

UNIT 6:

Tent Door and Zipper.

My Desire for TRUE LOVE



The last step of this itinerary is that of discovering love as a personal vocation, as the answer to a call.

The youth will come to recognize love as a path with different stages, and to know that there is no rush in reaching the finish line. What is important is to arrive there without skipping over any part of the path, and to recognize when love is true.

Love, which is personal, is made concrete in marriage, and for this reason courtship is a bridge on the path of love toward the mutual donation of oneself in marriage. Priesthood and the consecrated life are also a personal response to this *first love*.

This unit deals with the topic of LOVE. It is the culmination of this manual. Love is written in the heart of every man and woman. God created us in this way, and that is why we desire BEAUTIFUL LOVE, true love, which will allow us to be happy and to grow as persons. This can come about in two ways: conjugal love (if our vocation is marriage) or virginal love (if our vocation is to the consecrated life).

In this unit we hope to show the youth how important it is to *learn to love*, because love is not something that shows up, sets up shop and makes us happy “while it lasts,” but then “if it goes away”...I’ll have to look for someone else. The process of love goes through certain steps that each come with different types of emotions and help us to get to know the other person. It is important for us to be able to recognize and differentiate these steps.

In today’s society, what seems to matter is to feel things very intensely; everything has to be *right now*. This type of sentimental intensity doesn’t allow us to see that sometimes what is best for us is not what we feel, that some things take time, that we need to know how to wait, that we have to have a suitable courtship in order to reach marriage with maturity in our relationship. We must know that God, too, is present in conjugal love; we must know that we are undertaking a new path on which we will not be alone, a path that we must build up day by day. On this path, we get married not simply because we *want* to, but because we have decided to want it forever.



1. The Path of Love

“But I shall show you a still more excellent way”

(1 Cor 12:31).

- **The vocation to love.** In the plan of God, we are not made to be alone; rather, we are the bearers of a vocation, a call, toward communion. This *original vocation* to which God is calling each one of us will come to life and be made understandable in the experience of love.
- “Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it” (RH, 10). What is decisive in the context of today’s society is understanding how man can integrate all of his life in the fulfillment of his vocation to love and to communion (cfr. FSV, 52).
- **The vocation which has communion as its source and final end** still remains in shadow awaiting its full revelation. The full meaning of this vocation to love only becomes visible in this mystery of Original Communion: “God created man in his own image and likeness: calling him to existence through love, He called him at the same time for love” (FC, 11).
- **We exist through love: Discovering a love that precedes us.** This is a love that is greater than our desires, a love that is greater than ourselves, which brings us to understand that learning to love consists, in the first place, of receiving love, of welcoming it, of experiencing it and making it our own. Original love, which always entails the singular initiative of God, staves off any type of arbitrary or sentimentalistic conception of love (VAH, 16).
- **We live for love: Called to love.** Man is called to love, to love and to be loved. He is called to give the gift of self in his unity of body and soul. Femininity and masculinity are complementary gifts, by virtue of which human sexuality is an integral part of the concrete capacity to love that God has inscribed in man and in woman (SH, 10). Each one of us receives this call to love, in different ways but with the same purpose: that we may be happy and attain a full life. Love is a path along which we grow, always accompanied. All of us need to learn to love.

- **Learning to LOVE.** Man, as the image of God, was created to love (SH, 8). The meaning of human life is to love, in a relationship of donation and acceptance in conformity with the truth about the person. Selfishness is what prevents this relationship. Whoever seeks only his own pleasure and advantage makes himself blind when it comes to personal values. The body is meant for love. Only he who is his own master is able to donate himself, to be a gift for others. Moreover, he who has strengthened himself in virtue grasps the beauty of the person with greater sensitivity (FSVMT, pp.101-102).
- **Where can we learn to love?** Without a doubt, the family is the *indispensable place* to teach how to love. In the home is where each one of us is loved for our own sake, in an unconditional way. The witness of love lived out by parents, and their donation, is the first and most important school of love; it is a school of life and of humanity. Neither books nor theoretical lessons teach us to love. Parents are the first shepherds of their children, because they have been entrusted them by the Father. In this way, God comes near to us, he treats us in a personal way, he directs us toward our end by means of people he has sent, as he entrusts us to the care of one another. The family learns from the way that Jesus delineates for us to believe and grow in love.
- **This vocation is a call that wants to be answered.** It awaits our response, with which we confer a horizon and meaning on our life. God speaks to us and reminds us of the ‘principle’ in our heart: of the truth to which we have given an answer and to which we hand ourselves over.
- **We love because we are loved.** Vocations have to do with the progressive unification of all our acts in the truth of love, charged with an existential and personal meaning. Through our vocation we discover our place and mission in the world. The vocation to love marks from within the history or biography of our life.
- Sin consists precisely in a perversion of this original vocation to love (cfr. Mi 6:8).
- **The choices of love.** The different stages of love teach us to love little by little. It is important not to skip any step, or waste any moment; rather, we must live every step, enjoying it most fully, without missing out on any detail, so as to be able to arrive complete and full to the finish line (FSVMT, p.106). Along this path of maturation, we make some choices that will become fundamental for us.

