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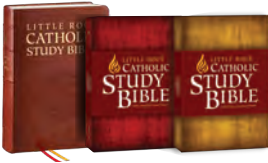
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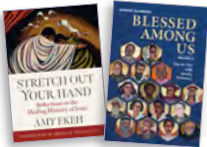
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Commentary, study and reflection questions, prayers, and access to online lectures are included.

See page 4 to learn more. —>

Explore the biblical roots of faith,  
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video for this brand new study by Fr. George Smiga!



**George M. Smiga, STD**, is a nationally known author and lecturer in Scripture and homiletics. A priest of the Diocese of Cleveland, Smiga has a doctorate in biblical theology from the Gregorian University in Rome and serves on the faculty of Saint Mary Seminary and Graduate School of Theology. Smiga is the author of *The Holy Spirit in the Bible* and *Angels in the Bible* (Little Rock Scripture Study). He writes a monthly column for *Living with Christ* and contributes regularly to *Give Us This Day*. His website is [buildingontheword.org](http://buildingontheword.org).

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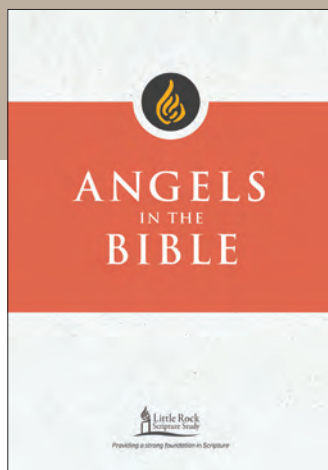
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Lesson One  
CONTEXT FOR EXPLORING BIBLICAL SPIRITUALITY

In recent years, interest in the area of spirituality has proliferated. Our culture exhibits a lively awareness that the human person is more than a physical body. In a recent visit to a local bookstore, I discovered under a section classified as "spirituality" items such as the following: New Age spirituality, spirituality of relationships, tarot cards. Surprisingly, there was no indication that Christianity had anything to do with spirituality since no works on Christian spirituality were filed there! A simple search on the web under the word "spirituality" produced some sixty-one million hits! These sites embraced everything from astrology to Zen and included mediums and psychic reading guides, shamanism and spiritism. New Age and kabbalah inspired spirituality, Christian spirituality was lost among this plethora of offerings.

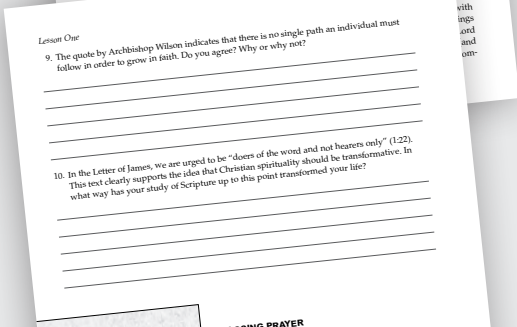
The above trends illustrate how our culture seeks to satisfy a spiritual thirst at the beginning of the twenty-first century. The twelve-step program developed by Alcoholics Anonymous, for example, is an important spiritual process that continues to offer support and guidance to millions of people struggling to overcome alcohol addiction. The spiritual dimensions emerge clearly from the steps that include the recognition that one has a serious problem, the acknowledgment that Power through prayer help, and turning to that Power through prayer, and meditation to overcome the problem. This program has been successfully adapted by numerous other groups also facing similar issues, such as debilitating and dependent issues, such as Narcotics Anonymous, Overeaters Anonymous, and Codependents Anonymous. One can also



sions, the human person still feels unsatisfied, still longs for something more. This "something more" can only be satisfied by devoting attention to an essential dimension of the human person: the spirit of the soul. These works on spirituality aim at answering this spiritual hunger at the core of the human person.

TOWARD A DEFINITION OF SPIRITUALITY

In its most basic sense, spirituality is defined as "pertaining to the spirit or soul, as distinguished from the physical nature."<sup>1</sup> The spirit is connected to the body; the material dimension of the human person. The spirit identifies that which gives life, that which animates. In the biblical writings, spirit (Latin: *spiritus*, Greek: *pneuma*; Hebrew, *ruah*) denotes "the human spirit, the breath of life," which is not simply part of a



Lesson One

9. The quote by Archbishop Wilson indicates that there is no single path an individual must follow in order to grow in faith. Do you agree? Why or why not?

