

The ECCELEASII

Fr. Henri Caffarel

- 1. History of Ecclesia**
- 2. Mystery of Ecclesia**
- 3. Mystique of the Ecclesia**

Conference of Father Henri Caffarel, given São Paulo in July 1957, couples Teams responsible for Notre Dame.

My dear friends,

It is a name that Christians of the last century, like those of the first centuries cherished. They called themselves believers and they said with pride. Believers: that is to say men of faith.

But what does "have faith"? It is not only believed in the existence of God, not only the divinity of Jesus Christ. Is to have the eyes of God over all realities human, like all supernatural realities, is to see all things in perspective God. In the prophet Ezekiel, the Lord promises through His prophet all right, by the Subsequently, to his eye in their hearts.

Have faith, it is precisely to have the eye of God his heart. But just one thing strikes us if faith is what I have just described, there many Catholic believers.

"The mother who never thinks when she looks after her last-born, whom This little one is the temple of the Holy Spirit - the man who, in his social duties and professional knows never see the hand of God, as our fathers said, behind events - and so many Christians who, when they are immersed in a crowd, never think they are surrounded precisely this crowd which Christ had great mercy and Christ saved from his blood. " They do not have the eyes of faith of all human realities, they live no faith, except intermittently.

Well! This conference would invite you to look to the eyes of faith the meeting Monthly your teams to acquire the perspective of God on your monthly meeting. There a technical word, a word of the Church, which precisely defines your monthly meeting, it is a Greek word that I will keep without translating "Ecclesia." Could be translated "church" or "Christian assembly. " I prefer to keep it in its original, so it is not confused with what we call "church", what we call "Christian Assembly" these sometimes words have lost their depth and originality.

My conference will be in three parts. In the first part, very briefly, I talk about the history of the Ecclesia. Second part: the mystery of the Ecclesia. Third part: mystique of the Ecclesia.

Part 1 History of Ecclesia

As it is, I'm from the Holy Scripture, the Word of God. It is with her need to discover the mystery of the Ecclesia, through the history of the Ecclesia.

The great concern of our Lord Jesus Christ, at the beginning and throughout its life apostolic group was, to collect. If you are familiar with the Bible, you know how Point the word "together" is often. He seems to be thinking, I would say the obsession of the Lord, to gather all things. Christ's will was therefore gathering around him young men. He launched the call, passing next to one of them, whether it is sinful or customs (remember the Customs Levy was there, in customs counter, who sees this strange man pass: Jesus Christ, which means challenge: "Come, follow me," and immediately (he took care to ask leave for personal reasons?) immediately followed the Lord.

With these boys, these small farmers, Christ walks the regions of Palestine, he preaches, he announced the Kingdom. With them too, among them, he prays. They are impressed by the attitude of Christ and praying one of them one day, sent him this request " Lord, teach us so to pray. " And Christ, this day, taught them the Our Father.

He prays with them, he teaches them to pray, but he prays for them. And, perhaps, no Does not share one discovers deeper feelings of Christ toward His disciples that During this great prayer of Jesus poignant after the Last Supper, when recommending to the Father the sky all the boys who are there, and around it, and who will have the difficult task of his message to all men. Before the first Ecclesia, before the first group, he said: "Father, I have manifested thy name to the men whom thou gavest me out of the middle of world. They were Yours, You gave them to me and they have observed your word. It is for them that I please. I pray not for the world but for those whom thou hast given me. I am no longer in the world, but they are in the world, while I'm Yours. Holy Father, keep them in Your name those whom thou hast given me, that they may be one, as we. Now I'm going to you, and I say this, is still in the world, so they still have my joy and they have it in its fullness. I'm not asking you to withdraw from the world, but to keep them from evil " .

And when Jesus ascended to heaven, is no longer among them, far to disperse, they shake more than ever with each other, living a life of fellowship that Jesus taught. And we see the birth of the first Christian community, this Ecclesia first known as: apostolic community. Read some of these great texts that are precisely as the charter of the Ecclesia, any Christian assembled in Acts of the Apostles.

