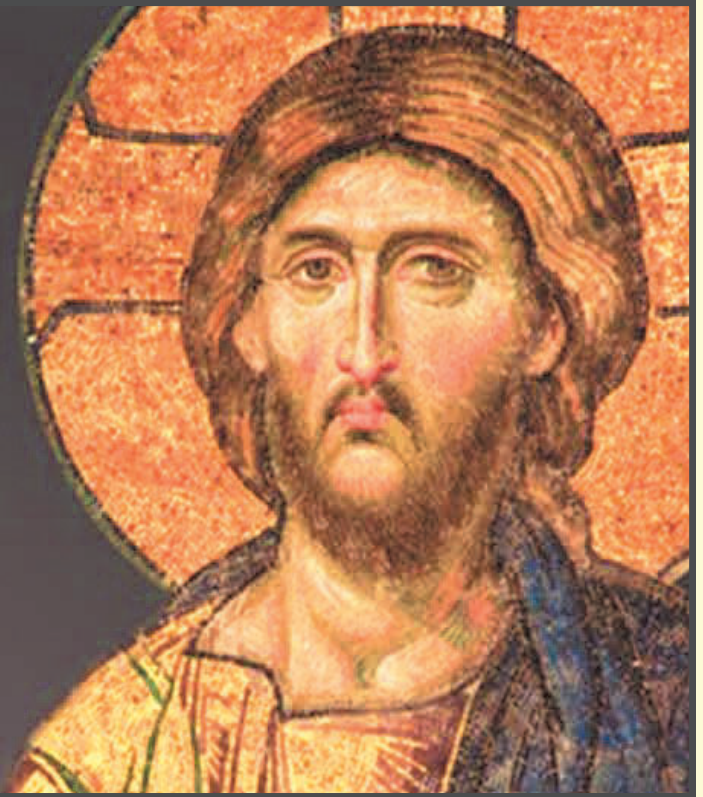


YEAR OF FAITH

SEEKING THE FACE OF JESUS

OCTOBER 2012 — NOVEMBER 2013



The ...Year of Faith is a summons to an authentic and renewed conversion to the Lord, the One Saviour of the World” (*Porta Fidei* 6*). In other words, the Year of Faith is an opportunity for Catholics to experience a conversion—to turn back to Jesus and enter into a deeper relationship with him. The “door of faith” is opened at one’s baptism, but during this year Catholics are called to open it again, walk through it and re-discover and renew their relationship with Christ and his Church.

* Apostolic Letter of October 11, 2011, by Pope Benedict XVI

from www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/year-of-faith/

(*US Catholic Council of Bishops*)

Hello EE Family, we are approaching the end of the Year of Faith and last month (September) was Catechetical Month in our diocese. Our first article in our newsletter (now one year old!) examines how we should understand the Bible so we can build our faith. We also look at that most important part of our marriage relationship; trust, and how we can exercise the grace of God in our lives, to strengthen our marriages. We hope that you will find the sharings useful.

God’s blessings and love to you all
Anthony and Angela Mitchell
Coordinators, Catholic Engaged Encounter T&T



I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it, I see everything else. ~C.S. Lewis~



Tools for Thinking Sensibly About Scripture

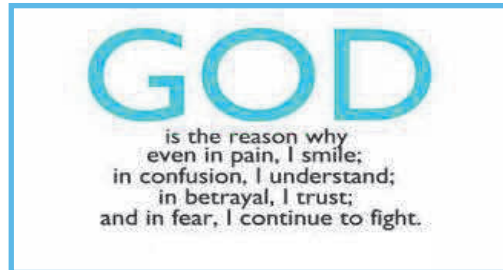
by Mark Shea

For some folks, it takes a lot to dispel the myth of the hyper-controlling Church that only permits Bible study among the faithful, after the insertion of a Vatican supervised computer chip in the brain.

Indeed, it may come as a shock to such folk to discover that the Church offers us only three measly guidelines when pointing the faithful toward reading Scripture for its literal sense. Dei Verbum (The Dogmatic Constitution on Divine Revelation, proclaimed November 18th 1965) tells us:

1. Be especially attentive "to the content and unity of the whole Scripture";
2. Read the Scripture within "the living tradition of the whole Church"; and
3. Be attentive to the analogy of faith.

That's it. That's all the mind control the Church offers when it comes to reading the Bible for its literal sense. What do these guidelines mean? In part, they mean that when you read the



Bible, you need to pay attention

to what sort of literature you are reading. But other things come in as well.

The Bible is a sort of organism, like a goldfish. Moderns don't think of it that way, because in their zeal to reject the notion that God is the primary author of Scripture, they insist that the Bible is just a collection of human writings, from widely divergent sources that got stitched together, pretty roughly, and is therefore "full of contradictions." "Biblical study," both from atheist debunkers, and even from not a few theologians, concerns itself almost entirely with looking for the "contradictions" and shabby seamwork. This can get pretty silly, as when A. N. Wilson discerns a fraudulent claim that Jesus was a "carpenter" since "no carpenter in real life came anywhere near to having a plank sticking out of his eye."

