an incarnated work of Love; honoring human dignity unconditionally), glorification in formation (developing every action as a glorification of the Father, as an act that honors the charity covenant and develops an incarnated work of Love), familiarization in formation (creating humanity as

civilization of Love that generates a culture of sacramental love) and transfiguration in formation (let God to transfigure our keys or objectives progressively until becoming saints, converting our projection in an incarnated work of Love).

G. *Iesu Amor's* Iconography: An Artistic Reflection of the Theology of Light

God's Love, in order to be truly embraced with all being, all the mind, all the strength and all the heart, must be represented with graphic signs, with concrete signs that makes Him visible and help us to follow His plan of Love. God's creation is a work of Love. We are created to become a work of Love, to plasmate God's Love in our personal formation.

In order to plasmate an image of God's Love in our whole personal formation, it is important to do not have false images of Him, to model His Love according to His voice and His image, given by the Scriptures and by spiritual life. How the God of Love is made visible in my life? With what signs I am called to make visible God's Love? Those are the key questions in order to create a *Jesus Charity's* iconography: a list of concrete signs that visualize graphically God's Love in the creative work, in this case a painting.

Although *Iesu Amor* began as a specific painting of a smiling Jesus walking in the sea that I made for my students, as a specific work of art, it is not only a single painting. It is a creative genre, like the *Ecce Homo*: a kind of creative work that plasmates the Love of God incarnated in Jesus. A *Iesu Amor* can be created in many different ways and forms. It all depends on the calling, the talents and creative freedom of the artist. To differentiate *Iesu Amor* as genre and *Iesu Amor* as the concrete painting I made, after this point I will name the *Iesu Amor* as genre "*Iesu Amor*" and the *Iesu Amor* as the concrete painting I made "*Jesus Charity*".

First comes the plasmation of the image of a *Iesu Amor*. Later comes the plasmation of its concrete iconography. The image gets perfected while its iconography is being created, but still the plasmation of the image of God's Love, the plasmation of God's Word made flesh as a history of salvation whose plenitude is reached in Jesus, comes first. The formation of the iconography of a *Iesu Amor* is actually a process that never ends. The fidelity and unity of our human meanings and forms to the essence of the mystery of God's Love, revealed in Christ's incarnation, always keeps growing in perfection and unity through time.

Although a *Iesu Amor* can be created with many different forms and ways, there is a basic list of icons for a *Iesu Amor* iconography: a list of concrete signs that must be present in every representation of a *Iesu Amor*. These signs are based on the Scriptures and the teachings of the Church. This implies other requirement about the how an artist can create a *Iesu Amor*: it must be created according to the Scriptures, to the Magisterium and to the *sensum fidei*, besides being determined by the calling, the talents and the

creative freedom of the artist. There is another indication about the how a soul can create a *Iesu Amor*: a *Iesu Amor* is plasmated in the heart as we become holy, as we work for helping to be, helping to do, helping to grow and helping to radiate, continuing with our charity acts the creative action of God in history. A *Iesu Amor* is not just a creative work to share in an art exposition: it is a living work to concrete with which signs or icons we plasmate, radiate, incarnate and make visible God's Love to our brothers with our whole personal formation by living charity and honoring our covenant of charity.

Which basic icons or signs are part of every *Iesu Amor* iconography? I will illustrate them with the examples of *Jesus Charity*.

1. Heart: in *Jesus Charity* the soul's heart is plasmated with the whole plasmated canvas (personal formation, ecclesial formation) where *Iesu Amor* is painted. The canvas was the biggest possible (the biggest canvas of the art store where it was bought) because the Love of Jesus dilates the heart to his or her biggest possible plenitude.

2. Mission: in *Jesus Charity* the mission is to plasmate the Love of God; to paint the canvas, to make visible God's Love with the whole personal formation.

3. Church: in *Jesus Charity* the Church is plasmated in the boat.

4. Apostolate: in *Jesus Charity* the apostolate is plasmated in the fishing net, painted with color brown (incarnation; fruitfulness) and gold (charity, prayer, growing in communion), with sparkles of color white (peace, joy).

5. Eternity: in *Jesus Charity* eternity is plasmated in the sky, painted with color blue (faith, Divine Providence, salvation, Divine Communication, love, mystery).

6. Sanctity: in *Jesus Charity* sanctity is plasmated in the sea, of sweet and salted water at the same time for all the tenderness and all the tears. The sea is painted with different shades of color blue (faith, correspondence, Divine Mercy, life, regeneration, Divine Providence, Divine Communication).

7. Divine Presence: in *Jesus Charity* Divine Presence is plasmated in the light trail behind Jesus's way, painted above earth with color light brown (incarnation, solidarity) and above sea with color blue (faith, Divine Mercy) and green (life). Up close the Divine Presence is simply clarity (love), but farther away you can see footprints (apostles, honoring life).

8. Correspondence: in *Jesus Charity* the correspondence to God's will is plasmated with the cerulean shade of the color blue (faith).

9. Divine Mercy: in *Jesus Charity* Divine Mercy is plasmated with the turquoise shade of the colors blue (faith) and green (life).

10. Divine Providence: in *Jesus Charity* Divine Providence is plasmated with the marine shade of the color blue (faith).

11. Divine Communication: in *Jesus Charity* Divine Communication is plasmated with the naval shade of the color blue (faith).

12. Regeneration: in *Jesus Charity* regeneration is plasmated in the teal shade of the colors blue (faith) and green (life).

13. Ministry: in *Jesus Charity* ministry is plasmated in the *Ubi Caritas* himn that is painted in the fishing net (apostolate) with color gold (charity, prayer, growing in communion).

14. Growing in Communion: in *Jesus Charity* growing in communion is plasmated with all metallic colors: silver (self-giving), gold (charity, prayer, growing in communion), copper (fidelity), pearl white (joy). All these colors are related to chiaroscuro (love and mystery) because they are the most brilliant colors in the canvas.

15. Mystery: in *Jesus Charity* mystery is plasmated in all the most obscure parts of every chiaroscuro.

16. Self-Giving: in *Jesus Charity* self-giving is plasmated with the color silver, that integrates the color white (peace).

17. Fruitfulness: in *Jesus Charity* fruitfulness is plasmated in the earth shade of the color brown (incarnation).

18. Creativity: in *Jesus Charity* creativity is plasmated in the earth, both in the earth at the horizon (ascending and descending blessing) and in the earth radiated by the beacon (conversion) that He holds with his right hand (miracles).

19. Honoring Life: in *Jesus Charity* honoring life unconditionally, from womb to tomb, is plasmated in the footprints in the earth (creativity). The footprints are of the size of an unborn person's foot.

20. Apostles: in *Jesus Charity* the apostles are plasmated in the number of footprints (honoring life): twelve.

21. Universality: in *Jesus Charity* universality is plasmated in how He leaves a trace in both above the earth with the footprints (honoring life, apostles) and above the sea with the clarity (love), both inside the light trail behind Jesus's way (Divine Presence).

22. Humacentrism: in *Jesus Charity* humacentrism is plasmated in the fact that He doesn't walk to the right nor to the left but to the center: to the person. It is a person-centered, non-ideological, way.

23. Blessedness: in *Jesus Charity* blessedness is plasmated in the mountain shade of the color green (life).

24. Beatitudes: in *Jesus Charity* the beatitudes are plasmated in the mountain (inspired in the sermon of the mount), painted with color mountain green (blessedness, life) and color gold (charity, praying, growing in communion).

25. Cultivate Life: in *Jesus Charity* cultivate life is plasmated in the mountain's meadow, painted with color mountain green (blessedness, life).

26. Resurrection: in *Jesus Charity* the resurrection is plasmated in how He is painted as a Morning Star, like a *Stella Coeli*, as the only star of the sky. It imagines the transmission of the faith by radiating it, like radiating the light of the resurrection.

27. Ascending and Descending Blessing: in *Jesus Charity* the ascending and descending blessing is plasmated in the line that divides the sky and the sea in the horizon: the line that unites heaven (eternity) and earth (creativity), or heaven (eternity) and sea (Divine Mercy).

28. Faith: in *Jesus Charity* faith is plasmated with the color blue, in all their shades and tones.

29. Hope: in *Jesus Charity* hope is plasmated in Jesus's gaze. The pupils are color light green (humility, life) and the eyes are painted with bone white (to love, peace). The gaze radiates silver sparkles (self-giving, growing in communion).

30. Love: in *Jesus Charity* love is plasmated in all the clarity; in the clearer parts of every chiaroscuro (love, mystery).

31. Grace: in *Jesus Charity* grace is plasmated in the light's fluidity. In the skin of Jesus Charity there is not fluidity: in one hand the light appears to come from one direction and in the other hand the light appears to come from another direction. In the rest of the forms the lights is always fluid: comes from a single direction.

32. Salvation: in *Jesus Charity* salvation is plasmated in the dawn. The dawn is painted with marine blue (Divine Providence, faith).

33. Incarnation: in *Jesus Charity* incarnation is plasmated with the color brown, including all its shades (light brown, walking brown, earth brown).

34. Living Word: in *Jesus Charity* the living Word, the listening to the living Word, is plasmated in all the words that are painted in the canvas: "*discite a me,*" "*ultreia,*" "*suseia,*" "*veritas,*" "*fiat amor,*" the *Ubi Caritas* hymn and the *Mandatum Novum*.

35. Glorification: in *Jesus Charity* glorification is plasmated in the lit body of Christ, like an incarnated paschal candle. The body of Jesus Charity integrates the seven characteristics of the glorious body according to Saint Thomas Aquinas.

36. Peace: in *Jesus Charity* peace is plasmated with the color white, including all its shades.

37. Unconditional Welcome: in *Jesus Charity* the unconditional welcome of God's Love to the souls are plasmated in Jesus's arms, that are extending in an aperture gesture.

38. To Get Down: in *Jesus Charity* to get down, like Jesus does when he becomes human to save us, is plasmated in how Jesus gets down to reach the perspective of the painting's author. That can be seen in the perspective of the painted Jesus' body: it is seen from above, from the shore; Jesus is in a lower position than the shore while walking in the sea.

39. Tenderness: in *Jesus Charity* devotion is plasmated in the feet immersed in the salty and sweet sea, inspired in the tender devotion of Mary Magdalen when she cleans Jesus' feet with her tears and the expensive perfume, and inspired also in the tender devotion of Jesus to his apostles when He cleans their feet in the Last Supper.

40. Stronger Than Sin: in *Jesus Charity* the fact that Jesus is stronger than any of our sins is plasmated in the body complexion: it is an epic body complexion, usually used to paint epic heroes (strong arms, wide chest...). Jesus is the hero who save us from our sins.

41. Filial Adoption: in *Jesus Charity* filial adoption is plasmated in the radiant shade of the color white (peace).

42. Walking Forward: in *Jesus Charity* walking is plasmated in the position of the tunic before being immersed in the sea: a side of the tunic, the side of the left leg, is more onwards than the other side, as if He is taking a step forward.

43. Way (Christcentrism): in *Jesus Charity* the way is plasmated in Jesus himself, where the trail of light ends or beings, depending on the perspective He is seen.

44. Truth: in *Jesus Charity* truth is plasmated in the tunic's neck, with a "v" form and the word "*veritas*" written with pearl white (joy, peace). The neck is near Jesus' heart.

45. Life: in *Jesus Charity* life is plasmated with the color green, including all its shades and tones.

46. Humility: in *Jesus Charity* humility is plasmated with the light shade of green (life), that is used to paint Jesus' gaze (hope).

47. Paschal Mystery: in *Jesus Charity* the Paschal Mystery is plasmated in the dark shade of the color brown (incarnation). This is the most obscure (mystery) color shade used in the whole painting.

48. Goodness: in *Jesus Charity* goodness is plasmated in the huge amplitude of the tunic's sleeves (miracles, parables).

49. History of Salvation: in *Jesus Charity* history of salvation (a living history) is plasmated in the vivid tone of the brown color (incarnation) of Jesus (Christcentrism, way). Jesus is the plenitude of the history of salvation.

50. Passion: in *Jesus Charity* passion is plasmated with the blood shade of the color red (sacramental option). This shade is used in all the Trinitarian forms (the compass, the pen, the lamp) and in the boat (Church). Blood red is inspired in the blood that Jesus bleed in the cross during His Passion, when He delivered His life to save us. In the Jewish culture blood is the body's life.

51. Complete Trust in the Father: in *Jesus Charity* complete trust in the Father, is plasmated in the compass, a Trinitarian form that imagines the First Person of the Trinity. It does not have an arrow but a cross, formed with the cardinal points. The direction is revealed through the radiation of light.

52. Logos: in *Jesus Charity* the Son as incarnated Word is plasmated in the pen, a Trinitarian form that imagines the Second Person of the Trinity. It has engraved the word "suseia": going beyond.

53. Projection of the Holy Spirit: in *Jesus Charity* the Projection of the Holy Spirit is plasmated in the lamp, a Trinitarian form that imagines the Third Person of the Trinity.

54. Trinitarian Ontology: in *Jesus Charity* the Trinitarian ontology is plasmated in three Trinity forms: the compass (complete trust in the Father), that hangs from a three-thread braid; the pen (logos), that has a triple-circle ornament; the lamp (projection of the Holy Spirit), that has only three fingers radiated by light, the other two fingers form chiaroscuro (love and mystery).

55. Priestly Offering: in *Jesus Charity* the priestly offering is plasmated in the left hand (confession, history of salvation, incarnation). It is related to the right hand (family evangelization project).

56. Liturgy of the Word: in *Jesus Charity* the liturgy of the Word is plasmated in the action of the left hand left hand (confession, history of salvation, incarnation). It is related with the action of the right hand (Eucharistic Liturgy).

57. Eucharistic Liturgy: in *Jesus Charity* the Eucharistic liturgy is plasmated in the action of the right hand (family evangelization project). It is related with the action of the left hand (liturgy of the Word).

58. To Serve: in *Jesus Charity* to serve is plasmated in the tunic of light. We are called to dress others with “tunics of light”: to cover their flaws and intimacy as Jesus covers ours.

59. Creating Home: in *Jesus Charity* creating home is plasmated in the pastel shade of the color blue (faith). That shade is found in the tunic (to serve).

60. Cardinal Points of Personal Projection: the cardinal points of personal projection are plasmated in the four tones of pastel blue (faith, creating home) painted in the tunic (to serve).

