

GCSE



WJEC GCSE  
RELIGIOUS STUDIES



## Sources of Wisdom and Authority Unit 1 Catholic Christianity

## Unit 1: Part A Catholic Christianity – Core beliefs, teachings and practices

All biblical quotes are taken from [BibleGateway.com](http://BibleGateway.com) using the New International Version - UK (NIVUK).

<p>God Creator</p>	<p><b>St Augustine Confessions XII, 7</b>  <b>Augustine: Confessions and Enchiridion; Edited by Albert Cook Outler; the Library of Christian Classics</b></p> <p>7. Whence and how was this, unless it came from thee, from whom all things are, in so far as they are? But the farther something is from thee, the more unlike thee it is - and this is not a matter of distance or place. Thus it was that thou, O Lord, who art not one thing in one place and another thing in another place but the Self-same, and the Self-same, and the Self-same - "Holy, Holy, Holy, Lord God Almighty".</p> <p>11. Thus it was that in the beginning and through thy Wisdom which is from thee and born of thy substance, thou didst create something and that out of nothing.</p> <p>12. For thou didst create the heaven and the earth-not out of thyself, for then they would be equal to thy only Son and thereby to thee. And there is no sense in which it would be right that anything should be equal to thee that was not of thee. But what else besides thee was there out of which thou mightest create these things, O God, one Trinity, and trine Unity?</p> <p>13. And, therefore, it was out of nothing at all that thou didst create the heaven and earth-something great and something small-for thou art Almighty and Good, and able to make all things good: even the great heaven and the small earth. Thou wast, and there was nothing else from which thou didst create heaven and earth: these two things, one near thee, the other near to nothing; the one to which only thou art superior, the other to which nothing else is inferior.</p>
<p>Trinity Father</p>	<p><b>Luke 15:11-32 New International Version - UK (NIVUK)</b>  <b>The parable of the lost son</b></p> <p><sup>11</sup> Jesus continued: 'There was a man who had two sons. <sup>12</sup> The younger one said to his father, "Father, give me my share of the estate." So he divided his property between them. <sup>13</sup> Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. <sup>14</sup> After he had spent everything, there was a severe famine in that whole country, and he began to be in need. <sup>15</sup> So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. <sup>16</sup> He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. <sup>17</sup> When he came to his senses, he said, "How many of my father's hired servants have food to spare, and here I am starving to death! <sup>18</sup> I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. <sup>19</sup> I am no longer worthy to be called your son; make me like one of your hired servants." <sup>20</sup> So he got up and went to his father. 'But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms round him and kissed him. <sup>21</sup> The son said to him, "Father, I have sinned against heaven and against you. I am no longer worthy to be called your son." <sup>22</sup> But the father</p>

	<p>said to his servants, “Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. <sup>23</sup> Bring the fattened calf and kill it. Let’s have a feast and celebrate. <sup>24</sup> For this son of mine was dead and is alive again; he was lost and is found.” So they began to celebrate.</p> <p><sup>25</sup> ‘Meanwhile, the elder son was in the field. When he came near the house, he heard music and dancing. <sup>26</sup> So he called one of the servants and asked him what was going on. <sup>27</sup> “Your brother has come,” he replied, “and your father has killed the fattened calf because he has him back safe and sound.”</p> <p><sup>28</sup> ‘The elder brother became angry and refused to go in. So his father went out and pleaded with him. <sup>29</sup> But he answered his father, “Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. <sup>30</sup> But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!”</p> <p><sup>31</sup> “My son,” the father said, “you are always with me, and everything I have is yours. <sup>32</sup> But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.”</p>
Son	<p><b>John 1:1-3 New International Version - UK (NIVUK)</b>  <b>The Word became flesh</b>  1 In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was with God in the beginning. <sup>3</sup> Through him all things were made; without him nothing was made that has been made.</p>
Holy Spirit	<p><b>John 1:14 New International Version - UK (NIVUK)</b>  <sup>14</sup> The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.</p> <p><b>John 14:25-26 New International Version - UK (NIVUK)</b>  <sup>25</sup> ‘All this I have spoken while still with you. <sup>26</sup> But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.</p> <p><b>Galatians 5:22-23 New International Version - UK (NIVUK)</b>  <sup>22</sup> But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, <sup>23</sup> gentleness and self-control. Against such things there is no law.</p> <p><b>St Augustine De Trinitate 7.10</b>  <a href="http://www.newadvent.org/fathers/130108.htm">http://www.newadvent.org/fathers/130108.htm</a>  Chapter 7.— Of True Love, by Which We Arrive at the Knowledge of the Trinity. God is to Be Sought, Not Outwardly, by Seeking to Do Wonderful Things with the Angels, But Inwardly, by Imitating the Piety of Good Angels.  10. No other thing, then, is chiefly to be regarded in this inquiry, which we make concerning the Trinity and concerning knowing God, except what is true love, nay, rather what is love. For that is to be called love which is true, otherwise it is desire; and so those who desire are said improperly to love, just as they who love are said improperly to desire. But this is true love, that cleaving to the truth we may live righteously, and so may despise all mortal things in comparison with the love of men, whereby we wish them to live righteously. For so we should be prepared also to die profitably for our</p>



	<p>brethren, as our Lord Jesus Christ taught us by His example. For as there are two commandments on which hang all the Law and the prophets, love of God and love of our neighbour; not without cause the Scripture mostly puts one for both: whether it be of God only, as is that text, For we know that all things work together for good to them that love God; and again, But if any man love God, the same is known of Him; and that, Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us; and many other passages; because he who loves God must both needs do what God has commanded, and loves Him just in such proportion as he does so; therefore he must needs also love his neighbour, because God has commanded it: or whether it be that Scripture only mentions the love of our neighbour, as in that text, Bear one another's burdens, and so fulfil the law of Christ; and again, For all the law is fulfilled in one word, even in this, You shall love your neighbour as yourself; and in the Gospel, 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. And many other passages occur in the sacred writings, in which only the love of our neighbour seems to be commanded for perfection, while the love of God is passed over in silence; whereas the Law and the prophets hang on both precepts. But this, too, is because he who loves his neighbour must needs also love above all else love itself. But God is love; and he that dwells in love, dwells in God. Therefore he must needs above all else love God.</p>
Jesus as Messiah	<p><b>Matthew 16:13-17 New International Version - UK (NIVUK)</b>  <b>Peter declares that Jesus is the Messiah</b>  <sup>13</sup> When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?'  <sup>14</sup> They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.'  <sup>15</sup> 'But what about you?' he asked. 'Who do you say I am?'  <sup>16</sup> Simon Peter answered, 'You are the Messiah, the Son of the living God.'  <sup>17</sup> Jesus replied, 'Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven.'</p>
Jesus as Messiah	<p><b>John 1:1-3 New International Version - UK (NIVUK)</b>  <b>The Word became flesh</b>  1 In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was with God in the beginning. <sup>3</sup> Through him all things were made; without him nothing was made that has been made.</p>
The incarnation	<p><b>John 1:14 New International Version - UK (NIVUK)</b>  <sup>14</sup> The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.</p>
Salvation and atonement	<p><b>John 3:16 New International Version - UK (NIVUK)</b>  <sup>16</sup> For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.</p> <p><b>John 14:6 New International Version - UK (NIVUK)</b>  <sup>6</sup> Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'</p>