- **Choosing our friend.** Adolescents sometimes experience mixed emotions, since there is no absolute border between friendship and attraction. When an adolescent begins to go out of themselves, to leave behind their narcissistic withdrawal from others, they begin to lean on their equals, those who are like them. The strength of affective bonds with persons of the same sex (this is the age of kindred spirits), curiosities, attractions, sexual games and jokes, can make them feel worried or insecure about their sexual orientation.
- **Choosing our boyfriend/girlfriend.** This is another step in which they have to mature, opening themselves up to what is most difficult - to that which is different -, discovering reciprocity and heterosexuality. Thus begins the time of “platonic loves”, which can be valued on occasions including performance in school. But neither the intense attraction that they experience, nor the strong feeling of falling in love, are, in and of itself, sufficient to characterize a complete human love. The path of mutual knowledge (courtship) and the choice that follows are still lacking.
- **Choosing to marry.** They desire to realize the totally committed relationship that conjugal love entails. This choice means discovering the other person as unique and unrepeatable, someone with whom to share their life in a faithful, exclusive, definitive and fruitful relationship. A love like this is perceived at this stage of adolescence as something far off, but they desire to find it; it is not something that can be planned, but something that must be discovered and accepted (vocation: call). They must reflect, recognizing that what they live in the present moment already constitutes part of this path. The man and woman who love don't have to put God into their relationship; rather, they must discover that God is already present there, in their love.

2. How Do I Know That It's True Love?

“Now you have shown me what we asked of you”

(Dn 2:23).

- **The truth about love is not determined by human judgment.** Not just any type of love that we might experience is a true love. It depends on the prior intention of a love that is different from mine, that I must know how to welcome; only through this welcoming is my life illuminated. This in no way means that this original love is arbitrary, that God just plays around with us. No. It merely affirms that the truth of love proceeds from Another who is Truth itself and who, by means of an act of love, desires to communicate it to me. For this reason, love becomes a means of discerning the manifestation of the truth: yes, *“only love is credible”*.
- **Truth and love are inseparable.** *“Do not accept anything as the truth if it lacks love. And do not accept anything as love which lacks truth!”* (E. Stein). One without the other, says John Paul II, turns into a destructive lie. *“Without the truth, there is neither happiness nor lasting love. At the same time, educating them in the truth without love dries them up and ends up driving them to despair”* (S. Pinckaers).
- **Love is a much deeper mystery than just what I feel.** It leads me to a much more fundamental principle than feelings, that is also much deeper even my conscience. I exist through an act of love. *“Love, par excellence, is what is given, what makes us be, what elevates the gift of self to the highest degree possible”* (M. Blondel); for this reason, *“Love is not merely a sentiment”* (DCE, 17).
- **Who brings us closer to true love?**
 - **Ordered love of oneself:** In the first place, we have to be the masters of ourselves. Otherwise, it is impossible to speak of giving ourselves to another. To love, it is necessary to give of oneself. When we love someone, we go beyond ourselves, giving ourselves to that person.
 - **The family:** It is important, and even necessary, to seek the support, understanding and the encouragement of parents, grandparents, siblings, and to recognize the generosity of their donation.