Jesus was still with them, ordered them not to depart from Jerusalem, but to wait for the promise of the Father "it, he said, which you have heard. For John baptized with water, but you, in a few days you will be baptized in the Spirit. " And Jesus disappeared from their eyes. So leaving the Mount of Olives which was remote from Jerusalem course allowed the Sabbath, they returned to Jerusalem. Once there, they went to the upper room where they were staying. They were Peter, John, Jacques and others; all of one heart, persevering in prayer with the women and Mary the mother of Jesus and with his brothers.

A few days go by ... Christ's promise is fulfilled. As the day went by Pentecost, when they were all together in the same place, behold, suddenly the sky heard a noise similar to a strong gust of wind, it filled the whole house, then they saw appear like fire, languages were divided and he found one on each of them, and they were all filled with the Holy Ghost, and they began to speak in other tongues, as the Spirit gave them to speak. Their apostolic ministry, the beginning, but they will return to their home port, this unforgettable upper room, this they assembled together. And here is the painting idyllic probably the first Christian assembly, the first Ecclesia: "All the believers lived together and they put everything in common, and they sold many properties and divide them among all according needs. '

Daily, with one heart, they assiduously frequented the temple. They broke the bread in their homes. They ate their food with gladness and simplicity of heart. They praising God and having favor with all the people and every day the Lord added considerably the number of the saved.

The multitude of believers (St. Luke just calls believers) had only heart and soul, no one called anything as his own, but between them all was common. The apostles gave their testimony with great force in the resurrection of the Lord Jesus and great grace was upon them all. In fact, there were no needy among them, because those who owned lands or houses sold them. They brought the price to the apostles' feet, and distribution was made to each according to his needs.

I just say, this first meeting was called from the Greek word "Ecclesia" that is to say, the meeting, the meeting of the people, because this is the exact translation of the word Ecclesia (When the people are gathered, we are in the presence of the Ecclesia.), But it was called the Ecclesia of God. And they knew that this word Ecclesia, there is another Greek word that is important to note in passing: clesis, meaning "meeting." The Ecclesia is Assembly, grouping called.

I emphasize this word, it is precisely because, for them, it made sense infinitely richer than the definition I have given you. This term was as responsible harmonics. As you know, some words whose meaning is relatively simple, not heavy, however, can take an extraordinary density because they are a burden emotional. Consider for example the word "resistance" twenty years ago, it did not mean much, and when it is pronounced now, it awakens many harmonics.

For the apostles, the disciples, the word Ecclesia was a very extraordinary impact because it recalled a keyword, a tradition that was alive in Israel for centuries.

Saint Etienne, when he addresses the Jews, speaks precisely what was great Remember dear to every Jew, remember they had a great nostalgia: the "Ecclesia desert "I must say a few words on you.

Ecclesia desert is immense assembly of all these Hebrews prisoners Egyptian delivered by Moses, or rather by God (the Bible tells us that God often issued with a mighty hand and

an outstretched arm). All these Hebrews were assembled on a high plateau is dominated by a mountain of granite and porphyry, and there, on the plateau, God gave His Law, God made a covenant with them, had committed to be present among had sent them and promises beautiful, on condition that, on their side, they are faithful to the covenant of the Alliance.

This Ecclesia desert alluded to Saint Etienne, this is the origin, When God's people, its laws and its religion. And throughout these twelve centuries, Jews have often meditated on this trip to the desert was like the golden age of the people whose they kept the nostalgia. And when the prophets announced that one day the Messiah would come, they found nothing better to say: It will be like a new assembly in the desert, as a new congregation of the Lord! As well, these few Apostles and disciples are in the upper room, when they take the name of Ecclesia Dei, Church, meeting God, they were well aware that they are, in fact, this new assembly of the desert, the Messianic congregation. They are conscious of being a new people, having deserved, or rather have obtained a new alliance.

But then, a question arose: Was I use the singular or plural? Indeed, the first Ecclesia, is that of Jerusalem. But now other communities based in Antioch first, then everywhere. Will they call "Ecclesia Dei" as if there were a Ecclesia Dei, that of Jerusalem, bringing all the other communities? No.