Creation	<p><b>Genesis 1-3 New International Version - UK (NIVUK)</b></p> <p><b>The beginning</b></p> <p>1 In the beginning God created the heavens and the earth. <sup>2</sup> Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.</p> <p><sup>3</sup> And God said, 'Let there be light,' and there was light. <sup>4</sup> God saw that the light was good, and he separated the light from the darkness. <sup>5</sup> God called the light 'day', and the darkness he called 'night'. And there was evening, and there was morning – the first day.</p> <p><sup>6</sup> And God said, 'Let there be a vault between the waters to separate water from water.' <sup>7</sup> So God made the vault and separated the water under the vault from the water above it. And it was so. <sup>8</sup> God called the vault 'sky'. And there was evening, and there was morning – the second day.</p> <p><sup>9</sup> And God said, 'Let the water under the sky be gathered to one place, and let dry ground appear.' And it was so. <sup>10</sup> God called the dry ground 'land', and the gathered waters he called 'seas'. And God saw that it was good.</p> <p><sup>11</sup> Then God said, 'Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.' And it was so. <sup>12</sup> The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup> And there was evening, and there was morning – the third day.</p> <p><sup>14</sup> And God said, 'Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, <sup>15</sup> and let them be lights in the vault of the sky to give light on the earth.' And it was so. <sup>16</sup> God made two great lights – the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup> God set them in the vault of the sky to give light on the earth, <sup>18</sup> to govern the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup> And there was evening, and there was morning – the fourth day.</p> <p><sup>20</sup> And God said, 'Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.' <sup>21</sup> So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup> God blessed them and said, 'Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.' <sup>23</sup> And there was evening, and there was morning – the fifth day.</p> <p><sup>24</sup> And God said, 'Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.' And it was so. <sup>25</sup> God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.</p> <p><sup>26</sup> Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.'</p> <p><sup>27</sup> So God created mankind in his own image, in the image of God he created them; male and female he created them.</p>
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<sup>28</sup> God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'

<sup>29</sup> Then God said, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. <sup>30</sup> And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground – everything that has the breath of life in it – I give every green plant for food.' And it was so.

<sup>31</sup> God saw all that he had made, and it was very good. And there was evening, and there was morning – the sixth day.

2 Thus the heavens and the earth were completed in all their vast array.

<sup>2</sup> By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. <sup>3</sup> Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

### **Adam and Eve**

<sup>4</sup> This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

<sup>5</sup> Now no shrub had yet appeared on the earth<sup>[b]</sup> and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, <sup>6</sup> but streams<sup>[c]</sup> came up from the earth and watered the whole surface of the ground. <sup>7</sup> Then the LORD God formed a man<sup>[d]</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

<sup>8</sup> Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. <sup>9</sup> The LORD God made all kinds of trees grow out of the ground – trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

<sup>10</sup> A river watering the garden flowed from Eden; from there it was separated into four headwaters. <sup>11</sup> The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. <sup>12</sup> (The gold of that land is good; aromatic resin and onyx are also there.) <sup>13</sup> The name of the second river is the Gihon; it winds through the entire land of Cush. <sup>14</sup> The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

<sup>15</sup> The LORD God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup> And the LORD God commanded the man, 'You are free to eat from any tree in the garden; <sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.'

<sup>18</sup> The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'

<sup>19</sup> Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

<sup>20</sup> So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam no suitable helper was found. <sup>21</sup> So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. <sup>22</sup> Then the LORD God

made a woman from the rib he had taken out of the man, and he brought her to the man.

<sup>23</sup> The man said,

‘This is now bone of my bones  
and flesh of my flesh;  
she shall be called “woman”,  
for she was taken out of man.’

<sup>24</sup> That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

<sup>25</sup> Adam and his wife were both naked, and they felt no shame.

### **The fall**

<sup>3</sup> Now the snake was more crafty than any of the wild animals the LORD God had made. He said to the woman, ‘Did God really say, “You must not eat from any tree in the garden”?’

<sup>2</sup> The woman said to the snake, ‘We may eat fruit from the trees in the garden, <sup>3</sup> but God did say, “You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.”’

<sup>4</sup> ‘You will not certainly die,’ the snake said to the woman. <sup>5</sup> ‘For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.’

<sup>6</sup> When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. <sup>7</sup> Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>8</sup> Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. <sup>9</sup> But the LORD God called to the man, ‘Where are you?’

<sup>10</sup> He answered, ‘I heard you in the garden, and I was afraid because I was naked; so I hid.’

<sup>11</sup> And he said, ‘Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?’

<sup>12</sup> The man said, ‘The woman you put here with me – she gave me some fruit from the tree, and I ate it.’

<sup>13</sup> Then the LORD God said to the woman, ‘What is this you have done?’

The woman said, ‘The snake deceived me, and I ate.’

<sup>14</sup> So the LORD God said to the snake, ‘Because you have done this,  
‘Cursed are you above all livestock  
and all wild animals!

You will crawl on your belly  
and you will eat dust  
all the days of your life.

<sup>15</sup> And I will put enmity  
between you and the woman,  
and between your offspring<sup>[j]</sup> and hers;  
he will crush<sup>[k]</sup> your head,  
and you will strike his heel.’

<sup>16</sup> To the woman he said,  
‘I will make your pains in childbearing very severe;

	<p>with painful labour you will give birth to children. Your desire will be for your husband, and he will rule over you.'</p> <p><sup>17</sup> To Adam he said, 'Because you listened to your wife and ate fruit from the tree about which I commanded you, "You must not eat from it," 'Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. <sup>18</sup> It will produce thorns and thistles for you, and you will eat the plants of the field. <sup>19</sup> By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.'</p> <p><sup>20</sup> Adam<sup>[1]</sup> named his wife Eve, because she would become the mother of all the living. <sup>21</sup> The LORD God made garments of skin for Adam and his wife and clothed them. <sup>22</sup> And the LORD God said, 'The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live for ever.' <sup>23</sup> So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. <sup>24</sup> After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.</p>
Practices Teachings of Jesus	<p><b>Matthew 7:13-14 New International Version - UK (NIVUK)</b> <b>The narrow and wide gates</b> <sup>13</sup> 'Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. <sup>14</sup> But small is the gate and narrow the road that leads to life, and only a few find it.</p> <p><b>Matthew 25:31-46 New International Version - UK (NIVUK)</b> <b>The sheep and the goats</b> <sup>31</sup> 'When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. <sup>32</sup> All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. <sup>33</sup> He will put the sheep on his right and the goats on his left. <sup>34</sup> 'Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. <sup>35</sup> For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, <sup>36</sup> I needed clothes and you clothed me, I was ill and you looked after me, I was in prison and you came to visit me." <sup>37</sup> 'Then the righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? <sup>38</sup> When did we see you a stranger and invite you in, or needing clothes and clothe you? <sup>39</sup> When did we see you ill or in prison and go to visit you?" <sup>40</sup> 'The King will reply, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." <sup>41</sup> 'Then he will say to those on his left, "Depart from me, you who are cursed,</p>