From the perspective of sane biblical study, this entire approach (known as the "hermeneutic of suspicion") is sort of like looking at a goldfish and seeing only a circulatory system, an excretory system, a pair of gills, a pair of eyes, some randomly distributed fins, a bunch of scales, a nervous system, and various connective tissues, all of which just happen to be crammed into a goldfish-shaped space -- and then spending all your time



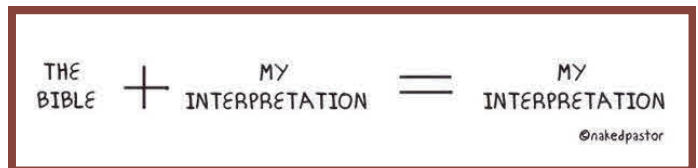
The Bible is an immense conversation across the ages.

looking for "junk DNA" in the goldfish cells, while steadfastly ignoring the swimming, living fish.

In fact, the remarkable thing about Scripture is the organic unity of growth one sees in it. Seen from a perspective of common sense, it looks pretty much like what it is: the written record of a Tradition that is growing, just like the mustard seed, and revealing the gradual revelation of God to man, culminating with the Incarnation of God in Jesus Christ. Yes, you can see the stitching at times (as when Genesis combines two accounts of creation). But so what? That's only a problem if you think the Bible is a magic book, and not a book written and edited by humans. So, to be sure, the human authors of Scripture display change over time. But it is the sort of change one expects in a growing thing. Ideas found in seed form early on (such as "I am the God of Abraham, Isaac, and Jacob") break out in huge leafy branches later on (such as the conviction found in the prophets and the books of the Macca-bees, that God will defeat death and even raise the dead at the end of time).

We discover, as we read, that the Bible is an immense conversation across the ages. The Old Testament longs for and looks forward to the New, and the New is only comprehensible in light of the Old. In short, there really is a unity to the whole of Scripture. So we do well to read it with that in mind. Each verse is related to the verses before it; each paragraph is related to the paragraphs before and after; and each book, especially in the New Testament, is not really comprehensible if you don't know the other texts to which the author is alluding. So a return to the understanding of Scripture as a single organism, and not merely as a collection of loosely connected cells or systems, is the first order of business.

The next order of business (and the thing sola scriptura habitually overlooks) is that a living goldfish won't live long outside the water. If you want to get to know the goldfish of Scripture



better, the paradox is that you cannot do so by removing it from the Sacred Tradition of the Church, which is the water in which Scripture swims. The absolute worst way to read the Bible is to just go off with it by yourself and ask, "What does this text mean to me?" The real way to approach the text is to find out, as best we can, how the author and his readers would have understood it. We know this about "real" books, but something goes wonky in the brain of moderns (and especially modern fundamentalists, whether atheist or Christian), when it comes to the Bible. All of a sudden everybody is quite sure they know exactly what Jesus meant when He uttered some

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saying that has taxed the minds and prayers of great saints and geniuses for centuries. And so the world is chockablock with Latest Real Jesuses who turn out to be, well, whatever the Lone Gunman and his Bible worked out using his special New Testament Decoder Ring.

The common assumption of all these ace students of Scripture is that the Tradition -- that is, the fruit of millions of lives of prayer and sanctity, not to mention scholarship of a very high order and even, in some cases, personal familiarity with the apostles themselves -- is absolutely worthless if it contradicts Me and My Very Strongly Felt Intuition about what the Bible really means. This entire approach is a form of deep stupidity that is primarily a fault of the will, not the intellect. It calls for humility, repentance, and a basic reorientation away from self, and toward God and His revelation through His Church; not just a vague admission that, now and then, the Church gets it right by agreeing

The "analogy of faith" is the goldfish bowl that holds the water of Tradition.

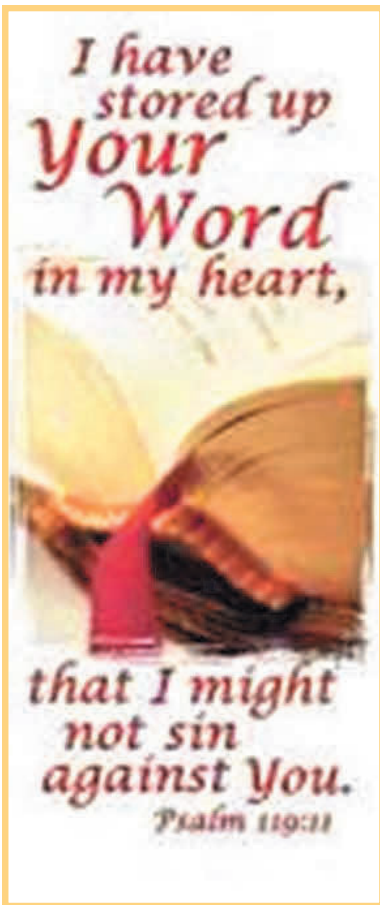
with me. And such a reorientation is vital because without it, the biblical reader inevitably winds up depriving the goldfish of Scripture of the water of Tradition it requires in order to live.