The meeting in Jerusalem who has not understood very well universalism Christian has the privilege of being called "Ecclesia Dei the" on the other, they are "Ecclesia ". But St. Paul one day, had the audacity to tell his Corinthians: "you are a Ecclesia Dei! ' And yet, the Corinthians were not Jews, so tell them they were the people of God, was not it shocking? But precisely, Saint Paul is suggesting to all Christian communities that a meeting of Christians is not at all any meeting, but any meeting of the Assembly of Christians reproduced desert, it is a meeting Messianic extension of the assembly in the desert.

And then another day, the thought of Paul jumped again. Until then, there were assemblies, Ecclesia of God everywhere. Paul realizes the universal role of Christ, and now he understands that all these various meetings, all Christians world are one with Christ. And for the first time, he speaks of the Ecclesia, the great Ecclesia, the Church.

It nevertheless continues to speak in the church of Corinth, the church is such and such a place, the Church of Rome, for example, and even speaks of these smaller meetings Christian held in a home, for example in Aquila and Pricille and this little meeting, he also called Ecclesia. Here is the vocabulary developed, the great Ecclesia is the largest gathering of the faithful invisible around Christ. The gathering around a successor of the apostles, a bishop is the church of a country. And then other gatherings of Christians are also Ecclesia. And all three (the Church universal, the local church, the Church intimate) are an extension of the Assembly of the desert, and Assembly of the Apostles and disciples of Christ around.

Gradually, the practice has changed, and now the word Ecclesia reminds us great church, but that he barely even mentions the diocesan Church. This is sometimes referred to

Church of Brussels or the Church of Paris, but this usage itself seems to have disappeared, and regarding the meetings of Christians, it would not occur to anyone to qualify the idea of Ecclesia, and it is precisely a great pity, and it is precisely for this reason that, little by little, we no longer meaning of this mysterious reality that is an assembly of Christians.

As well, after this brief historical preamble, I will address the mystery of a small Ecclesia, I invite you to awaken your faith and watch the eyes of faith your meeting monthly to discover the mystery that lives there, when you are gathered in the name of Lord.

Part 2 Mystery of Ecclesia

But for that there is no misunderstanding, before talking about the small Ecclesia, I invites us to contemplate the great Church.

What is it, our Catholic Church, that is to say, universal? It is the great gathering around Christ present, all children of God. Because he promised to be among them, you know the word of Matthew, chapter 28, verse 20: "Go! Teach! Here I am with you, at any time until the consummation of the ages!"

The wilderness, Yahweh had promised his people to be always in the middle of it and lay it the Ark of the Covenant. Jesus Christ promises to his people again to his people to be spiritual always in the middle of it and it is spiritually present among them. And who says the presence of Christ in the middle of the church, said efficient action, sanctifying. Christ present among his people is all the time at work to sanctify us. This large church, you know, very often, it is called "bride of Christ", and sometimes Christians are confused by this term. Why "wife"? Why taxing the Bridegroom Christ? However, married Christians should rejoice.

Christ is the Bridegroom: that is to say, one day, he chose, elected faithful people. He known as the husband called his wife and he has sent a very wonderful promises. This is what the husband or rather, the man who meets the girl he wants to make his wife. As the wife of his hand, the Church, it is all joy to have been chosen, all recognition for the promises that were made and who already are answered in part. It is all recognition to the call of Christ and Christ's choice. Any data.

But to say that the Church is the bride of Christ, is not enough. What is the great expectancy of the husband and wife otherwise specifically not to do that. "And the two shall be one flesh," says the Bible. This is how it is for Christ and the Church. The Christ and the Church: two realities is true, but two realities and two people who love each other, which give to each other to not make one body, as men and women do one flesh: this body is called the "mystical body of Christ."

And the mystical body of Christ, it is precisely all the faithful, not grouped around him, but in him, which he uses to support his great religion of the Father, praiseFather's prayer and mediation for large men.

These few remarks on the large Ecclesia, Bride and Body of Christ, we will allow now to enter more deeply into the mystery of the little Ecclesia.