Love/ Agape	<p>into the eternal fire prepared for the devil and his angels. <sup>42</sup> For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, <sup>43</sup> I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was ill and in prison and you did not look after me.”</p> <p><sup>44</sup> ‘They also will answer, “Lord, when did we see you hungry or thirsty or a stranger or needing clothes or ill or in prison, and did not help you?”</p> <p><sup>45</sup> ‘He will reply, “Truly I tell you, whatever you did not do for one of the least of these; you did not do for me.”</p> <p><sup>46</sup> ‘Then they will go away to eternal punishment, but the righteous to eternal life.’</p> <p><b>Luke 10:25-37 New International Version - UK (NIVUK)</b>  <b>The parable of the good Samaritan</b></p> <p><sup>25</sup> On one occasion an expert in the law stood up to test Jesus. ‘Teacher,’ he asked, ‘what must I do to inherit eternal life?’</p> <p><sup>26</sup> ‘What is written in the Law?’ he replied. ‘How do you read it?’</p> <p><sup>27</sup> He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, “Love your neighbour as yourself.”</p> <p><sup>28</sup> ‘You have answered correctly,’ Jesus replied. ‘Do this and you will live.’</p> <p><sup>29</sup> But he wanted to justify himself, so he asked Jesus, ‘And who is my neighbour?’</p> <p><sup>30</sup> In reply Jesus said: ‘A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half-dead. <sup>31</sup> A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.</p> <p><sup>32</sup> So too, a Levite, when he came to the place and saw him, passed by on the other side. <sup>33</sup> But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. <sup>34</sup> He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. <sup>35</sup> The next day he took out two denarii<sup>[c]</sup> and gave them to the innkeeper. “Look after him,” he said, “and when I return, I will reimburse you for any extra expense you may have.”</p> <p><sup>36</sup> ‘Which of these three do you think was a neighbour to the man who fell into the hands of robbers?’</p> <p><sup>37</sup> The expert in the law replied, ‘The one who had mercy on him.’ Jesus told him, ‘Go and do likewise.’</p> <p><b>John 13:34-35 New International Version - UK (NIVUK)</b></p> <p><sup>34</sup> ‘A new command I give you: love one another. As I have loved you, so you must love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you love one another.’</p>
Forgiveness	<p><b>Matthew 6:5-13 New International Version - UK (NIVUK)</b>  <b>Prayer</b> <sup>5</sup> ‘And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. <sup>6</sup> But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.</p> <p><sup>7</sup> And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. <sup>8</sup> Do not be like them, for your Father knows what you need before you ask him.</p>

<p>Treasures on earth / in Heaven</p>	<p><sup>9</sup> ‘This, then, is how you should pray: “Our Father in heaven, hallowed be your name, <sup>10</sup> your kingdom come, your will be done, on earth as it is in heaven. <sup>11</sup> Give us today our daily bread. <sup>12</sup> And forgive us our debts, as we also have forgiven our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from the evil one.”</p> <p><b>Matthew 18:21-22 New International Version - UK (NIVUK)</b>  <b>The parable of the unmerciful servant</b>  <sup>21</sup> Then Peter came to Jesus and asked, ‘Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?’  <sup>22</sup> Jesus answered, ‘I tell you, not seven times, but seventy-seven times.</p> <p><b>Luke 23:34 New International Version - UK (NIVUK)</b>  <sup>34</sup> Jesus said, ‘Father, forgive them, for they do not know what they are doing.’  And they divided up his clothes by casting lots.</p> <p><b>Matthew 5:43-44 New International Version - UK (NIVUK)</b>  <b>Love for enemies</b>  <sup>43</sup> ‘You have heard that it was said, “Love your neighbour and hate your enemy.” <sup>44</sup> But I tell you, love your enemies and pray for those who persecute you,</p> <p><b>Matthew 6:19-21 New International Version - UK (NIVUK)</b>  <b>Treasures in heaven</b>  <sup>19</sup> ‘Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. <sup>20</sup> But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.</p> <p><b>Luke 16:19-31 New International Version - UK (NIVUK)</b>  <b>The rich man and Lazarus</b>  <sup>19</sup> ‘There was a rich man who was dressed in purple and fine linen and lived in luxury every day. <sup>20</sup> At his gate was laid a beggar named Lazarus, covered with sores <sup>21</sup> and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores.  <sup>22</sup> ‘The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. <sup>23</sup> In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. <sup>24</sup> So he called to him, “Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.”  <sup>25</sup> ‘But Abraham replied, “Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. <sup>26</sup> And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you</p>
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	<p>cannot, nor can anyone cross over from there to us.”</p> <p><sup>27</sup> ‘He answered, “Then I beg you, father, send Lazarus to my family, <sup>28</sup> for I have five brothers. Let him warn them, so that they will not also come to this place of torment.”</p> <p><sup>29</sup> ‘Abraham replied, “They have Moses and the Prophets; let them listen to them.”</p> <p><sup>30</sup> “No, father Abraham,” he said, “but if someone from the dead goes to them, they will repent.”</p> <p><sup>31</sup> ‘He said to him, “If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.””</p>
The Catholic Church Mission, evangelism and church growth	<p><b>Matthew 28:16-20 New International Version - UK (NIVUK)</b></p> <p><b>The great commission</b></p> <p><sup>16</sup> Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. <sup>17</sup> When they saw him, they worshipped him; but some doubted. <sup>18</sup> Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. <sup>19</sup> Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.’</p> <p><b>Galatians 3:28 New International Version - UK (NIVUK)</b></p> <p><sup>28</sup> There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.</p> <p><b>Pope Francis' <i>Evangelii Gaudium</i></b></p> <p><a href="https://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione">https://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione</a></p> <p>Chapter 1:</p> <p><b>15.</b> In first place, we can mention the area of <i>ordinary pastoral ministry</i>, which is “animated by the fire of the Spirit, so as to inflame the hearts of the faithful who regularly take part in community worship and gather on the Lord’s day to be nourished by his word and by the bread of eternal life”.<sup>[11]</sup> In this category we can also include those members of faithful who preserve a deep and sincere faith, expressing it in different ways, but seldom taking part in worship. Ordinary pastoral ministry seeks to help believers to grow spiritually so that they can respond to God’s love ever more fully in their lives.</p> <p>A second area is that of “<i>the baptized whose lives do not reflect the demands of Baptism</i>”, <sup>[12]</sup> who lack a meaningful relationship to the Church and no longer experience the consolation born of faith. The Church, in her maternal concern, tries to help them experience a conversion which will restore the joy of faith to their hearts and inspire a commitment to the Gospel.</p> <p>Lastly, we cannot forget that evangelization is first and foremost about preaching the Gospel to <i>those who do not know Jesus Christ or who have always rejected him</i>. Many of them are quietly seeking God, led by a yearning to see his face, even in countries of ancient Christian tradition. All of them have a right to receive the Gospel. Christians have the duty to proclaim the Gospel without excluding anyone. Instead of seeming to impose new obligations, they should appear as people who wish to share their joy, who</p>

