

PASTORAL CONSTITUTION
ON THE CHURCH IN THE
MODERN WORLD
GAUDIUM ET SPES
PROMULGATED BY
HIS HOLINESS, POPE PAUL VI
ON DECEMBER 7, 1965

[Abridged by Troy A Stefano]

* Markings (bold, underline) and anything in brackets [] are inserted by me.

	PREFACE 1. The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. <u>United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.</u> 2. Hence this Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity. For the council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today. Therefore, the council focuses its attention on the world of men, the whole human family along with the sum of those realities in the midst of which it lives; that world which is the theater of man's history, and the heir of his energies, his tragedies and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, fallen indeed into the bondage of sin, yet emancipated now by Christ, Who was crucified and rose again to break the strangle hold of personified evil, so that the world might be fashioned anew according to God's design and reach its
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fulfillment.

3. Though mankind is stricken with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective strivings, and about the ultimate destiny of reality and of humanity. Hence, giving witness and voice to the faith of the whole people of God gathered together by Christ, this council can provide no more eloquent proof of its solidarity with, as well as its respect and love for the entire human family with which it is bound up, than by engaging with it in conversation about these various problems. The council brings to mankind light kindled from the Gospel, and puts at its disposal those saving resources which the Church herself, under the guidance of the Holy Spirit, receives from her Founder. For the human person deserves to be preserved: human society deserves to be renewed. Hence the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will.

Therefore, this sacred synod, proclaiming the noble destiny of man and championing the Godlike seed which has been sown in him, offers to mankind the honest assistance of the Church in fostering that brotherhood of all men which corresponds to this destiny of theirs. Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served.(2)

INTRODUCTORY STATEMENT THE SITUATION OF MEN IN THE MODERN WORLD

4. To carry out such a task, the Church has always had the duty of scrutinizing **the signs of the times and of interpreting them in the light of the Gospel**. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics. **Some of the main features of the modern world can be sketched as follows.**

Today, the human race is involved in a **new stage of history**. Profound and rapid changes are

	spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and to people. Hence we can already speak of a true cultural and social transformation, one which has repercussions on man's religious life as well. ... <i>[Did not include §§5-9]</i> 10. The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man. ... Nevertheless, in the face of the modern development of the world, the number constantly swells of the people who raise the most basic questions or recognize them with a new sharpness: <u>what is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? What can man offer to society, what can he expect from it? What follows this earthly life?</u> The Church firmly believes that Christ, who died and was raised up for all,(2) can through His Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under the heaven been given to man by which it is fitting for him to be saved.(3) She likewise holds that in her most benign Lord and Master can be found the key, the focal point and the goal of man, as well as of all human history. The Church also maintains that beneath all changes there are many realities which do not change and which have their ultimate foundation in Christ, Who is the same yesterday and today, yes and forever.(4) Hence under the light of Christ, the image of the unseen God, the firstborn of every creature,(5) the council wishes to speak to all men in order to shed light on the mystery of man and to cooperate in finding the solution to the outstanding problems of our time.
	PART I THE CHURCH AND MAN'S CALLING

Comment [TS1]:

	11. The People of God believes that it is led by the Lord's Spirit, Who fills the earth. Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs and desires in which this People has a part along with other men of our age. For faith throws a new light on everything, manifests God's design for man's total vocation, and thus directs the mind to solutions which are fully human. This council, first of all, wishes to assess in this light those values which are most highly prized today and to relate them to their divine source. Insofar as they stem from endowments conferred by God on man, these values are exceedingly good. Yet they are often wrenched from their rightful function by the taint in man's heart, and hence stand in need of purification. What does the Church think of man? What needs to be recommended for the upbuilding of contemporary society? What is the ultimate significance of human activity throughout the world? People are waiting for an answer to these questions. From the answers it will be increasingly clear that the People of God and the human race in whose midst it lives render service to each other. Thus the mission of the Church will show its religious, and by that very fact, its supremely human character.
	CHAPTER I THE DIGNITY OF THE HUMAN PERSON 12. According to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be related to man as their center and crown. But what is man? About himself he has expressed, and continues to express, many divergent and even contradictory opinions. In these he often exalts himself as the absolute measure of all things or debases himself to the point of despair. The result is doubt and anxiety. The Church certainly understands these problems. Endowed with light from God, she can offer solutions to them, so that man's true situation can be portrayed and his defects explained, while at the same time his dignity and destiny are justly acknowledged.

Comment [TS2]: As distinct from the initial schema of the text (the "optimism" of Text 4), the text begins by a more phenomenological method that shows the tremendous tensions in the human being between greatness and baseness, between our highest aspiration and an abyss that may be one of despair. In the background to this is Pascal's saying about the mysterious polarity of the human being between "grandeur" and "misère." Article 13 returns to this theme (below).