61. Vital Meaning: in *Jesus Charity* the vital meaning is plasmated in the first tone of pastel blue (faith, creating home) painted in the tunic (to serve).

62. Vital Vocation: in *Jesus Charity* the vital vocation is plasmated in the second tone of pastel blue (faith, creating home) painted in the tunic (to serve).

63. Vital Communication: in *Jesus Charity* the vital communication is plasmated in the third tone of pastel blue (faith, creating home) painted in the tunic (to serve).

64. Vital Perfection: in *Jesus Charity* the vital perfection is plasmated in the fourth tone of pastel blue (faith, creating home) painted in the tunic.

65. Innocence: in *Jesus Charity* innocence is plasmated in the aqua shade of blue (faith) and green (life) painted in the tunic (to serve).

66. Chastity: in *Jesus Charity* chastity is plasmated in the rope cincture of the tunic (to serve).

67. Purity of Heart: in *Jesus Charity* purity of heart is plasmated in the words “*Discite a Me*” painted in the rope cincture (chastity) of the tunic (to serve). It imagines the transparency of Jesus’ heart light.

68. Confession: in *Jesus Charity* confession is plasmated in the skin, whose vivid brown color (history of salvation) confesses that God is Love.

69. Forgiveness: in *Jesus Charity* forgiveness is plasmated in the healed wounds of the crucifixion.

70. Healing: in *Jesus Charity* healing is plasmated in how the tunic of light (to serve) covers the crucifixion wounds. The healed wounds (forgiveness) are covered with the tunic of light (to serve), they don’t disappear.

71. Parables: in *Jesus Charity* the parables, sign of the Kingdom of God, are plasmated in the right sleeve of the tunic of light (to serve). The lamp (projection of the Holy Spirit) comes out from that sleeve. A lamp is used to imagine the parables because the parable of the lamp is told more times than any other parable in the Gospel.

72. Miracles: in *Jesus Charity* the miracles, sign of the Kingdom of God, are plasmated in the left sleeve of the tunic of light (to serve). A fish (living lesson) comes out from that sleeve. A fish form is used to imagine the miracles because the miracle of the multiplication of bread and fishes is told more times than any other miracle in the Gospel.

73. Living Lessons: in *Jesus Charity* living lessons are plasmated in both sleeves: in the fish that comes out from the left sleeve (miracles) and in the lamp

(projection of the Holy Spirit) that comes from the right sleeve (parables), both visible signs of the Kingdom of God. Jesus sustains us and radiates us with His living lessons of God's Love.

74. Prophetic Announcing: in *Jesus Charity* prophetic announcing is plasmated in the glowing walking in the sea of Jesus Charity. That imagines the realization of one of the prophecies made of Jesus: "Land of Zabulon and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen." (Mt 4:15-16)

75. Sacred Scriptures: in *Jesus Charity* Sacred Scriptures is plasmated in all the living words, because all are in the Bible or inspired in the Bible; because they are incarnated words.

76. Christian Education: in *Jesus Charity* Christian education is plasmated in the roses and spines ornament of the tunic of light's (to serve) neck (truth). Cristian education serves the person by forming from the heart according to truth.

77. Mary: in *Jesus Charity* Mary is plasmated in the "M" form that is created when uniting the neck's pearl white (joy) border with the compass' (complete trust in the Father) braid (Trinity form).

78. Creative Orientation: in *Jesus Charity* the creative orientation is plasmated in the cardinal points of the compass, whose initials are painted in Spanish, main language of the integractive workshops (although they were also given in English, Spanish was the most spoken language) where Jesus Charity began as painting. The creative orientation integrates culture.

79. Generosity: in *Jesus Charity* generosity is plasmated in the fish (living lessons) that comes from the left sleeve (miracles). It imagines the generosity of giving all the talents to serve God, like giving all the bread and the fished to Him to let Him do the miracles.

80. Prayer: in *Jesus Charity* prayer is plasmated with the color yellow, painted in the radiation of the lamp (projection of the Holy Spirit), in the cardinal points (creative orientation) of the compass (complete trust in the Father) and in the sparkles of the boat (the Church).

81. Fidelity: in *Jesus Charity* fidelity is plasmated in the copper metallic color (growing in communion).

82. Conversion: in *Jesus Charity* conversion is plasmated in the beacon form of the lamp (projection of the Holy Spirit). It is composed of seven parts: the seven sacraments. The cross that is in the center of the beacon is color gold (growing in communion, charity). The darker tones of the blood red (passion, sacramental option) of the beacon are painted with dark brown (Paschal mystery, incarnation, love, mystery).

83. Living Charity: in *Jesus Charity* living charity is plasmated in the four rays that are radiated from the lamp (projection of the Holy Spirit). The rays are color yellow (prayer) and white (peace) with sparkles of color light red (giftedness, sacramental option) and blue (faith) in the borders. The borders of the rays are turquoise blue (Divine Mercy, faith, life) and cerulean blue (correspondence, faith).

84. Helping to Be: in *Jesus Charity* helping to be is plasmated in the first ray of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

85. Helping to Do: in *Jesus Charity* helping to be is plasmated in the second ray of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

86. Helping to Grow: in *Jesus Charity* helping to be is plasmated in the third ray of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

87. Helping to Radiate: in *Jesus Charity* helping to be is plasmated in the fourth ray of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

88. Sacramental Option: in *Jesus Charity* the sacramental option is plasmated in the color red, including all its shades: blood red (passion) and light red (giftedness).

89. Baptism: in *Jesus Charity* baptism is plasmated in the first part of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

90. Penance: in *Jesus Charity* penance is plasmated in the second part of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

91. Eucharist: in *Jesus Charity* Eucharist is plasmated in the third part of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

92. Confirmation: in *Jesus Charity* confirmation is plasmated in the fourth part of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

93. Matrimony: in *Jesus Charity* matrimony is plasmated in the fifth part of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

94. Holy Order: in *Jesus Charity* holy order is plasmated in the sixth part of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

95. Extremeunction: in *Jesus Charity* extremeunction is plasmated in the seventh part of the lamp (projection of the Holy Spirit) with the form of beacon (conversion).

96. Announcement: in *Jesus Charity* announcement is plasmated in the form of the right sleeve (parables, living lessons) where the lamp (projection of the Holy Spirit) with the beacon form (conversion) comes out: it is the form of a world, like if a whole world, radiated by the beacon-lamp, is coming out from that sleeve.

97. Holy Spirit: in *Jesus Charity* the Holy Spirit is plasmated in several forms that are inspired in the images of the Holy Spirit mentioned in the Catechism of the Catholic Church. It is plasmated in the water, both in the world (announcement) that comes out from the right sleeve (parables, living lessons) and in the sea (sanctity) where *Jesus Charity* is walking. It is plasmated in the seal that is formed with the union of the lamp (projection of the Holy Spirit), the world (announcement) of the right sleeve (parables, living lessons) and the hand that holds the lamp (covenant of charity, incarnation). It is plasmated in the dove feathers that are surging, like light beams, from the beacon's rays (conversion, living charity, helping to be, helping to do, helping to grow, helping to radiate). It is plasmated in the luminous clouds that are formed in the extremes of the beacon's rays and around the head of *Jesus Charity* (living temple). It is plasmated in the "finger of God": the finger that holds the eternity ring (covenant of charity). It is plasmated in the unction of the lamp: it is an oil lamp, and the oil is used to "unction" the world (right sleeve form).

98. Patience: in *Jesus Charity* patience is plasmated in the incarnated shade of the metallic color gold (growing in communion, prayer).

99. Charity: in *Jesus Charity* charity is plasmated in the metallic color gold (growing in communion, prayer), both in light gold (charism) and in incarnated gold (patience).

100. Charity Covenant: in *Jesus Charity* the charity covenant is plasmated in the ring that *Jesus Charity* uses in the right hand (Family Evangelization Project).

101. Family Evangelization Project: in *Jesus Charity* the family evangelization project is plasmated in the right hand (confession, history of salvation, incarnation), the hand where *Jesus Charity* uses the ring (charity covenant) and hold the lamp (projection of the Holy Spirit) with the beacon (conversion) form.

102. Giftedness: in *Jesus Charity* giftedness, or the talent, is plasmated with the light shade of the color red (sacramental option).

103. Gift: in *Jesus Charity* gift is plasmated in in the fire: the fire that comes from the lamp (projection of the Holy Spirit) that has the form of a beacon (conversion) and the fire flames (gifts of the Holy Spirit) that are around *Jesus Charity's* head (living temple).

104. Wisdom: in *Jesus Charity* wisdom, the first gift of the Holy Spirit, is plasmated in the first flame around *Jesus Charity's* head (living temple).

105. Understanding: in *Jesus Charity* understanding, the second gift of the Holy Spirit, is plasmated in the first flame around *Jesus Charity's* head (living temple).

106. Counsel: in *Jesus Charity* counsel, the third gift of the Holy Spirit, is plasmated in the first flame around *Jesus Charity's* head (living temple).

107. Fortitude: in *Jesus Charity* fortitude, the fourth gift of the Holy Spirit, is plasmated in the first flame around *Jesus Charity's* head (living temple).

108. Knowledge: in *Jesus Charity* knowledge, the fifth gift of the Holy Spirit, is plasmated in the first flame around *Jesus Charity's* head (living temple).

109. Piety: in *Jesus Charity* piety, the sixth gift of the Holy Spirit, is plasmated in the first flame around *Jesus Charity's* head (living temple).

110. Wonder: in *Jesus Charity* wonder, the seventh gift of the Holy Spirit, is plasmated in the first flame around *Jesus Charity's* head (living temple).

111. To Vivify: in *Jesus Charity* to vivify is plasmated in the waves of the canvas.

112. Transfiguration: in *Jesus Charity* transfiguration is plasmated in the progressive light ignition of the tunic of light (to serve).

113. To Renovate: in *Jesus Charity* to renovate is plasmated in the little paint cracks that the painting has in three zones: the halo (New Covenant), in the tunic of light (to serve) and in the rays of light (living charity) of the lamp (projection of the Holy Spirit) with beacon form (conversion).

114. New Ecclesialization: in *Jesus Charity* new ecclesialization is plasmated in the renovation of the little paint cracks of the halo (New Covenant).

115. New Humanization: in *Jesus Charity* new humanization is plasmated in the renovation of the little paint cracks of the tunic of light (to serve).

116. New Evangelization: in *Jesus Charity* new evangelization is plasmated in the renovation of the little paint cracks of the rays of light (living charity) of the lamp (projection of the Holy Spirit) with beacon form (conversion).

117. To Love: in *Jesus Charity* to love is plasmated with the bone shade of the color white (peace). This shade is used to paint the eyes (hope) and the smile (God's surprises).

118. God's Surprises: in *Jesus Charity* God's surprises are plasmated in the smile, painted with bone white (to love).

119. Solidarity: in *Jesus Charity* solidarity is plasmated with the light shade of brown (incarnation).

120. Adoration: in *Jesus Charity* adoration is plasmated with the walking shade of brown (incarnation). The projection of *Jesus Charity* in the sea is painted with this color.

121. Joy: in *Jesus Charity* joy is plasmated with the pearl metallic (growing in communion) shade of the color white (peace).

122. Cross: in *Jesus Charity* the cross is plasmated in three places: in the compass (complete trust in the Father), incarnated (*Jesus Charity* himself) and in the lamp (projection of the Holy Spirit) with beacon form (conversion), in the center of the rays of lights (living charity).

123. Creation: in *Jesus Charity* creation is plasmated in the cross located in the compass (complete trust in the Father).

124. Redemption: In *Jesus Charity* redemption is plasmated in the cross that is incarnated in *Jesus Charity* himself.

125. Free Donation: in *Jesus Charity* free donation is plasmated in the cross located in the lamp (projection of the Holy Spirit) with beacon form (conversion), in the center of the rays of lights (living charity).

126. Beauty: in *Jesus Charity* beauty is plasmated in the creative unity of the whole work (heart, mission...).

127. Creative Obedience: in *Jesus Charity* creative obedience is plasmated in both hands, imagining the unity of being (words written by the pen that is hold with the left hand) and acts (projection made with the lamp that is hold with the right hand). It is an obedience that gives life to the family of God.

128. Personal Encounter: in *Jesus Charity* personal encounter is plasmated with the light tone of the color metallic bronze (growing in communion, fidelity).

129. Plurality: in *Jesus Charity* plurality is plasmated in the use of two words in the phrase "*fiat amor.*"

130. Community (Congregation): in *Jesus Charity* community is plasmated in the use of three words, like a Trinity, in the phrase "*discite a me.*"

131. We are Sacrament (Sacramental Blessing): in *Jesus Charity* the sacramental blessing, or "we are sacrament of God's Love", is plasmated in the unity of the three fires: the fire that comes from the lamp (projection of the Holy Spirit) that has the form of a beacon (conversion) and the fire flames (gifts of the Holy Spirit) that are around *Jesus Charity's* head (living temple).

132. We are Family (Sacramental Dignity): in *Jesus Charity* “we are family” is plasmated in the earth.

133. We are Church (Sacramental Theophany): in *Jesus Charity* “we are Church” is plasmated in the release of the fishing net (apostolate) to the sea (sanctity).

134. Consecration to Charity: in *Jesus Charity* the consecration to charity is plasmated in the radiation of the three stars’ luminescence: the star of Truth, the Morning Star and the Living Star.

135. First Person of the Trinitarian Economy: in *Jesus Charity* the first person of the Trinitarian economy is plasmated in the Star of Truth: the luminescence that is radiated from the compass and that emanates the clarity (love, mystery) of the radiation (consecration to charity), painted with light gold (charism, charity).

136. Second Person of the Trinitarian Economy: in *Jesus Charity* the second person of the Trinitarian economy is plasmated in the Morning Star: the luminescence that is radiated Jesus Charity himself, painted as a Morning Star and that incarnates the clarity (love, mystery) of the radiation (consecration to charity), painted with light gold (charism, charity).

137. Third Person of the Trinitarian Economy: in *Jesus Charity* the third person of the Trinitarian economy is plasmated in the Living star: the luminescence that is radiated from the lamp (projection of the Holy Spirit) with beacon form (conversion) and that plasmates the clarity (love, mystery) of the radiation (consecration to charity), painted with light gold (charism, charity).

138. Charism: in *Jesus Charity* charism is plasmated with the light shade of the metallic color gold (charity, growing in communion, prayer). It is used to paint the clarity of the radiation of the three stars’ luminescence (consecration to charity).