point to a horizon of beauty and who invite others to a delicious banquet. It is not by proselytizing that the Church grows, but “by attraction”.<sup>[13]</sup> John Paul II asked us to recognize that “there must be no lessening of the impetus to preach the Gospel” to those who are far from Christ, “because this is the first task of the Church”.<sup>[14]</sup> Indeed, “today missionary activity still represents the greatest challenge for the Church” <sup>[15]</sup> and “the missionary task must remain foremost”.<sup>[16]</sup> What would happen if we were to take these words seriously? We would realize that missionary outreach is *paradigmatic for all the Church’s activity*. Along these lines the Latin American bishops stated that we “cannot passively and calmly wait in our church buildings”;<sup>[17]</sup> we need to move “from a pastoral ministry of mere conservation to a decidedly missionary pastoral ministry”.<sup>[18]</sup> This task continues to be a source of immense joy for the Church: “Just so, I tell you, there will be more joy in heaven over one sinner who repents than ninety-nine righteous persons who need no repentance” (Lk 15:7).

**48.** If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbours, but above all the poor and the sick, those who are usually despised and overlooked, “those who cannot repay you” (Lk 14:14). There can be no room for doubt or for explanations which weaken so clear a message. Today and always, “the poor are the privileged recipients of the Gospel”, <sup>[52]</sup> and the fact that it is freely preached to them is a sign of the kingdom that Jesus came to establish. We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them.

**49.** Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ. Here I repeat for the entire Church what I have often said to the priests and laity of Buenos Aires: I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the centre and which then ends by being caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: “Give them something to eat” (Mk 6:37).

#### *The special place of the poor in God’s people*

**197.** God’s heart has a special place for the poor, so much so that he himself “became poor” (2 Cor 8:9). The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the “yes” uttered by a lowly maiden from a small town on the fringes of a great empire. The Saviour was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb (cf. Lk 2:24; Lev 5:7); he was raised in a



home of ordinary workers and worked with his own hands to earn his bread. When he began to preach the Kingdom, crowds of the dispossessed followed him, illustrating his words: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" (*Lk* 4:18). He assured those burdened by sorrow and crushed by poverty that God has a special place for them in his heart: "Blessed are you poor, yours is the kingdom of God" (*Lk* 6:20); he made himself one of them: "I was hungry and you gave me food to eat", and he taught them that mercy towards all of these is the key to heaven (cf. *Mt* 25:5ff.).

**198.** For the Church, the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one. God shows the poor "his first mercy".<sup>[163]</sup> This divine preference has consequences for the faith life of all Christians, since we are called to have "this mind... which was in Jesus Christ" (*Phil* 2:5). Inspired by this, the Church has made an option for the poor which is understood as a "special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness".<sup>[164]</sup> This option – as *Benedict XVI* has taught – "is implicit in our Christian faith in a God who became poor for us, so as to enrich us with his poverty".<sup>[165]</sup> This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the centre of the Church's pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them.

*Personal encounter with the saving love of Jesus*

**264.** The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known? If we do not feel an intense desire to share this love, we need to pray insistently that he will once more touch our hearts. We need to implore his grace daily, asking him to open our cold hearts and shake up our lukewarm and superficial existence. Standing before him with open hearts, letting him look at us, we see that gaze of love which Nathaniel glimpsed on the day when Jesus said to him: "I saw you under the fig tree" (*Jn* 1:48). How good it is to stand before a crucifix, or on our knees before the Blessed Sacrament, and simply to be in his presence! How much good it does us when he once more touches our lives and impels us to share his new life! What then happens is that "we speak of what we have seen and heard" (*1 Jn* 1:3). The best incentive for sharing the Gospel comes from contemplating it with love, lingering over its pages and reading it with the heart. If we approach it in this way, its beauty will amaze and constantly excite us. But if this is to come about, we need to recover a contemplative spirit which can help us to realize ever anew that we have been entrusted with a treasure which makes us more human and helps us to lead a new life. There is nothing more precious which we can give to others.

**265.** Jesus' whole life, his way of dealing with the poor, his actions, his integrity, his simple daily acts of generosity, and finally his complete self-giving, is precious and reveals the mystery of his divine life. Whenever we

encounter this anew, we become convinced that it is exactly what others need, even though they may not recognize it: "What therefore you worship as unknown, this I proclaim to you" (*Acts* 17:23). Sometimes we lose our enthusiasm for mission because we forget that the Gospel responds to our deepest needs, since we were created for what the Gospel offers us: friendship with Jesus and love of our brothers and sisters. If we succeed in expressing adequately and with beauty the essential content of the Gospel, surely this message will speak to the deepest yearnings of people's hearts: "The missionary is convinced that, through the working of the Spirit, there already exists in individuals and peoples an expectation, even if an unconscious one, of knowing the truth about God, about man, and about how we are to be set free from sin and death. The missionary's enthusiasm in proclaiming Christ comes from the conviction that he is responding to that expectation".<sup>[208]</sup> Enthusiasm for evangelization is based on this conviction. We have a treasure of life and love which cannot deceive, and a message which cannot mislead or disappoint. It penetrates to the depths of our hearts, sustaining and ennobling us. It is a truth which is never out of date because it reaches that part of us which nothing else can reach. Our infinite sadness can only be cured by an infinite love.

### **Gaudium et Spes**

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)

**78.** Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its divine Founder, and actualized by men as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law. But since the concrete demands of this common good are constantly changing as time goes on, peace is never attained once and for all, but must be built up ceaselessly. Moreover, since the human will is unsteady and wounded by sin, the achievement of peace requires a constant mastering of passions and the vigilance of lawful authority.

But this is not enough. This peace on earth cannot be obtained unless personal well-being is safeguarded and men freely and trustingly share with one another the riches of their inner spirits and their talents. A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood are absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love, which goes beyond what justice can provide.

That earthly peace which arises from love of neighbour symbolizes and results from the peace of Christ which radiates from God the Father. For by the cross the incarnate Son, the prince of peace reconciled all men with God. By thus restoring all men to the unity of one people and one body, He slew hatred in His own flesh; and, after being lifted on high by His resurrection, He poured forth the spirit of love into the hearts of men.