- **True friendship:** leads us to discover the other, to respect and value them for their own sake (for what they are, not for what they have); it is not a superficial or utilitarian relationship; it leads us to respond by always seeking the good of our friend.
 - **God, the greatest friend:** He is the source of true Love who gives us the capacity to forgive our friends and to ask for their forgiveness, to fall in love and to love.
- **Reciprocity.** The desire to love is written in every heart. We desire not only to love, but we also desire to be corresponded, to be loved back. Nonetheless, this need for love, to be loved, often leads us to mistake my feelings for “true love”, and we end up getting involved in relationships that don’t lead us anywhere good.
- **Choosing the best.** Choosing the good of the person for their own sake goes far beyond choosing one’s own “wellbeing”. Rather, it means that through our actions we do not choose a way of “wellbeing” that satisfies our own needs, a way of realizing the ideals of our imagination; rather, we opt for an “existing-well” or, even better, a dynamic “living-well” that entails a way of guiding our own life through which we become truly good.
- Sometimes it is difficult to distinguish our feelings and we can mistake a love of friendship for attraction, a romantic feeling for a loving relationship, or a passionate love for a complete, mature and true love. For this reason, whoever sets out on this path must check to see whether they are actually living it properly; they must discover the truth about their ‘love’.
- **Love has its stages:** it is born, grows, transforms, gains maturity and commitment. In this way, love is always personal. It is a way walked by ‘me’ and ‘you’, together, discovering and responding to one another.
- **Discovering whether my love is true** requires me to be very attentive to my affections and desires, and to guide them with my will, reason and freedom. True love makes me grow, opens me up to others, brings out the best in me, accompanies me, values me, respects me, gives me stability and self-esteem, strengthens me and teaches me; it helps me to know myself better, to recognize that I am needy, to forgive, to sacrifice myself; it leads me, finds me, makes me happy, fills me...
- **How do I respond to the call of love?** Going out to meet the person that I love, the other, in order to give myself to them.

- **Love requires time and donation/sacrifice.** “Love is indeed ‘ecstasy’, not in the sense of a moment of intoxication, but rather as a journey, an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving” (DCE, 6). Without being loved and loving, life decays. Giving up one’s own life is the risk of loving: trusting the other, placing oneself in his/her hands, exposed to the possibility of not being loved back. He who loves and entrusts himself to the other, becomes vulnerable. He who avoids this adventure of self-giving loses his life; he who hands over his life always wins, even though he may lose his life upon handing it over.

- **Whoever loves desires the good of the beloved.** “Love now becomes concern and care for the other. No longer is it self-seeking, a sinking in the intoxication of happiness; instead it seeks the good of the beloved: it becomes renunciation and it is ready, and even willing, for sacrifice” (DCE, 6). Realizing this self-giving in a human way requires a *mature* freedom that allows us to not only give things, but also *to give our own selves in a total way*. The foundation of this donation is a particular type of love that is called *spousal love* (cfr. CAH XIV, 9.I.1980).

- **Spousal love has two forms of self-giving.** Man and woman can respond to the call to love in two ways. Self-giving as true love is always fruitful:
 - **In virginity.** Virginity is also a donation of one’s corporality with a specific affectivity: it manifests how our affections and instincts can be integrated into the gift of a greater love (FSV, 58). Priests, religious men and women, and consecrated people live out the donation of their soul and body to Jesus Christ.

 - **In marriage (*conjugal love*).** One man and one woman permanently united in the gift of body and soul; total donation, forever.

3. Dating

**“We have come to know and to believe in the
love God has for us”
(1 Jn 4:16).**

- **Choosing the person.** This is the moment of the birth and configuration of love; it marks the beginning of a process of mutual knowledge and affective maturation, which requires proof of authenticity, since only true love edifies us (FSV, 169). In this process, we undertake the first choice on the path toward marriage. It is important to recognize the truth about courtship and how it is different from marriage. It marks the passage from a love of friendship to conjugal love, constituting a period of anticipation and hope.
- **Not knowing how to wait in courtship: premarital relations.** Great confusion arises from not knowing how to wait, from not distinguishing between “*true conjugal self-giving*” and a “*sexual test*” as a means of maintaining affection. Premarital relations result in a love that is corrupted from the beginning: corrupted by reservations, by doubts, by suspicions. The falseness of this giving of our bodies prior to the unconditional giving of ourselves is demonstrated by life itself: the proliferation of these types of relationships has not made marriages more stable. The reason why is evident: they have not arisen from the truth of an unconditional donation of self. The consequence is even more dramatic: many people live their marriage with the mentality that they can keep testing each other out, and they end up living like external observers, waiting to see where adventure will take them (FSV, 64).
- **Knowing how to love: chastity in courtship.** The virtue of chastity is indispensable in a person’s response to the vocation to love. It projects a light that moves our freedom toward the existence of a donation of love, marking out the way that leads to fullness of life (VAH, 38).
- The virtue of chastity consists of **integrating** our somatic and affective tendencies. As such, it in no way equates to the repression of our impulses or affections through continence or the absence of sexual and affective relationships. Rather, it orders, guides and integrates our instinctive and affective dynamisms toward love of the person.

