

1Corinthians 9

(1Cor 9, 1-2) Have I not seen Jesus our Lord?

[1] Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? [2] Although I may not be an apostle for others, certainly I am for you, for you are the seal of my apostleship in the Lord.

(CCC 869) The Church is apostolic. She is built on a lasting foundation: "the twelve apostles of the Lamb" (Rev 21:14). She is indestructible (cf. Mt 16:18). She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops. (CCC 859) Jesus unites them to the mission he received from the Father. As "the Son can do nothing of his own accord," but receives everything from the Father who sent him, so those whom Jesus sends can do nothing apart from him (Jn 5:19, 30; cf. 15:5), from whom they received both the mandate for their mission and the power to carry it out. Christ's apostles knew that they were called by God as "ministers of a new covenant," "servants of God," "ambassadors for Christ," "servants of Christ and stewards of the mysteries of God" (2 Cor 3:6; 6:4; 5:20; 1 Cor 4:1). (CCC 861) "In order that the mission entrusted to them might be continued after their death, [the apostles] consigned, by will and testament, as it were, to their immediate collaborators the duty of completing and consolidating the work they had begun, urging them to tend to the whole flock, in which the Holy Spirit had appointed them to shepherd the Church of God. They accordingly designated such men and then made the ruling that likewise on their death other proven men should take over their ministry" (LG 20; cf. Acts 20:28; St. Clement of Rome, *Ad Cor.* 42, 44; PG 1, 291-300).

(1Cor 9, 3-5) Do we not have the right to eat and drink?

[3] My defense against those who would pass judgment on me is this. [4] Do we not have the right to eat and drink? [5] Do we not have the right to take along a Christian wife, as do the rest of the apostles, and the brothers of the Lord, and Kephaz?

(CCC 500) Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus (Cf. Mk 3:31-35; 6:3; 1 Cor 9:5; Gal 1:19). The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, "brothers of Jesus", are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls "the other Mary" (Mt 13:55; 28:1; cf. Mt 27:56). They are close relations of Jesus, according to an Old Testament expression (Cf. Gen 13:8; 14:16; 29:15; etc.).

(1Cor 9, 6-14) We endure everything

[6] Or is it only myself and Barnabas who do not have the right not to work? [7] Who ever serves as a soldier at his own expense? Who plants a vineyard without eating its produce? Or who shepherds a flock without using some of the milk from the flock? [8] Am I saying this on human authority, or does not the law also speak of these things? [9] It is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is God concerned about oxen, [10] or is he not really speaking for our sake? It was written for our sake, because the plowman should plow

in hope, and the thresher in hope of receiving a share. [11] If we have sown spiritual seed for you, is it a great thing that we reap a material harvest from you? [12] If others share this rightful claim on you, do not we still more? Yet we have not used this right. On the contrary, we endure everything so as not to place an obstacle to the gospel of Christ. [13] Do you not know that those who perform the temple services eat (what) belongs to the temple, and those who minister at the altar share in the sacrificial offerings? [14] In the same way, the Lord ordered that those who preach the gospel should live by the gospel.

(CCC 2122) The minister should ask nothing for the administration of the sacraments beyond the offerings defined by the competent authority, always being careful that the needy are not deprived of the help of the sacraments because of their poverty"(CIC, can. 848). The competent authority determines these "offerings" in accordance with the principle that the Christian people ought to contribute to the support of the Church's ministers. "The laborer deserves his food" (Mt 10:10; cf. Lk 10:7; 2 Cor 9:5-18; 1 Tim 5:17-18). (CCC 2121) *Simony* is defined as the buying or selling of spiritual things (Cf. Acts 8:9-24). To Simon the magician, who wanted to buy the spiritual power he saw at work in the apostles, St. Peter responded: "Your silver perish with you, because you thought you could obtain God's gift with money!" (Acts 8:20). Peter thus held to the words of Jesus: "You received without pay, give without pay" (Mt 10:8; cf. already Isa 55:1). It is impossible to appropriate to oneself spiritual goods and behave toward them as their owner or master, for they have their source in God. One can receive them only from him, without payment. (CCC 2419) "Christian revelation... promotes deeper understanding of the laws of social living" (GS 23 § 1). The Church receives from the Gospel the full revelation of the truth about man. When she fulfills her mission of proclaiming the Gospel, she bears witness to man, in the name of Christ, to his dignity and his vocation to the communion of persons. She teaches him the demands of justice and peace in conformity with divine wisdom.

(1Cor 9, 15-18) I offer the gospel free of charge

[15] I have not used any of these rights, however, nor do I write this that it be done so in my case. I would rather die. Certainly no one is going to nullify my boast. [16] If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! [17] If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. [18] What then is my recompense? That, when I preach, I offer the gospel free of charge so as not to make full use of my right in the gospel.

(CCC 981) After his Resurrection, Christ sent his apostles "so that repentance and forgiveness of sins should be preached in his name to all nations" (Lk 24:47). The apostles and their successors carry out this "ministry of reconciliation," not only by announcing to men God's forgiveness merited for us by Christ, and calling them to conversion and faith; but also by communicating to them the forgiveness of sins in Baptism, and reconciling them with God and with the Church through the power of the keys, received from Christ (2 Cor 5:18): [The Church] has received the keys of the Kingdom of heaven so that, in her, sins may be forgiven through Christ's blood and the Holy Spirit's action. In this Church, the soul dead through sin comes back to life in order to live with Christ,

whose grace has saved us (St. Augustine, *Sermo* 214, 11: PL 38, 1071-1072). (CCC 2527) "The Good News of Christ continually renews the life and culture of fallen man; it combats and removes the error and evil which flow from the ever-present attraction of sin. It never ceases to purify and elevate the morality of peoples. It takes the spiritual qualities and endowments of every age and nation, and with supernatural riches it causes them to blossom, as it were, from within; it fortifies, completes, and restores them in Christ" (GS 58 § 4).

(1Cor 9, 19,23) I have made myself a slave to all

[19] Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. [20] To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law - though I myself am not under the law - to win over those under the law. [21] To those outside the law I became like one outside the law - though I am not outside God's law but within the law of Christ - to win over those outside the law. [22] To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. [23] All this I do for the sake of the gospel, so that I too may have a share in it.

(CCC 876) Intrinsically linked to the sacramental nature of ecclesial ministry is *its character as service*. Entirely dependent on Christ who gives mission and authority, ministers are truly "slaves of Christ" (Cf. Rom 1:1) in the image of him who freely took "the form of a slave" for us (Phil 2:7). Because the word and grace of which they are ministers are not their own, but are given to them by Christ for the sake of others, they must freely become the slaves of all (Cf. 1 Cor 9:19). (CCC 24) By design, this Catechism does not set out to provide the adaptation of doctrinal presentations and catechetical methods required by the differences of culture, age, spiritual maturity, and social and ecclesial condition among all those to whom it is addressed. Such indispensable adaptations are the responsibility of particular catechisms and, even more, of those who instruct the faithful: Whoever teaches must become "all things to all men" (1 Cor 9:22), to win everyone to Christ... Above all, teachers must not imagine that a single kind of soul has been entrusted to them, and that consequently it is lawful to teach and form equally all the faithful in true piety with one and the same method! Let them realize that some are in Christ as newborn babes, others as adolescents, and still others as adults in full command of their powers.... Those who are called to the ministry of preaching must suit their words to the maturity and understanding of their hearers, as they hand on the teaching of the mysteries of faith and the rules of moral conduct (*Roman Catechism*, Preface II; cf. 1 Cor 9:22; 1 Pt 2:2).

(1Cor 9, 24-27) We do it to win an imperishable crown

[24] Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. [25] Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. [26] Thus I do not run aimlessly; I do not fight as if I were shadowboxing. [27] No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified.

(CCC 1809) *Temperance* is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: "Do not follow your inclination and strength,

walking according to the desires of your heart" (Sir 5:2; cf. 37:27-31). Temperance is often praised in the Old Testament: "Do not follow your base desires, but restrain your appetites" (Sir 18:30). In the New Testament it is called "moderation" or "sobriety." We ought "to live sober, upright, and godly lives in this world" (Titus 2:12). To live well is nothing other than to love God with all one's heart, with all one's soul and with all one's efforts; from this it comes about that love is kept whole and uncorrupted (through temperance). No misfortune can disturb it (and this is fortitude). It obeys only [God] (and this is justice), and is careful in discerning things, so as not to be surprised by deceit or trickery (and this is prudence) (St. Augustine, *De moribus eccl.* 1, 25, 46: PL 32, 1330-1331). (CCC 2290) The virtue of temperance disposes us to *avoid every kind of excess*: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road, at sea, or in the air. (CCC 2291) The *use of drugs* inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct co-operation in evil, since they encourage people to practices gravely contrary to the moral law. (CCC 1839) The moral virtues grow through education, deliberate acts, and perseverance in struggle. Divine grace purifies and elevates them.

1Corinthians 10

(1Cor 10, 1-6) And the rock was the Christ

[1] I do not want you to be unaware, brothers, that our ancestors were all under the cloud and all passed through the sea, [2] and all of them were baptized into Moses in the cloud and in the sea. [3] All ate the same spiritual food, [4] and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ. [5] Yet God was not pleased with most of them, for they were struck down in the desert. [6] These things happened as examples for us, so that we might not desire evil things, as they did.