<u>A few things to note:</u> (1) the avoidance of the use of “original sin”—of course, this is not a displacement of the teaching as proclaimed at Trent, but a decentralization of its status in thinking about sin; (2) the connection between sin and experience, showing how experiences can be “read” in light of Revelation. <u>Tensions:</u> the distinction between sin (as such) and sin as conquered by Christ’s victory.	For Sacred Scripture teaches that man was created “to the image of God,” is capable of knowing and loving his Creator, and was appointed by Him as master of all earthly creatures(1) that he might subdue them and use them to God’s glory.(2) “What is man that you should care for him? You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet” (Ps. 8:5-7). But God did not create man as a solitary, for from the beginning “male and female he created them” (Gen. 1:27). [Their companionship produces the primary form of interpersonal communion. For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential. Therefore, as we read elsewhere in Holy Scripture God saw “all that he had made, and it was very good” (Gen. 1:31).
<u>§13. SIN</u> 13. Although he was made by God in a state of holiness, from the very onset of his history man abused his liberty, at the urging of the Evil One. Man set himself against God and sought to attain his goal apart from God. Although they knew God, they did not glorify Him as God, but their senseless minds were darkened and they served the creature rather than the Creator.(3) What divine revelation makes known to us agrees with experience. Examining his heart, man finds that he has inclinations toward evil too, and is engulfed by manifold ills which cannot come from his good Creator. Often refusing to acknowledge God as his beginning, man has disrupted also his proper relationship to his own ultimate goal as well as his whole relationship toward himself and others and all created things. [Therefore man is split within himself. As a result, all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness. Indeed, man finds that by himself he is incapable of battling the assaults of evil successfully, so that everyone feels as though he is bound by chains. But the Lord Himself came to free and strengthen man, renewing him inwardly and casting out that “prince of this world” (John 12:31) who held him in the bondage of sin.(4) For sin has diminished man, blocking his path to	Comment [TS3]: This definition of the “<i>imago Dei</i>” is not the static view of the traditional neo-scholastic manuals, but the dynamic view of Augustine (<i>De Trinitate</i>, XIV, 8, 11), in which the image of God is interpreted as the capacity for God, as the ability to know and love God. Thus, Augustine gives an idea of the human being that is dynamic: we are in the image of God to the extent in which we direct ourselves to God, whereas we disfigure our likeness to God by turning away from God. Moreover, dominion flows from this likeness to God (another Augustinian point), a dominion that is ultimately oriented to bringing things into our glorification of God. Comment [TS4]: Flowing from the <i>imago Dei</i>: it is because the human being is capable of the absolute Thou that he is an I who can become a Thou for another I. The capacity for the absolute Thou is the ground of the possibility and necessity of the human partner. Comment [TS5]: Cf. Fragment 434 of Pascal’s <i>Pensées</i>: “The knot of our condition draws its twists and turns from this abyss, so that man is more inconceivable without this mystery (i.e. of original sin) than this mystery is for man.”

	fulfillment. The call to grandeur and the depths of misery, both of which are a part of human experience, find their ultimate and simultaneous explanation in the light of this revelation.
<i>Note: This text is presented as opposing any kind of dualism and to emphasize the unity of the human person. It is a unity that is so complete that human beings can only be described simultaneously as body and soul, each in the other, not separate from it.</i> Notice the model or terms used: - NOT corpus-anima schema But - “interior homo” and “exterior” - “philosophia cordis,” that is, the biblical concept of the heart which for Augustine expresses the unity of interior life and corporeality.	[§14. THE INSEPERABLE CORPREAL-SPIRITUAL UNITY OF HUMAN BEINGS] 14. Though made of body and soul, man is one. Through his bodily composition he gathers to himself the elements of the material world; thus they reach their crown through him, and through him raise their voice in free praise of the Creator. (6) For this reason man is not allowed to despise his bodily life, rather he is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day. Nevertheless, wounded by sin, man experiences rebellious stirrings in his body. But the very dignity of man postulates that man glorify God in his body and forbid it to serve the evil inclinations of his heart. Now, man is not wrong when he regards himself as superior to bodily concerns, and as more than a speck of nature or a nameless constituent of the city of man. For by his interior qualities he outstrips the whole sum of mere things. He plunges into the depths of reality whenever he enters into his own heart; God, Who probes the heart, (7) awaits him there; there he discerns his proper destiny beneath the eyes of God. Thus, when he recognizes in himself a spiritual and immortal soul, he is not being mocked by a fantasy born only of physical or social influences, but is rather laying hold of the proper truth of the matter. [§15. HUMAN SPIRITUALITY AS OUR INTELLECT (I.E., CAPACITY FOR TRUTH)] 15. Man judges rightly that by his intellect he surpasses the material universe, for he shares in the light of the divine mind. By relentlessly employing his talents through the ages he has indeed made progress in the practical sciences and in technology and the liberal arts. In our times he has won superlative victories, especially in his probing of the material world and in subjecting it to himself. Still he has always searched for more penetrating truths, and finds them. For his

Comment [TS6]: Again, see the note above.

Comment [TS7]: Our body must serve to glorify God, not self-seeking (Cf. 1 Cor 6:20).

Comment [TS8]: The concept of “interioritas,” which introduces the “inner side of things” which of course do not appear in the objects of physics or chemistry but which are nonetheless a fundamental principle of all reality, without which one cannot ultimately understand anything of reality as a whole.