139. Freedom: in *Jesus Charity* freedom is plasmated in the butterfly form of the radiation (consecration to charity) of the lamp (projection of the Holy Spirit) with beacon form (conversion).

140. Personal Communion: in *Jesus Charity* personal communion is plasmated in the glowing firmament that is formed by the three stars (the star of Truth, the Morning Star and the Living Star). This firmament can be seen with the eyes closed, it can be seen from inside the heart. This communion fires the unity of integration: the unity of integration, action, realization and projection.

141. Integration: in *Jesus Charity* the integration is plasmated in the glowing doing (in Spanish: verbo “haz”) of *Jesus Charity*. It is painted with color light gold (charity, growing in communion, prayer, charism).

142. Integration: in *Jesus Charity* integration is plasmated in the glowing doing of Jesus Charity’s arms.

143. Action: in *Jesus Charity* action is plasmated in the glowing doing of Jesus Charity’s walking (walking forward), seen in the inferior part of the tunic of light (to serve) and the rope cincture (chastity).

144. Realization: in *Jesus Charity* realization is plasmated in the glowing doing of Jesus Charity’s lamp (projection of the Holy Spirit).

145. Projection: in *Jesus Charity* projection is plasmated in the projection of Jesus Charity, in the walking like He walked.

146. Living Temple: in *Jesus Charity* the living temple is plasmated in the luminescence of Jesus Charity's head.

147. Going beyond ourselves and Going to Heaven: in *Jesus Charity* going to Heaven and going beyond ourselves is plasmated in the words "*ultreia*" (go beyond, go further) and "*suseia*" (go higher). Both words are traditional greetings of the Santiago's way in northern Spain.

148. Let There Be Light (*Fiat Lux*): in *Jesus Charity* "let there be Light" is plasmated in the use of vividly colors palette.

149. Let There Be Love (*Fiat Amor*): in *Jesus Charity* "let there be Love" is plasmated in the *Fiat Amor* painted in the compass (complete trust un the Father).

150. Let There Be Peace (*Fiat Pax*): in *Jesus Charity* "let there be Peace" is plasmated in the personal formation of Jesus Charity (integration, integration, action, realization, projection).

151. Sacramental Fraternity: in *Jesus Charity* sacramental fraternity is plasmated in the night of Light: in *Jesus Charity* painted as the only Stella Coeli that radiates (consecration to charity) the night, converting it in a night of light.

152. Integrative Liturgy (Incarnated Liturgy): in *Jesus Charity* incarnated liturgy is plasmated in the transparency of the sea, whose colors are filled with the radiation (consecration to charity) of *Jesus Charity's* doing (integration, integration, action, realization, projection).

153. Liturgy of Light: in *Jesus Charity* the Liturgy of Light is plasmated in *Jesus Charity* painted as a paschal candle that surges from the water (sea; sanctity; integrative liturgy).

154. Sacramental Character: In *Jesus Charity* the sacramental character is plasmated in the first (baptism), fourth (confirmation) and last (holy order) parts of the lamp (projection of the Holy Spirit) with beacon form (conversion).

155. Eucharistic Adoration: In *Jesus Charity* the Eucharistic Adoration is plasmated in the halo, that is like a monstrance (ostensorium) for Jesus' body.

156. Old Covenant (Ten Commandments): In *Jesus Charity* the Old Covenant is plasmated in the number of words written in His halo (New Covenant).

157. First Commandment: in *Jesus Charity* the first commandment of the Old Covenant (ten commandments) is plasmated in the first word painted in the halo (New Covenant).

158. Second Commandment: in *Jesus Charity* the second commandment of the Old Covenant (ten commandments) is plasmated in the second word painted in the halo (New Covenant).

159. Third Commandment: in *Jesus Charity* the third commandment of the Old Covenant (ten commandments) is plasmated in the third word painted in the halo (New Covenant).

160. Fourth Commandment: in *Jesus Charity* the fourth commandment of the Old Covenant (ten commandments) is plasmated in the fourth word painted in the halo (New Covenant).

161. Fifth Commandment: in *Jesus Charity* the fifth commandment of the Old Covenant (ten commandments) is plasmated in the fifth word painted in the halo (New Covenant).

162. Sixth Commandment: in *Jesus Charity* the sixth commandment of the Old Covenant (ten commandments) is plasmated in the sixth word painted in the halo (New Covenant).

163. Seventh Commandment: in *Jesus Charity* the seventh commandment of the Old Covenant (ten commandments) is plasmated in the seventh word painted in the halo (New Covenant).

164. Eighth Commandment: in *Jesus Charity* the eighth commandment of the Old Covenant (ten commandments) is plasmated in the eighth word painted in the halo (New Covenant).

165. Ninth Commandment: in *Jesus Charity* the ninth commandment of the Old Covenant (ten commandments) is plasmated in the ninth word painted in the halo (New Covenant).

166. Tenth Commandment: in *Jesus Charity* the tenth commandment of the Old Covenant (ten commandments) is plasmated in the tenth word painted in the halo (New Covenant).

167. New Covenant: in *Jesus Charity* the New Covenant is plasmated in the halo, that has painted the *Mandatum Novum* in ten words (Old Covenant): “*Mandatum novum do vobis: ut diligatem invidem sicut dilexi vos*”.

168. Ecclesial Unity: in *Jesus Charity* ecclesial unity is plasmated in the use of Latin, the universal language of the Church, in all the painted words (living Word).

169. Church’s Commandments: in *Jesus Charity* the Church’s commandments are plasmated in the number of colors with gradations: blue, green, brown, red and white.

170. First Church Commandment: In *Jesus Charity* the first Church commandment is plasmated in the first color with gradation.

171. Second Church Commandment: In *Jesus Charity* the second Church commandment is plasmated in the second color with gradation.

172. Third Church Commandment: In *Jesus Charity* the third Church commandment is plasmated in the third color with gradation.

173. Fourth Church Commandment: In *Jesus Charity* the fourth Church commandment is plasmated in the fourth color with gradation.

174. Fifth Church Commandment: In *Jesus Charity* the fifth Church commandment is plasmated in the fifth color with gradation.

175. Courage: in *Jesus Charity* courage is plasmated in the gills and scales of the fish (miracles, living lessons, generosity). This is painted this way because the word that is use in Spanish to name the term “gills” (agallas) can also mean “to have courage” (“tener agallas”). The fish has 490 scales, inspired in the 70 times 7 we are called to forgive. That is the Christian courage.

176. Acharity: in *Jesus Charity* acharity is plasmated in the little holes that appeared through the canvas (the heart). The holes were repaired with painting (mission) and protector (justice).

177. Concupiscence: in *Jesus Charity* concupiscence is plasmated in the little degradations of mold that appeared through the canvas (the heart). It was controlled with cleaning.

178. Justice: in *Jesus Charity* justice is plasmated in the transparent protector of the plasmated canvas (the heart) that restored the holes (acharity) and that avoided mold (concupiscence). The whole canvas had several capes of protector, deepening the painted colors (mission).

179. Preferential Option for the Poor: in *Jesus Charity* the preferential option for the poor that the Gospel teaches is plasmated in the kind of materials that were used: the cheapest possible materials. The paintings used for painting *Jesus Charity* were student grade artist acrylic or craft grade liquid acrylic.

180. Human Personal Formation: in *Jesus Charity* the human personal formation is plasmated in the canvas.

181. Ecclesial Personal Formation: in *Jesus Charity* the ecclesial personal formation is plasmated in the structural support of the canvas (human personal formation).

182. To Work: in *Jesus Charity* to work is plasmated in the wood of the structural support (ecclesial personal formation) of the canvas (human personal formation)

183. A Love Story: in *Jesus Charity* “a Love story” is plasmated in the plasmation of the painting: the process of corresponding meaning with painted forms, according to the contemplated image.

Three final details about the iconography of *Iesu Amor*. The first one: because I included the icon “heart” in the plasmation of *Iesu Amor*, I also included concupiscence and acharity icons, that are related with our flawed human nature. This doesn’t mean that Jesus has committed acharity or suffered any kind of concupiscent corruption: He had no sin. Those two icons belong to the human heart where the image of *Iesu Amor* is being plasmated. Jesus is perfectly man and perfectly God.

The second detail: originally, the structure of the painting also had an iconography, but for the iconography that I presented on this text I barely included two icons of the painting’s structure: “to work” and “ecclesial personal formation”. Due extension reasons, I preferred to not include the whole structural iconography. I only included the icons that belonged to the original painting structure (the wood and the built canvas structure), not to the structure that I designed to substitute the original wood-only structure after it broke. This means that the work of art is not supposed to be the canvas only: its structural design can be also a work of art.

The last detail: I really could keep going on discerning icons to plasmate the Love of God, because His Love is impossible to be contained by human conception. However, I stopped where the original plasmation of the painting stopped. A few icons were added or changed, but most of them, by far, belong to the original iconography of *Iesu Amor* exactly as they were plasmated in this iconography.

VI. *Fiat Amor*: A Literary Reflection of the Theology of Light

A. *Fiat Amor*: A Personal Encounter with God's Love

Fiat Amor is a little Love story that I wrote after painting *Jesus Charity*. It tells how Alma Mía, a name that means "My soul" in Spanish, is rescued, healed, engaged and sent by her Love (the story never gives a name for her Love, he is simply called "Love") after encountering Him. She encounters with Him through words (when He talks to her) and through communion (when He gives her first bread and later gifts). It is inspired in the Parable of the Princess of Saint Francis of Sales. I chose not to include the original *Fiat Amor* story in this text because the important *Fiat Amor* story is not the one I wrote: is the one that every soul writes when encountering with the Love of God. *Fiat Amor* means "let there be Love". *Fiat Amor* is a story, a literary reflection, that every soul writes when he or she integrates the history of salvation into his or her life. The history of salvation is made concrete in our lives as an incarnated story of Love, as a *Fiat Amor*: as the history of a personal encounter with God's Love.

The mystery of Incarnation reminds us that God continually comes to encounter us personally. He is Emmanuel, God-with-us, Love-with-us, Who walks along all the paths of our life. He knows our need of love and joy. He wants to be known by human beings. The most important, the most central truth we can know about God is that He is Love. When we convert our personal history in a *Fiat Amor*, in a Love story of the personal experience of God's Love, we become witnesses of this truth. When we experience by ourselves that God is Love we transmit this knowledge to the world with a richness and a variety that the Holy Spirit knows how to enkindle. Every *Fiat Amor*, every literary reflection of a soul's personal encounter with God's Love, is a unique Love story.

We can prepare our *Fiat Amor*, the literary reflection of our encounter with the Love of God, using several meanings to contemplate the form of the concept "personal encounter": the personal encounter with the Love of God in the Eucharist, the personal encounter with the Love of God in the sacraments, the personal encounter with the Love of God in the service to others, the personal encounter with the God of Love in prayer and spiritual life, the personal encounter with the Love of God in conversion, the personal encounter with the God of Love in the family, the personal encounter with the Love of God at our judgement day, the personal encounter with God at the end of the times (the Parousia)...

Sharing and incarnating our *Fiat Amor* is the biggest joy we can embrace in this life. The soul becomes like a “missionary of the encounter with the Love of God”, plasmating the beauty and the plenitude of that encounter in everything she does, even among difficulties. That encounter is everything that the soul has been searching for, and she can’t avoid sharing it, like a star that can’t avoid sharing his light with this mere existence. When we encounter God’s Love, His light becomes part of who we are, and so we radiate the world with His grace, perpetuating the creative project of His will.

B. Walking Like He Walked: Learning to Walk in God’s Love

The encounter with God’s Love is only one, the first one, of seven stages of *Fiat Amor*. The seven stages are:

1. Encounter: to find God’s Love.
2. Healing: to be healed by the Love of God.
3. Listening: to hear the Word of God.
4. Confession: to confess that God is Love.
5. Consecration: to be consecrated by God’s Love.
6. Communion: to receive the Love of God.
7. Sending: to be send to radiate the Love of God.

After that *Fiat Amor*, after that personal encounter with the Love of God, a friendship begins: a healing, a listening of the Word, a confession, a consecration, a communion and a sending. That friendship reveals a vocation that concretes the mission to make visible His Love to the neighbor. How Jesus made visible the Love of God to humanity? Bringing His salvation to the world through His life, passion and resurrection, embraced through His Church. How we walk as He walked? By making visible God’s Love with our own person, by incarnating Him in our own whole personal formation, humanely and ecclesially; by realizing the personal an ecclesial mission that we are given by the Father, by plasmating His Love with concrete forms, according to His will, and with the immense joy of being blessed with the capacity of loving like He loved. We are called to plasmate the Love of God, to let His grace plasmate us, to make visible the Love of God, to make visible His grace, in every circumstance of our lives, including when we are faced with the mystery of evil or when repairing acharity.

Our life is not a work of trivial chances but a work of God’s Love. We are called to make visible His Love, to become a God’s work of art, a God’s work of Love. We need to hear Him and to embrace His will, because we cannot be, act, realize and project us as Christ by ourselves. God doesn’t impose His will to our freedom, so we must freely choose to follow His Will, as Maria did with her *fiat*. We need to seek beyond ourselves, beyond our own sight, to merge our vision in the vision of God’s Plan of Love, to let Him embrace our whole being, action, realization and projection. We need to learn how to contemplate Him in the middle of our duties and daily life steps, trusting in His design, in His creative project.

We are prophets of God's Love. We need to walk like He walked, we need to manifest His grace and plasmate God's Love with our being, acts, realization and projection; we need to cultivate fraternity, to create home. We need to discern His Word in order to plasmate our vocation with concrete charity acts. We need to overcome ideologies and obstacles and discover the places, the circumstances and the instruments through which He call us to walk with Him, finding out how we can continue the mission of our Lord.

Once we know how to walk like He Walked, incarnating God's Love with all our steps, we must live it every day, learning to live charity and to incarnate His Light with all our personal formation. We can't wait to become perfect, we do it every day, with a more faithful correspondence to our charity engagement, becoming witnesses of His Love. Our sins and acharity can be scary, but with God's grace everything becomes an opportunity to hear His Word, incarnate His Light and learn how to love Him more through living charity towards Gods and towards the brothers and sisters in every here and now.

C. Integrative Liturgy: Embracing our Ecclesial Mission of Radiating God's Love

We are called to discern our personal mission in the world and in the Church, and to live it in every day. Each day is given to learn how to be, to do, to grow and to radiate more and more according to how Jesus loves us. We are called to convert the world in a more hospitable place for God and for others, our brothers and sisters. We are called to create communion with the offering of our own lives.