(CCC 697) *Cloud and light*. These two images occur together in the manifestations of the Holy Spirit. In the theophanies of the Old Testament, the cloud, now obscure, now luminous, reveals the living and saving God, while veiling the transcendence of his glory - with Moses on Mount Sinai (Cf. Ex 24:15-18), at the tent of meeting (Cf. Ex 33:9-10), and during the wandering in the desert (Cf. Ex 40:36-38; 1 Cor 10:1-2), and with Solomon at the dedication of the Temple (Cf. 1 Kings 8:10-12). In the Holy Spirit, Christ fulfills these figures. The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus (Lk 1:35). On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'" (Lk 9:34-35). Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming (Cf. Acts 1:9; cf. Lk 21:27). (CCC 694) *Water*. The symbolism of water signifies the Holy Spirit's action in Baptism, since after the invocation of the Holy Spirit it becomes the efficacious sacramental sign of new birth: just as the gestation of our first birth took place in water, so the water of Baptism truly signifies that our birth into the divine life is

given to us in the Holy Spirit. As "by one Spirit we were all baptized," so we are also "made to drink of one Spirit" (1 Cor 12:13). Thus the Spirit is also personally the living water welling up from Christ crucified (Jn 19:34; 1 Jn 5:8) as its source and welling up in us to eternal life (Cf. Jn 4:10-14; 7:38; Ex 17:1-6; Isa 55:1; Zech 14:8; 1 Cor 10:4; Rev 21:6; 22:17).

(1Cor 10, 7-10) Let us not test Christ as some of them did

[7] And do not become idolaters, as some of them did, as it is written, "The people sat down to eat and drink, and rose up to revel." [8] Let us not indulge in immorality as some of them did, and twenty-three thousand fell within a single day. [9] Let us not test Christ as some of them did, and suffered death by serpents. [10] Do not grumble as some of them did, and suffered death by the destroyer.

(CCC 2119) *Tempting God* consists in putting his goodness and almighty power to the test by word or deed. Thus Satan tried to induce Jesus to throw himself down from the Temple and, by this gesture, force God to act (Cf. Lk 4:9). Jesus opposed Satan with the word of God: "You shall not put the LORD your God to the test" (Deut 6:16). The challenge contained in such tempting of God wounds the respect and trust we owe our Creator and Lord. It always harbors doubt about his love, his providence, and his power (Cf. 1 Cor 10:9; Ex 17:2-7; Ps 95:9).

(1Cor 10, 11a) These things happened as an example

[11] These things happened to them as an example, and they have been written down as a warning to us,

(CCC 117) The *spiritual sense*. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs. 1. The *allegorical sense*. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism (Cf. 1 Cor 10:2). 2. The *moral sense*. The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction" (1 Cor 10:11; cf. Heb 3-4:11). 3. The *anagogical sense* (Greek: *anagoge*, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem (Cf. Rev 21:1-22:5). (CCC 118) A medieval couplet summarizes the significance of the four senses: The Letter speaks of deeds; Allegory to faith; The Moral how to act; Anagogy our destiny (Littera gesta docet, quid credas allegoria, moralis quid agas, quo tendas anagogia. Augustine of Dacia, *Rotulus pugillaris*. I). (CCC 128) The Church, as early as apostolic times (Cf. 1 Cor 10:6, 11; Heb 10:1; 1 Pt 3:21), and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God's works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son.

(1Cor 10, 11b) The end of the ages has come

[11b] Upon whom the end of the ages has come.

(CCC 130) Typology indicates the dynamic movement toward the fulfilment of the divine plan when "God [will] be everything to everyone" (1 Cor 15:28). Nor do the calling of the patriarchs and the exodus from Egypt, for example, lose their own value in God's plan, from the mere fact that they were

intermediate stages. (CCC 129) Christians therefore read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as Revelation reaffirmed by our Lord himself (Cf. Mk 12:29-31). Besides, the New Testament has to be read in the light of the Old. Early Christian catechesis made constant use of the Old Testament (Cf. 1 Cor 5:6-8; 10:1-11). As an old saying put it, the New Testament lies hidden in the Old and the Old Testament is unveiled in the New (Cf. St. Augustine, *Quaest. in Hept.* 2, 73: PL 34, 623; cf. DV 16).

(1Cor 10, 12) Whoever is standing take care not to fall

[12] Therefore, whoever thinks he is standing secure should take care not to fall.

(CCC 2847) The Holy Spirit makes us *discern* between trials, which are necessary for the growth of the inner man (Cf. Lk. 8:13-15; Acts 14:22; Rom 5:3-5; 2 Tim 3:12), and temptation, which leads to sin and death (Cf. Jas 1:14-15). We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a "delight to the eyes" and desirable (Cf. Gen 3:6), when in reality its fruit is death. God does not want to impose the good, but wants free beings.... There is a certain usefulness to temptation. No one but God knows what our soul has received from him, not even we ourselves. But temptation reveals it in order to teach us to know ourselves, and in this way we discover our evil inclinations and are obliged to give thanks for the goods that temptation has revealed to us (Origen, *De orat.* 29 PG 11, 544CD). (CCC 2848) "Lead us not into temptation" implies a *decision of the heart*: "For where your treasure is, there will your heart be also.... No one can serve two masters" (Mt 6:21, 24). "If we live by the Spirit, let us also walk by the Spirit" (Gal 5:25). In this assent to the Holy Spirit the Father gives us strength. "No testing has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, so that you may be able to endure it" (1 Cor 10:13).

(1Cor 10, 13) Will not let you be tried beyond your strength

[13] No trial has come to you but what is human. God is faithful and will not let you be tried beyond your strength; but with the trial he will also provide a way out, so that you may be able to bear it.

(CCC 2849) Such a battle and such a victory become possible only through prayer. It is by his prayer that Jesus vanquishes the tempter, both at the outset of his public mission and in the ultimate struggle of his agony (Cf. Mt 4:1-11; 26:36-44). In this petition to our heavenly Father, Christ unites us to his battle and his agony. He urges us to *vigilance* of the heart in communion with his own. Vigilance is "custody of the heart," and Jesus prayed for us to the Father: "Keep them in your name" (Jn 17:11; Cf. Mk 13:9, 23, 33-37; 14:38; Lk 12:35-40). The Holy Spirit constantly seeks to awaken us to keep watch (Cf. 1 Cor 16:13; Col 4:2; 1 Thess 5:6; 1 Pet 5:8). Finally, this petition takes on all its dramatic meaning in relation to the last temptation of our earthly battle; it asks for *final perseverance*. "Lo, I am coming like a thief! Blessed is he who is awake" (Rev 16:15).

(1Cor 10, 14-18) We, though many, are one body

[14] Therefore, my beloved, avoid idolatry. [15] I am speaking as to sensible people; judge for yourselves what I am saying. [16] The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? [17] Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf. [18] Look at Israel according to the flesh; are not those who eat the sacrifices participants in the altar?

(CCC 1322) The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist. (CCC 1323) "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us'" (SC 47). (CCC 1324) The Eucharist is "the source and summit of the Christian life" (LG 11). "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch" (PO 5).

(1Cor 10, 19-22) They sacrifice to demons, not to God

[19] So what am I saying? That meat sacrificed to idols is anything? Or that an idol is anything? [20] No, I mean that what they sacrifice, (they sacrifice) to demons, not to God, and I do not want you to become participants with demons. [21] You cannot drink the cup of the Lord and also the cup of demons. You cannot partake of the table of the Lord and of the table of demons. [22] Or are we provoking the Lord to jealous anger? Are we stronger than he?

(CCC 1325) "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit" (Congregation of Rites, instruction, *Eucharisticum mysterium*, 6). (CCC 1326) Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all (Cf. 1 Cor 15:28). (CCC 1327) In brief, the Eucharist is the sum and summary of our faith: "Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking" (St. Irenaeus, *Adv. haeres.* 4, 18, 5: PG 7/1, 1028).

(1Cor 10, 23-27) Not everything is beneficial

[23] "Everything is lawful," but not everything is beneficial. "Everything is lawful," but not everything builds up. [24] No one should seek his own advantage, but that of his neighbor. [25] Eat anything sold in the market, without raising questions on grounds of conscience, [26] for "the earth and its fullness are the Lord's." [27] If an unbeliever invites you

and you want to go, eat whatever is placed before you, without raising questions on grounds of conscience.

(CCC 946 After confessing "the holy catholic Church," the Apostles' Creed adds "the communion of saints." In a certain sense this article is a further explanation of the preceding: "What is the Church if not the assembly of all the saints?" (Nicetas, *Expl. Symb.*, 10: PL 52:871B). The communion of saints is the Church. (CCC 953) *Communion in charity*. In the sanctorum communio, "None of us lives to himself, and none of us dies to himself" (Rom 14:7). "If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it" (1 Cor 12:26-27). "Charity does not insist on its own way" (1 Cor 13:5; cf. 10:24). In this solidarity with all men, living or dead, which is founded on the communion of saints, the least of our acts done in charity redounds to the profit of all. Every sin harms this communion.

(1Cor 10, 28-33) Do everything for the glory of God

[28] But if someone says to you, "This was offered in sacrifice," do not eat it on account of the one who called attention to it and on account of conscience; [29] I mean not your own conscience, but the other's. For why should my freedom be determined by someone else's conscience? [30] If I partake thankfully, why am I reviled for that over which I give thanks? [31] So whether you eat or drink, or whatever you do, do everything for the glory of God. [32] Avoid giving offense, whether to Jews or Greeks or the church of God, [33] just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved.

(CCC 947) "Since all the faithful form one body, the good of each is communicated to the others.... We must therefore believe that there exists a communion of goods in the Church. But the most important member is Christ, since he is the head.... Therefore, the riches of Christ are communicated to all the members, through the sacraments." (St. Thomas Aquinas, *Symb.*, 10). "As this Church is governed by one and the same Spirit, all the goods she has received necessarily become a common fund" (*Roman Catechism* I, 10, 24). (CCC 948) The term "communion of saints" therefore has two closely linked meanings: communion in holy things (*sancta*)" and "among holy persons (*sancti*). "*Sancta sancti's!*" ("God's holy gifts for God's holy people") is proclaimed by the celebrant in most Eastern liturgies during the elevation of the holy Gifts before the distribution of communion. The faithful (*sancti*) are fed by Christ's holy body and blood (*sancta*) to grow in the communion of the Holy Spirit (*koinonia*) and to communicate it to the world.