10. In the Letter of James, we are urged to be "doers of the word and not hearers only" (1:22). This text clearly supports the idea that Christian spirituality should be transformative. In what way has your study of Scripture up to this point transformed your life?

CLOSING PRAYER

Prayer

"Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock." (Matt 7:24-25)

Lord our God, may the gospels serve as the rock upon which we build our lives.



Lesson Two

"You have heard that it was said . . . But I say to you . . ." establishes Jesus as Lord of the law. In his interpretation, Jesus shows that inferior spiritual dispositions have a primary significance over a legalistic interpretation of the law. The examples that Jesus points to (murder, adultery, breaking of oaths, retaliation) all originate from within, from one's heart, from one's intentions. To these interior dispositions one must pay attention. Jesus goes to the very heart of the law and in a way intensifies the demands of the law.

For Jesus, the essence of this law that expresses the fullness of God's will is found in the love commandment (5:43-48). In drawing a contrast with the past, Jesus shows that the new law of love embraces a love for everyone without distinction. This all-embracing love has God, the Father, as its inspiration and example. As children of the heavenly Father, believers imitate God's actions in everything. Just as God, the Father, has expressed an unconditional love for human beings, so human beings are challenged to show the same unconditional love for one another.

In summary, Jesus gives clarity to the spiritual meaning of the law as an expression of God's will for humanity. As Lord of the law, Jesus indicates how the law is to be embraced: not legalistically, but with an interior disposition. One's heart, one's intentions, are of prime importance. At the center of all law lies the unconditional love for God that reflects God's unconditional love for us human beings.

Spirituality of the Limitation of God: "Be perfect, just as your heavenly Father is perfect" (5:48)

The call to perfection brings Jesus' teaching on the law to a conclusion. In the Synoptic Gospels the only occurrence of the word "perfect" (*teleios*) is in the Gospel of Matthew (twice here in 5:48 and once at 19:21).<sup>1</sup> While there are many nuances to the concept of "being perfect" (*teleios*) in the Old Testament, the basic meaning conforms to the idea of completeness or wholeness. Or all beings, God is without doubt complete. Or all beings, God is lacking in God. When and whole. Nothing is lacking in God. When humans are called to be perfect in imitation of God, Jesus is calling them to wholeness and completeness by conforming to God's original will for them. In the antitheses mentioned above, Jesus called his hearers to conform their actions to the original intention that God had for them. In distinction from Moses, who allowed divorce in certain cases, Jesus calls his hearers to return to God's original intent when he created human beings (Gen 1:27-28 and 2:24).

A further nuance to the concept of "being perfect" appears in the Old Testament and is also obvious here in Matthew. Perfection entails also obvious here in Matthew. Perfection entails the giving one's heart unconditionally to God. In the previous passage (5:43-47), the believer was called to love in the same measure that God loves, namely, unconditionally and without distinctions. Later in the sermon (6:25-34), the believer is challenged to total trust in God and to abandon all worries: "Therefore I tell you, do not worry about your life, what you will eat [or drink], or about your body, what you will