Happily, most non Catholic Christians still retain quite a bit of Sacred Tradition by a sort of historical accident. So, for instance, they hold (more or less) to the canon of Scripture (give or take a few Old Testament books). They still hold to monogamy (again, more or less). They still generally believe that public revelation closed with the death of the apostles. They still believe that life is sacred from conception, kind of. They still usually, believe in the Trinity. All these are beliefs that are only possible to hold by reading Scripture through the lens of Sacred Tradition. So long as Catholics and non Catholic Christians agree on these things, it will be because the goldfish of Scripture is swimming in the waters of apostolic Tradition. As skepticism keeps drying up the residual puddles of apostolic Tradition, what inevitably happens is not that we get a more scripturally pure faith, but simply an environment in which the goldfish cannot live.

To keep the water of Tradition from being spilled, the Church tells us to "be attentive to the analogy of faith." This cryptic remark means, basically, "Hold on to the defined teaching of the Church." The "analogy of faith" is the goldfish bowl that holds the water of Tradition. Without it you've got water all over the floor and, soon, a dead goldfish.



So what's the "analogy of faith"? Well, an analogy is a thing that's like something else. So a photo of my wife is an analog of



my wife. It looks just like her, but it's not her. The Church proposes various analogies of the Faith to us, such as the Creeds or the dogmas of the Church to give us a sense of what is, and is not, part of apostolic Tradition. A dogma is not the forbiddance of thought (as is commonly supposed) but the conclusion of thought: It's what you get when you are done thinking something through.

Periodically, questions arise in theology, as they do in every field. When they do, the Church thinks the problem through and, when the occasion requires it, and the Spirit wills it, the Church defines its teaching. The first time this happens is recorded in the book of Acts. The Church is confronted with the question, "Do Gentiles need to keep the ceremonial laws of Moses?" and arrives at the momentous conclusion that Christians are saved by faith in Jesus Christ, not by circumcision, keeping kosher, and so forth. They promulgate this decision in the shocking words, "It seemed good to the Holy Spirit and to us," meaning

that the dogma promulgated by the apostles and the elders, is the authentic guideline for understanding the meaning of the Tradition with respect to this question.

Where do they get off talking this way? Well, to be fair, they formed the impression that they taught with the authority of Jesus Christ, who told them, "He who listens to you listens to me" (Lk 10:16). So it's pretty much in the DNA of the Church. It appears Jesus had enough foresight to know that the Church would need a permanent teaching office to navigate the waters of history.

Now a modern reader might ask, "How can a 2,000-year-old teaching office matter to a modern up-to-date person such as myself?" I think the better question is, "How does something get to be 2,000 years old if it's really as useless, ignorant, stupid, out-of-touch, and generally absurd as critics of the Magisterium so habitually take it to be?"

So I'll be sticking with the easy yoke of Dei Verbum when it comes to getting at the literal sense of Scripture. If it ain't broke, don't fix it.

Excerpt from <http://www.catholiceducation.org/articles/apologetics/ap0270.htm>

"Never be afraid to trust an unknown future to a known God."
~Corrie ten Boom~



Weakness and Strength

Sometimes our biggest weakness can become our biggest strength. Take, for example, the story of one 10-year-old boy who decided to study Judo despite the fact that he had lost his left arm in a devastating car accident.

The boy began lessons with an old Japanese Judo master. The boy was doing well, so he couldn't understand why, after three months of training the master had taught him only one move.

"Sensei," the boy finally said, "Shouldn't I be learning more moves?"

"This is the only move you know, but this is the only move you'll ever need to know." – the sensei replied.

Not quite understanding, but believing in his teacher, the boy kept training.

Several months later, the sensei took the boy to his first tournament. Surprising himself, the boy easily won his first two matches. The third match proved to be more difficult, but after some time, his opponent became impatient and charged; the boy deftly used his one move



to win the match. Still amazed by his success, the boy was now in the finals.

This time, his opponent was bigger, stronger, and more experienced. For a while, the boy appeared to be overmatched. Concerned that the boy might get hurt, the referee called a time-out. He was about to stop the match when the sensei intervened.

"No," the sensei insisted, "Let him continue."

Soon after the match resumed, his opponent made a critical mistake: he dropped his guard. Instantly, the boy used his move to pin him. The boy had won the match and the tournament. He was the champion.