1Corinthians 11

(1Cor 11, 1-7) Be imitators of me, as I am of Christ

[1] Be imitators of me, as I am of Christ. [2] I praise you because you remember me in everything and hold fast to the traditions, just as I handed them on to you. [3] But I want you to know that Christ is the head of every man, and a husband the head of his wife, and God the head of Christ. [4] Any man who prays or prophesies with his head covered brings shame upon his head. [5] But any woman who prays or prophesies with her head

unveiled brings shame upon her head, for it is one and the same thing as if she had had her head shaved. [6] For if a woman does not have her head veiled, she may as well have her hair cut off. But if it is shameful for a woman to have her hair cut off or her head shaved, then she should wear a veil. [7] A man, on the other hand, should not cover his head, because he is the image and glory of God, but woman is the glory of man.

(CCC 107) The inspired books teach the truth. "Since therefore all that the inspired authors or sacred writers affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures" (DV 11). (CCC 108) Still, the Christian faith is not a "religion of the book". Christianity is the religion of the "Word" of God, "not a written and mute word, but incarnate and living" (St. Bernard, *S. missus est hom.* 4, 11: PL 183, 86). If the Scriptures are not to remain a dead letter, Christ, the eternal Word of the living God, must, through the Holy Spirit, "open [our] minds to understand the Scriptures" (Cf. Lk 24:45). (CCC 109) In Sacred Scripture, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words (Cf. DV 12 § 1).

(1Cor 11, 8-16) All things are from God

[8] For man did not come from woman, but woman from man; [9] nor was man created for woman, but woman for man; [10] for this reason a woman should have a sign of authority on her head, because of the angels. [11] Woman is not independent of man or man of woman in the Lord. [12] For just as woman came from man, so man is born of woman; but all things are from God. [13] Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? [14] Does not nature itself teach you that if a man wears his hair long it is a disgrace to him, [15] whereas if a woman has long hair it is her glory, because long hair has been given (her) for a covering? [16] But if anyone is inclined to be argumentative, we do not have such a custom, nor do the churches of God.

(CCC 110) In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. "For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression" (DV 12 § 2). (CCC 127) The fourfold Gospel holds a unique place in the Church, as is evident both in the veneration which the liturgy accords it and in the surpassing attraction it has exercised on the saints at all times: "There is no doctrine which could be better, more precious and more splendid than the text of the Gospel. Behold and retain what our Lord and Master, Christ, has taught by his words and accomplished by his deeds" (St. Caesaria the Younger to St. Richildis and St. Radegunde: *SCh* 345, 480). "But above all it's the gospels that occupy my mind when I'm at prayer; my poor soul has so many needs, and yet this is the one thing needful. I'm always finding fresh lights there; hidden and enthralling meanings" (St. Thérèse of Lisieux, *ms. autob.* A 83v.).

(1Cor 11, 17-22) When you meet there are divisions

[17] In giving this instruction, I do not praise the fact that your meetings are doing more harm than good. [18] First of all, I hear that when you meet as a church there are divisions among you, and to a degree I believe it; [19] there have to be factions among you in order that (also) those who are approved among you may become known. [20] When you meet in one place, then, it is not to eat the Lord's supper, [21] for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk. [22] Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed? What can I say to you? Shall I praise you? In this matter I do not praise you.

(CCC 2177) The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life. "Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church" (CIC, can. 1246 § 1). "Also to be observed are the day of the Nativity of Our Lord Jesus Christ, the Epiphany, the Ascension of Christ, the feast of the Body and Blood of Christi, the feast of Mary the Mother of God, her Immaculate Conception, her Assumption, the feast of Saint Joseph, the feast of the Apostles Saints Peter and Paul, and the feast of All Saints" (CIC, can. 1246 § 2: "The conference of bishops can abolish certain holy days of obligation or transfer them to a Sunday with prior approval of the Apostolic See"). (CCC 2178) This practice of the Christian assembly dates from the beginnings of the apostolic age (Cf. Acts 2:42-46; 1 Cor 11:17). The *Letter to the Hebrews* reminds the faithful "not to neglect to meet together, as is the habit of some, but to encourage one another" (Heb 10:25). Tradition preserves the memory of an ever-timely exhortation: Come to Church early, approach the Lord, and confess your sins, repent in prayer.... Be present at the sacred and divine liturgy, conclude its prayer and do not leave before the dismissal.... We have often said: "This day is given to you for prayer and rest. This is the day that the Lord has made, let us rejoice and be glad in it" (*Sermo de die dominica* 2 et 6: PG 86/1, 416C and 421C). (CCC 2176) The celebration of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public, and regular worship "as a sign of his universal beneficence to all" (St. Thomas Aquinas, *STh* II-II 122, 4). Sunday worship fulfills the moral command of the Old Covenant, taking up its rhythm and spirit in the weekly celebration of the Creator and Redeemer of his people.

(1Cor 11, 23-29) Do this in remembrance of me

[23] For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, [24] and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." [25] In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." [26] For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. [27] Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. [28] A person should examine himself, and so eat the bread and drink the

cup. [29] For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

(CCC 1340) By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. (CCC 1367) The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner... this sacrifice is truly propitiatory" (Council of Trent (1562): DS 1743; cf. Heb 9:14, 27). (CCC 1341) The command of Jesus to repeat his actions and words "until he comes" does not only ask us to remember Jesus and what he did. It is directed at the liturgical celebration, by the apostles and their successors, of the *memorial* of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father (Cf. 2 Cor 11:26). (CCC 1385) To respond to this invitation we must *prepare ourselves* for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself" (1 Cor 11:27-29). Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

(1Cor 11, 30-34) Many among you are ill and infirm

[30] That is why many among you are ill and infirm, and a considerable number are dying. [31] If we discerned ourselves, we would not be under judgment; [32] but since we are judged by (the) Lord, we are being disciplined so that we may not be condemned along with the world. [33] Therefore, my brothers, when you come together to eat, wait for one another. [34] If anyone is hungry, he should eat at home, so that your meetings may not result in judgment. The other matters I shall set in order when I come.

(CCC 1486) The forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation. (CCC 1489) To return to communion with God after having lost it through sin is a process born of the grace of God who is rich in mercy and solicitous for the salvation of men. One must ask for this precious gift for oneself and for others. (CCC 1493) One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. The confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church. (CCC 1496) The spiritual effects of the sacrament of Penance are: - reconciliation with God by which the penitent recovers grace; - reconciliation with the Church; - remission of the eternal punishment incurred by mortal sins; - remission, at least in part, of temporal

punishments resulting from sin; - peace and serenity of conscience, and spiritual consolation; - an increase of spiritual strength for the Christian battle.

1Corinthians 12

(1Cor 12, 1-3) You were attracted and led to mute idols

[1] Now in regard to spiritual gifts, brothers, I do not want you to be unaware. [2] You know how, when you were pagans, you were constantly attracted and led away to mute idols. [3] Therefore, I tell you that nobody speaking by the spirit of God says, "Jesus be accursed." And no one can say, "Jesus is Lord," except by the holy Spirit.

(CCC 15 The second part of the Catechism explains how God's salvation, accomplished once for all through Christ Jesus and the Holy Spirit, is made present in the sacred actions of the Church's liturgy, especially in the seven sacraments. (CCC 1988) Through the power of the Holy Spirit we take part in Christ's Passion by dying to sin, and in his Resurrection by being born to a new life; we are members of his Body which is the Church, branches grafted onto the vine which is himself (Cf. 1 Cor 12; Jn 15:1-4): [God] gave himself to us through his Spirit. By the participation of the Spirit, we become communicants in the divine nature.... For this reason, those in whom the Spirit dwells are divinized (St. Athanasius, *Ep. Serap.* 1, 24: PG 26, 585 and 588).

(1Cor 12, 4-11) There are different kinds of spiritual gifts

[4] There are different kinds of spiritual gifts but the same Spirit; [5] there are different forms of service but the same Lord; [6] there are different workings but the same God who produces all of them in everyone. [7] To each individual the manifestation of the Spirit is given for some benefit. [8] To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; [9] to another faith by the same Spirit; to another gifts of healing by the one Spirit; [10] to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. [11] But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.

(CCC 799) Whether extraordinary or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men, and to the needs of the world. (CCC 800) Charisms are to be accepted with gratitude by the person who receives them and by all members of the Church as well. They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ, provided they really are genuine gifts of the Holy Spirit and are used in full conformity with authentic promptings of this same Spirit, that is, in keeping with charity, the true measure of all charisms (Cf. 1 Cor 13). (CCC 801) It is in this sense that discernment of charisms is always necessary. No charism is exempt from being referred and submitted to the Church's shepherds. "Their office [is] not indeed to extinguish the Spirit, but to test all things and hold fast to what is good" (LG 12; cf. 30; 1 Thess 5:12, 19-21; John Paul II, *Christifideles Laici*, 24), so that all the diverse and complementary charisms work together "for the common good" (1 Cor 12:7).

(1Cor 12, 12-21) For in one Spirit we were all baptized

[12] As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. [13] For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. [14] Now the body is not a single part, but many. [15] If a foot should say, "Because I am not a hand I do not belong to the body," it does not for this reason belong any less to the body. [16] Or if an ear should say, "Because I am not an eye I do not belong to the body," it does not for this reason belong any less to the body. [17] If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? [18] But as it is, God placed the parts, each one of them, in the body as he intended. [19] If they were all one part, where would the body be? [20] But as it is, there are many parts, yet one body. [21] The eye cannot say to the hand, "I do not need you," nor again the head to the feet, "I do not need you."