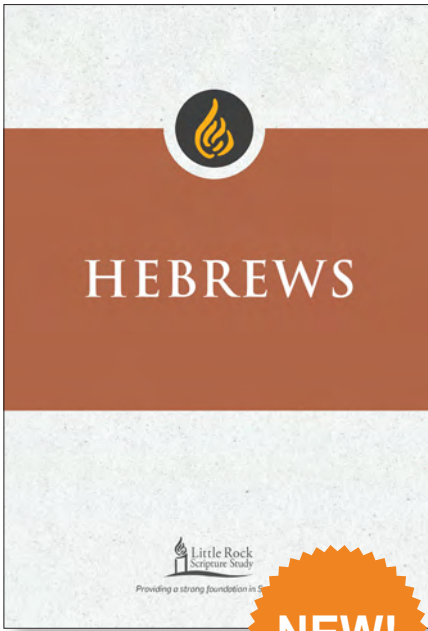
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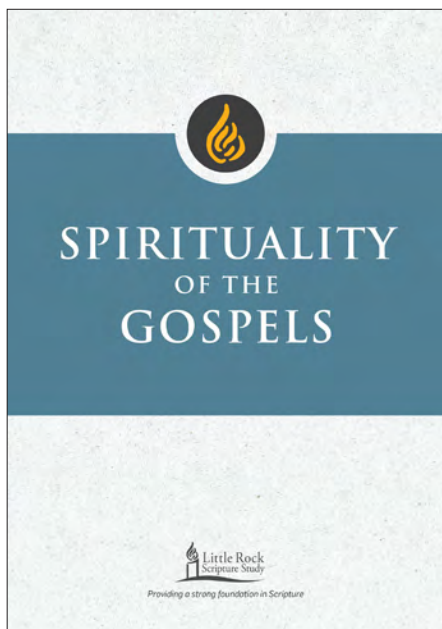
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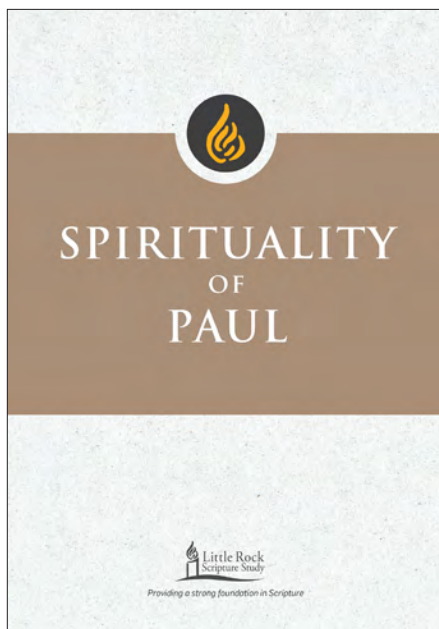
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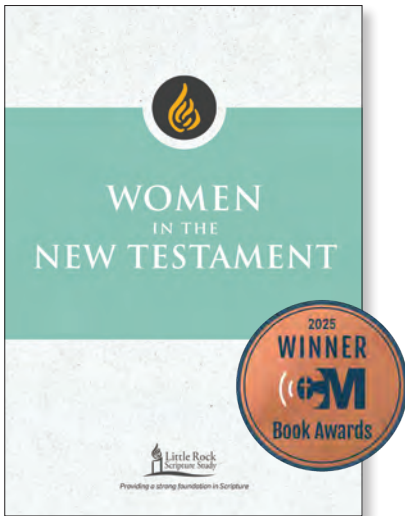
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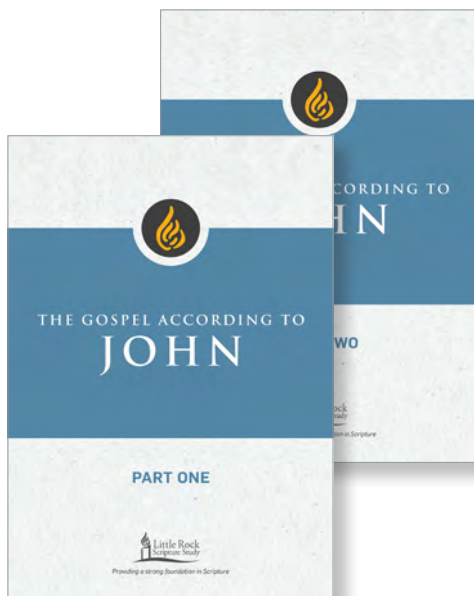
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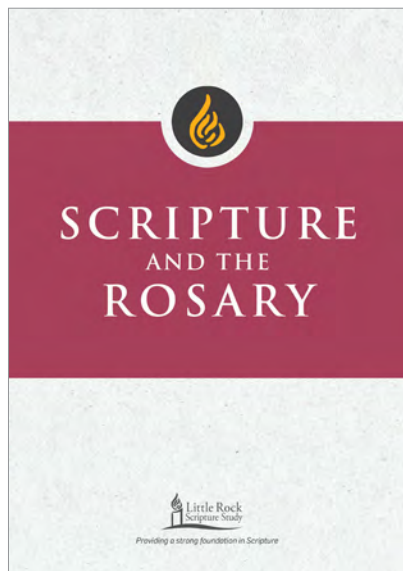
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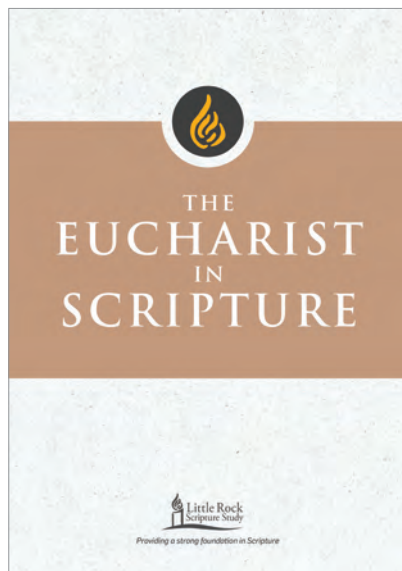