How do we begin to create home for every neighbor, to create communion, to create sacramental fraternity? By radiating God's Love, by giving ourselves as Jesus gives himself. We need to learn how to incarnate the mass, how to live an integrative liturgy: a liturgy that informs, conforms, transforms and reforms our whole personal formation. When we live an integrative liturgy we let grace to convert us in a living bread for the brothers and sisters, like the Eucharist that Jesus give us to become more and more like Him. We need to learn how to progressively convert our whole life in a pleasing sacrifice that honors the Father's will in unity to Christ's sacrifice.

Embracing our ecclesial mission of radiating God's Love, of making visible God's Love, is an everyday's journey where we become altars of God's gifts. We offer to God what we are given by Him by offering those gifts to the neighbor, to help them be, do, grow and radiate as the best persons they can be. This offering is unconditional, as unconditional as Christ's offering of His own life for our salvation, plenitude and complete joy. This offering is a commemoration of Christ's offering, it is a mass. Mass is the living rite through we are saved, redeemed, healed and resurrected. Mass transforms us when we deepen its mystery of Love. We need to discover the life that come from the rites of mass: rites that we embrace with our being, our mind, our strength and our heart; rites that make visible the invisible reality of God's mystery; rites that plasmate a living ceremony, a real

Presence. Mass renovate us, vivificate us and glorifies us, makes us divine (glorification). All this exceeds our human capacities. Only God can achieve this. Only God can grant us to incarnate the mass, the victory of His Love. Only God can grant us the access to the visible manifestations of His Love.

The mass plasmates the visible experience of the incarnate God in the earth, as Jesus said: "Do this in my remembrance." The Paschal Mystery plasmated in the mass is Jesus work of Love, His story of Love, His backwards *Fiat Amor* story: the encountering of God's Love with humanity. The mass is the delivering of Christ's body and blood, is His life, passion, death, resurrection and donation as food for eternity. We need the mass. We need to predispose our being, our mind, our strength and our heart to love in order to celebrate, enjoy, understanding, living, incarnate... the mass, because if we don't love we can't access to Love. The mass is like a Bing-Bang of God's Love. All the Light we radiate is originated in the consecration of Eucharist. All Love is Eucharist. We are constantly transubstantiating Love with words, actions, creations and works. All life is a liturgy, a rite full of plasmations, gestures, that makes visible God's Love through the manifestation of the affections that grow with those gestures that translate His Love into an incarnated reality. All Christian growth is an incarnated mass, a charity covenant that consecrates us to living charity.

When we seek to incarnate the mass, we choose to identify our lives with Christ's offering of Himself in everything we are, do, realize or project. We choose to become another Christ. We choose to become more and more sensible to His free donation. We choose to understand everything in relation on how to become more like Christ, in how do we learn to love more like Him. It is not a matter of following norms or merely "following rites", but of corresponding His eternal Love because His Love is alive, His Love is one with the mass and realizes Himself as a mass. It is a matter of incarnating those rites and corresponding to the charity covenant that we were given by His immense mercy. Incarnating the mass leads to the understanding of how to be more and more faithful to our covenant of charity in the daily life. Being more and more faithful means growing in more and more love in our everyday's journey, in our *Fiat Amor*, becoming more and more loyal to the Love of God. If our love doesn't grow every day, it is not a faithful love, it is not a love like God's Love. God, who had Loved us and Love us with preferential Love, asks each soul for a faithful love, for an unconditional love, for a love that doesn't excludes, for a total love, for an exclusive love.

Learning to love God with a total love means learning to love God above all things, with all the being, all the mind, all the strength and all the heart. When we seek to incarnate the mass and live an integrative liturgy we seek to learn how to always Love Him above all things, letting His grace to embrace us and unify all the dimensions and aspects of our personal formation in His Love. That way we become a little bit more like Him every day. Learning to love God with an exclusive love means that we love others because we love God and we don't change that primacy of God's Love for anything. It means that what unifies our whole personal formation is His Love.

Christ's Love is capable of transforming our whole personal formation in an incarnated mass, in an eternal *Fiat Amor*. His love is capable of turning everything in an offering that honors the Father, including pain, traumas, sickness and failures. His Love is capable of converting the whole existence in a sacrificial offering. That conversion requires truthful sincerity, growing in virtues and in docility to the Holy Spirit and the humble recognition of our sins and acharities. Jesus loves the sinner. He embraces him or her with His mercy and heals him or her with the blood of His wounds.

Every instant of our life is an opportunity to become more like Him and to trust more and more in His mercy, letting Him to teach us how to participate more and more wholly in His sacrifice to the Father, how to incarnate the mass with more and more faithfulness to God's Words and His Trinitarian communion, how to incarnate in our whole personal formation an integrative liturgy that plasmates His infinite Love, how to write our *Fiat Amor* with more and more faithfulness to His plan of Love...

D. Writing Christian Life as A Love Story: an incarnated *Liturgy of Light*

We are called to dream like God dreams. We are called to be the co-protagonists of a unique Love history between God and the soul, an original Love Story that God writes with the collaboration of an author, like the Bible. We are called to celebrate the liturgy every day with our whole life, incarnating it with our whole personal formation.

How the Church writes of the unique Love Story of Jesus with the Church? With the liturgy, the universal incarnated language of the Church, but especially with the Paschal Vigil mass. The Liturgy of Light is part of the Paschal Vigil mass. It begins with the blessing and lightning of the new Paschal Candle in the darkness, the proclamation of the *Exultet*, lighting of individual candles from the Paschal Candle, and a candlelit procession into the temple. The Easter Vigil liturgy is the most beautiful liturgy in the Roman Catholic Church and it celebrates the biggest expression of Christ's charity: the Paschal mystery.

The Paschal Vigil is the central celebration of our Church. The coming of Christ's Love changes even the concept of time in the history of humanity. He became a new beginning of time, a central point in history... but how His Love becomes the center of my history? How the Paschal Mystery, how the Liturgy of Light, becomes the central celebration of my liturgical life? How do I give an incarnated witness of the resurrection? After *Fiat Amor*, there is a new beginning in my life, a before and an after? How do I renew my encounter with Christ, my *Fiat Amor*, every day? How do I center my life in His Paschal Mystery, in His service of Light, in His Word, in His communion, in the vocation received in the baptism, in His Love, that we encounter sacramentally? How do I center my history in corresponding to that Paschal mystery through living the charity covenant that the Paschal Mystery consummates?

Jesus is present in the Old Testament as a form, in the New Testament as a plasmation and in the Church as a sacrament. The form announces, prepares for the plasmation, while the sacrament celebrates the plasmation, makes it a present: makes it a gift and an actualization of time. In the same way, when we write our Christian life as a Love story there are forms, plasmations and sacraments. How do we articulate those forms, plasmations and sacraments in our *Fiat Amor*?

Writing our Christian life as a Love story, incarnating the Liturgy of Light, making memory of our encounter with Jesus while remembering the truthful image of a God that is Love that we recreated and knew in *Iesu Amor*, all this helps us to plasmate the will of God in our lives as a *Fiat Amor*, as a growing-in-communion encounter that lets God's Love to be in our lives by consummating a consecration to charity.

VII. A Family Evangelization Project: A Disciple's Reflection of the Theology of Light

A. Humacentrism, Christcentrism and Lovecentrism: a New Humanization, a New Ecclesialization and a New Evangelization for being Known as Disciples of *Jesus Charity*.

The Gospel tell us that Jesus' coming begins with the call to conversion of John the Baptist. Conversion means that everything in us must be changed. Everything must be seen as God sees it. Our whole personal formation has to be converted into an incarnated sing of God's Love sacramentally; all the being, action, realization and projection of our own has to cease, all our vision, our acts, our want and our power has to change according to His Love. God must become the center of our growth and our progress; our lives must become a God-centered work of His Love. How do we embrace this Godcentrism? How do we convert our growth and our progress into a Godcentrist incarnated work of His Love?

Humacentrism centers progress in the integrative growth of the person, who radiates the Love of God to the world. In order to humacentrism be possible, a new humanization is necessary. A new humanization seeks helping to be, helping to do, helping to grow and helping to radiate every human person unconditionally: no matter which religion, political view, sexual orientation, race... the person holds. Because he or she is created according to the image and likeness of God, his or her dignity and his or her call to growth according to His image and likeness is unalienable. This is a primacy of the person: a sacralization that values the persons as God values them.

Christcentrism centers the integrative growth of the person in the identification with Christ. In order to Christcentrism be possible, a new ecclesialization is necessary. A new ecclesialization plasmate the personal formation in unity of human and ecclesial integration, collaborating in helping to be, helping to do, helping to grow and helping to radiate every person as living human and as living Church in the same way that Jesus has helped us: making visible God's Love towards humanity unconditionally. This is a primacy of charity: a christianization that incarnates Church as Jesus incarnates her.

Lovecentrism centers the identification with the person of Christ in the plasmation of His Love. In order to lovecentrism be possible, a new evangelization is necessary. A new evangelization proclaims Christ to all people by becoming a sacrament of His Love, an incarnated sign of His Love, when helping to be, helping to do, helping to grow and helping to radiate everyone by living sacramental fraternity: by helping each

other to become sacraments of His Love, converting our growth and our progress that way into an incarnated work of His Love, and converting us into growing disciples, into living members of the family of God. This is a primacy of Love: a sacramentalization that plasmates the whole personal formation, humanely and ecclesially, as Jesus forms it.

Becoming Christ's disciple is far more than accepting a doctrine: it is entering in a personal relation, in a charity covenant, with Him, Who Loves me, saves me, heals me, vivifies me, consoles me, forgives me, reconciliates me, makes me capable of love and serve the neighbor and sends me to convert the world in the world that God dreams; it is entering in a personal relation with the neighbor through God.

The unity among humacentrism, Christcentrism and lovecentrism is needed in order not only of promoting the best human and ecclesial growth and progress for everyone but for becoming a known disciple of *Jesus Charity*: a disciple that seeks to learn how to manifest God's Love towards humanity by radiating Him through the whole personal formation, moving from a faith that is lived in some contexts only to a faith that is consciously and fully lived in all aspects of the personal formation. Through a new humanization, a new ecclesialization and a new evangelization we are publicly known as disciples of *Jesus Charity*, as disciples who are consecrated to incarnate His charity as a living work of God's Love.

A new evangelization needs new methods, new formations and new plasmations. For that we have the consecration of charity, the family evangelization project and a heroic, public and creative testimony of faith.

B. Radiating God's Love Towards the Human and Ecclesial Family: A Consecration to Charity

The Gospel asks for a choice, a radical choice that is an answer to Jesus' choice: the choice of conversion, the choice to love unconditionally as Jesus loved us, the choice of making everything in His remembrance. That choice is plasmated by *Jesus Charity* as a consecration of charity: a consecration to live charity with all the being, all the mind, all the strength and all the heart; a dedication to make visible Jesus Charity's plasmation in our whole personal formation, to become sacraments of His Love by walking like He Walked.

What makes the consecration of charity such a deep engagement is that it is not based on an idea, an ideology, or a theory, but on an intimate knowledge of Jesus' Love. That Love is the center of the choice of receiving the consecration to charity. This consecration is truly a humacentrist, Christcentrist and lovecentrist engagement that requires obedience to the movements of the Holy Spirit that inspires the imagination of charity, which makes visible the soul's plasmation of Jesus Charity. Faithfulness to one grace attracts other graces and plasmates the charity of Jesus more deeply in our hearts. Each time we obey a divine inspiration, our heart grows and becomes capable of receiving

more graces and become shining witness of God's Love, like a lamp that is placed where it can give light and warmth to all humanity and wake up the world by illuminating it with a royal, incarnated and prophetic witness of His Light.

A consecration to charity is deeply rooted in personal communion with the Trinity and is deeply engaged with incarnating the sacramental fraternity that realizes God's dream for humanity: the universal fraternity, plasmating the whole humanity as a family of God. A consecration of charity is fruit of the human and ecclesial unity in the Holy Spirit. The sacramental option, the option of seeing everything with a contemplative sight, with a sacramental beatific vision, makes possible a covenant of charity: a commitment to live charity inside time, in the daily endeavors of our life and with the help of grace, letting Him to plasmate our whole personal formation and so letting him to be, act, realize and project in us. The covenant of charity makes possible a consecration to charity: a commitment of living charity towards God and towards others eternally, with the help of grace, letting Him to inform, conform, transform and reform of the soul into a beacon of His Light, an incarnated paschal candle that radiates His Love. Souls become truly open to the transforming power of the Gospel only when their faith permeates every aspect of their whole life. The consecration of charity precisely permeates the whole personal formation, the whole integration, the whole action, the whole realization, the whole projection, with our faith in a God that is Love and that engages with the soul in an intimate spousal relationship.

There are many human vision's obstacles in our days that attempt to break the personal unity of the personal formation, and so breaking also the intimate spousal relationship that is incarnated through the consecration of charity and that places our worth in how we are loved by God. Consumerism is a vision that demands that our worth is found in the things that we accumulate. Individualism pressures us to not relying rely on God or on others but in ourselves, always placing our personal needs first. Skepticism suggest us to trust only what we can observe and measure, destroying the connection between faith and reason, and threatening to reject the human right to religious freedom and freedom of conscience. Hedonism proposes that pleasure and the satisfaction of desires is the highest good and proper aim of human life. Transhumanism aims to reengineer humanity by means of science and technology, break the unity of human forms from the way God created them and from the meaning that faith brings to them. Transgenderism breaks the correspondence of human identity to the forms that God plasmated on human beings and to the forms that faith embrace as God's plasmation. Autonomism convinces us that fidelity to faith restricts our personal formation. Isolationism keeps us apart from other's interests and affairs. Sexualism, or the primacy of sexuality over all other human aspects, bases all human growth and progress in sexual causes. Economism puts the primacy of human growth and progress in economic causes. Casualism believes that our creation and growth is solely based on randomness. Relativism denies the existence of truth. Traditionalism resist to the changes needed in order to keep growing. Modernism denies the tradition needed in order to keep growing. Creationism denies the role of natural processes in the evolution of our growth. Atheism

denies the role of God in our growth. Legalism puts the primacy of human growth in the obedience of laws and norms. Antinomianism denies the role of laws and norms in human growth. Racism denies the growth of those who not belong to a specific race. Chauvinism only supports the growth of those who share its own causes and ideals, or those who belong to the own group or gender. Nationalism only supports the growth of those who are citizens of the own country. Exclusivism denies the growth of a certain person or group of persons. Egoism only supports the growth of the own personal formation.