For this reason, all Christians are urgently summoned to do in love what the truth requires, and to join with all true peacemakers in pleading for peace and bringing it about.

<p>Persecution in the modern world</p>	<p>Motivated by this same spirit, we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defence which are otherwise available to weaker parties too, provided this can be done without injury to the rights and duties of others or of the community itself.</p> <p>Insofar as men are sinful, the threat of war hangs over them, and hangs over them it will until the return of Christ. But insofar as men vanquish sin by a union of love, they will vanquish violence as well and make these words come true: "They shall turn their swords into plough-shares, and their spears into sickles. Nation shall not lift up sword against nation; neither shall they learn war any more" (Isaiah 2:4).</p> <p><b>29.</b> Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition.</p> <p>True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honoured. Such is the case of a woman who is denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognized for men.</p> <p>Therefore, although rightful differences exist between men, the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between the members of the one human family or population groups cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace.</p> <p>Human institutions, both private and public, must labour to minister to the dignity and purpose of man. At the same time let them put up a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of man under every political system. Indeed human institutions themselves must be accommodated by degrees to the highest of all realities, spiritual ones, even though meanwhile, a long enough time will be required before they arrive at the desired goal.</p> <p><b>Matthew 10:22 New International Version - UK (NIVUK)</b>  <sup>22</sup> You will be hated by everyone because of me, but the one who stands firm to the end will be saved.</p>
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## Theme 1 Issues of Life and Death

<p>Creation and stewardship</p>	<p>Genesis 1-3  <b>Genesis 1-3 New International Version - UK (NIVUK)</b>  <b>The beginning</b>  <sup>1</sup> In the beginning God created the heavens and the earth. <sup>2</sup> Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.  <sup>3</sup> And God said, 'Let there be light,' and there was light. <sup>4</sup> God saw that the light was good, and he separated the light from the darkness. <sup>5</sup> God called the light 'day', and the darkness he called 'night'. And there was evening, and there was morning – the first day.  <sup>6</sup> And God said, 'Let there be a vault between the waters to separate water from water.' <sup>7</sup> So God made the vault and separated the water under the vault from the water above it. And it was so. <sup>8</sup> God called the vault 'sky'. And there was evening, and there was morning – the second day.  <sup>9</sup> And God said, 'Let the water under the sky be gathered to one place, and let dry ground appear.' And it was so. <sup>10</sup> God called the dry ground 'land', and the gathered waters he called 'seas'. And God saw that it was good.  <sup>11</sup> Then God said, 'Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.' And it was so. <sup>12</sup> The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup> And there was evening, and there was morning – the third day.  <sup>14</sup> And God said, 'Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, <sup>15</sup> and let them be lights in the vault of the sky to give light on the earth.' And it was so. <sup>16</sup> God made two great lights – the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup> God set them in the vault of the sky to give light on the earth, <sup>18</sup> to govern the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup> And there was evening, and there was morning – the fourth day.  <sup>20</sup> And God said, 'Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.' <sup>21</sup> So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup> God blessed them and said, 'Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.' <sup>23</sup> And there was evening, and there was morning – the fifth day.  <sup>24</sup> And God said, 'Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.' And it was so. <sup>25</sup> God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.  <sup>26</sup> Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along</p>
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the ground.'

<sup>27</sup> So God created mankind in his own image,  
in the image of God he created them;  
male and female he created them.

<sup>28</sup> God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'

<sup>29</sup> Then God said, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.' <sup>30</sup> And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground – everything that has the breath of life in it – I give every green plant for food.' And it was so.

<sup>31</sup> God saw all that he had made, and it was very good. And there was evening, and there was morning – the sixth day.

2 Thus the heavens and the earth were completed in all their vast array.

<sup>2</sup> By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. <sup>3</sup> Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

### **Adam and Eve**

<sup>4</sup> This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

<sup>5</sup> Now no shrub had yet appeared on the earth<sup>[b]</sup> and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, <sup>6</sup> but streams<sup>[c]</sup> came up from the earth and watered the whole surface of the ground. <sup>7</sup> Then the LORD God formed a man<sup>[d]</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

<sup>8</sup> Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. <sup>9</sup> The LORD God made all kinds of trees grow out of the ground – trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

<sup>10</sup> A river watering the garden flowed from Eden; from there it was separated into four headwaters. <sup>11</sup> The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. <sup>12</sup> (The gold of that land is good; aromatic resin and onyx are also there.) <sup>13</sup> The name of the second river is the Gihon; it winds through the entire land of Cush. <sup>14</sup> The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

<sup>15</sup> The LORD God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup> And the LORD God commanded the man, 'You are free to eat from any tree in the garden; <sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.'

<sup>18</sup> The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'

<sup>19</sup> Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. <sup>20</sup> So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam no suitable helper was found. <sup>21</sup> So the LORD God caused the

man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. <sup>22</sup> Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

<sup>23</sup> The man said,

'This is now bone of my bones  
and flesh of my flesh;  
she shall be called "woman",  
for she was taken out of man.'

<sup>24</sup> That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

<sup>25</sup> Adam and his wife were both naked, and they felt no shame.

### **The fall**

3 Now the snake was more crafty than any of the wild animals the LORD God had made. He said to the woman, 'Did God really say, "You must not eat from any tree in the garden"?''

<sup>2</sup> The woman said to the snake, 'We may eat fruit from the trees in the garden, <sup>3</sup> but God did say, "You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

<sup>4</sup> 'You will not certainly die,' the snake said to the woman. <sup>5</sup> 'For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'

<sup>6</sup> When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. <sup>7</sup> Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>8</sup> Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. <sup>9</sup> But the LORD God called to the man, 'Where are you?'

<sup>10</sup> He answered, 'I heard you in the garden, and I was afraid because I was naked; so I hid.'

<sup>11</sup> And he said, 'Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?'

<sup>12</sup> The man said, 'The woman you put here with me – she gave me some fruit from the tree, and I ate it.'

<sup>13</sup> Then the LORD God said to the woman, 'What is this you have done?' The woman said, 'The snake deceived me, and I ate.'

<sup>14</sup> So the LORD God said to the snake, 'Because you have done this, 'Cursed are you above all livestock  
and all wild animals!

You will crawl on your belly  
and you will eat dust  
all the days of your life.

<sup>15</sup> And I will put enmity  
between you and the woman,  
and between your offspring<sup>[i]</sup> and hers;  
he will crush<sup>[k]</sup> your head,  
and you will strike his heel.'

<sup>16</sup> To the woman he said,

'I will make your pains in childbearing very severe;  
with painful labour you will give birth to children.  
Your desire will be for your husband,  
and he will rule over you.'