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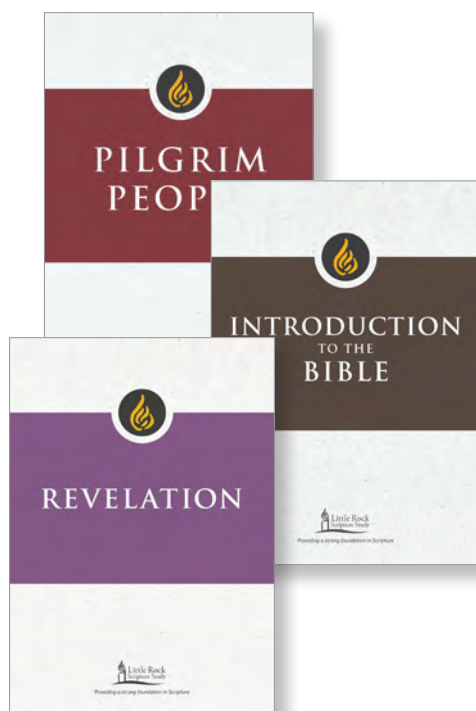
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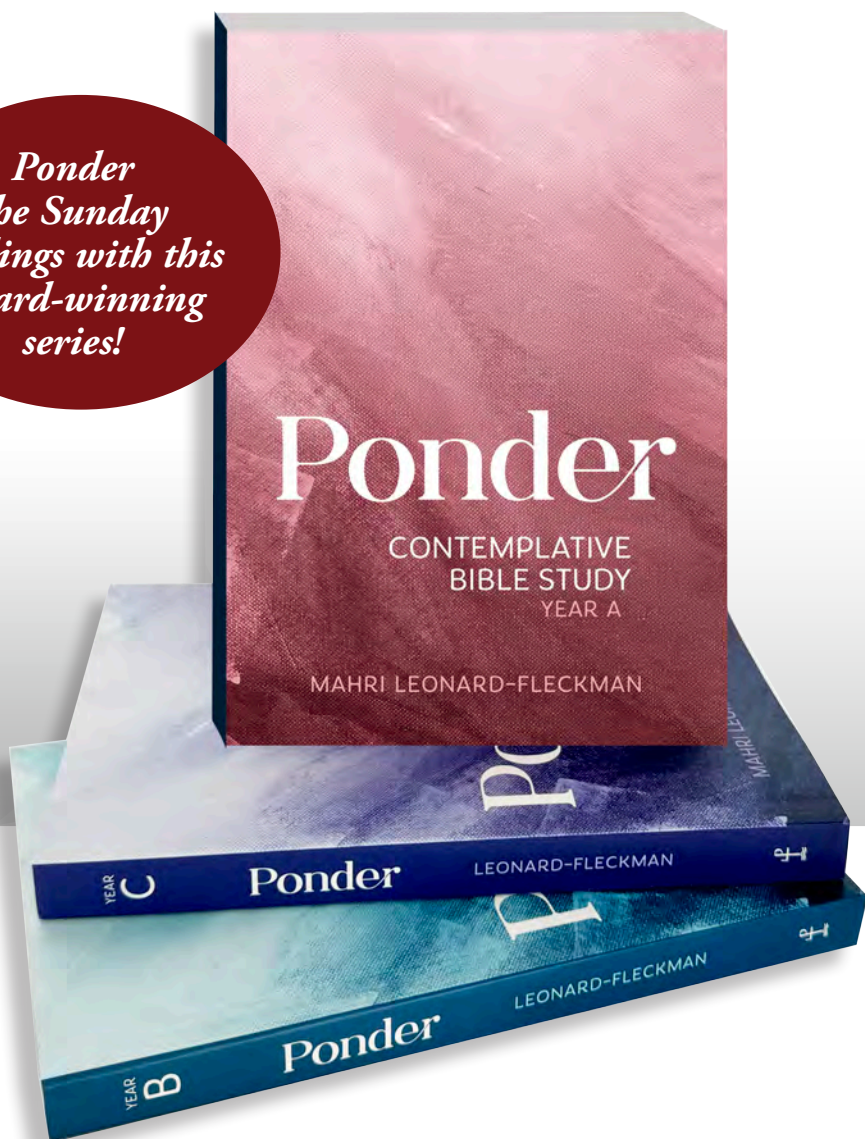
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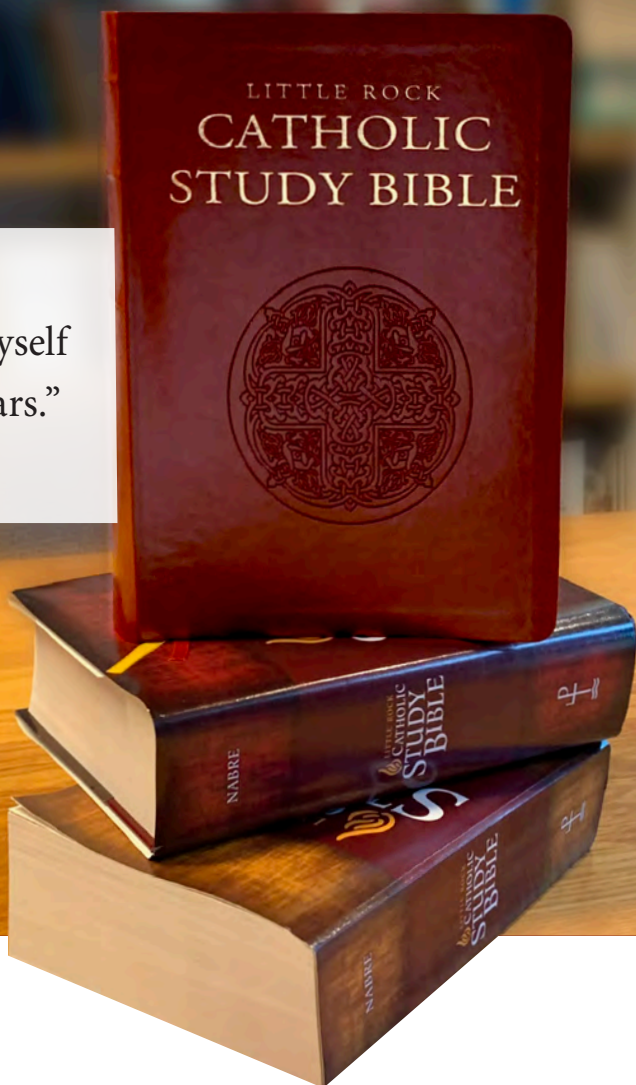
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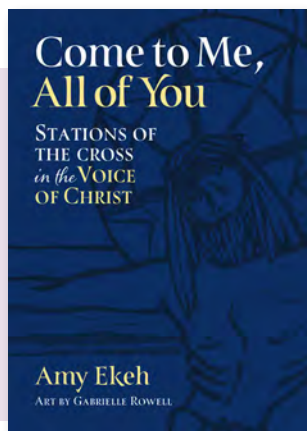
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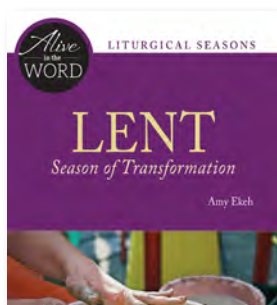
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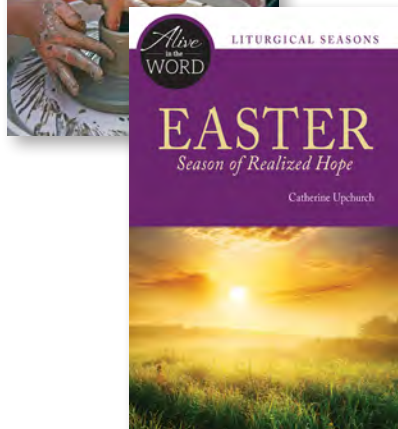