I could keep mentioning other human visions of our days that can divert our personal formation from the fullest personal growth possible. These are enough for now. Most have elements are not wrong in themselves: they are wrong only if embraced as the solely vision to understand the personal formation, breaking its human unity, and so the ecclesial unity too. By example: pleasure is not wrong when properly lived, but when it becomes hedonism and takes the place of all the vital objectives, that breaks the personal formation's unity. Other visions are plainly wrong by themselves, like exclusivism and racism.

How to embrace a human vision that embraces the whole personal formation? I call it integractivism: affirming the integration, the action, the realization and the projection of everyone's personal formation. Why? Simply because we are all persons. An integractivist affirms that all persons are persons, no matter what. You don't need to be Christian to be integractivist. To be an integractivist you need to affirm the dignity of all persons, no matter what. Christians affirm the dignity of all persons based in God's Love, because God's Love reveals us that we are all brothers and sisters and that we have all equal dignity. A Christian affirms that all persons are loved by God, no matter what. An "integractive project" is a project that affirms the integration, the action, the realization and the projection of all persons. It can be pursued by itself or it can be pursued as a Christian project, as the project I will explain further below, when talking about creating home.

The consecration of charity is intrinsically united to that same embracement of the whole personal formation, to that same affirmation of the growth of the whole personal formation grounded in the inalienable dignity of all persons; grounded in the own person. The consecration of charity adores Jesus with the whole growth plasmated according to the image and likeness of His Love, by honoring the whole personal formation of all. A person is a person, no matter what. A person is loved by God, no matter what. The consecration of charity is embraced with a "personal charism", besides the sacramental charism. With "personal charism" I do not mean "individual charism" (I made the warning of not understanding "personal" as synonym of "individual" in the introduction). With "personal charism" I mean a charism for affirming the whole personal formation of everyone. Personal charism, the charism for affirm everyone's fullest growth possible, and sacramental charism, the charism for plasmating the brothers and sisters as living signs of God's Love, each one as an incarnated work of God's Love, are

graces embraced together. We all have a personal charism, a charism to affirm the whole formation of the person, to embrace our whole personal formation in a unity that creates the best persons we can be, and to help others to become the best persons they can be: it comes with being conceived as a person. Our unique personal charism is given by God for helping to be, helping to do, helping to grow and helping to radiate as the best persons we can be. How do we manifest this personal charism as we grow? It can be lived in diverse integrative projects; by diverse forms and professions. By example: for a teacher it implies to believe that a student can learn, no matter what, and that a student is loved by God and so should be loved by him or her, no matter what.

Those who are consecrated to charity plasmate Christ's Love in their whole personal formation, adoring Jesus with their whole personal growth and filling their hearts with the happiness of putting His Gospel into practice by promoting everyone's fullest personal growth possible and by promoting everyone's plasmation as a sign of God's Love. They embrace faith not as a series of propositions but as a source of meaning for all life's forms, as happens with the plasmation of *Iesu Amor*. They gather all their activities and unite them spiritually to Christ's Paschal mystery that radiates God's Love to the world. They plasmate Christ's communion by participating in His Love, by welcoming His Light and proclaiming it to the world through the witness of their lives, incarnated as a work of God's Love: through their being, through their actions, through their realization and through their projection; through striving to plasmate Christ in everything in the middle of the world. They plasmate Christ's communion through delivering themselves to the family of God as Christ delivered himself to the world, through the holiness of their lives, through cooperating with God's grace and ruling themselves by His law of Love, cultivating the common good through all their activities. They know that the light that will radiate through them upon the neighbor and the world depends on their sanctity.

When I talk about being consecrated, I do not assume "consecrated" as synonymous of religious state of life or of being celibate, as it is usually understood. What characterizes the consecration of charity is a consecration that engages the whole personal formation to *Jesus Charity*, to incarnate Jesus's charity, and it is a special service to humanity and to the Church that embrace specific forms to incarnate His charity concretely in the middle of the world. We are all called to live a consecrated life. Being considered a consecrated lay can't mean to be celibate lay only. Being considered a consecrated person can't mean to be religiously consecrated only. There must be a consecration to live charity as God call us to live it. There must be a consecration to charity that includes a special service to humanity and to the Church. We have all being saved so that we might become consecrated to God's Love. This consecration means devoting our whole personal formation to God's Love wherever we are. This consecration means separation from the mundane and solemn service dedicated to the sacred in the middle of the world. This consecrated life is a life dedicated to the manifestation of God's Love according to His will, following the creative inspiration of the Holy Spirit in unity to the Church's tradition and Magisterium. This consecration consecrates the whole personal formation to the Lord, turning our back to the things of the world for looking intently

upward to God, serving Him all the days of our lives. This consecration is about a person making a forever engagement to live for God's Love, to embrace the covenant of charity. This consecration is a preparation of the Spirit to serve humanity and the Church that brings a life of self-denial and absolute surrender to God's Love incarnated in Christ. Without Christ, we can do nothing. This must be understood before anyone can be wholly consecrated to charity and become fruitful.

When I talk about charity, I do not assume "living charity" as "helping the poor" only, as it is usually understood, but as adoring God by corresponding to His will and helping everyone, especially the poorest who each one is called to serve. It is a charity that is vertical (love towards God), horizontal (love towards the neighbor) and circular (love in communion). It is a charity that includes the Word of God, the sacraments, the adoration, the prayer and the liturgy when plasmating works of charity. This charity is love in formation: God is Love, and because man and woman are created in His image and likeness, to be fully human is to be formed as a sacrament of His Love, as a sacrament of a Love that goes beyond oneself to give life to others, as a sacrament of a Love that forms like the formation of light, a creative and dynamic energy in constant radiation. This charity is a love that recognizes that we are all called to grow according to the image and likeness of God, incarnating personal formation and progress accordingly. This charity is allowing God's Light to work through our personal formation and ordinary life because God is the Light whose Love form us. This consecration to charity is a consecration to manifest God's Love in the world by engaging the vocation to which one has been discovered through His Light according to His plan. This consecration is a call to holiness in the perfection of charity that plasmates *Iesu Amor* in the middle of the world: when Jesus tells us to be perfect as our Heavenly Father is perfect, He is telling us to be persons who love unconditionally, as God Loves us. This consecration is a sacramental fraternity journey seeks the Kingdom of God by ordering everything to God's plan of Love: creating home for everyone, including everyone in His history of salvation.

How the consecration to charity is concreted through the plasmation of *Iesu Amor*? Through a covenant of charity that calls us to become an incarnated work of Love; a concrete sign of God's Love in the world; a concrete plasmation of the baptism's radiation. The word "covenant" in Spanish ("alianza") can also mean "wedding ring". So, the covenant of charity in *Iesu Amor* is plasmated with an eternity wedding ring, an "alianza de la caridad" (in English: "charity covenant", "covenant of charity", "charity engagement" or "engagement of charity"), imagining Jesus as the husband of the Church. The covenant of charity is used as an eternity-spousal ring after the consecration of charity. The use of this eternity-spousal ring visualizes the soul's engagement with Jesus with the same property what characterizes the engagement between Jesus and His Church: living charity daily, in the ordinary life. The prayer of consecration for the consecration of charity is the *Ubi Caritas* hymn, plasmated in *Iesu Amor* as "ministry" in the fishing net (apostolate). The day of the consecration of charity is February 14, the day that *Iesu Amor* began as creative project, although it can be renewed as many times as needed and a concrete personal prayer for plasmating the *Ubi Caritas* in the own life can

be done for the consecration too. Because I am not married, my choice is to use my eternity ring in a chain, so it can be in the nearest place to my heart. If I am granted the grace of being married, I will use my wedding ring also as a charity covenant ring, using it in my finger, because the covenant of charity begins within the family and with the vows to help that person to be, to do, to grow and to radiate according to God's Love plan until death torn us apart. I have discerned that I don't have a religious vocation, but if I were granted that grace I would use my religious ring as a charity covenant ring, because the covenant of charity also begins within the spiritual family and with the vows to live charity according the specific vocation received. The eternity ring that I use as covenant of charity for my consecration to charity have the message "*Vous et nul autre*" (In English: "You and no other") inscribed around the ring. It is a posie ring.

The concrete personal prayer that plasmated the *Ubi Caritas* in my consecration of charity is the following one:

Holy Love, Holy Trinity, I adore You.
Jesus Charity, husband of the Church, incarnation of the God's Love,
I offer You all my personal formation, human and ecclesial.
Today I receive Your covenant of charity and engage to plasmate my
personal formation as I contemplate it in Your gaze.
Today I consecrate my being, my mind, my strength and my heart to learn
how love God and the neighbor as You has loved humanity and Church.
Today I consecrate my integration, my action, my realization and my
projection to live charity according to Your Word.
Today I am consecrated to helping to be, helping to do, helping to grow and
helping to radiate by plasmating humanity, family of God, through
incarnating the communion of the Trinity, family of Love.
Jesus Charity, Teacher of the heart, teach me to live sacramental fraternity
in human and ecclesial unity, plasmating all growth and progress according
to Your Charity, concreting the consecration of my baptism.
Convert me in living sign of Your Love, in sacrament that radiates Your Light
in correspondence to Your covenant and plasmate Your communion with
joy, according to the personal charism and the sacramental charism
received.

Amen.

Here I must make a warning. I recommend concreting the consecration of baptism as a consecration to charity (using an eternity ring as a "covenant of charity") and to practice a devotion to Jesus Charity only to those who find this devotion and religious practice helpful for a more meaningful encounter with Christ. There are many forms and words to plasmate a consecration of God's charity. Each soul must find the way to concrete it in the most meaningful way in order to create a deeper encounter with Him. The search for making visible God's Love must not derivate in merely external practices.

By example: the eternity ring has no value as a covenant of charity if using it doesn't help to live charity in deeper correspondence to Jesus. We are not redeemed by perishable things or practices, but by Jesus. For me, the visualization of the charity of Jesus as a covenant of charity using an eternity ring to plasmate His spousal engagement with me as part of the Church helps a lot to deepen my personal formation as an incarnated work of His Love. Any devotion and religious practice must be focused in Jesus, in letting us to be seen and loved by Him. The encounter with Christ is what saves us, not our devotions and religious practices; they are worthless if they don't create a deeper encounter with Him. All evangelization begins with the experience of an encounter with Jesus, so the incarnation of the consecration of charity also incarnates an evangelization project.

Be alert towards this: Christian faith is in a Person, Jesus, not in things or religious practices. Don't rush to buy an eternity ring and to write a personal prayer for the consecration to charity without discerning carefully if and how a consecration to charity or using a charity covenant ring helps you to deepen your personal formation, humanely and ecclesially, as a work of God's Love in progress, and how you will concrete that consecration of charity in your daily life as a deeper encounter with Him. My eternity ring is worthless itself, although it is made with gold (gold is the charity color in the plasmation Jesus Charity, that's why I chose yellow gold as physical material of the covenant of charity and its chain. Its chain is 3mm, imagining the Trinity, with the form of a rope two threads in unity, imagining the unity of being and act, and 24" long, imagining the 24 hours of the day). Its real value is its incarnation of the sacramental option and the covenant of charity: that is plasmated through doing small, daily works of love for adoring Him, for making visible His Love not as a merely external form, but as an radiation of what I have received inside, invisibly and in silence, from Him.

How the consecration of charity is incarnated through the theology of light? This consecration of charity is incarnated, united to the integrative project, as a "family evangelization project": as a project to radiate the Love of God to everyone by learning to embrace everyone as God Loves them; as a project to make visible God's Trinitarian Love to everyone, beginning with the natural family; as a project to keep working for a society and a Church that is formed as a family of God, for a society and a Church in which everyone can have the opportunity to live with dignity and hope, for a society and a Church of love, truth, solidarity and service, for society and a Church where everyone grows in sacramental fraternity, where no one is a stranger and all are loved and cared for.

C. Creating Home Through Sacramental Fraternity: A Family Evangelization Project

The Gospel tells us that when John and Andrew, Jesus' first disciples, asked Him "Master, where do you live?" He answered, "Come and see". He proposed them to be with Him before to do something with Him. We have talked how to "be" with Him:

through conversion. Now we are going to talk about doing something with Him: creating home.

We are often tempted to believe that the vocation that God gives us is a painful duty, a mandatory obedience. No. God's calling is for us to create a love relationship with Him. When Jesus says, "Come and see" to John and Andrew, He invites them to His home. Jesus teaches us how to come to His house: by following Him, by loving Him, by learning how to walk like He walked, asking Him where He lives and staying with him. The most beautiful consequence of this "staying with Him" is that our own hearts convert until becoming His home, a living tabernacle, a living temple of the Holy Spirit. This is our vocation: to become saints, to become His home, to become a work of Love, to become a living sacrament of His communion of Love, to create home for Him by growing in unity, to become a personal family in the communion of the Trinity, and that way we also become a home for our brothers, converting our whole humanity in the family of God, saved by His grace. We all, each one plasmating different forms, are united by this vocation to create home, to become an incarnated work of Love, to remain open to a relationship with God and the neighbor, saying like Mary: "Fiat, be done to me according to Your Word."

How do we create home for the neighbor and help God's family to grow as sacrament of God's Love? Through sacramental fraternity. Sacramental fraternity helps to awaken in souls a preferential love for Christ through the projection of the Holy Spirit. Sacramental fraternity is helping each other to be, to do, to grow and to radiate like a living and concrete sign of God's Love. Sacramental fraternity is creating community by helping each other as brothers and sisters of the family of God to become a unique and incarnated work of Love, to realize the unique divine project given to each one of us, by plasmating an "image" of His Love in our whole personal formation's growth. This is not a human project. Vocation is not about following a human project, about following an institutional plan or an organizational strategy. Vocation is a divine project. Vocation is Love, received and given. Vocation is being chosen by Jesus and choosing to answer to His choice of Love. Sacramental fraternity plasmates a vocation of Love as creating home: becoming a work of Love that creates family, creates Church, creates communion, creates a community of Love that radiates His salvation to all peoples.