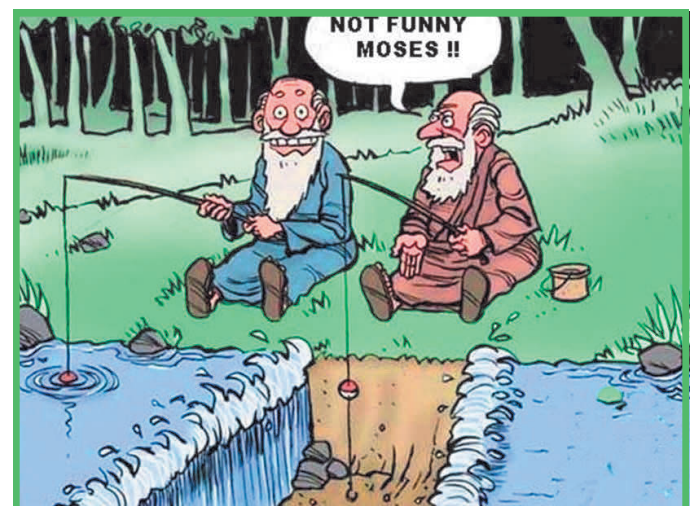
On the way home, the boy and sensei reviewed every move in each and every match. Then the boy summoned the courage to ask what was really on his mind.

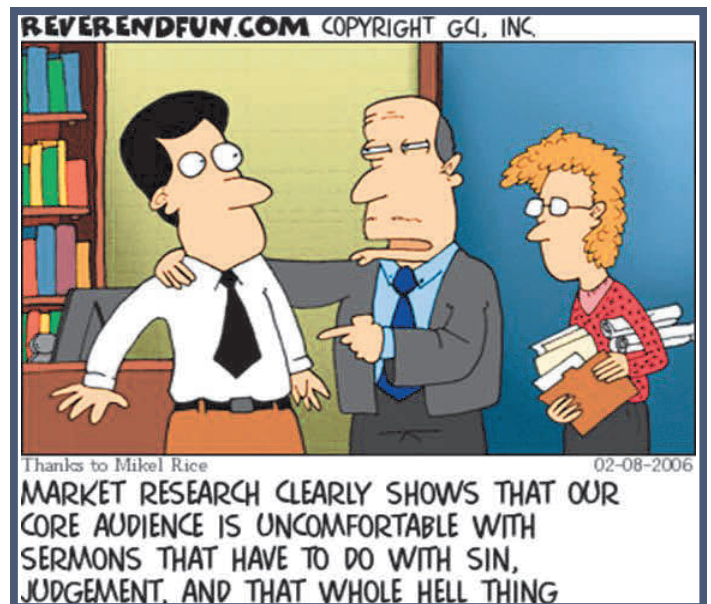
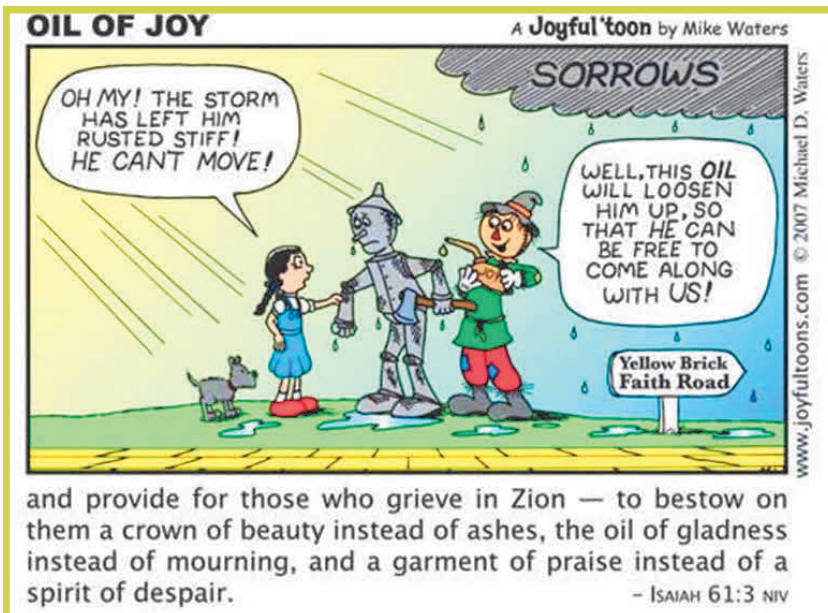
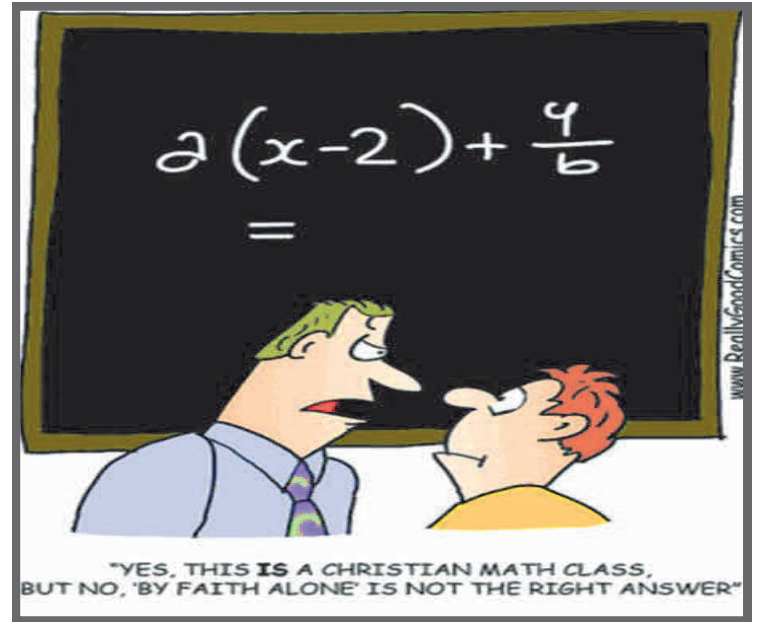
"Sensei, how did I win the tournament with only one move?"

