



Please contact one of our centers for more information on the Pro Sanctity Movement.

Pro Sanctity Movement National Center

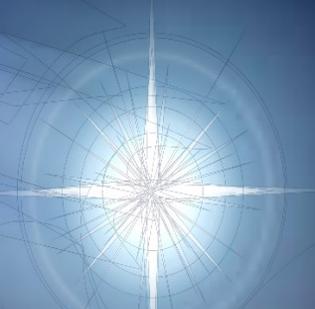
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COME, LORD JESUS!



PRAYING WITH THE
EXPLOSIVE GOSPEL
ADVENT SEASON
YEAR C

PRO SANCTITY MOVEMENT



**SERVANT OF GOD,
BISHOP GUGLIELMO
GIAQUINTA**

Bishop Guglielmo Giaquinta was born in Noto, Italy on June 25, 1914. He was ordained a priest on March 18, 1938 for the Diocese of Rome. In the early years of his priesthood, Bishop Giaquinta began to teach that all people are called to become saints - this is the Universal Call to Holiness. This teaching grew and developed over time, and his passionate desire to draw all people to the infinite love of God prompted many men and women to follow him in the apostolate of interior life and holiness.

He founded the Pro Sanctity Movement in 1947, and later founded the Apostolic Oblates (a secular institute for lay women), the Apostolic Sodales (a secular institute for diocesan priests), and the Social Animators (an Ecclesial Organization for lay men). The Pro Sanctity Movement now has centers in Italy, India, Canada, Latvia, and the United States. Bishop Giaquinta's teaching of the Universal Call to Holiness was confirmed by the Magisterium of the Church when the Second Vatican Council documented this teaching in the fifth chapter of *Lumen Gentium*.

On November 1, 1968, he was consecrated a bishop by Pope Paul VI and charged with the pastoral care of the Diocese of Tivoli, just outside Rome. Bishop Giaquinta was very involved in the work of the Italian Episcopal Conference until 1984. Due to poor health, he retired in 1987.

Bishop Giaquinta authored numerous books and articles on spirituality, as well as many poems, songs and prayers. He was an untiring preacher and teacher, conducting many retreats and spiritual exercises for both the clergy and the laity. In his tremendous devotion to Our Lady of Trust, Bishop Giaquinta believed that it would be through her intercession that the world would learn of and respond to God's call to holiness.

Bishop Giaquinta died on June 15, 1994 and was proclaimed Servant of God by the Church on March 17, 2004. As his cause for canonization continues, his mortal remains were moved from the local cemetery for priests in Rome to the church of Santa Madonna dei Monti in Rome on October 31, 2016. Please continue to pray for his intercession.



**"O" Antiphons
(The Church's Prayer
of "Come!")**

December 17 Sapientia

O Wisdom of our God Most High,
guiding creation with power and love:
come to teach us the path of knowledge!

December 18 Adonai

O Leader of the House of Israel,
giver of the Law to Moses on Sinai:
come to rescue us with your mighty power!

December 19 Radix Jesse

O Root of Jesse's stem,
sign of God's love for all his people:
come to save us without delay!

December 20 Clavis David

O Key of David, opening the gates
of God's eternal Kingdom:
come and free the prisoners of darkness!

December 21 Oriens

O Radiant Dawn,
splendor of eternal light, sun of justice:
come and shine on those who dwell
in darkness and in the shadow of death.

December 22 Rex Gentium

O King of all nations and keystone
of the Church: come and save man,
whom you formed from the dust!

December 23 Emmanuel

O Emmanuel, our King and Giver of Law:
come to save us, Lord our God!



THE "O" ANTIPHONS BY JOAN KASH & JOAN PATTEN

The "O" Antiphons are prayers that are said the week before Christmas, beginning on December 17th and ending on December 23rd. The "O" Antiphons trace their earliest beginnings to the 4th century and were in common usage by the 8th century. During this time Mary was referred to as the "O" Madonna, the roundness of the letter "O" being equated to her womb in late pregnancy being full of Christ. An antiphon is a verse usually from Scripture said or sung before and after a canticle, psalm, or psalm verse used in liturgical prayers. The "O" Antiphons are found as verses in the ancient hymn, *O Come, O Come Emmanuel*, the antiphon before the Magnificat during Evening Prayer of the Liturgy of the Hours, as well as, the alleluia verse before the Gospel during the last days of Advent.