(CCC 789) The comparison of the Church with the body casts light on the intimate bond between Christ and his Church. Not only is she gathered *around him*; she is united *in him*, in his body. Three aspects of the Church as the Body of Christ are to be more specifically noted: the unity of all her members with each other as a result of their union with Christ; Christ as head of the Body; and the Church as bride of Christ. (CCC 790) Believers who respond to God's word and become members of Christ's Body, become intimately united with him: "In that body the life of Christ is communicated to those who believe, and who, through the sacraments, are united in a hidden and real way to Christ in his Passion and glorification"(LG 7). This is especially true of Baptism, which unites us to Christ's death and Resurrection, and the Eucharist, by which "really sharing in the body of the Lord,... we are taken up into communion with him and with one another" (LG 7; cf. Rom 6:4-5; 1 Cor 12:13).

(1Cor 12, 22-31) You are Christ's body

[22] Indeed, the parts of the body that seem to be weaker are all the more necessary, [23] and those parts of the body that we consider less honorable we surround with greater honor, and our less presentable parts are treated with greater propriety, [24] whereas our more presentable parts do not need this. But God has so constructed the body as to give greater honor to a part that is without it, [25] so that there may be no division in the body, but that the parts may have the same concern for one another. [26] If (one) part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy. [27] Now you are Christ's body, and individually parts of it. [28] Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. [29] Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? [30] Do all have gifts of healing? Do all speak in tongues? Do all interpret? [31] Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way.

(CCC 959) *In the one family of God.* "For if we continue to love one another and to join in praising the Most Holy Trinity - all of us who are sons of God and form one family in Christ - we will be faithful to the deepest vocation of

the Church" (LG 51; cf. Heb 3:6). (CCC 960) The Church is a "communion of saints": this expression refers first to the "holy things" (*sancta*), above all the Eucharist, by which "the unity of believers, who form one body in Christ, is both represented and brought about" (LG 3). (CCC 961) The term "communion of saints" refers also to the communion of "holy persons" (*sancti*) in Christ who "died for all," so that what each one does or suffers in and for Christ bears fruit for all. (CCC 962) "We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; and we believe that in this communion, the merciful love of God and his saints is always [attentive] to our prayers" (Paul VI, CPG § 30).

1Corinthians 13

(1Cor 13, 1-3) If I do not have love, I am nothing

[1] If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. [2] And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. [3] If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

(CCC 1822) Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God. (CCC 1824) Fruit of the Spirit and fullness of the Law, charity keeps the *commandments* of God and his Christ: "Abide in my love. If you keep my commandments, you will abide in my love" (Jn 15:9-10; cf. Mt 22:40; Rom 13:8-10). (CCC 773) In the Church this communion of men with God, in the "love [that] never ends," is the purpose which governs everything in her that is a sacramental means, tied to this passing world (1 Cor 13:8; cf. LG 48). "[The Church's] structure is totally ordered to the holiness of Christ's members. And holiness is measured according to the 'great mystery' in which the Bride responds with the gift of love to the gift of the Bridegroom" (John Paul II, MD 27). Mary goes before us all in the holiness that is the Church's mystery as "the bride without spot or wrinkle" (Eph 5:27). This is why the "Marian" dimension of the Church precedes the "Petrine" (Cf. John Paul II, MD 27).

(1Cor 13, 4-11) Love is patient, love is kind, it is not rude

[4] Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, [5] it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, [6] it does not rejoice over wrongdoing but rejoices with the truth. [7] It bears all things, believes all things, hopes all things, endures all things. [8] Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. [9] For we know partially and we prophesy partially, [10] but when the perfect comes, the partial will pass away. [11] When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things.

(CCC 1825) Christ died out of love for us, while we were still "enemies" (Rom 5:10). The Lord asks us to love as he does, even our *enemies*, to make

ourselves the neighbor of those farthest away, and to love children and the poor as Christ himself (Cf. Mt 5:44; Lk 10:27-37; Mk 9:37; Mt 25:40, 45). The Apostle Paul has given an incomparable depiction of charity: "charity is patient and kind, charity is not jealous or boastful; it is not arrogant or rude. Charity does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Charity bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-7). (CCC 1826) "If I... have not charity," says the Apostle, "I am nothing." Whatever my privilege, service, or even virtue, "if I... have not charity, I gain nothing" (1 Cor 13:1-4). Charity is superior to all the virtues. It is the first of the theological virtues: "So faith, hope, charity abide, these three. But *the greatest of these is charity*" (1 Cor 13:13). (CCC 1827) The practice of all the virtues is animated and inspired by charity, which "binds everything together in perfect harmony" (Col 3:14); it is the *form of the virtues*; it articulates and orders them among themselves; it is the source and the goal of their Christian practice. Charity upholds and purifies our human ability to love, and raises it to the supernatural perfection of divine love.

(1Cor 13, 12) Then I shall know fully, as I am fully known

[12] At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known.

(CCC 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 (1 Jn 3:2; cf. 1 Cor 13:12; Rev 22:4): 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 Savior 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 (Benedict XII, *Benedictus Deus* (1336): DS 1000; cf. LG 49). (CCC 2519) The "pure in heart" are promised that they will see God face to face and be like him (Cf. 1 Cor 13:12; 1 Jn 3:2). Purity of heart is the precondition of the vision of God. Even now it enables us to see *according* to God, to accept others as "neighbors"; it lets us perceive the human body - ours and our neighbor's - as a temple of the Holy Spirit, a manifestation of divine beauty.

(1Cor 13, 13) Faith, hope, love: the greatest is love

[13] So faith, hope, love remain, these three; but the greatest of these is love.

(CCC 1828) The practice of the moral life animated by charity gives to the Christian the spiritual freedom of the children of God. He no longer stands before God as a slave, in servile fear, or as a mercenary looking for wages, but as a son responding to the love of him who "first loved us" (Cf. 1 Jn 4:19): If we turn away from evil out of fear of punishment, we are in the position of slaves. If we pursue the enticement of wages,... we resemble mercenaries. Finally if we obey for the

sake of the good itself and out of love for him who commands... we are in the position of children (St. Basil, *Reg. fus. tract., prol.* 3 PG 31, 896 B). (CCC 1829) The *fruits* of charity are joy, peace, and mercy; charity demands beneficence and fraternal correction; it is benevolence; it fosters reciprocity and remains disinterested and generous; it is friendship and communion: Love is itself the fulfillment of all our works. There is the goal; that is why we run: we run toward it, and once we reach it, in it we shall find rest (St. Augustine, *In ep. Jo.* 10, 4: PL 35, 2057).

1Corinthians 14

(1 Cor 14, 1-6) Whoever prophesies builds up the church

[1] Pursue love, but strive eagerly for the spiritual gifts, above all that you may prophesy. [2] For one who speaks in a tongue does not speak to human beings but to God, for no one listens; he utters mysteries in spirit. [3] On the other hand, one who prophesies does speak to human beings, for their building up, encouragement, and solace. [4] Whoever speaks in a tongue builds himself up, but whoever prophesies builds up the church. [5] Now I should like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be built up. [6] Now, brothers, if I should come to you speaking in tongues, what good will I do you if I do not speak to you by way of revelation, or knowledge, or prophecy, or instruction?

(CCC 2595) The prophets summoned the people to conversion of heart and, while zealously seeking the face of God, like Elijah, they interceded for the people. (CCC 201) To Israel, his chosen, God revealed himself as the only One: "Hear, O Israel: the **Lord** our God is one **Lord**; and you shall love the **Lord** your God with all your heart, and with all your soul, and with all your might" (Dt 6:45). Through the prophets, God calls Israel and all nations to turn to him, the one and only God: "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.... To me every knee shall bow, every tongue shall swear. 'Only in the **Lord**, it shall be said of me, are righteousness and strength'" (Isa 45:22-24; cf. Phil 2:10-11). (CCC 218) In the course of its history, Israel was able to discover that God had only one reason to reveal himself to them, a single motive for choosing them from among all peoples as his special possession: his sheer gratuitous love (Cf. Deut 4:37; 7:8; 10:15). And thanks to the prophets Israel understood that it was again out of love that God never stopped saving them and pardoning their unfaithfulness and sins (Cf. Isa 43:1-7; Hos 2). (CCC 2584) In their "one to one" encounters with God, the prophets draw light and strength for their mission. Their prayer is not flight from this unfaithful world, but rather attentiveness to the Word of God. At times their prayer is an argument or a complaint, but it is always an intercession that awaits and prepares for the intervention of the Savior God, the Lord of history (Cf. Am 7:2, 5; Isa 6:5, 8, 11; Jer 1:6; 15:15-18; 20:7-18).

(1 Cor 14, 7-12) An abundance for building up the church

[7] Likewise, if inanimate things that produce sound, such as flute or harp, do not give out the tones distinctly, how will what is being played on flute or harp be recognized? [8] And if the bugle gives an indistinct sound,

who will get ready for battle? [9] Similarly, if you, because of speaking in tongues, do not utter intelligible speech, how will anyone know what is being said? For you will be talking to the air. [10] It happens that there are many different languages in the world, and none is meaningless; [11] but if I do not know the meaning of a language, I shall be a foreigner to one who speaks it, and one who speaks it a foreigner to me. [12] So with yourselves: since you strive eagerly for spirits, seek to have an abundance of them for building up the church.

(CCC 798) The Holy Spirit is "the principle of every vital and truly saving action in each part of the Body" (Pius XII, encyclical, *Mystici Corporis*: DS 3808). He works in many ways to build up the whole Body in charity (Cf. Eph 4:16): by God's Word "which is able to build you up" (Acts 20:32); by Baptism, through which he forms Christ's Body (Cf. 1 Cor 12:13); by the sacraments, which give growth and healing to Christ's members; by "the grace of the apostles, which holds first place among his gifts" (LG 7 § 2); by the virtues, which make us act according to what is good; finally, by the many special graces (called "charisms"), by which he makes the faithful "fit and ready to undertake various tasks and offices for the renewal and building up of the Church" (LG 12 § 2; cf. AA 3). (CCC 2000) Sanctifying grace is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. *Habitual grace*, the permanent disposition to live and act in keeping with God's call, is distinguished from *actual graces* which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification. (CCC 1830) The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit.