- **Chastity as a gift of self.** Chastity is the virtue that allows us to ensure the *mastery* over our own body so that we may be capable of fully expressing personal *donation*. No one can give that which he does not possess: if the person is not his own master, then he is lacking that which renders him capable of self-donation. *Chastity is the spiritual energy that frees love from selfishness and aggression* (cfr. SH, 16). Chastity is the joyous affirmation of him who knows how to live out the gift of self, free from all selfish slavery (SH, 17).
- **Self-mastery.** “Chastity includes an apprenticeship in self-mastery which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy” (CCE, 2339). To achieve this requires ability and an attitude of self-mastery which are signs of inner freedom, of responsibility towards oneself and others. At the same time, these signs bear witness to a faithful conscience. Such self-mastery involves both avoiding occasions which might provoke or encourage sin as well as knowing how to overcome one’s own natural instinctive impulses (SH, 18).
- **Attitudes to foster during courtship.** The value of waiting during courtship, and concern for behaviors that edify the youth as persons within courtship and help them to integrate all of their dimensions during this stage; assimilation of the elements that build up communion within courtship; recognition of the virtue of chastity as the force that protects love against selfishness.

4. Conjugal Love

**“That is why a man leaves his father and mother and
clings to his wife, and the two of them become one body”
(Gn 2:24)**

- **The most perfect prototype: love between man and woman,** “where body and soul are inseparably joined and human beings glimpse an apparently irresistible promise of happiness. This would seem to be the very epitome of love; all other kinds of love immediately seem to fail in comparison” (DCE, 2).
- **Conjugal love.** Conjugal love is the love of communion that is proper to married people. It is a “committed,” original love, different from other types of love. Its authenticity is necessarily connected to a respect for personal dignity and the meaning of the language of sexuality (cfr. VAH, 25). Conjugal love must be understood as a promise, as a mutual commitment to building up a common life (VAH, 28).

○ **What are its characteristics?** (VAH, 29-33)

- **A fully human and total love.** It must include the person of the spouses – precisely as spouses – at every level: feelings and will, body and spirit, etc., integrating these dimensions with proper subordination and, moreover, in a definitive way. It must be directed “*from one person to another* through an affection of the will” (GS, 49). Spouses, as such, must “generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner’s own sake, content to be able to enrich the other with the gift of himself” (HV, 9).
- **A faithful and exclusive love.** If conjugal love is complete and definitive because it goes from one person to another, in their totality, it must also have fidelity as one of its necessary characteristics. The very notion of totality includes and demands fidelity – forever – and fidelity, in turn, demands exclusivity. Conjugal love is made total through exclusivity, and is made exclusive through totality.
- **A fruitful love, open to life.** By its very nature and dynamism, conjugal love is oriented toward being prolonged in new lives; it does not become consumed by the spouses. There is no authenticity in conjugal love when the spouses are not committed. **To what do the spouses donate themselves?** They must give themselves in totality: body and soul. Therefore, they donate their body, their affectivity, their intimacy; their time, their plans, their potential ability to be parents, etc. In its deepest reality, conjugal love is essentially a “gift”; it rejects any type of reservation and, by its very nature, requires that spouses be open and give of themselves fully (VAH, 32).

○ **The uniqueness of conjugal unity:**

- **It is an act of the person**, who acts in the unity of their body and soul, involving their whole self.
- **It is a free act**, that is voluntary but rooted in an affective and sexual dynamism that desires and tends toward a bodily-genital union in accordance with their disposition.
- **It implies the action of two people:** it requires a unique interaction between man and woman, who are capable of co-acting in dynamic reciprocity.