Every word that Jesus speaks comes from His experience in community, human and divine community, where discipleship is lived. Faith forms community like a friendship and family life: it is a community that is not feed of extraordinary moments but of ordinary life, it has a domestic flavor shared with intimacy, smiles and tears. It is in community that our vocation is discovered, tested and purified. It is in community that we learn how to incarnate the *Mandatum Novum*. Is in community that we learn what forgiveness and healing are all about. It is in community that we learn who our brother is. Community is the true school of love. We live in community all our life, with all its demands and its rewards. It is in community that we encounter the Christ of the Gospel

and his vocation of Love: creating encounter with Him and among the brothers of the family of God, radiating God's Light to the whole world as we let us be dazzled by His Love.

Sacramental fraternity incarnates a Family Evangelization Project (FEP): a project for the disciples of Christ to create a home that radiates His Light, according to his Word and to His Love. The FEP is a faith personal formation program that offers to believers a form of familiarity that enriches our growth with the Gospel's family experience. The contemplation of God's Word and the contemplation of Jesus' communion offers the Gospel's familiarity as a remedy for all broken people of our days.

The four phases of the FEP are:

1. Helping to Be as a Sign of God's Love: To Be Informed Together by God's Light

The Gospel says that when Mary was asked to conceive Jesus, to help to be Jesus, she answered: "Behold, I am the handmaid of the Lord. May it be done to me according to your word." (Lk 1,26). We are called to help to be our brothers and sisters in that very same way Mary helped Jesus to be: first by letting the Word of God be done in our personal formation, by letting us to be informed together in God's Light. To the extent we learn to receive everything from God, we can give others the best of ourselves. Through helping to be we offer God and the neighbor what we are. By informing (forming from within) everything we are together, according to the word of God and the incarnation of Christ, we incarnate the Word of God in our personal formation, offering who we are and humanely and ecclesially and all our vision to the family of God, according to His will. As we learn to love God with all our being as Jesus loves us we learn how help to be the neighbor: affirming the survival, the education and the fraternity of every person according to the image and likeness of God and to how Jesus loves us.

How we are able to help to be as God help us to be? Before asking Mary, the angel calls her "full of grace". In order to conceive the Word of God in our personal formation, we need to be "full of grace". This begins with receiving the baptism, living the sacraments, living by listening to His Word... It also requires sacramentalization in formation: informing human and ecclesial integration in a unity that honors human dignity and God's Word unconditionally. The information that helps to be departs from living the baptism as an "ordinary illumination": living being, rational being and social being informed according to God's word. Our body, our rationality and our filiation are at the same time a gift from God and an offering to God, a gift to give through the neighbor. This is reflected in a life lived Christianly. This is the first phase in the family evangelization project: informing our being with grace, helping to be by embracing all the personal formation's dimensions according to His Word. This way we fulfill God's grace and righteousness, incarnating as sons and daughters of God the message that the Father said in Jesus' baptism: "This is my beloved Son, with whom I am well pleased." (Mt 3:17) We

please God by living our baptism, by living embracing His grace and His Love with all our dimensions.

How do we plasmate that Love in a way that embraces the three dimensions (organic, ontological and filial dimensions) of human and ecclesial being? Through embracing mercy with all our dimensions. For the organic dimension, there are corporal works of mercy. For the ontological dimension, there are spiritual works of mercy. For the filial dimension, there are social works of mercy.

The corporal works of mercy are:

- Feed the hungry
- Give drink to the thirsty
- Shelter the homeless
- Visit the sick
- Visit the prisoners
- Bury the dead
- Give alms to the poor

The spiritual works of mercy are:

- Counseling the doubtful
- Instructing the ignorant
- Admonishing the sinner
- Comforting the sorrowful
- Forgiving injuries
- Bearing wrongs patiently
- Praying for the living and the dead

The social works of mercy are:

- Affirming life from womb to tomb.
- Honoring human rights.
- Accompanying those who are alone.
- Caring the helpless (children, elderly, sick persons...)
- Helping the vulnerable (disabled, unemployed, students...)
- Working for peace.
- Caring creation.

There are some questions that we can make ourselves for deepening how we are helping to be:

- How do we live the hearing of God's Word?
- How do we integrate His Word in our ordinary life?
- How do I participate in the sacraments?
- How do we make life His Word as Mary does with her *fiat*?

-How do we integrate our dimensions according to the Light of His Word?

-How do we make light in the world as the fiat of the Genesis and Mary's fiat?

-How do we embrace God's preferential love and His mystery with all our being?

-How do we live the ten commandments as an encounter with the Father?

-How do we live our personal encounter with Jesus, that makes us capable of integrate our whole nature according to God's "yes"?

2. Helping to Do as a Sign of God's Love: To Be Conformed Together by God's Light

The Gospel tell us that when Mary realized that the wedding of Cana was without wine, she told the servers: "Do whatever he tells you." (Jn 2:5). That is what we must do in our ordinary life celebration in order to help to do: do what Jesus tell us. What does what Jesus tell us? We can learn that in the Last Supper, in the law of Love: "I give you a new commandment: love one another. As I have loved you, so you also should love one another." (Jn 13:34) How Jesus loved us? He loved us sacramentally, conforming us with His memory in order to make visible God's Love: "Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." (Lk 22:19) Liturgy makes visible God's Love sacramentally, so our whole actions must be an incarnated liturgy: we are called to help to do by living an integrative liturgy (a liturgy that inform us, conform us, transform us and reform us) that makes visible God's Love with the whole personal formation, including action. We are called to helping to do by doing what He tell us: by acting "eucharistically", by "eucharistizing" our personal formation and become bread to our brothers with our actions, as Jesus becomes bread for us, by "plasmating His memorial" in our personal formation and honoring His memory through offering what we do and all our acts to God, as Jesus commands us "do this in memory of me".

When we help to do we conform development according to the word of God and the incarnation of Christ. When we help to do we are conformed together in God's Light. When we help to do we are called to affirm the development of every person according to the image and likeness of God and to how Jesus loves us. When we help to do we are called to become models of faith for discerning thoughts, emotions and skills according to Jesus, and for discovering how to sanctify behavior, humanely and ecclesially. When we help to do we are called to love God with all the mind: to "take captive every thought to make it obedient to Christ." (2 Cor 10:5) Not only every thought but every emotion and every skill must be ordinated to the plasmation of God's Love. Every expression (intention, disposition, signification, volition) of the action must be also ordinated to the plasmation of God's Love. This is the second phase in the family evangelization project: conforming our actions liturgically, helping to do by developing all

the personal formation's factors and expressions according to His Word. We cannot let our minds, and so our actions, to be captured by the world. We need to develop for God's Love.

How do we plasmate that Love in a way that develops all the factors and expression of human and ecclesial action? Through participating in the Eucharist with all our factors and expressions. I receive the Eucharist. I conform my thoughts, my emotions and my skills in the Body of Christ. I conform my intentions, my dispositions, my significations and my volition sacramentally. I conform my actions liturgically, in order to make visible God's Love.

Sacramental fraternity is the dynamic that makes visible God's Love to the neighbor with very different forms: it covers from the active participation in Mass and in the Liturgy of the Church to the evangelization of society, consecrating everything to charity as a Liturgy of Love, as an integrative liturgy of charity. Sacramental fraternity sows life and God's Light by learning to walk like He Walked and makes us contemplate how we need to unite with Jesus and fill our own existence with His communion. Christians are able to discern and see through sacramental fraternity with which actions identify with Jesus in the middle of the circumstances that surrounds them and so glorify God's presence in them. That glorification in formation is consummated through the memorial of Jesus' divine-human act of consecration through the consecration of charity. Living for God's glory is concreted through living eucharistically, through living for the Eucharist. The Eucharist makes visible and present God's complete self-giving to humanity. It is a luminous spark that helps us to see how is God's Love and how is His glory. We must go to mass with the desire to identify with Christ, with the desire of plasmating our human and ecclesial nature according to our divine calling. Then God intervenes in our life because we let Him and we find signification in everything, living the resurrection's joy in every circumstance. Living liturgically can't be limited to following rites: it is incarnating those rites, it is a growing friendship with God that makes visible His Love, supported by His Sacramental Presence, His Eucharistic Presence, among us.

It is important for the plasmation of personal formation according to God's word to not limit the conformation of action to a multitude of exterior works but to discover and practice the behaviors that open us up to the work of the Spirit; to discover and practice the behaviors that help us to live liturgically, making visible God's Love. All the rest will flow from that. That way helping to do is not so much about doing as letting be done through us, letting God act in us, work through us.

There are some questions that we can make ourselves for deepening how we are helping to do:

- How do we act according to His Word?
- How do we conform our mind according to His Word?

- How do we live sacramental fraternity as a dynamic?
- How do we become more “eucharistical” people?
- How do we learn to love eucharistically?
- How do we incarnate liturgy?
- How do we plasmate our actions Christcentrally?

3. Helping to Grow as a Sign of God’s Love: To Be Transformed Together by God’s Light

The Gospel tell us that when the Holy Family “had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.” (Lk 2: 39-40) We are also called to grow and to become strong, wise models of faith like the family of Nazareth, by fulfilling the prescriptions of the law of the Lord, the law of Love. Obeying God only is not enough, even the demons obey him. We are called to learn how to obey Him for corresponding to His Love in the brothers and sisters. Assuming spiritual life as an “obeying duty” only drives people to tiredness and boredom. There are many who become tired of “loving” God and tired of the Church because they understand “loving” God as a mere obedience to rules. True obedience teaches us to love God according to His Love, loving Him with all the Strength and as Jesus Loves Us.

How do we plasmate that Love in a way that generates all the causes of human and ecclesial realization? Through apostolate, offering what we can be and all our want obediently, and affirming the creativity of every human being according to the image and likeness of God and to how Jesus loves us. Apostolate should be something ordinary to any Christian, because we encounter Jesus in the Eucharist and in serving our neighbor also. Apostolate is a realization that makes visible God’s Love with a concrete ministry that evangelizes and express a manifestation of the sacramental charism. Apostolate is generated through three human and ecclesial causes: creating communion, creating family and creating community. Apostolate is creating communion, creating family and creating community in a concrete way, according to God’s will. Apostolate transforms us together in God’s Light by creating home for all the brothers and sisters and by helping to grow the family of God. Apostolate is discipleship in transformation of ourselves and of society, not an information overload or some behavioral modification. This discipleship in transformation increases the hunger of Jesus and His Word, but the primary aim of that hunger is a “familiarization in formation” of the heart with God’s Love and a fraternal love for the neighbor, not a mere thirst of more knowledge or strong emotions. This discipleship in transformation creates fraternity, helping to grow a culture of Love. When this discipleship in transformation occurs, being, action and projection will follow its realization. Familiarization in formation happens through grace when people are captivated with the attractiveness of Christ’s Love plasmated in the personal formation and, after being confronted with the deficiency of other lesser loves through apostolate, chose to remain united in His amazing and transforming Love. Apostolate requires

obedience to God's Word and a deep discernment of the concrete forms chosen to make visible His Love: everything must be realized according to His will.

Realizing ourselves according to His will is the main characteristic of the family of Jesus: "Here are my mother and my brothers. For whoever does the will of God is my brother and sister and mother." (Mk 3, 34-35) Any activity that makes visible God's Love and that is realized for helping to grow the neighbor in plenitude can become an apostolate when we choose to realize it in correspondence to His will. This is the third phase in the family evangelization project: transforming our realization apostolically, helping to grow by generating all the personal formation's causes according to His Word. Apostolate is not an exceptional call, nor is an act of generosity derived from a personal impulse: it is the manifestation of the sacramental charism given in baptism that realizes our participation in the priestly, prophetic and real mission of Christ. Through the concretion of our mission as an apostolate we deepen our participation in the Trinitarian communion: we are sent by the Father, united with Jesus and vivified in the Spirit. A Christian can realize himself apostolically only if he inserts himself in the dynamics of God's family: Trinitarian Love. Through apostolate we bless the neighbor with the gifts, bonds and values that we are given by that communion, giving freely what we are freely given.

After Jesus chose the first twelve apostles he chose seventy-two more. That tell us that Jesus kept sending disciples after the first-hour disciples. He still sends us today as apostles of His charity to transform the World in a civilization of fraternal Love: to transform reality according to the word of God and the incarnation of Christ, without proselytizing or institutional propagandas, using fishing nets of incarnated charity. The Church is essentially missionary and essentially family. We are called plasmate our mission by creating communion, creating family and creating community in a concrete way, apostolically, helping the neighbor to grow as Jesus help us to grow: as person, as brothers, as Church. We are called to not reduce the personal formation to action, to go beyond behaviors, to aspire to transform us creatively, growing every day as person, as brothers and as Church in our faith in Jesus, praying to really hear his Word and let it transform us, so that we keep growing in grace, renewed in His communion.

There are some questions that we can make ourselves for deepening how we are helping to grow:

- How do we transform ourselves according to His image and likeness?
- How do we realize according to His word?
- How do we realize the Gospel?
- How do we realize the peace that Jesus gives us?
- How do we help to grow in the image of likeness of the Trinity?
- How do we concrete our apostolate?
- How do we pray for our apostolate?

- How do we plan our familiarization?
- How do we transform into models of faith?
- How do we help to grow the family of God?
- How do we create communion, family and community?

4. Helping to Radiate as a Sign of God's Love: To Be Reformed Together by God's Light

Besides the Baptism of Jesus, where the whole Trinitarian Family of Love is revealed, there is another place in the Gospel where the voice of the Father is heard:

“After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus. Then Peter said to Jesus in reply, ‘Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah.’ He hardly knew what to say, they were so terrified. Then a cloud came, casting a shadow over them; then from the cloud came a voice, ‘This is my beloved Son. Listen to him.’ Suddenly, looking around, they no longer saw anyone but Jesus alone with them.” (Mk 9:2-8)

We are constantly reforming our projection according to our listening to Jesus, the beloved Son, heard through prayer, through our hearing of the Word. We are constantly transfiguring, reforming with more precision and correspondence, our incarnated work according to the project given to us by the Father through Jesus, in unity to the Holy Spirit. When we undertake the reformation of our projection by listening to Jesus we are progressively transfigured into living witnesses of the Resurrection, like Mary of Magdala, the first witness of the Resurrection according to the Gospel: “Mary of Magdala went and announced to the disciples, ‘I have seen the Lord,’ and what he told her”. (Jn 20,18) Through the reformation of our projection according to the project given us by the Father we give witness of Him with our conversion: we have seen Jesus, we have seen His Love, I have been converted by His Love. The transfiguring light of the paschal experiences reform us, making us to commemorate the light embraced in our baptism once and once again, every time with a little bit more correspondence to the Father's project of Love. Through that continued transfiguration in formation, we learn to love God and the neighbor with all the heart and as Jesus loves us, offering all we can do and all our power to them.