(1 Cor 14, 13-17) I will pray with spirit but also with mind

[13] Therefore, one who speaks in a tongue should pray to be able to interpret. [14] (For) if I pray in a tongue, my spirit is at prayer but my mind is unproductive. [15] So what is to be done? I will pray with the spirit, but I will also pray with the mind. I will sing praise with the spirit, but I will also sing praise with the mind. [16] Otherwise, if you pronounce a blessing (with) the spirit, how shall one who holds the place of the uninstructed say the "Amen" to your thanksgiving, since he does not know what you are saying? [17] For you may be giving thanks very well, but the other is not built up.

(CCC 1831) The seven *gifts* of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David (Cf. Isa 11:1-2). They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations. Let your good spirit lead me on a level path (Ps 143:10). For all who are led by the Spirit of God are sons of God... If children, then heirs, heirs of God and fellow heirs with Christ (Rom 8:14-17). (CCC 1832) The *fruits* of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. The tradition of the Church lists twelve of them: "charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity" (Gal 5:22-23 Vulg.). (CCC 2002) God's free initiative demands *man's free response*, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. The soul only enters

freely into the communion of love. God immediately touches and directly moves the heart of man. He has placed in man a longing for truth and goodness that only he can satisfy. The promises of "eternal life" respond, beyond all hope, to this desire: If at the end of your very good works..., you rested on the seventh day, it was to foretell by the voice of your book that at the end of our works, which are indeed "very good" since you have given them to us, we shall also rest in you on the sabbath of eternal life (St. Augustine, *Conf.* 13, 36, 51: PL 32, 868; cf. Gen 1:31).

(1 Cor 14, 18-20) Brothers, in your thinking be mature

[18] I give thanks to God that I speak in tongues more than any of you, [19] but in the church I would rather speak five words with my mind, so as to instruct others also, than ten thousand words in a tongue. [20] Brothers, stop being childish in your thinking. In respect to evil be like infants, but in your thinking be mature.

(CCC 682) When he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works, and according to his acceptance or refusal of grace. (CCC 681) On Judgment Day at the end of the world, Christ will come in glory to achieve the definitive triumph of good over evil which, like the wheat and the tares, have grown up together in the course of history. (CCC 2032) The Church, the "pillar and bulwark of the truth," "has received this solemn command of Christ from the apostles to announce the saving truth" (1 Tim 3:15; LG 17). "To the Church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls" (CIC, can. 747 § 2).

(1 Cor 14, 21-25) God is really in your midst

[21] It is written in the law: "By people speaking strange tongues and by the lips of foreigners I will speak to this people, and even so they will not listen to me, says the Lord." [22] Thus, tongues are a sign not for those who believe but for unbelievers, whereas prophecy is not for unbelievers but for those who believe. [23] So if the whole church meets in one place and everyone speaks in tongues, and then uninstructed people or unbelievers should come in, will they not say that you are out of your minds? [24] But if everyone is prophesying, and an unbeliever or uninstructed person should come in, he will be convinced by everyone and judged by everyone, [25] and the secrets of his heart will be disclosed, and so he will fall down and worship God, declaring, "God is really in your midst."

(CCC 1783) Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings. (CCC 2478) To avoid rash judgment, everyone should be careful to interpret insofar as possible his neighbor's thoughts, words, and deeds in a favorable way: Every good Christian ought to be more ready to give a favorable interpretation to another's statement than to condemn it.

But if he cannot do so, let him ask how the other understands it. And if the latter understands it badly, let the former correct him with love. If that does not suffice, let the Christian try all suitable ways to bring the other to a correct interpretation so that he may be saved (St. Ignatius of Loyola, *Spiritual Exercises*, 22).

(1 Cor 14, 26-33) Do everything for building up

[26] So what is to be done, brothers? When you assemble, one has a psalm, another an instruction, a revelation, a tongue, or an interpretation. Everything should be done for building up. [27] If anyone speaks in a tongue, let it be two or at most three, and each in turn, and one should interpret. [28] But if there is no interpreter, the person should keep silent in the church and speak to himself and to God. [29] Two or three prophets should speak, and the others discern. [30] But if a revelation is given to another person sitting there, the first one should be silent. [31] For you can all prophesy one by one, so that all may learn and all be encouraged. [32] Indeed, the spirits of prophets are under the prophets' control, [33] since he is not the God of disorder but of peace. As in all the churches of the holy ones,

(CCC 795) Christ and his Church thus together make up the "whole Christ" (*Christus totus*). The Church is one with Christ. The saints are acutely aware of this unity: Let us rejoice then and give thanks that we have become not only Christians, but Christ himself. Do you understand and grasp, brethren, God's grace toward us? Marvel and rejoice: we have become Christ. For if he is the head, we are the members; he and we together are the whole man.... The fullness of Christ then is the head and the members. But what does "head and members" mean? Christ and the Church (St. Augustine, *In Jo. Ev*, 21, 8: PL 35, 1568). Our redeemer has shown himself to be one person with the holy Church whom he has taken to himself (Pope St. Gregory the Great *Moralia in Job, praeef.*, 14: PL 75, 525A). Head and members form as it were one and the same mystical person (St. Thomas Aquinas, *STh* III, 48, 2). A reply of St. Joan of Arc to her judges sums up the faith of the holy doctors and the good sense of the believer: "About Jesus Christ and the Church, I simply know they're just one thing, and we shouldn't complicate the matter" (Acts of the Trial of Joan of Arc).

(1 Cor 14, 34-40) Everything done properly and in order

[34] women should keep silent in the churches, for they are not allowed to speak, but should be subordinate, as even the law says. [35] But if they want to learn anything, they should ask their husbands at home. For it is improper for a woman to speak in the church. [36] Did the word of God go forth from you? Or has it come to you alone? [37] If anyone thinks that he is a prophet or a spiritual person, he should recognize that what I am writing to you is a commandment of the Lord. [38] If anyone does not acknowledge this, he is not acknowledged. [39] So, (my) brothers, strive eagerly to prophesy, and do not forbid speaking in tongues, [40] but everything must be done properly and in order.

(CCC 791) The body's unity does not do away with the diversity of its members: "In the building up of Christ's Body there is engaged a diversity of members and functions. There is only one Spirit who, according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the Church" (LG 7 § 3). The unity of the Mystical Body produces and stimulates charity among the faithful: "From this it follows that if one member suffers

anything, all the members suffer with him, and if one member is honored, all the members together rejoice" (LG 7 § 3; cf. 1 Cor 12:26). Finally, the unity of the Mystical Body triumphs over all human divisions: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal 3:27-28).

1Corinthians 15

(1Cor 15, 1-5) Christ died for our sins and was raised

[1] Now I am reminding you, brothers, of the gospel I preached to you, which you indeed received and in which you also stand. [2] Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. [3] For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; [4] that he was buried; that he was raised on the third day in accordance with the scriptures; [5] that he appeared to Cephas, then to the Twelve.

(CCC 186 From the beginning, the apostolic Church expressed and handed on her faith in brief formulae normative for all (Cf. Rom 10:9; 1 Cor 15:3-5, etc.). But already very early on, the Church also wanted to gather the essential elements of her faith into organic and articulated summaries, intended especially for candidates for Baptism: This synthesis of faith was not made to accord with human opinions, but rather what was of the greatest importance was gathered from all the Scriptures, to present the one teaching of the faith in its entirety. And just as the mustard seed contains a great number of branches in a tiny grain, so too this summary of faith encompassed in a few words the whole knowledge of the true religion contained in the Old and the New Testaments (St. Cyril of Jerusalem, *Catech. illum.* 5, 12: PG 33, 521-524). (CCC 639) The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about a.d. 56 St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve..." (1 Cor 15:3-4). The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus (Cf. Acts 9:3-18). (CCC 652) Christ's Resurrection is the fulfilment of the promises both of the Old Testament and of Jesus himself during his earthly life (Cf. Mt 28:6; Mk 16:7; Lk 24:6-7, 26-27, 44-48). The phrase "in accordance with the Scriptures" (Cf. 1 Cor 15:3-4; cf. The Nicene Creed) indicates that Christ's Resurrection fulfilled these predictions.

(1Cor 15, 6) Appeared to more than five hundred brothers

[6] After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep.

(CCC 639) The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about a.d. 56 St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for

our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve..." (1 Cor 15:3-4). The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus (Cf. Acts 9:3-18). (CCC 642) Everything that happened during those Paschal days involves each of the apostles - and Peter in particular - in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to his Resurrection", but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles (1 Cor 15:4-8; cf. Acts 1:22).

(1Cor 15, 7) Appeared to James then to all the apostles

[7] After that he appeared to James, then to all the apostles.

(CCC 656) Faith in the Resurrection has as its object an event which as historically attested to by the disciples, who really encountered the Risen One. At the same time, this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God. (CCC 647) O truly blessed Night, sings the Exsultet of the Easter Vigil, which alone deserved to know the time and the hour when Christ rose from the realm of the dead! ("*O vere beata nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit!*"). But no one was an eyewitness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but to his disciples, "to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people" (Acts 13:31; cf. Jn 14:22).

(1Cor 15, 8-9) Last of all, he appeared to me

[8] Last of all, as to one born abnormally, he appeared to me. [9] For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God.