- They act with **motivational and intentional reciprocity**, meaning that both participate in seeking the same human goods at stake.
 - It is an action accompanied by a **unique reciprocal pleasure**, not only on account of its sensual intensity, but first and foremost because of the loftiness of its motivation, which transforms pleasure into joy.
 - It is essentially an **act of reciprocal self-donation, in freedom, of two people who love each other**. The acts of man and woman are more than simple acts of sexual encounter that lead to procreation.
 - **This donation** requires three inseparable elements in order to be a true gift of self. It must be: *mutually open to fertility, indissolubility and fidelity*.
 - **The significances of the conjugal act**. There is an inseparable connection, established by God, which man on his own initiative may not break, between **the two significances of the conjugal act**: the unitive significance and the procreative significance. The reason is that the fundamental nature of the marriage act, while uniting husband and wife in the closest intimacy, also renders them capable of generating new life – and this as a result of laws written into the actual nature of man and of woman (HV, 12).
- **Affective-sexual education**. It is important to carry out an integral education in which sexuality may be discovered as a profound, immersive reality that has to do with freedom, love, commitment, equality, intimacy, trust, mutual respect, sincerity, communication... There are many gestures that can be used to express love, and the language of the body must be united to the language of the heart (FSVMT, p. 107). Discovering the truth and meaning of the language of the body will allow us to identify expressions of authentic love and distinguish them from those that falsify it (VAH, 125).
 - **Marriage. Intimate partnership of married life and love**: “The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other a relationship arises which by divine will and in the eyes of society too is a lasting one. For the good of the spouses and their off-springs as well as of society, the existence of the sacred bond no longer depends on human decisions alone. For, God Himself is the author of matrimony, endowed as it is with various benefits and purposes...” (GS, 48).

- **An intimate union.** They form “one flesh” (Gn 2:24; Mt 19:6). This is something greater than the carnal union of the spouses; it refers above all to the bond that unites them, which is rooted in their unity of body and soul. They are not coworkers, acquaintances or siblings... Nor does any type of union count: it must be the “stable union of man and woman”. This intimate union demands complete conjugal fidelity and indissoluble unity.
- **A community of life and love,** based on the reciprocal welcoming acceptance of the other and donation of oneself to them. This marriage community is a permanent heterosexual union that is open, not closed (biologically, psychologically, and personally).
 - It is a **community of life:** Saying that it is a community of *the whole of life* effectively expresses the **stability, intimacy and exclusivity** of the relationship between spouses. This requires the joint participation of both of them, with a character of **totality**.
 - It is a **community of love:** The relevant role of the **love** between them. It affects the whole person. It is neither an impulse, nor an emotion, nor a feeling...
- **The goods of marriage** are elements that make marriage attractive to human nature and understanding. St. Augustine called them “goods”, good things. As goods, these values are desirable; and it is natural to desire them. They are natural because they correspond to the nature of human love. The exclusion of some of these values from marriage reveals an unnatural attitude.
 - **The good of fidelity:** *a personally singular donation.* Marital fidelity and exclusivity possess a similar logic and correspond in equal measure to the nature of human love. My “I” is indivisible and unrepeatable; it can only be given to one person. The value of fidelity – the goodness that is specific to it - consists in each person being the other’s only spouse.
 - **The good of indissolubility:** *temporally complete donation of self.* No true self-donation exists where the gift is not permanent: “*If a gift is to be total, it must be irrevocable and without reserve*” (JOHN PAUL II, *Address to the Roman Rota*, 1982). Whoever consents to marriage necessarily gives an irrevocable consent. “The total physical self-giving would be a lie if it were not the sign and fruit of a total personal self-giving, in which the whole person, including the temporal dimension, is present: if the person were to withhold something or reserve the possibility of deciding otherwise in the future, by this very fact he or she would not be giving totally” (FC, 11). Indissolubility is “rooted in the personal and total self-giving of the couple” (FC, 20).
 - **The good of children:** “*openness to life*”. Whoever donates – through mutual participation – their own procreative capacity, enters into a relationship with the other person that is qualified according to a totally unique intimacy. Nothing

can express the desire for interpersonal union like “participating together”, through the *conjugal act*, in the generative power of sexuality. “Sexuality, by means of which man and woman give themselves to one another (...) is by no means something purely biological, but **concerns the innermost being of the human person as such**” (FC, 11).