When, in one of your homes is the monthly meeting, households, some after the other, entered the house of one who receives, you've got a rally which can only be a gathering like the others, or may be a Ecclesia. If this meeting is an Ecclesia, and I'll tell you now how long it is, then these few households are grouped in truth, a cell of the great Church. Cell of the great church, which is, as the image is the original, largest rally, he is invisible. And not only these few households grouped represent the invisible gathering of the faithful, but also they make now, and this is why we need you to understand, this is what makes us perceive the mystery: rally invisible is made present by few group homes, the mystery of the great Church is made present in the small church.

So a theologian defined a small meeting of Christians: "an epiphany the Church. " The great Church appears, the meaning of the word epiphany occurs in this meeting some brothers. In a word, the small gathering of Christians is like overgrown with presence of total Church, the great Church. The great Church is present in this small meeting, as the soul is present in all the members of my body (the soul is not divided, it is present everywhere in the body): the Great Church is not divided, it's everywhere where this is an Ecclesia.

And then? So Christ is present, since the Church is present. And this is the second aspect on which I draw your attention is the central aspect of this mystery.

Jesus Christ has promised to be in the middle of the great Church until the end of centuries. But have you noticed enough, he promised to be small Ecclesia in the middle of it (Read in Matthew, ch. 18, v.19): "If two of you on earth, unite their voices to ask for something, it will be done by my Father who is in heaven. Two or three, are gathered in my name, there am I in the middle two. '

Given this promise, many Christians are embarrassed. What this mysterious presence of Christ when two or three are gathered in his name? Specifically, it is presence of Christ in his Church, precisely because these two or three, they are gathered in his name is an Ecclesia. And therefore not meeting any men, they represent, they actualize the great Church and Christ is present among both men in the middle of these two homes in the middle of your monthly meeting. If present, the Christ is active, of course, Christ is sanctifying.

And small Ecclesia has a center: the center, it is just, it is precisely Jesus Christ invisible but present among them.

Invisible: not quite. Because its mysterious presence in the Assembly manifested by the man of God, the man Christ, calling the meeting and the chair: the priest, whether the Pope as head of the church, officiating at the parish assembly, the chaplain to the homes meeting, they all say this function, by their mere presence, you be meeting name of Christ, so Christ is there, and I'm here to testify. The role of the priesthood, before any activity is a

role "sacramental" the priest is the sign of the presence of Christ in the community.

Christ is still present in the Ecclesia by the symbol "sacramental" by excellence: the Eucharist makes present and represents Christ makes present more precisely the Christ carrying the supreme act of his life, by which his love for the Father and for men is revealed and accomplished in its fullness his sacrifice, the Eucharist is also for the community, the sacrament of unity par excellence. Surprising that the gathering the Christian people do especially at Mass, celebrating the Eucharist, communion there. But what is true of the Eucharistic assembly, the entire assembly is also Christian, even far the altar when Christians gather, they are connected with the Eucharist, that the day and that the next day, which is celebrated at the very moment when they meet in some point of the earth. We find ourselves in the presence of these two realities: a cell of the Church and the Christ present in the midst of it. So we need only develop what we have just seen Time for the big church.

The smallest meeting, the family assembly, the assembly of some households, the bride of Christ. Mean by this that some households were called, convened (Never forget this etymology of Ecclesia, clesis: call). Those households that found among any of them were called, summoned by Christ they responded with readiness and are there around him as his wife answering the call of the husband and giving him, as the wife who believes the promises of the husband and is welcoming to gift of the bridegroom.

The small monthly meeting welcoming all be there! Christ is in you, rich in promises, and the great promise of Christ, you know it well: it is the Spirit Saint.

As well, it is necessary that all Ecclesia, albeit the smallest, a dialogue between Assembly and Christ mysteriously present. Dialogue? I mean, not only voices, but hearts are answered, and lives that are given.

But I have not said it all: this little meeting of households, the bride of Christ, is given to Christ becomes the body of Christ. Do not misunderstand me. Christ takes hold of these men and women who are there. Christ communicates to these men and these women's lives deep say his "religion" communicates his love of the Father and his love of communicating their men both beat the Heart of Christ.