(CCC 659) "So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God" (Mk 16:19). Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys (Cf. Lk 24:31; Jn 20:19, 26). But during the forty days when he eats and drinks familiarly with his disciples and teaches them about the kingdom, his glory remains veiled under the appearance of ordinary humanity (Cf. Acts 1:3; 10:41; Mk 16:12; Lk 24:15; Jn 20:14-15; 21:4). Jesus' final apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God's right hand (Cf. Acts 1:9; 2:33; 7:56; Lk 9:34-35; 24:51; Ex 13:22; Mk 16:19; Ps 110:1). Only in a wholly exceptional and unique way would Jesus show himself to Paul "as to one untimely born", in a last apparition that established him as an apostle (1 Cor 15:8; cf. 9:1; Gal 1:16).

(1Cor 15, 10) By the grace of God I am what I am

[10] But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God (that is) with me.

(CCC 601) The Scriptures had foretold this divine plan of salvation through the putting to death of "the righteous one, my Servant" as a mystery of universal redemption, that is, as the ransom that would free men from the slavery of sin (Isa 53:11; cf. 53:12; Jn 8:34-36; Acts 3:14). Citing a confession of faith that he himself had "received", St. Paul professes that "Christ died for our sins in accordance with the scriptures" (1 Cor 15:3; cf. also Acts 3:18; 7:52; 13:29; 26:22-23). In particular Jesus' redemptive death fulfils Isaiah's prophecy of the suffering Servant (Cf. Isa 53:7-8 and Acts 8:32-35). Indeed Jesus himself explained the meaning of his life and death in the light of God's suffering Servant (Cf. Mt 20:28). After his Resurrection he gave this interpretation of the Scriptures to the disciples at Emmaus, and then to the apostles (Cf. Lk 24:25-27, 44-45). (CCC 442) [...] Similarly Paul will write, regarding his conversion on the road to Damascus, "When he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles..." (Gal 1:15-16). "And in the synagogues immediately [Paul] proclaimed Jesus, saying, 'He is the Son of God'" (Acts 9:20). From the beginning this acknowledgment of Christ's divine sonship will be the centre of the apostolic faith, first professed by Peter as the Church's foundation (Cf. 1 Th 1:10; Jn 20:31; Mt 16:18).

(1Cor 15, 11-14) So we preach and so you believed

[11] Therefore, whether it be I or they, so we preach and so you believed. [12] But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? [13] If there is no resurrection of the dead, then neither has Christ been raised. [14] And if Christ has not been raised, then empty (too) is our preaching; empty, too, your faith.

(CCC 651) "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14). The Resurrection above all constitutes the confirmation of all Christ's works and teachings. All truths, even those most inaccessible to human reason, find their justification if Christ by his Resurrection has given the definitive proof of his divine authority, which he had promised. (CCC 991) Belief in the resurrection of the dead has been an essential element of the Christian faith from its beginnings. "The confidence of Christians is the resurrection of the dead; believing this we live" (Tertullian, *De res.* 1, 1: PL 2, 841). How can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain.... But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep (1 Cor 15:12-14). (CCC 997) *What is "rising"?* In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body. God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection.

(1Cor 15, 15-19) Then we are also false witnesses to God

[15] Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. [16] For if the dead are not raised, neither has Christ been raised, [17] and if Christ has not been raised, your faith is vain; you are still in your sins. [18] Then those who have fallen asleep in Christ have perished. [19] If for this life only we have hoped in Christ, we are the most pitiable people of all.

(CCC 996) From the beginning, Christian faith in the resurrection has met with incomprehension and opposition (Cf. Acts 17:32; 12Cor 15:12-13). "On no point does the Christian faith encounter more opposition than on the resurrection of the body" (St. Augustine, *En. in Ps.* 88, 5: PL 37, 1134). It is very commonly accepted that the life of the human person continues in a spiritual fashion after death. But how can we believe that this body, so clearly mortal, could rise to everlasting life? (CCC 989) We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day (Cf. Jn 6:39-40). Our resurrection, like his own, will be the work of the Most Holy Trinity: If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you (Rom 8:11; cf. 1 Thess 4:14; 1 Cor 6:14; 2 Cor 4:14; Phil 3:10-11). (CCC 988) The Christian Creed - the profession of our faith in God, the Father, the Son, and the Holy Spirit, and in God's creative, saving, and sanctifying action - culminates in the proclamation of the resurrection of the dead on the last day and in life everlasting.

(1Cor 15, 20-22) But Christ raised from the dead

[20] But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. [21] For since death came through a human being, the resurrection of the dead came also through a human being. [22] For just as in Adam all die, so too in Christ shall all be brought to life,

(CCC 632) The frequent New Testament affirmations that Jesus was "raised from the dead" presuppose that the crucified one sojourned in the realm of the dead prior to his resurrection (Acts 3:15; Rom 8:11; 1 Cor 15:20; cf. Heb 13:20). This was the first meaning given in the apostolic preaching to Christ's descent into hell: that Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Savior, proclaiming the Good News to the spirits imprisoned there (Cf. 1 Pt 3:18-19). (CCC 655) Finally, Christ's Resurrection - and the risen Christ himself - is the principle and source of our future resurrection: "Christ has been raised from the dead, the first fruits of those who have fallen asleep... For as in Adam all die, so also in Christ shall all be made alive" (1 Cor 15:20-22). The risen Christ lives in the hearts of his faithful while they await that fulfilment. In Christ, Christians "have tasted... the powers of the age to come" (Heb 6:5) and their lives are swept up by Christ into the heart of divine life, so that they may "live no longer for themselves but for him who for their sake died and was raised" (2 Cor 5:15; cf. Col 3:1-3). (CCC 411) The Christian tradition sees in this passage an announcement of the "New Adam" who, because he "became obedient unto death, even death on a cross", makes amends superabundantly for the disobedience of Adam (Cf. 1 Cor 15:21-22, 45; Phil 2:8; Rom 5:19-20). Furthermore many Fathers and Doctors of the Church

have seen the woman announced in the "*Proto-evangelium*" as Mary, the mother of Christ, the "new Eve". Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life (Cf. Pius IX, *Ineffabilis Deus*: DS 2803; Council of Trent: DS 1573).

(1Cor 15, 23-26) The last enemy to be destroyed is death

[23] but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; [24] then comes the end, when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power. [25] For he must reign until he has put all his enemies under his feet. [26] The last enemy to be destroyed is death,

(CCC 668) "Christ died and lived again, that he might be Lord both of the dead and of the living" (Rom 14:9). Christ's Ascension into heaven signifies his participation, in his humanity, in God's power and authority. Jesus Christ is Lord: he possesses all power in heaven and on earth. He is "far above all rule and authority and power and dominion", for the Father "has put all things under his feet" (Eph 1:20-22). Christ is Lord of the cosmos and of history. In him human history and indeed all creation are "set forth" and transcendentally fulfilled (Eph 1:10; cf. 4:10; 1 Cor 15:24, 27-28).

(1Cor 15, 27) He subjected everything under his feet

[27] for "he subjected everything under his feet." But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him.

(CCC 1060) At the end of time, the Kingdom of God will come in its fullness. Then the just will reign with Christ for ever, glorified in body and soul, and the material universe itself will be transformed. God will then be "all in all" (1 Cor 15:28), in eternal life. (CCC 2855) The final doxology, "For the kingdom, the power and the glory are yours, now and forever," takes up again, by inclusion, the first three petitions to our Father: the glorification of his name, the coming of his reign, and the power of his saving will. But these prayers are now proclaimed as adoration and thanksgiving, as in the liturgy of heaven (Cf. Rev 1:6; 4:11; 5:13). The ruler of this world has mendaciously attributed to himself the three titles of kingship, power, and glory (Cf. Lk 4:5-6). Christ, the Lord, restores them to his Father and our Father, until he hands over the kingdom to him when the mystery of salvation will be brought to its completion and God will be all in all (1 Cor 15:24-28).

(1Cor 15, 28) So that God may be all in all

[28] When everything is subjected to him, then the Son himself will (also) be subjected to the one who subjected everything to him, so that God may be all in all.

(CCC 2550) On this way of perfection, the Spirit and the Bride call whoever hears them (Cf. Rev 22:17) to perfect communion with God: There will true glory be, where no one will be praised by mistake or flattery; true honor will not be refused to the worthy, nor granted to the unworthy; likewise, no one unworthy will pretend to be worthy, where only those who are worthy will be admitted. There true peace will reign, where no one will experience opposition either from self or others. God himself will be virtue's reward; he gives virtue and

has promised to give himself as the best and greatest reward that could exist.... "I shall be their God and they will be my people...." This is also the meaning of the Apostle's words: "So that God may be all in all." God himself will be the goal of our desires; we shall contemplate him without end, love him without surfeit, praise him without weariness. This gift, this state, this act, like eternal life itself, will assuredly be common to all (St. Augustine, *De civ. Dei*, 22, 30: PL 41, 801-802; cf. Lev 26:12; cf. 1 Cor 15:28).

(1Cor 15, 29-34) Do not be led astray

[29] Otherwise, what will people accomplish by having themselves baptized for the dead? If the dead are not raised at all, then why are they having themselves baptized for them? [30] Moreover, why are we endangering ourselves all the time? [31] Every day I face death; I swear it by the pride in you (brothers) that I have in Christ Jesus our Lord. [32] If at Ephesus I fought with beasts, so to speak, what benefit was it to me? If the dead are not raised: "Let us eat and drink, for tomorrow we die." [33] Do not be led astray: "Bad company corrupts good morals." [34] Become sober as you ought and stop sinning. For some have no knowledge of God; I say this to your shame.

(CCC 628) Baptism, the original and full sign of which is immersion, efficaciously signifies the descent into the tomb by the Christian who dies to sin with Christ in order to live a new life. "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom 6:4; cf. Col 2:12; Eph 5:26). (CCC 629) To the benefit of every man, Jesus Christ tasted death (cf. Heb 2:9). It is truly the Son of God made man who died and was buried. (CCC 630) During Christ's period in the tomb, his divine person continued to assume both his soul and his body, although they were separated from each other by death. For this reason the dead Christ's body "saw no corruption" (Acts 13:37).