How do we plasmate that Love in a way that radiates all the keys of human and ecclesial projection? Reforming our whole projection as an incarnated work of Love. Letting God to transfigure our vital vocation, our vital identity, our vital communication and our vital perfection as an incarnated work that will be in constant reforming process, giving a constant witness of the paschal light, as a paschal candle, through the whole life. Our personal formation is in constant need of reformation, of re-conversion to God and

his will for us. We struggle with sin and acharity, we become distracted sometimes, we find it hard to be loving and easy to think only in oneself. When we reform our projection according to the project of the Father we are constantly converting “paschally” in who we are called to be eternally: resurrected sons and daughters of God; transfigured people of God. This is the fourth phase in the family evangelization project: reforming our projection paschally, helping to radiate by projecting all the personal formation keys according to His Word. This life is a constant reformation, a permanent re-conversion, a continued conversion, a continued helping to radiate, a preparation for our eternal, resurrected life.

Through reformation our personal formation is progressively transfigured into a new creation: into a work of Love. We are all called to become a work of Love. We are all called to become saints. We are all called to consummate the consecration to charity. We are called to listen to Him and convert, but not only to listen to Him in extraordinary occasions, like in the conversion of Saint Paul, but in the small, simple and divine interventions that God makes in our lives through the day. A personal conversion is the only way to search for concrete forms for plasmating generosity and solidarity in this world. A continued conversion implies a reformation of our whole plasmation, breaking with sin and acharity and all the wrong actions committed. As we become nearer and neared to God, we need more and more conversion, we need to reform more and more through an active and careful listening to His inspiration, converting that inspiration into an incarnated work of Love: transfiguring personal formation according to the word of God and the incarnation of Christ and affirming the projection of every person according to the image and likeness of God and to how Jesus loves us. That work of Love evangelizes all peoples as a new evangelization that incarnates a heroic public testimony of faith by radiating God’s preferential Love, like the martyrs that gave their life for helping the Church to radiate.

There are some questions that we can make ourselves for deepening how we are helping to radiate:

- How do we reform ourselves according to the Word?
- How do we make visible in our lives the light of the Paschal candle?
- How do we give witness of the resurrection?
- How do we plasmate our conversion?
- How do we progress as incarnated works of Love?
- How do we project our vital communication, our vital identity, our vital perfection and our vital vocation as an incarnated work of Love?
- How do we listen to Jesus during the day?
- How do we radiate God’s preferential Love?

D. Stars of Heaven: Towards a New Evangelization and a Heroic, Public and Creative Testimony of Faith.

The Gospel of Matthew ends with a call for the apostles given by Jesus: Go and make disciples of all nations. (Cf. Mt 28:19) Faith cannot be taken for granted: it must be purposely and publicly presented and shared in all its joy and wonder. To be a Christian is to be an apostolic evangelizer. We are all called to evangelize: to radiate God's Love incarnated in Christ. No believer in Christ can avoid this call to proclaim Him to all peoples and to share His newness. This new evangelization proclaims Christ to all people by informing, conforming, transforming and reforming us as a sacrament of His Love, radiating that Love from the personal formation as we embrace the family evangelization project (PEF): as we help to be, help to do, help to grow and help to radiate our brothers and sisters, helping them to become an incarnated work of God's Love and to pursue His Plan of Love.

The eternal engagement of the consecration of charity is incarnated as a FEP. The daily engagement of the covenant of charity concretes the consecration of charity as a Work of Love. The covenant of charity realizes, united to the personal charism, the projection of the sacramental charism: the concrete forms with which we plasmate God's Love in our personal formation. We all have a sacramental charism, a charism to become a sacrament of God's Love and to help others to become a sacrament of God's Love: it comes with the baptism. We all have a sacramental charismatic giftedness that expresses how the Holy Spirit help us to grow as personas and as Church in holiness, even to the point of becoming a saint here and now, no matter which state of life we are called to embrace. The root of the word "charismatic", "charisma", means a gift freely and graciously bestowed, a gift of grace. Our unique sacramental charism is given by God for helping to be, helping to do, helping to grow and helping to radiate as a living sign of God's Love. How do we manifest this sacramental charism as we evangelize? How do we become an effective, cheerful and living sing of God's Love by sharing our testimony of faith with our brothers and sisters in a way that draws them near Jesus and helps them to be, to do, to grow and to radiate as living members of His Church?

We need martyrs, as in the times of the first Christians. In those times martyrs gave their blood to evangelize. We may not be all called to give our blood and flesh in a cruel scenario, but we are also called to give our whole life, our whole body and blood, in order to help the Church to be, to do, to grow and to radiate: we are called to evangelize giving a public and a heroic testimony of faith, as a star from heaven that shines and radiates God's Love to anyone who is near him or her, or asks the reason of his or her hope.

In the middle of the obscurity humanity needs stars of heaven that illuminates the world heroically by delivering the Light of God's Love with their own lives, even in the deepest darkness. Stars of Heaven shine through the night of the world and give all the light and peace that they are given by God's Love as they radiate His grace with their own growth, with their own heart beatings. Seeing a light of God's Love in the

darkness makes people remember that we are here not only for merely exist, but for growing fraternally and sacramentally: for becoming an incarnated work of Love, not missing who God is and loving Him for Who He is, without overvaluing material things, or valuing them by how they help us to love God and the neighbor more faithfully and gracefully. The light of the stars of heaven helps us to see things clearly. That light help us to see with clarity what God asks from us in every moment. Those stars, kindled in the middle of the world, help us to make decisions according to His will. Those stars guide everyone through God's way in times where the world's obscurity can cause us confusion. Those star illuminates the way through gestures, gazes, words... through plasmating God's Love in their own personal formation and radiating Him freely and generously. The light radiated by the stars of heaven do not make hate, evil or pain disappear, but it does gives to the soul a sense of which direction she must follow when confronted with them: the path of God's Love, the path of incarnating charity in every circumstance. The obscure night then becomes a night of light: a manifestation of God's Love that can illuminate and conquer everything.

We all admire the light of a hero of heaven, that Christian, that person who is celebrated for imitating Christ faithfully, for living His compassion and accomplishing sanctity in the face of hateful odds. Heroes of heaven are not defined by their circumstances, but by their choice: to always embrace God's Love and live charity, honoring their consecration to charity. They are people who continually strive for lives of virtue that respond to the Church's call for an effective evangelization and who continually choose to serve others, even when no one is watching, and without expecting credit. A hero of heaven promotes a mentality that values every human being and a praxis that does not answer to ideological, political, institutional or economic interests, but to the primary interest of achieving the best growth possible, humanely and ecclesially, for everyone. The art of being a hero of heaven is the art of learning to be God's instrument, the art of self-giving Love for the salvation of all and for the renewal of the world. The call to a new humanization, a new ecclesialization a new evangelization is the challenge of this moment for a hero of heaven. This challenge is not simply delivering a message but plasmating a Person: the Person of Jesus Christ. The message and Person of Jesus come together at the intersection of living charity mercifully, sharing with their incarnated work of Love the joy of evangelization.

Our effort for evangelize and living saintly in these days must be heroic, but at the same time ordinary and public, as ordinary and public as an intimate encounter with the Love of God through a simple prayer during a day at school or at work. This heroism is compassion that is down-to-earth, living sacraments and lending our hands to those who we are called to serve. This is the heroism of a public testimony of Love: the heroism of making visible God's Love and our consecration to charity in the whole ordinary life, beginning with the natural family and with the neediest among those nearer us. Being heroic does not mean that we will not fall, that we are free of sin. Being heroic means to choose to Love as God Loves: through incarnating Trinitarian communion with His whole personal formation, with His own life. Being heroic means to choose creating

communion where others see darkness, calamity or lack of human and ecclesial unity. Being heroic means to choose creating fraternity where others see obscurity, hate, violence or rejection. Being heroic means to choose creating family where others see adversity, obstacles, misunderstandings or lack of resources. Being heroic means to choose creating beauty where others see lack of meaning, pain, suffering or death.

We preach God's Love through our testimony, announcing Him with our own personal formation. Family life, creating home, is our first public and most heroic testimony of God's Love. Family life prepares us as witnesses of God's Love and teaches us to pray and discern God's will. Family life centers our testimony in loving others as God's Love us. Family life plasmates a personal, ordinary, humble, joyful, everlasting and authentic testimony of God's Love, a testimony that is constantly becoming better and better, more and more faithful to God's Word. The family evangelization plan begins in the family life, embracing grace together with baptism. Our testimony as a Christian family who makes visible God's Love through sacramental fraternity is our primary form of evangelization.

Cultural life is our most public testimony of God's Love. Educational world, political world, professional world... all of them are manifestations of cultural life, of society's life, where we can plasmate God's Love with our testimony in service to the fullest personal formation possible of every human being and promoting the best progress and growth possible for all. This testimony is incarnated evangelization, not proselytizing or promoting ideologies. The family evangelization project as a faith personal formation program radiates all cultural life with God's Light, plasmating progress and growth according to the image and likeness of God's Love. The testimony of Christian growth radiates God's Charity to society, creating a civilization of Love, creating home for everyone and embracing all as human family. As Christians, we offer hope to our culture by publically witnessing through our personal formation the saving grace of Jesus. We should keep present Peter's words: "Always be ready to give an explanation to anyone who asks you for a reason for your hope." (1 Pt 3:15) All baptized people are called to be a disciple of Christ and preach the Gospel in cultural life. The Church, through the sacraments, provides us with the necessary grace to be evangelizers in our society and become together the family of God.

Society and culture need to be evangelized by an incarnated testimony of God's Love, radiated from the personal formation that plasmates Christian justice, a justice that embraces the whole personal formation mercifully. This can be done in several ways. We can radiate God's Love to those who have never heard the Gospel through working together towards the common good. We can radiate God's Love to those who practice their faith by learning and deepening together how to plasmate God's Love in our personal formation through integrative workshops, or integration-based-learning (personal-formation-based-learning), with catechetical applications. We can radiate God's Love to those who are baptized but do not practice their faith through our incarnated work of Love, through our acts of charity. The consecration to charity

radiates a testimony of God's Love to culture and society through a personal formation consecrated to living charity and be perfected in charity in all the diverse circumstances of daily life, offering a public, creative and heroic faith testimony. Yes, our testimony of God's Love must be not only public and heroic, but creative too: we are called to be artisans of God's Love who remain open to grace and life in all the aspects of our lives. Creativity is the spark that makes our testimony to radiate more attractively, personally and vividly. Creativity is part of deepening our relationship with Jesus and always keep growing in His communion and unity, humanely and ecclesially.

Through evangelizing society and culture from affirming the whole personal formation publicly, heroically and creatively according to God's will we can achieve an integrative justice: a justice that embraces the whole personal formation of every human being, with all its consequences. What do I mean with "with all its consequences"? I mean that plasmating God's justice by forming everything beginning from the affirmation of the whole personal formation, humanely an ecclesially—not only from the affirmation of the social dimension, or any other dimension only—have concrete consequences. Honoring God's image and likeness with all our growth and progress have concrete consequences. Embracing everyone as a brother and a sister have concrete consequences, organically, ontologically and filially. Organically, it means to seek the survival of everyone: that every human life is embraced unconditionally, that all the basic needs of everyone are met, that people have a work to sustain themselves, that all the properties of the organic dimension are honored... Ontologically, it means to seek the education of everyone: that every human life is formed to the fullest plenitude possible, that all the intellectual needs are met, that all people have an education to know themselves and what surrounds them; to know all the properties of the ontological dimension, whose fullest perfection is God Himself... Filially, it means to seek the fraternity of everyone: that every human life is respected as a brother and a sister, that all the social needs are met equally, that people have freedom to become who they are called to be according to the principles of the filial dimension. Integrative justice includes social justice, but it is not limited to social justice: it embraces the three dimensions of the person integratively. In our days there is a very common danger of understanding justice from a sociological or an economical frame only, assuming personal formation from its socio-economical principles only. We are all called to demonstrate a justice that love others as Jesus loved them, embracing their whole personal formation, including being, action, realization and projection, according to God's will. Integrative justice is a personal demonstration of the Christian witness of God's Love in society and culture that embraces the whole personal formation, humanely and ecclesially, of everyone, peregrinating together to our most true and eternal home.

Our sacramental fraternity, given to us in the baptism, call us into a journey to witness God's Love to society and culture publicly, heroically and creatively, embracing the whole personal formation of everyone according to God's will, demonstrating a humacentrist, Christcentrist and lovecentrist integrative justice. Life is an adventure and following Christ through embracing the whole personal formation

according to God's will is the greatest journey. The reward of this journey is eternal and our Companion is God Himself and the Church. This is the adventure of following Him, the adventure of the cross, the adventure of radiating heroically, publicly and creatively God's Love: "Whoever wishes to come after me must deny himself, take up his cross, and follow me." (Mt 16:24) Some see this adventure of the cross as a burden to bear, like an ordeal to be endured rather than an adventure to undertake with the grace of the Spirit. True, Christian journey presents challenges. This adventure requires a willingness to confront difficulties: Christians must be willing to undergo difficulties to radiate God's Love and enter the Kingdom of God. Jesus Himself warned that he who is not willing to bear His cross and come after Him cannot be His disciple. However, a disciple of Christ is granted the grace to undertake the attitude of an adventurer of Love, even in difficulties. When a disciple discovers what Jesus made him for and the way of growth He sets before him, the joy becomes deep and the adventure becomes real as he begins to follow Him even despite difficulties. The story of this adventure, the Fiat Amor of this journey, is always *memorable*: through the history of our life we actualize Jesus' memory and the history of salvation with a history of our own creativity in communion. Through the consecration of charity we actualize Jesus' New Covenant with the incarnation of our covenant of charity. Through the theology of light we actualize the Church's Liturgy of Light with our own testimony of His resurrection, like Mary Magdalene, creating a theophany of His Light in our lives. Jesus provides us with enough joy, blessings and purpose to make this adventure that makes us saints worthy of our lives.