Each antiphon highlights a title of Christ prefigured in the Old Testament and directs a heart-felt petition for the coming of the Messiah. As the days progress, the pleas deepen with urgency and desire. Going backwards from December 23rd to December 17th, the first letter of these Messianic titles: Emmanuel, Rex, Oriens, Clavis, Radix, Adonai, and Sapientia create the Latin words, **EROCRAS**, which means, "*Tomorrow, I shall be*" understood also as "*Tomorrow, I will come.*" Jesus fulfills the deepest cry of our hearts, "*Come, save us!*" with His very self. Jesus, whose name in Hebrew means, "*God saves*" enters into our history and saves us from our sin. Emmanuel in Hebrew, "*God with us*" comes to each one of our lives and is pleased to dwell in our hearts. In Jesus is found all we are longing for and the answers we that we are seeking.

As you pray with each of the "O" Antiphons this Advent Season, let Jesus reveal to you who He is and what He is doing in your life. Ask His Mother to help you be attentive and receptive to His coming.



PRO SANCTITY MOVEMENT

Pro Sanctity is an international Catholic lay movement founded by Servant of God, Guglielmo Giaquinta in 1947. The mission of Pro Sanctity is to promote the universal call to holiness and brotherhood. Holiness is the maximum response of love initiated by our awareness of God's infinite and personal love. We are called to respond to His thirst for our total response of love in the practical reality of daily life.

Bishop Giaquinta taught that there are three dimensions of holiness in which a maximum response of love is called: personal, communal/familial, and societal. The personal dimension of holiness is the intimate relationship that we each have with God in response to His infinite love revealed through His Son Jesus. The thirst of Jesus manifested on the cross, initiates His command to "*love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.*" (Mk. 12:30) The love received from God becomes a gift to share with our brothers and sisters "*You shall love your neighbor as yourself.*" (Mk. 12:31) In this communal/familial dimension of holiness, we recognize that our maximum response of love is greater when it is united with our brothers and sisters' response to God. This unified, maximum response of our brothers and sisters leads to the third dimension, societal holiness. This dimension is meant to penetrate society in such a way that secular structures are no longer obstacles to holiness and brotherhood, but are conducive to the call to holiness.

To foster such a transformation, Pro Sanctity strives to form the mind to know God, the heart to love Him and others, and the hands to serve in His name so that others may meet Christ. This formation takes place in small groups (nucli) and focuses on prayer, spiritual formation, or missionary activity. Nucli groups are organized by Pro Sanctity associates and the groups are open to all, especially to those who wish to deepen their commitment to God. Pro Sanctity Associates are trained through the School of Formation in order to share the message of universal holiness with others and help others to respond. This program is a more intensive experience and integration of the movement's charism and spirituality.

We were created for the great adventure of love and holiness. Our founder, Bishop Giaquinta was aware of the world's needs, that we need saints, that is, "*People for whom God is everything.*" God loves you and desires your love in return. Grace is available! How will you respond?

The Explosive Gospel

The Gospels reveal to us the exciting news of Jesus' infinite love and salvation. Bishop Giaquinta was convinced of the power of the Gospel: *"Surely if this true Gospel came close to our mediocrity, it would make it explode into the bits of rubble it really is!"*

Our Founder designed a specific method of *Lectio Divina* for the Pro Sanctity Movement, the Explosive Gospel. The Gospel must **EXPLODE** in our personal, family, and community life. It is a Word capable of revolutionizing our way of feeling and thinking, of living the faith, and of immersing ourselves in the reality where God has placed us.

There are three main moments while praying with this:

- ♦ A gaze of love—It is the moment to contemplate and meditate on the text. We do this in order to gather the maximum love that Christ, through His Word, wants to give us. Look with love at the Word, and the Word will look back at you with love! It reveals to us the infinite love of Jesus for us.
- ♦ A gaze of judgment and truth—We are confronted by the Word in love, and so it enlightens us as to where we must grow or where there may be contradictions in our lives personally or in the community, inviting us to conversion.
- ♦ An apostolic response— It is a prophesy in the sense of insight for future action. We are invited in the third moment to apostolic action. It is where the members of the Movement are invited to make a commitment to become prophets of the Gospel that revolutionizes their lives.