(1Cor 15, 35-38) How are the dead raised?

[35] But someone may say, "How are the dead raised? With what kind of body will they come back?" [36] You fool! What you sow is not brought to life unless it dies. [37] And what you sow is not the body that is to be but a bare kernel of wheat, perhaps, or of some other kind; [38] but God gives it a body as he chooses, and to each of the seeds its own body.

(CCC 646) Christ's Resurrection was not a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: Jairus' daughter, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus' Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is "the man of heaven" (Cf. 1 Cor 15:35-50).

(1Cor 15, 39-41) Star differs from star in brightness

[39] Not all flesh is the same, but there is one kind for human beings, another kind of flesh for animals, another kind of flesh for birds, and another for fish. [40] There are both heavenly bodies and earthly bodies,

but the brightness of the heavenly is one kind and that of the earthly another. [41] The brightness of the sun is one kind, the brightness of the moon another, and the brightness of the stars another. For star differs from star in brightness.

(CCC 999) *How?* Christ is raised with his own body: "See my hands and my feet, that it is I myself" (Lk 24:39); but he did not return to an earthly life. So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body" (Lateran Council IV (1215): DS 801; Phil 3:21; 2 Cor 15:44): But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel.... What is sown is perishable, what is raised is imperishable.... The dead will be raised imperishable... For this perishable nature must put on the imperishable, and this mortal nature must put on immortality (1 Cor 15:35-37, 42, 52, 53). (CCC 1000) This "how" exceeds our imagination and understanding; it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ's transfiguration of our bodies: Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection (St. Irenaeus, *Adv. haeres.* 4, 18, 4-5: PG 7/1, 1028-1029).

(1Cor 15, 42-48) So also is the resurrection of the dead

[42] So also is the resurrection of the dead. It is sown corruptible; it is raised incorruptible. [43] It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. [44] It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one. [45] So, too, it is written, "The first man, Adam, became a living being," the last Adam a life-giving spirit. [46] But the spiritual was not first; rather the natural and then the spiritual. [47] The first man was from the earth, earthly; the second man, from heaven. [48] As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly.

(CCC 410) After his fall, man was not abandoned by God. On the contrary, God calls him and in a mysterious way heralds the coming victory over evil and his restoration from his fall (Cf. Gen 3:9, 15). This passage in Genesis is called the *Protoevangelium* ("first gospel"): the first announcement of the Messiah and Redeemer, of a battle between the serpent and the Woman, and of the final victory of a descendant of hers. (CCC 411) The Christian tradition sees in this passage an announcement of the "New Adam" who, because he "became obedient unto death, even death on a cross", makes amends superabundantly for the disobedience of Adam (Cf. 1 Cor 15:21-22, 45; Phil 2:8; Rom 5:19-20). Furthermore many Fathers and Doctors of the Church have seen the woman announced in the "*Protoevangelium*" as Mary, the mother of Christ, the "new Eve". Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life (Cf. Pius IX, *Ineffabilis Deus*: DS 2803; Council of Trent: DS 1573).

(1Cor 15, 49) We'll bear the image of the heavenly one

[49] Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one.

(CCC 364) The human body shares in the dignity of "the image of God": it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit (Cf. 1 Cor 6:19-20; 15:44-45): Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world. Through him they are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day (GS 14 § 1; cf. Dan 3:57-80). (CCC 365) The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body (Cf. Council of Vienne (1312): DS 902): i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature. (CCC 504) Jesus is conceived by the Holy Spirit in the Virgin Mary's womb because he is the New Adam, who inaugurates the new creation: "The first man was from the earth, a man of dust; the second man is from heaven" (1 Cor 15:45, 47). From his conception, Christ's humanity is filled with the Holy Spirit, for God "gives him the Spirit without measure" (Jn 3:34). From "his fullness" as the head of redeemed humanity "we have all received, grace upon grace" (Jn 1:16; cf. Col 1:18).

(1Cor 15, 50-52) We will all be changed

[50] This I declare, brothers: flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption. [51] Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, [52] in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed.

(CCC 1007) *Death is the end of earthly life.* Our lives are measured by time, in the course of which we change, grow old and, as with all living beings on earth, death seems like the normal end of life. That aspect of death lends urgency to our lives: remembering our mortality helps us realize that we have only a limited time in which to bring our lives to fulfillment: Remember also your Creator in the days of your youth,... before the dust returns to the earth as it was, and the spirit returns to God who gave it (Eccl 12:1, 7). (CCC 1015) "The flesh is the hinge of salvation" (Tertullian, *De res.* 8, 2: PL 2, 852). We believe in God who is creator of the flesh; we believe in the Word made flesh in order to redeem the flesh; we believe in the resurrection of the flesh, the fulfillment of both the creation and the redemption of the flesh.

(1Cor 15, 53-54) Death is swallowed up in victory

[53] For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. [54] And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: Death is swallowed up in victory.

(CCC 1011) In death, God calls man to himself. Therefore the Christian can experience a desire for death like St. Paul's: "My desire is to depart and be with Christ" (Phil 1:23). He can transform his own death into an act of obedience and love towards the Father, after the example of Christ (Cf. Lk 23:46): My earthly desire has been crucified; . . . there is living water in me, water that murmurs and says within me: Come to the Father (St. Ignatius of Antioch, *Ad Rom.*, 6, 1- 2: *Apostolic Fathers*, II/2, 223-224). I want to see God and, in order to see him, I must die (St. Teresa of Avila, *Life*, chap. 1). I am not dying; I am entering life (St. Therese of Lisieux, *The Last Conversations*). (CCC 1016) By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. Just as Christ is risen and lives for ever, so all of us will rise at the last day.

(1Cor 15, 55-57) Where, O death, is your victory?

[55] Where, O death, is your victory? Where, O death, is your sting?"
[56] The sting of death is sin, and the power of sin is the law. [57] But thanks be to God who gives us the victory through our Lord Jesus Christ.

(CCC 1014) The Church encourages us to prepare ourselves for the hour of our death. In the litany of the saints, for instance, she has us pray: "From a sudden and unforeseen death, deliver us, O Lord" (*Roman Missal*, Litany of the Saints); to ask the Mother of God to intercede for us "at the hour of our death" in the *Hail Mary*; and to entrust ourselves to St. Joseph, the patron of a happy death. Every action of yours, every thought, should be those of one who expects to die before the day is out. Death would have no great terrors for you if you had a quiet conscience.... Then why not keep clear of sin instead of running away from death? If you aren't fit to face death today, it's very unlikely you will be tomorrow.... (*The Imitation of Christ*, 1, 23, 1). Praised are you, my Lord, for our sister bodily Death, from whom no living man can escape. Woe on those who will die in mortal sin! Blessed are they who will be found in your most holy will, for the second death will not harm them (St. Francis of Assisi, *Canticle of the Creatures*). (CCC 1018) As a consequence of original sin, man must suffer "bodily death, from which man would have been immune had he not sinned" (GS § 18). (CCC 1017) "We believe in the true resurrection of this flesh that we now possess" (Council of Lyons II: DS 854). We sow a corruptible body in the tomb, but he raises up an incorruptible body, a "spiritual body" (cf. 1 Cor 15:42-44).

(1Cor 15, 58) In the Lord your labor is not in vain

[58] Therefore, my beloved brothers, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain.

(CCC 1019) Jesus, the Son of God, freely suffered death for us in complete and free submission to the will of God, his Father. By his death he has conquered death, and so opened the possibility of salvation to all men. (CCC 1020) 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: 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... (OCF, Prayer of Commendation).

1Corinthians 16

(1 Cor 16, 1-4) The collection for the holy ones

[1] Now in regard to the collection for the holy ones, you also should do as I ordered the churches of Galatia. [2] On the first day of the week each of you should set aside and save whatever one can afford, so that collections will not be going on when I come. [3] And when I arrive, I shall send those whom you have approved with letters of recommendation to take your gracious gift to Jerusalem. [4] If it seems fitting that I should go also, they will go with me.

(CCC 751) The word "Church" (Latin *ecclesia*, from the Greek *ek-ka-lein*, to "call out of") means a convocation or an assembly. It designates the assemblies of the people, usually for a religious purpose (Cf. Acts 19:39). *Ekklesia* is used frequently in the Greek Old Testament for the assembly of the Chosen People before God, above all for their assembly on Mount Sinai where Israel received the Law and was established by God as his holy people (Cf. Ex 19). By calling itself "Church," the first community of Christian believers recognized itself as heir to that assembly. In the Church, God is "calling together" his people from all the ends of the earth. The equivalent Greek term *Kyriake*, from which the English word *Church* and the German *Kirche* are derived, means "what belongs to the Lord." (CCC 752) In Christian usage, the word "church" designates the liturgical assembly (Cf. 1 Cor 11:18; 14:19, 28, 34, 35), but also the local community (Cf. 1 Cor 1:2; 16:1) or the whole universal community of believers (Cf. 1 Cor 15:9; Gal 1:13; Phil 3:6). These three meanings are inseparable. "The Church" is the People that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the Body of Christ and so herself becomes Christ's Body. (CCC 1351) From the very beginning Christians have brought, along with the bread and wine for the Eucharist, gifts to share with those in need. This custom of the *collection*, ever appropriate, is inspired by the example of Christ who became poor to make us rich (Cf. 1 Cor 16:1; 2 Cor 8:9): Those who are well off, and who are also willing, give as each chooses. What is gathered is given to him who presides to assist orphans and widows, those whom illness or any other cause has deprived of resources, prisoners, immigrants and, in a word, all who are in need (St. Justin, *Apol.* 1, 67: PG 6, 429).