Let us encounter Jesus and follow Him. Let us create home through incarnating His communion with our whole personal formation and reach out with God's Light to those who are on the peripheries of our world: the unlearned, abandoned, the homeless, the sick, the suffering, the naked, the immigrant, those who are waiting to be born, the prisoners, those who need God's Love most... Let us live together the adventure of the cross: delivering life for the brothers and sisters, living this life according to His word, informing, conforming, transforming and reforming our whole personal formation to the image and likeness of Christ, by the power of the Holy Spirit. No adventure is greater than the cross that radiates the light of His resurrection to the whole personal formation and to the whole world. Let us walk together with Him, for Him and with Him, bringing to our family, our nation and our world to a new encounter with God's Love.

See you on the way, radiating His Love like stars of heaven, learning to Love like he Loves, walking like He walked!

Conclusion

Integrative Progress: what I have learned through writing Walking Like He Walked

Writing Walking Like He Walked has helped me to embrace my charity covenant more deeply. It has helped me to embrace charity acts with more conscience of how to plasmate my concrete image of God's Love as an incarnated work of God's Light. While writing Walking Like He Walked I have learned that one of the biggest problems of our times and our Church is the lack of understanding of the concepts "person", "personal formation" and "ecclesial sacrament". By example: reducing the whole personal formation or the whole humanization, ecclesialization and evangelization to the social or psychosocial dimension only results in the lack of understanding of how the whole person is formed humanely and ecclesially in unity. This can cause a charity and poorer human and ecclesial personal growth. The lack of understanding of our own personal formation is the deepest poverty of our days. It is important to not understand the term "poverty" only socioeconomically, although that point of view should not be ignored also. The wealthiest person alive can be the poorest person in the world if he completely lacks integration, action, realization and projection of his or her personal formation. In order to promote the dignity of all we need an integrative progress: a progress that integrates, acts, realizes and projects everything according to the best personal growth possible for everyone. Exclusion, discrimination, lack of minimum living resources and lack of understanding of the own personal formation processes can all provoke integrative poverty (lack of integration, action, realization, and projection of the personal formation), just saying a few examples. Although it is also true that we are all in some degrees poor. We all need some help and grace to progress and become who we are called to be both as humans and as Christians. We need humility to recognize our poorness. By example: I am a very poor actor, sometimes I really can take a very long time thinking before I act, like a sloth, so I usually need some help when discerning how to act.

It is clear that more deepening of what is the person and how it forms is needed among human beings and among Christians. The same way we have the Compendium of Social Doctrine of the Church, we should have a "Compendium of the Personal Doctrine of the Church", where the ecclesial doctrine towards the concepts of person, personal formation and the sacramentalization of the person (ecclesial sacrament) is clearly stated. I am not saying that the Church has not touched and treated these concepts. That would be wrong because she has dealt with them, and a lot of times. However, their facts are in

the middle of many different documents that make difficult to have a clear, simple understanding and view of the doctrine of the Catholic Church towards them. A poor understanding of these concepts can harm the unity of human and ecclesial formation greatly. By example: if you understand the concept of person clearly you can understand why it is so contradictory to be a “catholic who supports abortion.” You can’t be a catholic and support abortion at the same time, but you can’t ask those catholics who support abortion a change of heart if they don’t understand the concept “person” from womb to tomb first. There are many ways to abort a person. The examples I just mentioned, exclusion, discrimination, lack of minimum living resources, lack of understanding of the own personal formation processes, can be also forms of integrative abortion (aborting the integration, the action, the realization and the projection of personal formation consciously and deliberately). How many sisters and brothers are being aborted in this very moment due work exploitation, hunger, thirst or lack of education? This must concern every Christian because that those examples are examples of aborting a person too.

Now I am going to explain how I applied the theological methodology given in the introduction while completing Walking Like He Walked.

-Integration: I, who is integrating, am God’s child, forgiven by His mercy. My personal position, in order to honor my covenant of charity, is that I am in favor of promoting the fullest personal formation possible, humanely and ecclesially, for everyone. I am called to inform that position because I am a Christian integrator, a person who integrates, acts, realizes and projects herself according to God’s will and according to how Jesus has loved me, and because I, as Christian, am co-responsible of the Church and called to repair a charity in the ecclesial body (organic dimension), the ecclesial being (ontological dimension) and the ecclesial conscience (filial dimension).

-Action: I am called to develop my thoughts, my emotions and my skills towards a better integration of my acts towards the preferential position according to God’s will: opposing to integrative poverty and integrative abortion because they are against the fullest personal formation possible, humanely and ecclesially, for everyone. I am called to conform the whole personal formation, humanely and ecclesially, according to God’s will and according to how Jesus has loved me in order to avoid integrative poverty and integrative abortion and promote the fullest personal formation possible, humanely and ecclesially, for everyone.

-Realization: I am integrating all my creative talent in order to transform the view of personal formation to a one more unitary view, according to the image and likeness of God and according to how Jesus has loved me. My concrete position towards integrative poverty and integrative abortion is to transform reality by creating a theory that informs, conforms, transforms and reforms the whole personal formation and that creates communion, creates family and creates community. I am called to transform and bless integrative poverty and

integrative abortion by learning and helping to learn how to help to be, help to do, help to grow and help to radiate God's Love humanely and ecclesially through the whole personal formation; by an integrative apostolate.

-Projection: I reformed my personal formation according to the word of God and the incarnation of Christ through writing *Walking Like He Walked* and learning to live the evangelical lessons that it contains. It helped me to determine my vital identity, my vital vocation, my vital communication and my vital perfection in order to convert and be more faithful to my charity covenant, contemplating that way my consequential position and the "circumstances" I am called to reform: integrative poverty and integrative abortion.

While writing *Walking Like He Walked* I also learned that I as Christian need to promote love in the world, but not promoting any love, but sacramental love: a love, like I wrote in part V, that helps to be, helps to do, helps to grow and helps to radiate according to God's Love, to the Trinitarian Love; a love that becomes an incarnated sacrament, a living sign of God's Love. When you become pro sacramental love you also become pro sacramental family, pro religious freedom, pro values, pro sacramental creativity, pro creation, pro personal growth, pro education, pro personal communion, pro sacramental fraternity, pro sacramental joy, pro solidarity, pro peace, pro humanity, pro human rights, pro a better world for everyone and pro recognizing the dignity of all. This promotion of God's Love and sacramental love is not done by strategic plans, but by radiation: by becoming an incarnated work of God's Light through living the charity engagement. For me, writing *Walking Like He Walked* has been a dream come true. Achieving this helped me to not be afraid of dreaming because we are created to dream big, walking one step at a time, enjoying the process, starting with what we have and letting God do the rest. God teach us to dream big and to dare to dream as He dreams. Now, as I write these final lines of *Walking Like He Walked*, I dream with creating an integrative workshop, an integrative learning methodology, for a youth group to create another Jesus Charity as a project-based- learning creative project. I will discern in prayer during some months before deciding if pursue that new dream. However, this is a "small dream". My biggest dream is living my charity engagement and helping everyone to plasmate God's Light in their personal formation, becoming an incarnated work of Love!

How to pursue that "small dream?" I have modeled a possible integrative learning methodology, inspired by the four processes of personal formation:

-Integration: Constitute Learning.

-discover concepts with knowledge precedents, personal precedents, learning precedents or historical precedents.

-Action: Develop learning.

-explore concepts with actual terms, actual references, actual skills or actual circumstances.

- Realization:** Generate learning.
 - apply concepts with real problems, real creations, real motivation or real experiences.
- Projection:** Radiate Learning.
 - direct concepts with related formative tasks, related growth, related objectives or related performance.

This needs a lot of further discernment, so for now is just a possible example of how to plasmate the consecration to charity with a concrete form. There are many forms possible, this is only one of them.

Near the end of finishing writing “Walking Like He Walked” on February 14, Saint Valentine’s Day and the day of my consecration to charity, I made a one day personal retreat (a retreat made at home) for preparing myself to embrace my consecration of charity. I planned to do the retreat by contemplating the reading of the book I Believe in Love, A Personal Retreat Based on the Teaching of St. Thérèse of Lisieux, by Father Jean C. J. d’Elbée (It is available in Amazon Kindle). However, I could not do the retreat as planned because I discerned that I should use most of the retreat time by adoring Jesus through reviewing the part VII (by example: I integrated to the Part VII the concepts of “integrative project”, “integrativism” and “personal charism” during that retreat, although I contemplated those concepts the day before, on February 8, but did not had the time to integrate them in the moment I contemplated them) in such way that I adored Him with my whole personal formation’s growth as I wrote it. Making that did not left me too much time to read. However, I had the time to read the first conference (the book is divided in several conferences) of the personal retreat book and I want to finish Walking Like He Walked with some of the plasmations contemplated through that reading. The author focus that first conference, titled “Love for Love,” in God’s “confident Love.” He begins explaining that creation is an overflowing of God’s Love and that He created us out of Love: “God created us out of love for Himself and out of love for His creatures, whom He made in order to fill them with His love and His mercy. 'It is because He is good that we are, that we exist,' said St. Augustine. He did not create us out of necessity; He did not need us. He did not create us out of justice; He owed us nothing. No, it is to His sheer love that we owe our existence.”

Then he introduces the concept of original justice: “God created us in the state of original justice, a marvelous state of equilibrium and harmony: our lower faculties perfectly subjected to our higher faculties, which were perfectly subjected to God. Then came the sin which upset all that, which deeply wounded our nature, which made us victims of concupiscence, of suffering, of sickness, of death.”

If God’s mercy is Heaven’s justice, incarnated in Jesus, who redeemed us and reversed that sin that wounded our nature, God’s Love is earth’s justice, incarnated in Jesus, who loves us since before time and until eternity. Besides integrative justice (a justice that affirms the whole personal formation of every human being embracing them

as brother and sisters, with all its concrete consequences) there is a “sacramental justice”: a justice that affirms the whole personal formation of everyone as a living sign of God’s Love. It does not mean that the brother or the sister is not a sinner. Sacramental justice means that we recognize in every soul a sign of God’s Love because she is a daughter of God, even if that soul does not share our vision or even if that soul chooses not sharing the Love that has been entrusted to her according to the ways the Church teaches it. The consecration of charity is living integrative justice and sacramental justice humanely and ecclesially, both towards God and towards the neighbor. It is restoring the aim of that original justice we had prior sin: radiate God’s Love with complete transparency, and so restoring the original order. While we are in this earth we cannot talk about radiating God’s Love with complete transparency. All we can do is embrace the consecration of charity and ask for the grace of being able of radiating Jesus’ Love to our neighbor with the most transparent personal formation possible, plasmating it according to the image and likeness of His communion with the greatest fidelity to His vision possible, at least the greatest fidelity possible in this life. As Saint Paul says, said in my own words, now we only know partially, but in eternity we will know our reflection as He see us. As we learn to radiate Jesus’ Love in the most saintly way we learn to participate in His justice, that radiates salvation for all, also to those who have committed great sins in their lifetime, like me.

What Jesus give us, God’s Love, is all we have to radiate. As the author says: “All our spiritual wealth, all our supernatural goods, all our life of holiness: all are Jesus and nothing but Jesus. He is ours, His merits are ours, the price of His Blood is ours; He is completely ours.” We have nothing original. We have nothing our own. Everything belongs to Him, and so we are called to learn how to share what He gives us with the same justice which He Loves us with concrete acts of charity that are incarnated as a living work of God’s Love.

As I read the conference I contemplated a very particular examination of conscience for the confession I planned to do prior my consecration of charity:

-Alma Mía, do you love me?

-Alma Mía, have you thought about that you are a joy for Me?

-Alma Mía, have you sinned by omission of My Love? Have you failed in lack of faith, of hope, of charity? Have you failed in lack of faith in My Love? Have you failed in lack of waiting in My Love? Have you failed in lack of living my Love?

-Alma Mía, how do you learn to live conscious of being embraced by My Love and My mercy? Are you conscious that you have a Father, a Mother, a Brother, best Friend, a Husband, a King that sees you like a princess of Heaven, a Redeemer that gives His life for you, a Savior that cares you, a Morning Star that helps you to be, helps you to do, helps you to grow and helps you to radiate as human person and as Church, a Jesus Charity that wishes your salvation by all possible means, even those that seem implausible to yourself? How do you learn to live as a woman of faith in My Love and My mercy?

- Alma Mía, how do you learn to radiate My Love to your neighbor, to embrace My

communion with your own life?

-Alma Mía, are you willing to deliver your life for those who mutilated our heart as I did for them?

During these final nine days prior the consecration of charity I have been praying by singing in my heart a simple but deep song of medieval origin: "Be Thou My Vision." It is a true pity that a longer version of that medieval prayer is not available in any song, nor in English or Spanish. I contemplated the idea of creating a longer translation, with the help of the professor of one of my classes that is expert in translation of Medieval English and had knowledge Irish literature also. The idea was singing it to the Blessed Sacrament on February 14, besides singing the Ubi Caritas to Jesus Charity. However, I realized that I truly did not had the time needed for completing that creative project on time. Besides that, the professor who had the knowledge and skills to help me had a brain stroke in class and was unable to even talk to the students during the class where I was supposed to ask her the help request. Meanwhile I see how to "actualize" and translate this song, I share the same version that Audrey Assad sings in a video of her You Tube channel, from her album "Inheritance" (available in iTunes):

Be Thou my Vision, O Lord of my heart;
Naught be all else to me, save that Thou art.
Thou my best Thought, by day or by night,
Waking or sleeping, Thy presence my light.
Be Thou my Wisdom, and Thou my true Word;
I ever with Thee and Thou with me, Lord;
Thou my great Father, I Thy true son;
Thou in me dwelling, and I with Thee one.
Riches I heed not, nor man's empty praise,
Thou mine Inheritance, now and always:
Thou and Thou only, first in my heart,
High King of Heaven, my Treasure Thou art.
High King of Heaven, my victory won,
May I reach Heaven's joys, O bright Heaven's Sun!
Heart of my heart, whatever befall,
Still be my Vision, O Ruler of all.

May His Vision be the vision of our hearts and the guide of our integrative progress. May all the lessons learned through the Gospel and plasmated in Walking Like He Walked form us as better persons and better Christians. May we embrace His justice and radiate His energy, the Light of His Love, incarnating His communion in our whole personal formation. Pray for me, so I might realize God's dreams, correspond to His covenant with my consecration of charity, plasmate a concrete image of God's Love for my life, follow the creative project He has for our lives with my family evangelization project and becoming an ordinary Christian hero, a sacrament of His Love, an incarnated work of God's Love.