"You won for two reasons," the sensei answered. "First, you've almost mastered one of the most difficult throws in all of judo. And second, the only known defense for that move is for your opponent to grab your left arm."

*The boy's biggest weakness had become his biggest strength. **By the grace of God, our biggest weakness can become our greatest asset.***

<http://rishikajain.com/2013/01/22/inspirational-short-story-with-moral-trust-in-god/>







BUILDING TRUST IN YOUR MARRIAGE

BY SHARON M. RIVKIN, MA, MFT

Building trust takes time. Use these six tips to make your marriage unbeatable!



Outside of love, it's hard to think of something more important within a marriage. "In order to make it safe for your partner to be vulnerable, you need to be a good listener, have compassion, and be supportive and loving." With so many problems in marriages these days, how do you build and keep trust? Everyone talks about the importance of trust in relationships, but what does that really mean? If you don't trust your partner, for instance, you are more likely to be frustrated, anxious, depressed, angry, sad, preoccupied, tense... and the list goes on and on. But, if you trust your partner, there's mutual respect, more security, and more openness to love, communication, and intimacy. Simply put, lack of trust is very damaging to the marriage.

Friendship—my definition, is built on two things: respect and trust. Both elements have to be there, and it has to be mutual. You can have respect for someone, but if you do not have trust, the friendship will crumble
~Stieg Larsson~

Here are six ways to build trust and ensure a healthy and loving marriage:

1. Be On the Up and Up. In a marriage, there are certain behavioural patterns that are predictable. So if any of those familiar patterns are going to deviate, let your partner know. If you don't, it could bring suspicion. For example, you join a health club and start working out. Be sure to tell your partner that you don't like the way you look, and you want to do something about it, so you'll be joining a gym. That way, your partner does not become suspicious about your new activity.

2. Be Honest About Your Negative and Positive Feelings. If you're suppressing any negative feelings

THE BIBLE NEVER ONCE SAYS, "FIGURE IT OUT." BUT OVER AND OVER IT SAYS, "TRUST GOD." HE'S ALREADY GOT IT ALL FIGURED OUT.

about yourself, your partner, or your relationship, it's crucial that you discuss them with your partner. Why? Because there's the potential for resentment to build, which could ultimately break down the relationship. "Why didn't you tell me sooner that you've been feeling this way all this time?" "Now I can't trust you!" The truth hurts, but it

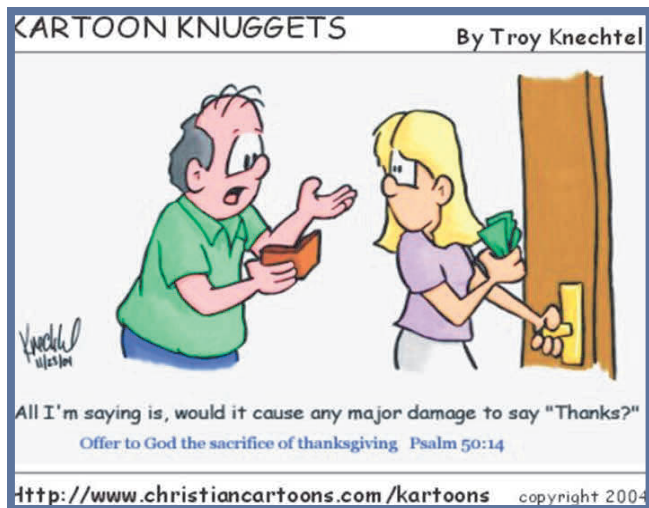
doesn't damage the relationship. In fact, it will ultimately deepen the relationship and create a stronger foundation.