<sup>17</sup> To Adam he said, 'Because you listened to your wife and ate fruit from the tree about which I commanded you, "You must not eat from it,"  
'Cursed is the ground because of you;  
through painful toil you will eat food from it  
all the days of your life.  
<sup>18</sup> It will produce thorns and thistles for you,  
and you will eat the plants of the field.  
<sup>19</sup> By the sweat of your brow  
you will eat your food  
until you return to the ground,  
since from it you were taken;  
for dust you are  
and to dust you will return.'

<sup>20</sup> Adam<sup>[1]</sup> named his wife Eve, because she would become the mother of all the living.

<sup>21</sup> The LORD God made garments of skin for Adam and his wife and clothed them. <sup>22</sup> And the LORD God said, 'The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live for ever.' <sup>23</sup> So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. <sup>24</sup> After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

#### **Matthew 6:25-34 New International Version - UK (NIVUK)**

##### **Do not worry**

<sup>25</sup> 'Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? <sup>26</sup> Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? <sup>27</sup> Can any one of you by worrying add a single hour to your life<sup>[a]</sup>?

<sup>28</sup> 'And why do you worry about clothes? See how the flowers of the field grow. They do not labour or spin. <sup>29</sup> Yet I tell you that not even Solomon in all his splendour was dressed like one of these. <sup>30</sup> If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you – you of little faith? <sup>31</sup> So do not worry, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" <sup>32</sup> For the pagans run after all these things, and your heavenly Father knows that you need them. <sup>33</sup> But seek first his kingdom and his righteousness, and all these things will be given to you as well. <sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

Laudata Si 13

[http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

Views on creation	<p>13. The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Particular appreciation is owed to those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world's poorest. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.</p> <p><b>Pope John-Paul II's <i>Message to the Pontifical Academy of Sciences: On Evolution</i>, 1996, paragraphs 3 and 4</b></p> <p><a href="https://www.ewtn.com/library/PAPALDOC/JP961022.HTM">https://www.ewtn.com/library/PAPALDOC/JP961022.HTM</a></p> <p>3. Before offering a few more specific reflections on the theme of the origin of life and evolution, I would remind you that the magisterium of the Church has already made some pronouncements on these matters, within her own proper sphere of competence. I will cite two such interventions here. In his encyclical <i>Humani Generis</i> (1950), my predecessor Pius XII has already affirmed that there is no conflict between evolution and the doctrine of the faith regarding man and his vocation, provided that we do not lose sight of certain fixed points. For my part, when I received the participants in the plenary assembly of your Academy on October 31, 1992, I used the occasion—and the example of Gallileo—to draw attention to the necessity of using a rigorous hermeneutical approach in seeking a concrete interpretation of the inspired texts. It is important to set proper limits to the understanding of Scripture, excluding any unseasonable interpretations which would make it mean something which it is not intended to mean. In order to mark out the limits of their own proper fields, theologians and those working on the exegesis of the Scripture need to be well informed regarding the results of the latest scientific research.</p> <p>4. Taking into account the scientific research of the era, and also the proper requirements of theology, the encyclical <i>Humani Generis</i> treated the doctrine of "evolutionism" as a serious hypothesis, worthy of investigation and serious study, alongside the opposite hypothesis. Pius XII added two methodological conditions for this study: one could not adopt this opinion as if it were a certain and demonstrable doctrine, and one could not totally set aside the teaching Revelation on the relevant questions. He also set out the conditions on which this opinion would be compatible with the Christian faith—a point to which I shall return.</p> <p>Today, more than a half-century after the appearance of that encyclical, some new findings lead us toward the recognition of evolution as more than an hypothesis.* In fact it is remarkable that this theory has had progressively greater influence on the spirit of researchers, following a series of discoveries in different scholarly disciplines. The convergence in the results of these independent studies—which was neither planned nor sought—constitutes in itself a significant argument in favour of the theory. What is the significance of a theory such as this one? To open this question</p>
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	<p>is to enter into the field of epistemology. A theory is a meta-scientific elaboration, which is distinct from, but in harmony with, the results of observation. With the help of such a theory a group of data and independent facts can be related to one another and interpreted in one comprehensive explanation. The theory proves its validity by the measure to which it can be verified. It is constantly being tested against the facts; when it can no longer explain these facts, it shows its limits and its lack of usefulness, and it must be revised.</p> <p>Moreover, the elaboration of a theory such as that of evolution, while obedient to the need for consistency with the observed data, must also involve importing some ideas from the philosophy of nature.</p> <p>And to tell the truth, rather than speaking about the theory of evolution, it is more accurate to speak of the theories of evolution. The use of the plural is required here—in part because of the diversity of explanations regarding the mechanism of evolution, and in part because of the diversity of philosophies involved. There are materialist and reductionist theories, as well as spiritualist theories. Here the final judgment is within the competence of philosophy and, beyond that, of theology.</p> <p><a href="http://cafod.org.uk/">http://cafod.org.uk/</a></p>
The Origin and Value of Human Life	<p><b>Matthew 19:18 New International Version - UK (NIVUK)</b>  <sup>18</sup> 'Which ones?' he enquired.          Jesus replied, "'You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony,</p> <p><b>Catechism of the Catholic Church 2270</b>  <b>2270</b> Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life.<sup>72</sup>          Before I formed you in the womb I knew you, and before you were born I consecrated you.<sup>73</sup>          My frame was not hidden from you, when I was being made in secret, intricately wrought in the depths of the earth.<sup>74</sup></p> <p><b>Evangelium Vitae 65</b>  <a href="http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/">http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/</a></p> <p>65. For a correct moral judgment on euthanasia, in the first place a clear definition is required. Euthanasia in the strict sense is understood to be an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering. "Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used"</p> <p>Euthanasia must be distinguished from the decision to forego so-called "aggressive medical treatment", in other words, medical procedures which no longer correspond to the real situation of the patient, either because they are by now disproportionate to any expected results or because they impose an excessive burden on the patient and his family. In such situations, when death is clearly imminent and inevitable, one can in conscience "refuse</p>