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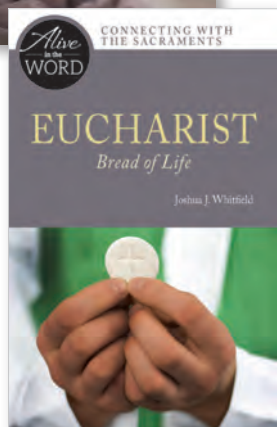


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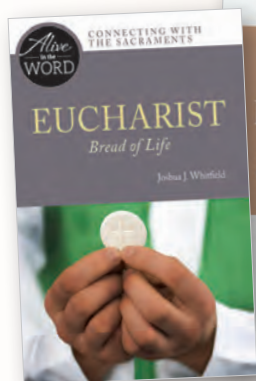
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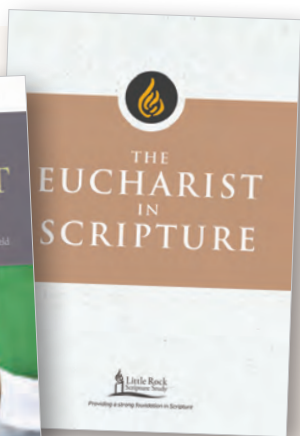
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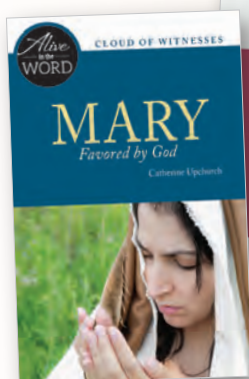