The best way to find out if you can trust somebody is to trust them
~Ernest Hemingway~

3. Be Consistent and Clear. If your partner confronts you with something that you know to be true, be honest. Don't give your partner a double message. What's a double message? When your words don't match your message, i.e., your partner hears one thing in your words, but your tone of voice, body language, and facial expressions are really saying something else. Double messages make people crazy and are huge trust breakers. Being trustworthy in the little things renders trust in the bigger things.

4. Be a Spouse That Keeps His/Her Word. From seemingly little things, such as remembering to do something you promised your partner, showing up on time, or calling if your plans change—to keeping your partner's confidence; your word is only as good as your actions. Do what you say you're going to do, and you will automatically build trust in a relationship.

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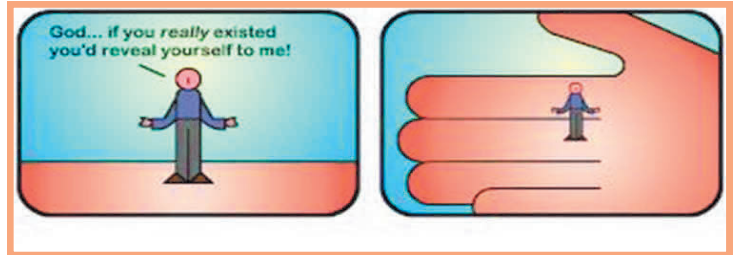
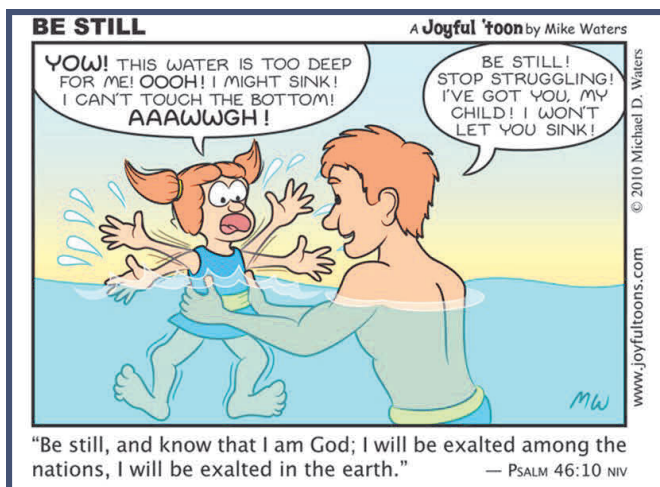
5. Be Vulnerable. It is important to share personal information about yourself. If a relationship feels one-sided, i.e., only one partner is open to confiding in the other, this builds resentment and distrust. Both partners need to open up to each other and be vulnerable by sharing their thoughts and feelings. In order to make it safe for your partner to be vulnerable, you need to be a good listener, have compassion, and be supportive and loving.

6. Be Aware of Your Partner's Needs and Their Best Interest. Make choices that are beneficial to the other person, and the relationship. This doesn't mean that you don't get your needs met. It simply means that you are aware of your partner's needs, and recognize and meet them as frequently as possible. The healthiest relationships are those where there is a balance between meeting your own needs and those of your partner. And remember, if you're both looking out for each other, ultimately the needs of everyone will get met.

Marriages are sacred and need to be treated with the utmost care, nurturance, and love. Trust is the glue that holds marriages together. It is very important to stay conscious of your actions so that you are continually building trust, not breaking it. Once trust is broken in a marriage, it is hard to repair. By remembering and practicing the above six tips, you can build a strong marriage with trust as its foundation.

Sharon M. Rivkin is a therapist and conflict resolution/affairs expert, and author.

From : <http://www.hitchedmag.com/article.php?id=1372>



Trusting God

Tony Evans, a popular black preacher from down in Texas, spoke of being on an elevator in a high rise building. He said he'd never been particularly comfortable on such elevators. There was something about riding up and down in a little box several hundred feet off the ground that has never sat well with him. He worried that something would go wrong.

One day it did. The car he was riding in got stuck in between floors way up in the higher floors. He noted that some of the people in the car became frantic. They began to beat on the door, hoping to get someone's attention. Others began to yell in the hopes that their voices would get someone on the surrounding floors to come to the aid. But nobody heard their noise or their cries.

Then Evans quietly made his way to the front of the car, opened a little door in the wall and pulled out a telephone. Immediately he was connected with someone on the outside. He didn't need to beat on the wall to get their attention. He didn't need to speak loudly in the phone to receive their help. He could have whispered and they would have heard him.

Evans said that in this world, we are going to get "stuck" in places we aren't comfortable with. Some people begin to beat against the walls, others cry out in dismay. But the person who trusts in the power of confident prayer knows there's someone on the other end who hears their call and comes to their aid.