However, "delightful" is not often the word to describe our daily realities, and yet, this is what is being offered to us. Delight is finding Another, Emmanuel, God with us. We are not alone in our waiting, in our suffering, and in our fears. Jesus, who is God, became a human being and entered into every human experience in order to redeem us and unite us to God. If we take some time this Advent to pause, wait, notice, and receive, we will be astonished to find Jesus who is waiting for us and desiring that we know how He is with us, pouring out His love and grace upon us.

God's love is concrete, personal, and not hidden from our awareness. He reveals His love in the daily realities of our lives. As you pray, "Come, Lord Jesus" during this Advent season, consider making your own litany to invite Jesus into everything and let Him reveal how He is with you and what He is offering to you. We will still have many experiences of waiting in our lives, but as we grow closer to God, we will recognize these are moments to be with Him.

For example:

Come, Lord Jesus...into my expectations for the future
Come, Lord Jesus...into my anger and disappointments
Come, Lord Jesus...into my fears and anxieties
Come, Lord Jesus...into my darkness and confusion
Come, Lord Jesus...into my families' difficulties and suffering
Come, Lord Jesus...into my doubts and helplessness
Come, Lord Jesus...into my sins and wounds
Come, Lord Jesus...into my finances and responsibilities
Come, Lord Jesus...into my joys and gratitude
Come, Lord Jesus...into my hopes and dreams
Come, Lord Jesus...into my loneliness and poverty
Come, Lord Jesus...into this moment and time of waiting
Come, Lord Jesus...into my relationships
Come, Lord Jesus...into my past, present, and future
Come, Lord Jesus...into my life and heart
(add your own)



ADVENT: THE DELIGHT OF BEING
WITH JESUS
BY JOAN PATTEN

Waiting is often experienced as a period of time between two events. During that pause of time we either wait for the next thing to happen, for someone to do something, for God to do something, or we try to make something happen ourselves. We don't like to feel the uncertainty, anxiety, and pain of waiting and our desire for instant gratification and control highlights our belief that the experience of waiting is something to overcome.

The season of Advent proposes a different understanding of waiting. In fact, the Church defines Advent as a "period of devout and expectant delight". Through the Advent readings, prayers, and traditions, we recall with gratitude the moment in history in which Jesus came among us. We are also invited to exercise our hopeful expectation of His Second Coming at the end of time, praying, "Come, Lord Jesus!" These two comings of the Lord help us notice how Jesus is with us in this present moment in time. This attentive noticing of His presence is the cause of our delight and source of our peace.

Peace creates tranquil order both in the world and in each person's heart. We often assume burdens that are not ours to carry, such as false responsibilities, doubt in our self-worth and God's love, as well as slavish attachments to the world's fickle standards. St. Peter Chrysologus taught that peace rescues us from this false servitude and sets us free to live in our identity as sons and daughters before our Heavenly Father. Moreover, peace is a gift given in abundance from the Heart of Jesus. "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." (Jn 14:27) The peace that reigns in the Heart of Jesus is revealed to us at the Last Supper when He offers His prayer of trust in the Father's love and providence. What does peace look like in our lives and in society? Our peaceful thoughts and actions create a peaceful culture. Consider St. Teresa of Calcutta's sage advice: "The fruit of silence is prayer, the fruit of prayer is faith, the fruit of faith is love, the fruit of love is service and the fruit of service is peace."

Before You Begin Each Week

Prayer to the Holy Spirit by Bishop Giaquinta

Come, Holy Spirit,
Spirit of love and holiness.
You, who overshadowed Mary
making her Mother of the eternal Word,
Dwell in us and make us apostles of holiness.
You who gathered the Church in the Cenacle
Around our Immaculate Mother and the Apostles,
Instill in us the spirit of the Cenacle
and help us gather into one family;
Those who want to love you and make you loved.
We wish the Church and the world
To become a Cenacle from which
Love for the Father
and our brothers and sisters radiates.
O Holy Spirit,
Make us instruments of Your plan of love.
Amen.