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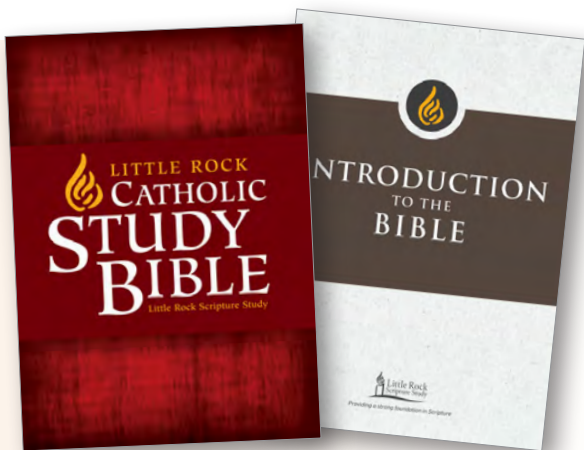
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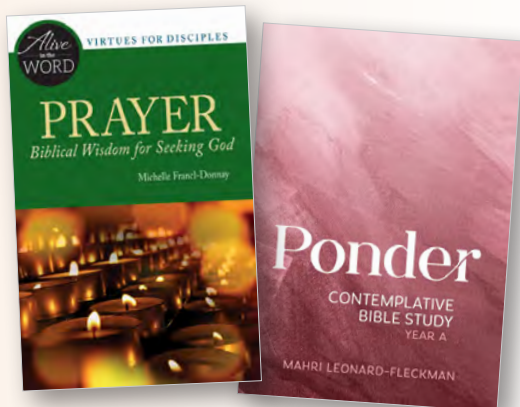
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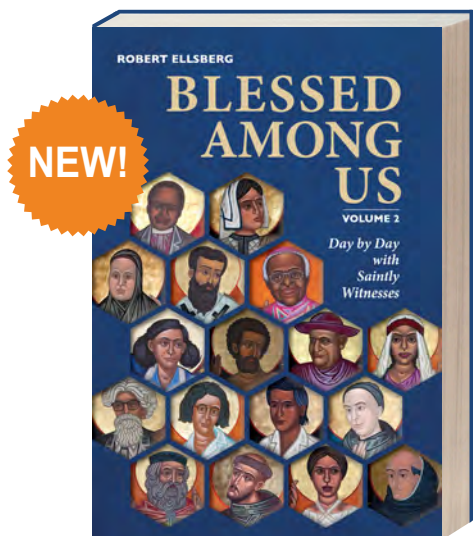
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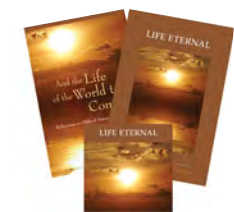
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