Christ present in your small congregation wants to inoculate those who are there love Father of all that love vibrant and eager men for their salvation. As well, all Ecclesia, any gathering of Christians in the name of Christ, leads to communion with Christ. Both the Assembly and Christ becoming one, the meeting Christ and are turning rent to the Father for the Father and Christ and the congregation turned to the vast world which is beyond the walls of the house to pray for this world, to gain strength new to bring the message of Christ to this world.

Small Ecclesia is the body of Christ, that is to say, seized by Him, it becomes all vibrant life, his religion, his double love.

And last aspect of the mystery of Ecclesia small: it is the presence of the Spirit Saint and Father.

Indeed, Christ is never cut off from the Father and the Holy Spirit. Indeed, the great act Christ ascended to heaven is precisely to give, send the Spirit. Because the Spirit that's life divine communicated to men, it is the Spirit who makes these men and women while vibrating his own religion. In the small Ecclesia you train at the meeting Team Jesus Christ is present and its mysterious action on each of you is to make infuse the Spirit, in so far as you are welcoming him. And the Holy Spirit, as that is welcoming souls, becomes quite vibrant in each and every meeting full sound of the word that is the cry of the Holy Spirit which St. Paul tells us: " Abba, Father ", " Father, Father. " That's what the great prayer of the Ecclesia invaded by small the Holy Spirit is the Spirit of Christ. Identified with Jesus Christ, she screams this great prayer Son: "Father, Father." So, in your team meeting, you meet Christ who is present as he promised, and in turn gives you the Christ Spirit and Christ by the Spirit, you turns to the Father to sing the praise of the Father and pray for all brothers.

To be clear, I summarize this second part I called the mystery of the Ecclesia.

Ecclesia is a small part of the Church, Christ is present in the small Ecclesia. Small Ecclesia is the bride of Christ and dialogue with Him. Christ seizes her to communicate his double love. Small Ecclesia discovers in Christ and through Christ the Holy Spirit that Christ communicates to the Father and the Holy Spirit which drives it.

Part 3 Mystique of the Ecclesia

But for a meeting or a Christian Ecclesia, there are conditions to be met and in the last part, it is precisely these conditions that I want to talk. There a mystic of the Ecclesia to have and that is why I speak. If the mere fact that some Christians are gathered, the mystery of the Ecclesia was there present and alive, it would be need to make a great conference. But if, precisely, it depends on certain conditions a meeting or a Christian Ecclesia, it is very important that you know well what conditions the monthly meeting of your team may be the ecclesia of the rich mystery that I have just presented.

It goes without saying that what I am saying here applies to any meeting of Christians.

But I'm not here to talk to you, for example, of the parish assembly. I have to help understand the monthly meetings of teams Notre Dame.

First condition for your meeting or an Ecclesia: faith. Christ well often on the road, told the patient or the sinner who asked him for help: "Do you believe? If you think it will be done to the extent of your faith."

When you are assembled in the evening, in a home, your monthly meeting, Christ hear you all ask: "Do you believe? Will be made to the measure of your faith." It depends on your

faith that your meeting is a Ecclesia. Hence the necessity very important that you make your purchase to members of team, this view of faith. They do not look their gathering as a meeting any, but, little by little, they gain access to this vision of faith which we have spoken, they aware of this mysterious presence of Christ among them.

How? No doubt, will he not bad that you transmit any something that you have heard. Maybe I will write to you this conference to have at your disposal, but there is something to what I believe much more: your vigilance to ensure that a meeting on another particular aspect of the meeting Christian, the Ecclesia, is highlighted. I think it's light touch, as insensitive, that little by little, you will transform your team.

Make a big speech, when you get home, saying: "But do you know that we have to live the Ecclesia? "Does not perhaps get great results. But if a meeting the other, trying to make sure they have a more lively faith and comply better conditions, then you will see that, little by little, your team will be meeting a higher density great mystery and live better.