If possible, read the Collect (the Opening Prayer in the Mass) for the appropriate week before beginning. This can be found in any Mass aid or personal missal, as well as: uscgb.org

At the conclusion of the Explosive Gospel, end with a prayer of thanksgiving.

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Jesus said to his disciples:

“There will be signs in the sun, the moon,
and the stars,
and on earth nations will be in dismay,
perplexed by the roaring of the sea and the waves.
People will die of fright
in anticipation of what is coming upon the world,
for the powers of the heavens will be shaken.
And then they will see the Son of Man
coming in a cloud with power and great glory.
But when these signs begin to happen,
stand erect and raise your heads
because your redemption is at hand.

“Beware that your hearts do not become drowsy
from carousing and drunkenness
and the anxieties of daily life,
and that day catch you by surprise like a trap.
For that day will assault everyone
who lives on the face of the earth.
Be vigilant at all times
and pray that you have the strength
to escape the tribulations that are imminent
and to stand before the Son of Man.”

*“We are silently yearning for the Eucharist, more than
the watchman waits for the dawn.”*

-Bishop Giaquinta



Duc in altum: let us take to the sea, let us go into the deep, let the Word guide us, and let us not be afraid to share the fatigue of the catch: the Master, Peter, and Padre Guglielmo are with us.

Let us begin again with Christ, let us go back to Jesus who accompanies us on the road making himself know in the “breaking of the bread.” Let us be vigilant, and attentive. With hearts filled with hope, let us recognize Him, his gestures, his Face, and then let us bring to our brothers and sisters the great news: “We have seen the Lord!” With Christ, let us climb the Mount of the Beatitudes: “blessed are the poor, blessed are the meek, the persecuted...” and experience peace in our hearts. At the center of this journey there is Christ, the perfect image of God and of man.

Let us be aware of our shared discipleship with the Master, and know that to be disciples means to look at Him, to live in Him, and to participate in his life. Here are the three verbs: to look, to live in, and to participate - let us carry their meaning in our hearts. To look at Him: contemplation; to live in Him: transformation into Him; to participate in his life in order to live like Him, to love as He loved, and to find the reason and “high measure” of living as He did.

Let us entrust to Him our fears, our expectations and difficulties. Let us take shelter in his Heart - in this way we shall not only go into the deep, but will walk the path of life with Him. From the beautiful scene of the sea, of the Duc in altum, we now return to the image of the eagle: we leave the water to return to the shore.

Let us make this passage by recalling a charming eastern legend: the tying of the rudder of the plow to a star. The plow, symbol of our labor on earth, will excavate deep trenches, like wounds, which will be filled with seeds of renewed generosity and renewed oblation. The strength of the star’s power and light is able to cut through the weight of the soil. The star is Christ. To Him, to the Immaculate Heart of Mary, and to our “father” we entrust our oblation and our walk of holiness.

you are to say. You will be given at that moment what you are to say. For it will not be you who speak but the Spirit of your Father speaking through you.” (Mt. 10:17-20).

The prayer of **“Come”** to the Spirit is therefore an invocation of strength and of help for the conversion of the world that will have to come about through the shedding of the blood of the disciples and the Apostles. Enlarging our horizons, taking a fresh breath, we must say that the **“Come!”** prayer, as an imploring of help, must be the prayer of all Christians, who while awaiting the Lord, feel always more violently and radically attacked by Satan and all the realities and structures of our world.

The tragic situation reviewed at the start of this pastoral letter could make us discouraged, but the certainty that the Lord can and wants to save us must push us to pray more insistently the prayer of **“Come”** *“May your kingdom come” “Come, Lord Jesus.”* But to me it seems, in this moment, that the Lord makes the invocation **“Come!”** echo back to us. We are the ones who must make alive, or better, bring about on earth, love, brotherhood, forgiveness, understanding, and mutual help. We are the ones who must become less violent and egotistical; understand that our happiness cannot be based on the grief of others; convince ourselves that reaching our just place in life must not mean destroying others; know that any evil done sooner or later falls on the head of the one who committed it. We, as Christians, are people of expectation, but we must not evade our responsibilities.