	<p>forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted". Certainly there is a moral obligation to care for oneself and to allow oneself to be cared for, but this duty must take account of concrete circumstances. It needs to be determined whether the means of treatment available are objectively proportionate to the prospects for improvement. To forego extraordinary or disproportionate means is not the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death.</p> <p>In modern medicine, increased attention is being given to what are called "methods of palliative care", which seek to make suffering more bearable in the final stages of illness and to ensure that the patient is supported and accompanied in his or her ordeal. Among the questions which arise in this context is that of the licitness of using various types of painkillers and sedatives for relieving the patient's pain when this involves the risk of shortening life. While praise may be due to the person who voluntarily accepts suffering by forgoing treatment with pain-killers in order to remain fully lucid and, if a believer, to share consciously in the Lord's Passion, such "heroic" behaviour cannot be considered the duty of everyone. Pius XII affirmed that it is licit to relieve pain by narcotics, even when the result is decreased consciousness and a shortening of life, "if no other means exist, and if, in the given circumstances, this does not prevent the carrying out of other religious and moral duties". In such a case, death is not willed or sought, even though for reasonable motives one runs the risk of it: there is simply a desire to ease pain effectively by using the analgesics which medicine provides. All the same, "it is not right to deprive the dying person of consciousness without a serious reason": as they approach death people ought to be able to satisfy their moral and family duties, and above all they ought to be able to prepare in a fully conscious way for their definitive meeting with God.</p> <p>Taking into account these distinctions, in harmony with the Magisterium of my Predecessors and in communion with the Bishops of the Catholic Church, I confirm that euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church's Tradition and taught by the ordinary and universal Magisterium.</p> <p>Depending on the circumstances, this practice involves the malice proper to suicide or murder.</p>
Beliefs about death and the afterlife	<p>Catechism of the Catholic Church  <a href="http://www.vatican.va/archive/ENG0015/ INDEX.HTM">http://www.vatican.va/archive/ENG0015/ INDEX.HTM</a></p> <p>1020-1023  <b>Article 12 "I BELIEVE IN LIFE EVERLASTING"</b>  <b>1020</b> The Christian who unites his own death to that of Jesus views it as a step towards him and an entrance into everlasting life. When the Church for the last time speaks Christ's words of pardon and absolution over the dying Christian, seals him for the last time with a strengthening anointing, and gives him Christ in viaticum as nourishment for the journey, she speaks with gentle assurance:</p>

Go forth, Christian soul, from this world  
in the name of God the almighty Father,  
who created you,  
in the name of Jesus Christ, the Son of the living God,  
who suffered for you,  
in the name of the Holy Spirit,  
who was poured out upon you.  
Go forth, faithful Christian!  
May you live in peace this day,  
may your home be with God in Zion,  
with Mary, the virgin Mother of God,  
with Joseph, and all the angels and saints....  
May you return to [your Creator]  
who formed you from the dust of the earth.  
May holy Mary, the angels, and all the saints  
come to meet you as you go forth from this life....  
May you see your Redeemer face to face.

### **I. The Particular Judgment**

**1021** Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ. The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith. the parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul -a destiny which can be different for some and for others.

**1022** Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven-through a purification or immediately, or immediate and everlasting damnation. At the evening of life, we shall be judged on our love.

### **II. Heaven**

**1023** Those who die in God's grace and friendship and are perfectly purified live for ever with Christ. They are like God for ever, for they "see him as he is," face to face:

By virtue of our apostolic authority, we define the following: According to the general disposition of God, the souls of all the saints . . . and other faithful who died after receiving Christ's holy Baptism (provided they were not in need of purification when they died, . . . or, if they then did need or will need some purification, when they have been purified after death, ...) already before they take up their bodies again and before the general judgment - and this since the Ascension of our Lord and Saviour Jesus Christ into heaven - have been, are and will be in heaven, in the heavenly Kingdom and celestial paradise with Christ, joined to the company of the holy angels. Since the Passion and death of our Lord Jesus Christ, these souls have seen and do see the divine essence with an intuitive vision, and even face to face, without the mediation of any creature.<sup>597</sup>

	<p>1030</p> <p><b>III. The Final Purification, or Purgatory</b></p> <p>1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.</p> <p>1033</p> <p><b>IV. Hell</b></p> <p>1033 We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbour or against ourselves: "He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him."<sup>610</sup> Our Lord warns us that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren.<sup>611</sup> To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell."</p> <p>Catechism of the Catholic Church 1684-1690</p> <p><b>II. THE CELEBRATION OF FUNERALS</b></p> <p><b>1684</b> The Christian funeral is a liturgical celebration of the Church. The ministry of the Church in this instance aims at expressing efficacious communion with <i>the deceased</i>, at the participation in that communion of <i>the community</i> gathered for the funeral, and at the proclamation of eternal life to the community.</p> <p><b>1685</b> The different funeral rites express the <i>Paschal character</i> of Christian death and are in keeping with the situations and traditions of each region, even as to the colour of the liturgical vestments worn.</p> <p><b>1686</b> The <i>Order of Christian Funerals (Ordo exsequiarum)</i> of the Roman liturgy gives three types of funeral celebrations, corresponding to the three places in which they are conducted (the home, the church, and the cemetery), and according to the importance attached to them by the family, local customs, the culture, and popular piety. This order of celebration is common to all the liturgical traditions and comprises four principal elements:</p> <p><b>1687</b> <i>The greeting of the community.</i> A greeting of faith begins the celebration. Relatives and friends of the deceased are welcomed with a word of "consolation" (in the New Testament sense of the Holy Spirit's power in hope). The community assembling in prayer also awaits the "words of eternal life." The death of a member of the community (or the anniversary of a death, or the seventh or thirtieth day after death) is an event that should lead beyond the perspectives of "this world" and should draw the faithful into the true perspective of faith in the risen Christ.</p> <p><b>1688</b> The liturgy of the Word during funerals demands very careful preparation because the assembly present for the funeral may include some faithful who rarely attend the liturgy, and friends of the deceased who are not Christians. The homily in particular must "avoid the literary genre of funeral eulogy" and illumine the mystery of Christian death in the light of the risen Christ.</p> <p><b>1689</b> <i>The Eucharistic Sacrifice.</i> When the celebration takes place in church the Eucharist is the heart of the Paschal reality of Christian death. In the</p>
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	<p>Eucharist, the Church expresses her efficacious communion with the departed: offering to the Father in the Holy Spirit the sacrifice of the death and resurrection of Christ, she asks to purify his child of his sins and their consequences, and to admit him to the Paschal fullness of the table of the Kingdom. It is by the Eucharist thus celebrated that the community of the faithful, especially the family of the deceased, learn to live in communion with the one who "has fallen asleep in the Lord," by communicating in the Body of Christ of which he is a living member and, then, by praying for him and with him.</p> <p><b>1690</b> A <i>farewell</i> to the deceased is his final "commendation to God" by the Church. It is "the last farewell by which the Christian community greets one of its members before his body is brought to its tomb." The Byzantine tradition expresses this by the kiss of farewell to the deceased:</p> <p style="padding-left: 40px;">By this final greeting "we sing for his departure from this life and separation from us, but also because there is a communion and a reunion. For even dead, we are not at all separated from one another, because we all run the same course and we will find one another again in the same place. We shall never be separated, for we live for Christ, and now we are united with Christ as we go toward him ... we shall all be together in Christ."</p>
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## Theme 2: Issues of Crime and Punishment