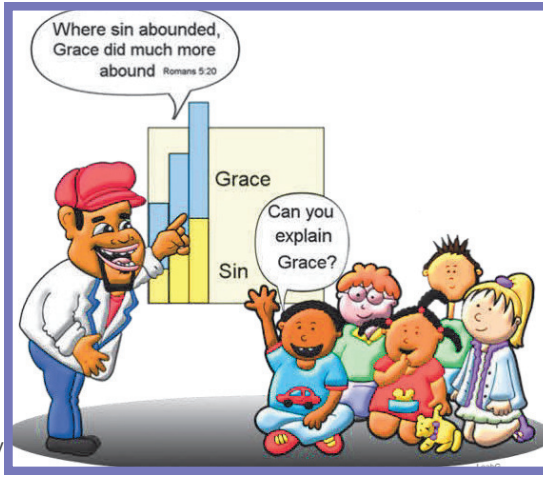
Hebrews 10:19ff tells us that we now can have "boldness" (KJV) to enter into very presence of God because of the blood of Jesus. We can think this way only because Jesus has opened the way for us to approach God's throne and earnestly ask whatever we desire according to His Will.

From : <http://www.sermoncentral.com/illustrations/stories-about-trusting-god.asp>

The Amazing Power of Grace

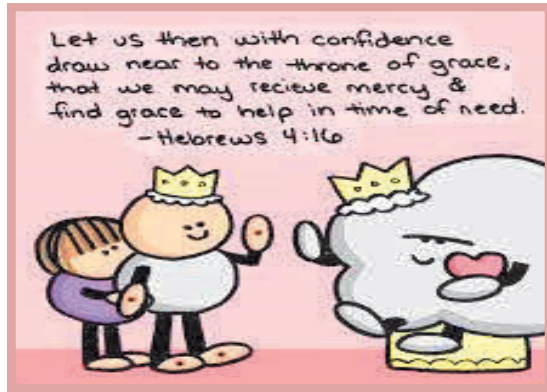
by Scott Morefield

To those of us who are Christians, grace is truly an amazing thing. It is the favor that God gives us, apart from anything we do, that allows us to experience fellowship with the God who created us. Despite the fact that we are sinful creatures, Christ reaches down into the miry clay-filled pit, the pit wherein we would otherwise prefer to wallow, and pulls us out, cleans us up, and places us at the right hand of fellowship with the Father. Despite the fact that we didn't do anything at all to get it, He goes ahead and gives it to us anyway.



lost, again...

All the crazy ups and downs of two lives spent together, the foibles that make us human, the eccentricities that make us unique, the things that can drive our spouse quite literally up the wall, the things that make a marriage tough... all could use a heaping helping of grace.



Grace is, after all, the ultimate manifestation of Christ as the bridegroom, and us,

the church, as His bride. The difference between this and marriages between humans, which are supposed to be a type of the relationship between Christ and His church, is that God's grace is, of course, quite one-sided. After all, Christ is hardly in need of any grace from the likes of us, now is He?

However, here on earth, from the most remote village to the swankiest gated neighborhood, from newlyweds on their honeymoon to 80 year-olds still holding hands, marriages everywhere could use more of what Christ has given us as individuals... Every husband and every wife could use more, from each other, of that wonderful, magical gift from God called grace.

When she forgets that he hates chili and makes it for dinner... When his game runs a bit later than expected... When the iron leaves a black mark on his favorite shirt... When he takes the 'scenic route' and gets the family

Grace is the glue the holds marriages together, the oil that keeps them running smoothly.

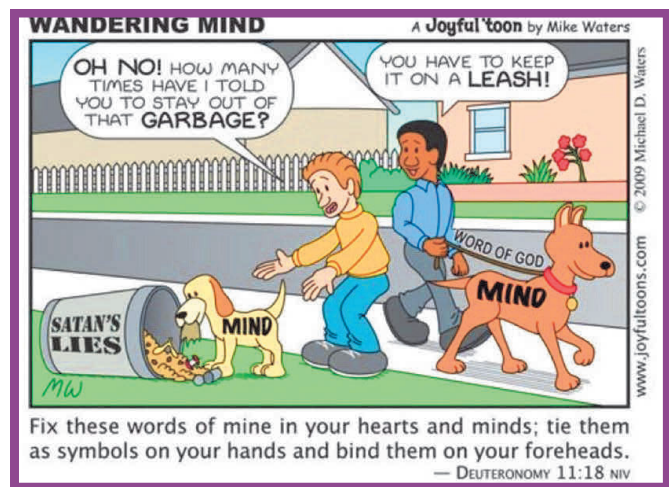
Grace is loving the (at times) unlovable. Grace is showing mercy to the guilty. Grace is befriending the unfriendly. Grace is forgiving those who don't deserve it.

And haven't we all been unlovable, guilty, unfriendly, and undeserving from time to time?