The Lord wants to help us and the solemnity of Christmas comes to speak to us of God who enters in, be it in poverty and humility, into the history of each and all persons. That does not take from us our duty to await the Lord by being His collaborators for a new world. When the eternal Word of God became flesh and *“pitched His tent among us,”* there were those who received Him with joy--Mary the Immaculate and St. Joseph, the shepherds and old Simeon. But there were those who rejected Him: the innkeepers at Bethlehem, King Herod, and later His fellow citizens at Nazareth. St. John stressed at the beginning of his gospel, *“He came to what was his own, but his own people did not accept him.”* (Jn. 1:11)

Let us instead turn with trust, together with Mary, and pray, **“Come!”** But let us not close our consciences to our duty to receive the Lord while offering Him our collaboration, so that Jesus can create, among

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How do I experience God’s love for me in this passage?

◆ **A Gaze of Judgment and Truth**

How is God calling me to conversion of heart?

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What concrete action is God inviting me to in this encounter?



SECOND SUNDAY OF ADVENT

LUKE 3:1-6

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert.

John went throughout the whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah:

*A voice of one crying out in the desert:
"Prepare the way of the Lord,
make straight his paths.
Every valley shall be filled
and every mountain and hill shall be made low.
The winding roads shall be made straight,
and the rough ways made smooth,
and all flesh shall see the salvation of God."*

"Jesus, in the villages of Judea and Galilee, you preached, you taught, you prayed and worked miracles, so that they could understand that you alone are the true source of living water, and that only in you is there hope for peaceful rest."

-Bishop Giaquinta

courage in the midst of our efforts and struggles. And this new strength we must draw out from reflection on what the lives of Jesus and His disciples were like. We can say that the life of Mary, of the Lord Jesus, of the Apostles, and of the disciples was a continuous waiting. Their prayer can be condensed into the word **"Come!"**, which is the expression of Christian prayer. In the *"Our Father"*, we say, "Your kingdom come," and this prayer also ends the Revelation, the last revealed book: *"Come, Lord Jesus."* (Rev. 22:20). From the moment of the Angel's announcement, Our Blessed Lady lived the spirituality of **"Come,"** which intensified as the day of the Lord's birth drew nearer.

The Feast of the Immaculate Conception, put almost as a vigil for Christmas, while it proposes to us the figure of the holy Mother of God, must not make us forget the reality of her being a mother soon to give birth, and living therefore with longing for the great event. But was there only joy for Mary? Does she not know, even if in the mystery of faith, with details obscured, that her Son will be the Suffering Servant of Yahweh and the Immaculate Lamb prophesied by Isaiah? Even so, Mary looks serenely toward the future and with ardent prayer repeats her **"Come!"**

We find the same interior attitude in Jesus in the last period before His passion. Every person, approaching grief, would have reacted negatively in His place. Jesus, instead, who knows the redemptive value of His death and was to suffer for it, has the strength and courage to repeat, too, the prayer "Come."

There are in the Gospel in this regard two enlightening texts. *"There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished!"* (Luke 12:50). And when He is but a few hours from His passion, He repeats: *"I have eagerly desired to eat this Passover with you before I suffer"* (Lk. 22:15).

Jesus, therefore, before the tragedy of the cross, reacts by saying, **"Come."** And that was still the invocation of the Apostles, gathered in prayer with Mary and the pious women in the Cenacle, which they prayed to the Holy Spirit. Also then the prospects were gloomy. The Lord had predicted to them: *"But beware of people, for they will hand you over to courts and scourge you in their synagogues, and you will be led before governors and kings for my sake as a witness before them and the pagans. When they hand you over, do not worry about how you are to speak or what*



ADVENT, TIME OF EXPECTATION

+G. Giaquinta Bishop of Tivoli (Italy)
(Pastoral Letter for Advent, 1975)

Brothers and Sisters in Christ,

We are starting Advent, the time that prepares us for the feast of the Lord's birth and almost instinctively our soul rises up in intense prayer so that the Lord may bring us new times and new worlds. Perhaps at few other times in our lives have we turned to the Lord in prayer more fervently than now, since the times we are living in cannot but be called tragic.