○ **Meaning of marriage:**

- **As a vocation to love:** “The Lord calls many people to marriage, in which a man and a woman, in becoming one flesh (cf. *Gn 2:24*), find fulfilment in a profound life of communion. It is a prospect that is both bright and demanding. It is a project for true love which is daily renewed and deepened by sharing joys and sorrows, one marked by complete self-giving. For this reason, to acknowledge the beauty and goodness of marriage is to realize that only a setting of fidelity and indissolubility, along with openness to God’s gift of life, is adequate to the grandeur and dignity of marital love” (Benedict XVI, *Homily at the Prayer Vigil with the Young People at Cuatro Vientos Airport*, 20.VIII.2011). It is a shared life-project that caters to the call to the vocation of self-giving in the love between a man and a woman, who love each other in body and soul. They have the will to share their entire life-project, what they have and what they are (cfr. FC, 19).
- **As a sacrament:** The Lord comes into the lives of married Christians through the sacrament of matrimony (GS, 48). Jesus uses the love between spouses in order to love and make known the love with which He loves his Church. Marital love is – and must be – a reflection of the love of Christ for his Church. “As Christ loved the church and handed himself over for her” (Ep 5:25-26). In this context “handing over” means becoming a “sincere gift”, loving to the end (cfr. Jn 13:1), to the donation on the Cross. This is the love that spouses must live out and reflect (VAH, 41).

○ **The ultimate truth about the indissolubility of marriage.** “Being rooted in the personal and total self-giving of the couple, and being required by the good of the children, the indissolubility of marriage finds its ultimate truth in the plan that God has manifested in His revelation: He wills and He communicates the indissolubility of marriage as a fruit, a sign and a requirement of the absolutely faithful love that God has for man and that the Lord Jesus has for the Church” (FC, 20).

○ **“The gift of the sacrament is at the same time a vocation and commandment** for the Christian spouses, that they may remain faithful to each other forever, beyond every trial and difficulty, in generous obedience to the holy will of the Lord: **‘What therefore God has joined together, let not man put asunder’**” (Mt 19:6)” (FC, 20).

5. Where is the Source of Love?

“It is not you who chose me, but I who chose you”

(Jn 15:16).

- **Where is the source of love?** “Stand by the earliest roads, ask the pathways of old, ‘Which is the way to good?’ and walk it; thus you will find rest for yourselves” (Jr 6:16). God has chosen the ‘master path’ of love to reveal himself to men. Love possess a light that gives us the ability to perceive the world in a new way (VAH, 6). God is Love and he lives in a community of love, he creates man and woman for a vocation like his own: *a vocation to love*. Original love is, therefore, a love of communion, from which all love flows (VAH, 8).
- **Searching for the source.** The origin of love is not to be found within man himself; rather, the original source of love is the mystery of God, who reveals himself and comes to meet man. For this reason, man never ceases to ardently search for this hidden wellspring (VAH, 9).
- **Seeking to understand revealed love.** We have not been led to search for this origin by a need for an explanation, but by the quest to understand the love that has been revealed to us.
- Diving down until I reach the source is how I will discover that my vocation is not a collection of tasks, but rather a call to respond to, call to realize my life in a full way. This is how God speaks, and this is how I can discover that the answer of Christ who leads us back to the beginning is first of all leading me to what is in my heart, to the truth to which I have responded, and to which I hand myself over.
- To root love in a principle that precedes me is to situate the origin of love in **mystery**. It is to treat love as something that surpasses me, something that I stand before in reverence: a reverence whose principal object is the person who awakens my love and who has brought about a revelation of love that allows me to discover myself.

- **The mystery of the beginning.** Original love is rooted in this hidden wellspring, in the *mystery of the Beginning*, in the mystery of God the Creator. It is, therefore, the life-giving force of divine love that which causes being. *Creation* is, then, the first revelation of the love of God, through which He reveals to us something wonderful. The *vocation to love* has its remotest origin in a communion of persons that, despite remaining shrouded by mystery, is capable of awakening in man a *promise*.
- **From the logic of love.** There is a big difference between our plans and the plans of God (cfr. Is 55:9). Because of this, the very knowledge of what God's plan is for each one of us signifies a *revelation*. To enter into it, we have to follow divine logic, and not our own. To do this is to follow the *logic of love*. It seems easy but it is usually what we employ the least. We tend to let ourselves be guided more by the logic of efficiency (problem solving).
- **He reveals a mystery.** God doesn't dedicate himself to solving problems, but to revealing to us a mystery. We are undertaking a path toward the mystery of love. For this, **we need a good Teacher**.