(1 Cor 16, 5-12) A door has opened for me

[5] I shall come to you after I pass through Macedonia (for I am going to pass through Macedonia), [6] and perhaps I shall stay or even spend the winter with you, so that you may send me on my way wherever I may go. [7] For I do not wish to see you now just in passing, but I hope to spend some time with you, if the Lord permits. [8] I shall stay in Ephesus until Pentecost, [9] because a door has opened for me wide and

productive for work, but there are many opponents. [10] If Timothy comes, see that he is without fear in your company, for he is doing the work of the Lord just as I am. [11] Therefore no one should disdain him. Rather, send him on his way in peace that he may come to me, for I am expecting him with the brothers. [12] Now in regard to our brother Apollos, I urged him strongly to go to you with the brothers, but it was not at all his will that he go now. He will go when he has an opportunity.

(CCC 1590) St. Paul said to his disciple Timothy: "I remind you to rekindle the gift of God that is within you through the laying on of my hands" (2 Tim 1:6), and "If any one aspires to the office of bishop, he desires a noble task." (1 Tim 3:1) To Titus he said: "This is why I left you in Crete, that you amend what was defective, and appoint presbyters in every town, as I directed you" (Titus 1:5). (CCC 162) Faith is an entirely free gift that God makes to man. We can lose this priceless gift, as St. Paul indicated to St. Timothy: "Wage the good warfare, holding faith and a good conscience. By rejecting conscience, certain persons have made shipwreck of their faith" (1 Tim 1:18-19). To live, grow and persevere in the faith until the end we must nourish it with the word of God; we must beg the Lord to increase our faith (Cf. Mk 9:24; Lk 17:5; 22:32); it must be "working through charity," abounding in hope, and rooted in the faith of the Church (Gal 5:6; Rom 15:13; cf. Jas 2:14-26). (CCC 1269) Having become a member of the Church, the person baptized belongs no longer to himself, but to him who died and rose for us (Cf. 1 Cor 6:19; 2 Cor 5:15). From now on, he is called to be subject to others, to serve them in the communion of the Church, and to "obey and submit" to the Church's leaders (Heb 13:17), holding them in respect and affection (Cf. Eph 5:21; 1 Cor 16:15-16; 1 Thess 5:12-13; Jn 13:12-15). Just as Baptism is the source of responsibilities and duties, the baptized person also enjoys rights within the Church: to receive the sacraments, to be nourished with the Word of God and to be sustained by the other spiritual helps of the Church (Cf. LG 37; CIC, cann. 208-223; CCEO, can. 675:2).

(1 Cor 16, 13-14) Stand firm in the faith, be courageous

[13] Be on your guard, stand firm in the faith, be courageous, be strong. [14] Your every act should be done with love.

(CCC 2849) Such a battle and such a victory become possible only through prayer. It is by his prayer that Jesus vanquishes the tempter, both at the outset of his public mission and in the ultimate struggle of his agony (Cf. Mt 4:1-11; 26:36-44). In this petition to our heavenly Father, Christ unites us to his battle and his agony. He urges us to *vigilance* of the heart in communion with his own. Vigilance is "custody of the heart," and Jesus prayed for us to the Father: "Keep them in your name" (Jn 17:11; Cf. Mk 13:9, 23, 33-37; 14:38; Lk 12:35-40). The Holy Spirit constantly seeks to awaken us to keep watch (Cf. 1 Cor 16:13; Col 4:2; 1 Thess 5:6; 1 Pet 5:8). Finally, this petition takes on all its dramatic meaning in relation to the last temptation of our earthly battle; it asks for *final perseverance*. "Lo, I am coming like a thief! Blessed is he who is awake" (Rev 16:15). (CCC 25) To conclude this Prologue, it is fitting to recall this pastoral principle stated by the *Roman Catechism*: The whole concern of doctrine and its teaching must be directed to the love that never ends. Whether something is proposed for belief, for hope or for action, the love of our Lord must always be made accessible, so that anyone can see that all the works of perfect Christian

virtue spring from love and have no other objective than to arrive at love. (*Roman Catechism*, Preface 10; cf. 1 Cor 13: 8).

(1 Cor 16, 15-18) To the service of the holy ones

[15] I urge you, brothers - you know that the household of Stephanas is the firstfruits of Achaia and that they have devoted themselves to the service of the holy ones – [16] be subordinate to such people and to everyone who works and toils with them. [17] I rejoice in the arrival of Stephanas, Fortunatus, and Achaicus, because they made up for your absence, [18] for they refreshed my spirit as well as yours. So give recognition to such people.

(CCC 896) The Good Shepherd ought to be the model and "form" of the bishop's pastoral office. Conscious of his own weaknesses, "the bishop... can have compassion for those who are ignorant and erring. He should not refuse to listen to his subjects whose welfare he promotes as of his very own children... The faithful... should be closely attached to the bishop as the Church is to Jesus Christ, and as Jesus Christ is to the Father" (LG 27 § 2): Let all follow the bishop, as Jesus Christ follows his Father, and the college of presbyters as the apostles; respect the deacons as you do God's law. Let no one do anything concerning the Church in separation from the bishop (St. Ignatius of Antioch, *Ad Smyrn.* 8, 1: *Apostolic Fathers*, II/2, 309). (CCC 901) "Hence the laity, dedicated as they are to Christ and anointed by the Holy Spirit, are marvellously called and prepared so that even richer fruits of the Spirit maybe produced in them. For all their works, prayers, and apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit - indeed even the hardships of life if patiently born - all these become spiritual sacrifices acceptable to God through Jesus Christ. In the celebration of the Eucharist these may most fittingly be offered to the Father along with the body of the Lord. And so, worshipping everywhere by their holy actions, the laity consecrate the world itself to God, everywhere offering worship by the holiness of their lives" (LG 34; cf. LG 10, 1 Pet 2:5).

(1 Cor 16, 19) The church at their house send greetings

[19] The churches of Asia send you greetings. Aquila and Prisca together with the church at their house send you many greetings in the Lord.

(CCC 1655) Christ chose to be born and grow up in the bosom of the holy family of Joseph and Mary. The Church is nothing other than "the family of God." From the beginning, the core of the Church was often constituted by those who had become believers "together with all [their] household" (Cf. Acts 18:8). When they were converted, they desired that "their whole household" should also be saved (Cf. Acts 16:31; Acts 11:14). These families who became believers were islands of Christian life in an unbelieving world. (CCC 1656) In our own time, in a world often alien and even hostile to faith, believing families are of primary importance as centers of living, radiant faith. For this reason the Second Vatican Council, using an ancient expression, calls the family the *Ecclesia domestica* (LG 11; cf. FC 21). It is in the bosom of the family that parents are "by word and example... the first heralds of the faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation" (LG 11).

(1 Cor 16, 20-22) Greet one another with a holy kiss

[20] All the brothers greet you. Greet one another with a holy kiss.
[21] I, Paul, write you this greeting in my own hand. [22] If anyone does not love the Lord, let him be accursed.

(CCC 451) Christian prayer is characterized by the title "Lord", whether in the invitation to prayer ("The Lord be with you"), its conclusion ("through Christ our Lord") or the exclamation full of trust and hope: *Maran atha* ("Our Lord, come!") or *Marana tha* ("Come, Lord!") - "Amen Come Lord Jesus!" (1 Cor 16:22; Rev 22:20). (CCC 671) Though already present in his Church, Christ's reign is nevertheless yet to be fulfilled "with power and great glory" by the King's return to earth (Lk 21:27; cf. Mt 25:31). This reign is still under attack by the evil powers, even though they have been defeated definitively by Christ's Passover (Cf. 2 Th 2:7). Until everything is subject to him, "until there be realized new heavens and a new earth in which justice dwells, the pilgrim Church, in her sacraments and institutions, which belong to this present age, carries the mark of this world which will pass, and she herself takes her place among the creatures which groan and travail yet and await the revelation of the sons of God" (LG 48 § 3; cf. 2 Pt 3:13; Rom 8:19-22; 1 Cor 15:28). That is why Christians pray, above all in the Eucharist, to hasten Christ's return by saying to him (Cf. 1 Cor 11:26; 2 Pt 3:11-12): *Marana tha!* "Our Lord, come!" (1 Cor 16:22; Rev 22:17, 20).

(1 Cor 16, 23-24) The grace of the Lord Jesus be with you

Marana tha. [23] The grace of the Lord Jesus be with you. [24] My love to all of you in Christ Jesus.

(CCC 1130) The Church celebrates the mystery of her Lord "until he comes," when God will be "everything to everyone" (1 Cor 11:26; 15:28). Since the apostolic age the liturgy has been drawn toward its goal by the Spirit's groaning in the Church: *Marana tha!* (1 Cor 16:22). The liturgy thus shares in Jesus' desire: "I have earnestly desired to eat this Passover with you... until it is fulfilled in the kingdom of God" (Lk 22:15). In the sacraments of Christ the Church already receives the guarantee of her inheritance and even now shares in everlasting life, while "awaiting our blessed hope, the appearing of the glory of our great God and Savior Christ Jesus" (Titus 2:13). The "Spirit and the Bride say, 'Come... Come, Lord Jesus!'" (Rev 22:17, 20). St. Thomas sums up the various aspects of sacramental signs: "Therefore a sacrament is a sign that commemorates what precedes it - Christ's Passion; demonstrates what is accomplished in us through Christ's Passion - grace; and prefigures what that Passion pledges to us - future glory" (St. Thomas Aquinas, *STh* III, 60, 3). (CCC 1403) At the Last Supper the Lord himself directed his disciples' attention toward the fulfillment of the Passover in the kingdom of God: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Mt 26:29; cf. Lk 22:18; Mk 14 25). Whenever the Church celebrates the Eucharist she remembers this promise and turns her gaze "to him who is to come." In her prayer she calls for his coming: "*Marana tha!*" "Come, Lord Jesus!" (Rev 1:4; 22 20; 1 Cor 16 22). "May your grace come and this world pass away!" (*Didache* 10, 6: SCh 248, 180).