The superpowers acting to avoid war and uncover a murderous guerrilla fight; the unjust oppression of numerous peoples; the underdeveloped state of entire continents; the dangers to humanity that come from the destruction of nature and the development of a civilization that is becoming always more poisonous, physically and morally; the blatant disregard of every ethical principle; the systematic violence by radical groups (murderers, rapists, kidnappers) or by masses of people provoked by them; the fear and powerlessness of whoever must prevent injury to personal and collective liberty: all these realities preoccupy every right-thinking person, and profoundly sadden good persons, who see in them the practical negation of God and His law. As one approaches Christmas, the words of Jesus said in other circumstances come to mind: "*when the Son of Man comes, will he find faith on earth?*" (Lk. 18:8).

I believe there are not words which can sufficiently describe how terrible a situation we are in, but it is not with a desperate or resigned, passive acceptance that problems get solved. Life in society, like spiritual life, has need of our positive, constructive reaction, of our effort not to bewail what is wrong but to be, first of all, builders of something better. I would like, in saying this to you, my beloved sons and daughters in Christ, to make a ray of supernatural serenity shine for you. I would like you to see how all our lives must be lived in an attitude of trustful expectation, even as we know that, while we are on our pilgrim way, trials and sufferings are an essential part of our human existence.

These difficulties are not to dishearten us; rather, we must take new

◆ A Gaze of Love

How do I experience God's love for me in this passage?

◆ A Gaze of Judgment and Truth

How is God calling me to conversion of heart?

◆ An Apostolic Response

What concrete action is God inviting me to in this encounter?



THIRD SUNDAY OF ADVENT

LUKE 3:10-18

The crowds asked John the Baptist, "What should we do?" He said to them in reply, "Whoever has two cloaks should share with the person who has none. And whoever has food should do likewise." Even tax collectors came to be baptized and they said to him, "Teacher, what should we do?" He answered them, "Stop collecting more than what is prescribed." Soldiers also asked him, "And what is it that we should do?" He told them, "Do not practice extortion, do not falsely accuse anyone, and be satisfied with your wages." Now the people were filled with expectation, and all were asking in their hearts whether John might be the Christ. John answered them all, saying, "I am baptizing you with water, but one mightier than I is coming. I am not worthy to loosen the thongs of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fan is in his hand to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire." Exhorting them in many other ways, he preached good news to the people.

"Bearer-of-Fire, kindle in us a longing for the fire that overpowers our misery and becomes a blaze consuming the whole earth."

-Bishop Giaquinta

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THE NATIVITY OF THE
LORD (CHRISTMAS)
MASS AT DAWN
LUKE 2:15-20

When the angels went away from them to heaven,
the shepherds said to one another,
“Let us go, then, to Bethlehem
to see this thing that has taken place,
which the Lord has made known to us.”
So they went in haste and found Mary and Joseph,
and the infant lying in the manger.
When they saw this,
they made known the message
that had been told them about this child.
All who heard it were amazed
by what had been told them by the shepherds.
And Mary kept all these things,
reflecting on them in her heart.
Then the shepherds returned,
glorifying and praising God
for all they had heard and seen,
just as it had been told to them.

*“It is Christmas. The time when you,
Lord, come again to beg for our love.
We wish to welcome you, little Child.
Thus we beg you, transform our hearts
from cold, dismal stables into
warm abodes worthy of the gift of you.”
-Bishop Giaquinta*

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How do I experience God's love for me in this passage?

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How is God calling me to conversion of heart?

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FOURTH SUNDAY
OF ADVENT

LUKE 1:39-45

Mary set out
and traveled to the hill country in haste
to a town of Judah,
where she entered the house of Zechariah
and greeted Elizabeth.
When Elizabeth heard Mary's greeting,
the infant leaped in her womb,
and Elizabeth, filled with the Holy Spirit,
cried out in a loud voice and said,
"Blessed are you among women,
and blessed is the fruit of your womb.
And how does this happen to me,
that the mother of my Lord should come to me?
For at the moment the sound
of your greeting reached my ears,
the infant in my womb leaped for joy.
Blessed are you who believed
that what was spoken to you by the Lord
would be fulfilled."

*"Only she who has had this experience
could speak of it to us;
in the Magnificat the Madonna exalts
the greatness and the power of God
along with her own poverty and nothingness,
and therefore, she witnesses to the All of God
and to the nothingness of herself.
All this is profound awe in Mary."*

-Bishop Giaquinta

♦ **A Gaze of Love**

How do I experience God's love for me in this passage?

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