In particular, I think it is very important that, from time to time, you read some Some of these great texts that specifically make us understand what the Ecclesia of God.

In addition to the texts to which we have alluded about the "history" of the Ecclesia, Here are some biblical references that show the people, the Assembly, the Ecclesia, in full action and just life;

Exodus 19-24: The people are called by the Word of God and to listen to the Word; acceptance of the word by the people is the Alliance, and it is ratified by a sacrifice.

II Kings 23: King Josiah wants to give a new beginning to his people by devoting once again to the LORD.

Nehemiah (I Esdras 8 and 9, 12 and 13): after return from exile, on the ruins of the holy city, the people gather to hear the reading of the word of God, there is no sacrifice, but Ezra was offered by all the representatives of the people, an admirable prayer of thanksgiving in the past, and of supplication for the future. This prayer will model those recited in the synagogue and in every Jewish family, the Sabbath and major holidays.

These admirable prayer of Jesus for unity, on the evening of Holy Thursday (John 13-16) constitute the charter of the new church. And apostolic life of the Ecclesia is described in Acts (Acts 1.4 to 8, 2, 1-6, 2, 42-47; 5.11, 8, 1-3, 9, 31).

Whether those of the Old Testament or the Acts of the Apostles, which I quoted earlier, read an early prayer. Invite those who are there, and it is very important to awareness of the presence of Christ by a minute's silence and, behold, often, the meeting is changed.

Second effort, the second condition rupture.

That says "Ecclesia" said convocation convocation of God, calling his.

If you come to the team meeting, it is because God, because Christ summons and that said meeting, call, also said initially break with what one is attached.

Christ is passing by and told the Customs Levy: "Come and follow me!" Levy leaves his companions and follows Christ. Similarly, when other times, God wanted to give his law to his people and make a covenant with him, he was carried away by the great convocation Moses: "Take Egypt!" And those who responded, those then assembled at the foot of Sinai, received the law of Lord. But demanded they leave Egypt, their habits, their comfort (even it was more than summary), and they go on and they consent to the harsh law of desert.

Both are there no Christian meeting that will not be a departure rupture with tasks that often hold us back a bit away from God, in all cases, concerns that are more appropriate when one is in the Christian assembly with, any simply, his home, his children. A break outside but mean a break internal departure to God, to know God, to approach, so purification.

Some come to the meeting as the good man of the Gospel, which had no bridal gown. He answered the call, but not having a wedding garment, he was thrown outside: it was not purified to come. Come to without having purified Ecclesia is to have the bridal gown. Among the small Ecclesia around Christ, there was one who did not Bridal Gown, and Christ said, with what tone of sadness: "But you are not all clean!"

I think our usual teams, "sharing" (which is to say one others if during the month were observed Charter obligations) is an excellent purification. It is a gesture of sincerity and truth, which is that there is more bluff each other. When we gathered around Christ, it is more than being sinners and must remove the mask and must stop doing evil: our "sharing" under a very beneficial to put in this provision of purity and humility.

A note should be that each member of the team has to bring this concern to Team a soul available.

Faith, failure, I told you.

Third condition: Gathering the name of Christ.

Note that Our Lord said. He does not say: "When you're two or three together, I am in your midst," but he said: "When you are two or three gathered together in my name," and this is the important matter. Summoned by him, it meets its appeal, it is in his name. Therefore, if you come to the team meeting for its good friendships, sympathies, it does not come here in the name of Christ. And it is for this reason that Sometimes, teams with households do not know have a very good departure: what brought them together, otherwise this will find Christ? And here at after one year, two years, three years, know much, they exchanged many services: friendship has grown and it is a happy thing, yes, but sometimes that friendship can eliminate intention, it can make that can not be reached over

there because we are good friends, and suddenly, it is no longer gathered in Christ's name, and suddenly, it finds that these teams I have so often called: the temptation of friendship.

Christ can not be as fully respect precisely because it is not first for him, to meet him, we are gathered, hence the need to purify the intention to strengthen this intention. In the name of Jesus Christ that we have and I seems that the role of the chaplain, the role of the leader is important to avoid having this subsidence.