<p>Crime and Punishment</p>	<p><b>Exodus 20:13 New International Version - UK (NIVUK)</b>  <sup>13</sup> ‘You shall not murder.</p> <p><b>Matthew 5:38-39 New International Version - UK (NIVUK)</b>          Eye for eye          38 ‘You have heard that it was said, “Eye for eye, and tooth for tooth.” [a] 39 But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.</p> <p><b>Matthew 5:43-47 New International Version - UK (NIVUK)</b>  <b>Love for enemies</b>  <sup>43</sup> ‘You have heard that it was said, “Love your neighbour<sup>[a]</sup> and hate your enemy.” <sup>44</sup> But I tell you, love your enemies and pray for those who persecute you, <sup>45</sup> that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. <sup>46</sup> If you love those who love you, what reward will you get? Are not even the tax collectors doing that? <sup>47</sup> And if you greet only your own people, what are you doing more than others? Do not even pagans do that?</p> <p><b>Pope John Paul II's <i>Evangelium Vitae</i> 56</b>  <a href="http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/">http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/</a></p> <p>56. This is the context in which to place the problem of the death penalty. On this matter there is a growing tendency, both in the Church and in civil society, to demand that it be applied in a very limited way or even that it be abolished completely. The problem must be viewed in the context of a system of penal justice ever more in line with human dignity and thus, in the end, with God's plan for man and society. The primary purpose of the punishment which society inflicts is "to redress the disorder caused by the offence". Public authority must redress the violation of personal and social rights by imposing on the offender an adequate punishment for the crime, as a condition for the offender to regain the exercise of his or her freedom. In this way authority also fulfils the purpose of defending public order and ensuring people's safety, while at the same time offering the offender an incentive and help to change his or her behaviour and be rehabilitated.</p> <p>It is clear that, for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent.</p> <p>In any event, the principle set forth in the new Catechism of the Catholic Church remains valid: "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better</p>
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	correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person".
Forgiveness	<p><b>Matthew 18:21-22 New International Version - UK (NIVUK)</b>  <b>The parable of the unmerciful servant</b>  <sup>21</sup> Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?'  <sup>22</sup> Jesus answered, 'I tell you, not seven times, but seventy-seven times.'</p> <p><b>Matthew 6:14-15 New International Version - UK (NIVUK)</b>  <sup>14</sup> For if you forgive other people when they sin against you, your heavenly Father will also forgive you. <sup>15</sup> But if you do not forgive others their sins, your Father will not forgive your sins.</p> <p><b>John 20:21-23 New International Version - UK (NIVUK)</b>  <sup>21</sup> Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' <sup>22</sup> And with that he breathed on them and said, 'Receive the Holy Spirit. <sup>23</sup> If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven.'</p>
Good, Evil and Suffering	<p><b>Augustine, The Enchiridion 3:11</b>  <a href="http://www.tertullian.org/fathers/augustine_enchiridion_02_trans.htm#C3">http://www.tertullian.org/fathers/augustine_enchiridion_02_trans.htm#C3</a></p> <p>11. In this universe, even what is called evil, when it is rightly ordered and kept in its place, commends the good more eminently, since good things yield greater pleasure and praise when compared to the bad things. For the Omnipotent God, whom even the heathen acknowledge as the Supreme Power over all, would not allow any evil in his works, unless in his omnipotence and goodness, as the Supreme Good, he is able to bring forth good out of evil. What, after all, is anything we call evil except the privation of good? In animal bodies, for instance, sickness and wounds are nothing but the privation of health. When a cure is effected, the evils which were present (i.e., the sickness and the wounds) do not retreat and go elsewhere. Rather, they simply do not exist anymore. For such evil is not a substance; the wound or the disease is a defect of the bodily substance which, as a substance, is good. Evil, then, is an accident, i.e., a privation of that good which is called health. Thus, whatever defects there are in a soul are privations of a natural good. When a cure takes place, they are not transferred elsewhere but, since they are no longer present in the state of health, they no longer exist at all.</p> <p><b>Pope John Paul II's Salvifici Doloris 13</b>  <a href="https://w2.vatican.va/content/john-paul-ii/en/apost_letters/1984/documents/">https://w2.vatican.va/content/john-paul-ii/en/apost_letters/1984/documents/</a></p> <p>13. But in order to perceive the true answer to the "why" of suffering, we must look to the revelation of divine love, the ultimate source of the meaning of everything that exists. Love is also the richest source of the meaning of suffering, which always remains a mystery: we are conscious of the insufficiency and inadequacy of our explanations. Christ causes us to enter into the mystery and to discover the "why" of suffering, as far as we are capable of grasping the sublimity of divine love.  In order to discover the profound meaning of suffering, following the revealed</p>

word of God, we must open ourselves wide to the human subject in his manifold potentiality. We must above all accept the light of Revelation not only insofar as it expresses the transcendent order of justice but also insofar as it illuminates this order with Love, as the definitive source of everything that exists. Love is: also the fullest source of the answer to the question of the meaning of suffering. This answer has been given by God to man in the Cross of Jesus Christ.

### **Pope John Paul II's Salvifici Doloris 23**

23. Suffering, in fact, is always a *trial*—at times a very hard one—to which humanity is subjected. The gospel *paradox of weakness and strength* often speaks to us from the pages of the Letters of Saint Paul, a paradox particularly experienced by the Apostle himself and together with him experienced by all who share Christ's sufferings. Paul writes in the Second Letter to the Corinthians: "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me"(72). In the Second Letter to Timothy we read: "And therefore I suffer as I do. But I am not ashamed, for I know whom I have believed"(73). And in the Letter to the Philippians he will even say: "*I can do all things in him who strengthens me*"(74).

Those who share in Christ's sufferings have before their eyes the Paschal Mystery of the Cross and Resurrection, in which Christ descends, in a first phase, to the ultimate limits of human weakness and impotence: indeed, he dies nailed to the Cross. But if at the same time in this *weakness* there is accomplished his *lifting up*, confirmed by the power of the Resurrection, then this means that the weaknesses of all human sufferings are capable of being infused with the same power of God manifested in Christ's Cross. In such a concept, *to suffer* means to become particularly *susceptible*, particularly *open to the working of the salvific powers of God*, offered to humanity in Christ. In him God has confirmed his desire to act especially through suffering, which is man's weakness and emptying of self, and he wishes to make his power known precisely in this weakness and emptying of self. This also explains the exhortation in the First Letter of Peter: "Yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God"(75).

In the Letter to the Romans, the Apostle Paul deals still more fully with the theme of this "birth of power in weakness", this *spiritual tempering* of man in the midst of trials and tribulations, which is the particular vocation of those who share in Christ's sufferings. "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us"(76). Suffering as it were contains a special *call to the virtue* which man must exercise on his own part. And this is the virtue of perseverance in bearing whatever disturbs and causes harm. **In doing** this, the individual unleashes hope, which maintains in him the conviction that suffering will not get the better of him, that it will not deprive him of his dignity as a human being, a dignity linked to awareness of the meaning of life. And indeed this meaning makes itself known together with *the working of God's love*, which is the supreme gift of the Holy Spirit. The more he shares in this love, man rediscovers himself more and more fully in suffering: he rediscovers the "soul" which he thought he had "lost"(77) because of suffering.