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:32.

cont'd page 9

"Without a heart transformed by Christ, we just continue to manage external and internal darkness.
~Math Chandler~



"We are all sinners who have been saved by Grace. We have not been saved from sinning, but we have been redeemed despite it".
~Alan Woods~



Cont'd from page 8

Grace is a little bit of heaven, right here on planet Earth. Christians, because we have experienced grace in its purest form, should be the ones best at giving it, and yet the Christian divorce rate belies that

fact. Before we have anything of consequence to say to the outside world, we need to get our house in order, to practice what we preach. It all starts with grace.

To those who are hurting, to those whose marriages, for any one of a billion possible reasons, are teetering on the edge, hanging on by the very thinnest of threads, don't give up. Instead, let the power of grace not only transform your soul, but your marriage as well.

Grace is something we have the power to give, but not to force from others. So give it, consistently, purposefully, with no strings attached, and you will likely receive it in return. Maybe not today, maybe not tomorrow, maybe not next month...

Maybe not ever...

But, ultimately, the only person we can change is ourselves, and the best shot we have at making any relationship with another human being work, is to choose to exercise that most sage of Jesus' earthly teachings, the Golden Rule... to choose grace...

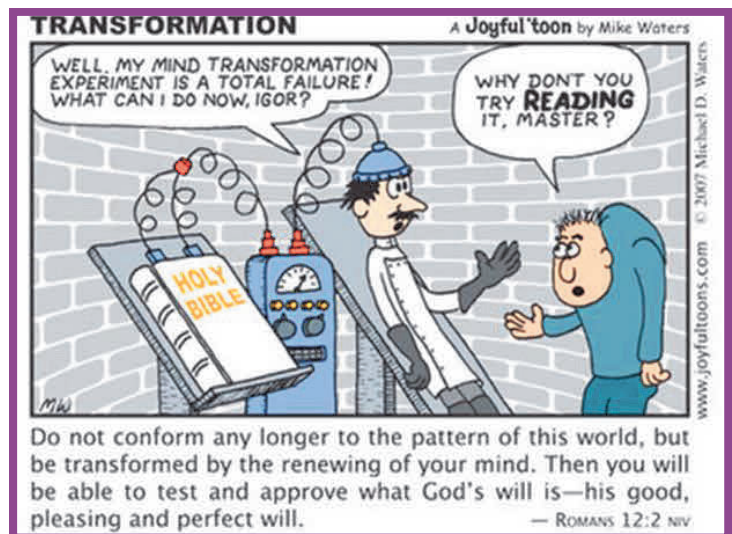
"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Adapted from: <http://abiblicalmarriage.com/>

"God reminds us again and again that things between He and us are forever fixed. They are the rendezvous points where God declares to us concretely, that the debt has been paid, the ledger put away, and that everything we need, in Christ, we already possess. This re-convincing produces humility, because we realize that our needs are fulfilled. We don't have to worry about ourselves anymore. This in turn frees us to stop looking out for what we think we need, and liberates us to love our neighbor by looking out for what they need." ~Tullian Tchividjian~



"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths .
~Proverbs 3:5 ~





“Love meant jumping off a cliff and trusting that a certain person would be there to catch you at the bottom.”
~Jodi Picoult~



Jose and Barbara Salazar celebrated their 50th Wedding Anniversary on October 13th, surrounded by their five children, nine granddaughters, and close friends and family.

Barbara and Jose have been a presenting couple with CEETT for over twenty-three years and have served as both Local and Caribbean Coordinators. They are the main representatives for the Marriage Preparation Ministry at the Archdiocesan Family Life Commission, and do the “8 week evening program” for engaged couples. We greatly appreciate their herculean and consistent efforts, and ask God’s grace and continued blessings on their marriage, family, undertakings and ministry. Congratulations and well done Barbara and Jose! Thanks for your sterling example of service!

EE RECALL EVENT

On October 12th, from 10:00 am to 2:00 pm, the CEETT ministry and couples involved in the “Evenings for the Engaged” program were blessed to have Dr. Jim Healy* do presentations on “How to be Married and Stay Engaged” and “Marriage Preparation in the Modern Era”. He examined Intimacy in Marriage, reflecting on what we needed to do to stay connected in our married state, the prioritising of our marriages, and acceptance of the phases of Transfiguration (well being),



Crucifixion (challenges) and Resurrection (arising refreshed and strengthened from each challenge), as part of our normal existence.

In Marriage preparation, we looked at

ways to welcome and journey with couples preparing for Marriage, and continuing that connection post-Marriage, realising that every good marriage strengthens the Church and society.

Some 60 couples were present at this enriching event coordinated by the CEETT.

* Dr. Healy is a well know family life expert and counsellor and was awarded the 2000 Family Ministry Award by the National Association of Catholic Family Life Ministers (USA).



CELEBRATIONS!

Birth of Eliana to Anita and Kijana King .

Birth of Colin to Avionne and Anton Dixon.



Both the Kings and Dixons form part of our hardworking back up teams of the CEETT community. May their children be sources of joy to them, and bring the light of Christ to others, as they will be commissioned to do, at their baptisms.