Gathering in the name of Christ and union, union in Christ. We must comment somewhat this condition: united, united in Christ, united by brotherly love. If there is no brotherly love, there is no Christian assembly, not Christian love should I say. To Chapter 13 of John, we read (it is Jesus Christ who speaks and speaks to any team; the words of Christ, it would be good from time to time to read), "I give you my command again (if it was to love each other, Christ would not say that the command is new) is to love each other, yes, that you love one another as I have loved you. To this shall all men know that ye are my disciples, if you love each other. '

And the apostles and the disciples had understood, and the Acts of the Apostles said earlier: "The multitude of brothers had one heart and one soul.'

And the team meal? It is a good way, very human, repeat this fraternity and again in Christ. Remember what I said earlier: "They took their food with gladness and simplicity of heart. "But beware," Christian love "leaves that he is no longer making sense of people, as St. Paul speaks. And I to be attentive to this temptation that plagues Christianity, often at some Racism: those who are not from the same background, the same race, same language, the same class, the same color, now they do not consider more like brothers. But then, what is this assembly that respector of persons? This may be good friends, are not people who love a Christian love. St. Paul the word you know well: "There is neither Jew nor Greek! "And I assure you that for its correspondents, it meant a lot, because God knows that this time the distinctions were urgent and opposing races. "There are no more Jews or Greeks or slaves or free men, neither men nor women, you are all one in Christ Jesus. '

This is, I think, your responsibility to ensure there is this Christian love, that is to say this love excludes no one, who overthrew all borders, all barriers. Christian love is pooling. We read earlier: "Between them, everything was common. " This defines the first Apostolic Ecclesia and it must define your meetings you.

Already on the material you need to practice this assistance. If you want to be in line of the first Christians, it seems impossible to do with a support spiritual gave them the example of the support material. But, of course, is spiritual assistance is essential: it is practice sharing. I think sharing on the obligations of the Charter, when it is understood, is a fraternal aid. This assistance is also evident in what we call "sharing": sharing the joys, pooling of sentences, sharing life issues, sharing discoveries, pooling all his life. What we must strive for more, otherwise you are brothers who love, as long as you keep with you all that devers interests you and that you are there at most to work on an intellectual level without you

open up to each other.

Pooling, which should lead to reciprocal support. Saint Paul said: "Carry each other's burdens" (Gal. 6:2). The words of Saint Paul also is a word that must be very present in your team meetings: "Bear one another's burdens of others!" And then you realize that this is a definition of a team of Ecclesia: "One for all, all for one and all for God!"

Sometimes, teams of Christians tend to believe that it is enough love and good that love is Christian charity. But no! There will truly Christian congregation that if you listen to Christ present. Loving, it is certainly a necessary condition, but you love for you to join and unite for the listen. God speaks, Jesus speaks to you call no doubt, but also to give you the law, to make you understand its thoughts, so that gradually, faith arises in you, because the faith of man is precisely as echoing the word of God. Hence the need, our team meetings, to make room for the word of God and this is where the priest takes its place, it is like saying the first disciples, "the minister of the Word." Minister of the word as it is the Minister of the Eucharist, he gives you the Eucharistic Body of Christ, it gives you the word of Christ, which is another way to communicate to you the life of Christ.

And it's not only hear in one ear more or less distracted, but is to listen, in the strongest sense of the term. It is said that King Solomon addressed this prayer to God "Lord, give me a heart that listens!" It is with the heart that we listen to the Word of God, precisely, we wish to prayer team, we team meetings, that there is this moment of silence, really, every heart, little by little, let him enter this word God, as a land that receives little rain, which gradually fruitful.

It is not only prayer that you will hear the word of God, but also the exchange of views. The exchange of views in a team meeting is it not precisely this common search for God's mind on the great realities of family life lay and your problems? Hear the Word of God, but also answer him, this is the sixth condition that must be met. God speaks, and it is natural that we begin by listen and we will not be like so many Christians who, when they come to God, make him speak when we ask God himself can talk to them. And in fact, God talk to them. First we listen to God who speaks, and then he responds. Response man in the word of God is faith. Unfortunately for us, Western twentieth century, faith is nothing more than membership of the mind, while in biblical terms, faith is the momentum of a whole life that plays on the word of God, faith takes us whole and we whole book of God.

This faith is expressed in the prayer team which I have already spoken. But just then, the prayer team, instead of being only a few words some terribly simple individualists: "I pray for pertussis Brigitte, I request that my pen back I lost, I wish that my mother is a little less cruel to me," or the impact, through the voice of one or other of the great aspirations of Christ, be it Praise the Father, through Christ, the Christ of thanksgiving, a prayer that is wide intercession for the Church and for all the faithful.

So that often we wonder if our team meetings are really Christian assemblies, and if Christ is there, is that there is no vibration of religion of Christ in some forms of prayer that are expressed aloud. This is really the role of the manager and the chaplain is important so that

gradually, having listened to the Christ who speaks, the whole assembly makes him an answer worthy of him.

I finished? No! I still have to tell you about a condition. The fervor of a small meeting of Christians, fervent prayer itself, does not necessarily genuine Christian assembly, the meeting could be just a sect and cults in effect, gave the example of great fervor, but Christ was not there, she was not Ecclesia. For what reason? Because she did not live it in the Church. And this is the last condition on which I draw your attention.

If my hand is off of my body, my hand dies, if the branch is broken from the tree, branch rots down. If little is cut from the Ecclesia Ecclesia large, small Ecclesia is no longer a Ecclesia, but any meeting. Must in the small Ecclesia, Soul the great Church or any vibrating. That is why, in the Charter of Our Teams One lady wrote: "It evokes in prayer for support, big intentions the great Church. Hence also the obligation of the charter of a liturgical prayer mandatory as liturgical prayer is the voice of the great church, which echoed through the small Ecclesia. "The Charter adds: "To make hearts beat to the rhythm of the great Church. "We need to your small meeting, hearts beat to the rhythm of the great Church. And then gradually small Ecclesia fill its function is to initiate life in the great Church. It This is not to dispense live in the great Church, it is, on the contrary, this life small Ecclesia, to become aware of the great Ecclesia, the great Assembly, and learn about this great fraternity. In a word, if the small Ecclesia does not root in the Church, it is a cult, its meaning comes from its relation to the Church, and when I say of the Church, I think the earth but also the heaven.

I summarize: Here are seven conditions for a monthly meeting or a real Ecclesia: have faith, break ties, meet in Christ's name, to help fraternally listen to Christ, responding to God, identify with the Church.

There is one aspect that I have not addressed, it is a point that Christ gave the Ecclesia first and that address any Ecclesia, so each of your monthly meetings: "All power is given to me in heaven and on earth, going around the world, preach the gospel to every creature. " And St. Mark says a little later: "And they went forth and preached everywhere, the Lord attended "A meeting is a meeting of Christian missionary ie it is like a port where each hand to bring the notice of God to all men. But that is the subject of the second lecture, I'm just reporting the the passage. It was important that first day, however, you see that other dimension of the Christian assembly. And it remains for me to conclude.

What have I done to you? I just tried to watch a look of your faith meeting your monthly meeting. And I'm sure also that by listening, you understand some impressions you had perhaps already more than once, of a certain quality friendship, I remember Lourdes, the pilgrimage that many of you were without doubt on the street twenty times, households approached me and told me: "Monsieur l'Abbe; we explain this curious thing: the train, we were with seven households that we not know, after a half-hour conversation, there was a quality of friendship between us that we are not always able to achieve even in our team and that we never realize with our other friends. " To which I replied "become aware that there several types of human relationships there are relations of friendship, there are social

relations, there are relations of friendship, there are business relations, and there are relationships in the Christ. Well, just what you have achieved, it is these relationships in Christ. Not not think it was particularly good because of a simple quality of emotion, no. This is depth, it is a mysterious reality that was there and you realized. "

I am confident that the quality and impact of your team meetings are very seriously enhanced this year if one meeting, your meetings become real.

Ecclesias.