Cf. Pascal’s Fragment 793: “All bodies, the firmament, the stars, the earth and its kingdoms do not equal the least of the spirits; for the latter know all those things, whereas bodies know nothing.”

Cf. Augustine’s theology of interior life behind the mention of “conversio ad cor” (enters into his own heart)

Comment [TS9]: This is intended to exclude the dissolution of the human being into mere matter. Though, the immortality of the soul would be meaningless if there wasn’t a resurrection of the body.

Comment [TS10]: Notice how this precludes any division between knowing God and reason, since it presents God as the source of reason.

	intelligence is not confined to observable data alone, but can with genuine certitude attain to reality itself as knowable, though in consequence of sin that certitude is partly obscured and weakened. The intellectual nature of the human person is perfected by wisdom and needs to be, for wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those which are unseen. Our era needs such wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser men are forthcoming. It should also be pointed out that many nations, poorer in economic goods, are quite rich in wisdom and can offer noteworthy advantages to others. It is, finally, through the gift of the Holy Spirit that man comes by faith to the contemplation and appreciation of the divine plan.(8)
<i>This section is largely reminiscent of Newman and Kierkegaard.</i>	[§16. HUMAN SPIRITUALITY AS OUR CONSCIENCE (I.E., CAPACITY FOR THE GOOD)] 16. In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged.(9) <u>Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths.</u>(10) <u>In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor.</u>(11) In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships. Hence the more right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality. Conscience frequently errs from invincible ignorance without losing its dignity. The same cannot be said for a man who cares but little for truth and goodness, or for a conscience which by degrees grows practically sightless as a result of habitual sin.

<i>Note: As observed by Ratzinger, the “build-up” approach to Christology shows its consequences in particular in this item, where freedom is truly something effected by Christ.</i> <i>Notice how the word “person” appears nowhere; also notice how “love” is not placed as one of the fundamental aspects of human spirituality. These two items are two of the places of greatest growth after the Council.</i>	[§17. HUMAN SPIRITUALITY AS OUR FREEDOM] 17. Only in freedom can man direct himself toward goodness. Our contemporaries make much of this freedom and pursue it eagerly; and rightly to be sure. Often however they foster it perversely as a license for doing whatever pleases them, even if it is evil. For its part, authentic freedom is an exceptional sign of the divine image within man. For God has willed that man remain "under the control of his own decisions," (12) so that he can seek his Creator spontaneously, and come freely to utter and blissful perfection through loyalty to Him. Hence man's dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, <u>not under blind internal impulse nor by mere external pressure. Man achieves such dignity when, emancipating himself from all captivity to passion, he pursues his goal in a spontaneous choice of what is good, and procures for himself through effective and skilful action, apt helps to that end.</u> Since man's freedom has been damaged by sin, <u>only by the aid of God's grace can he bring such a relationship with God into full flower.</u> Before the judgement seat of God each man must render an account of his own life, whether he has done good or evil.(13)
<i>Note: there are three levels here:</i> <i>1. there is an attempt to view the whole question of being human on the basis of the fundamental phenomenon of death. This is rather like an analysis of a fundamental constitutive feature of human life.</i> <i>2. there is the ontological level of thought, in the sense of traditional metaphysics.</i> <i>3. we move on to the theological</i>	18. It is in the face of death that the riddle a human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rightly follows the intuition of his heart when he abhors and repudiates the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavors of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in his breast. Although the mystery of death utterly beggars the imagination, the Church has been taught by divine revelation and firmly teaches that man has been created by God for a blissful purpose beyond the reach of earthly misery. In addition, that bodily death from which man would have been immune had he not sinned(14) will be vanquished, according to the Christian faith, when man who was ruined by his own doing is restored to wholeness by an almighty and merciful Saviour. For God has called man and still calls him so that with his entire being he might be joined to Him in an endless sharing of a divine life beyond all corruption. Christ won this victory when

plane of the history of salvation, the Christological plane.	He rose to life, for by His death He freed man from death. Hence to every thoughtful man a solidly established faith provides the answer to his anxiety about what the future holds for him. At the same time faith gives him the power to be united in Christ with his loved ones who have already been snatched away by death; faith arouses the hope that they have found true life with God.
Paragraphs 19-22 are on Atheism. They were drafted by Henri de Lubac and Jean Danielou, who comprised the then-newly-established sub-committee on atheism. Ratzinger says in his Commentary that these paragraphs are “on the whole a balanced and well-founded statement” which “may be counted among the most important pronouncements of Vatican II.”	19. <u>The root reason for human dignity lies in man's call to communion with God. From the very circumstance of his origin man is already invited to converse with God. For man would not exist were he not created by Gods love and constantly preserved by it; and he cannot live fully according to truth unless he freely acknowledges that love and devotes himself to His Creator.</u> Still, many of our contemporaries have never recognized this intimate and vital link with God, or have explicitly rejected it. Thus atheism must be accounted among the most serious problems of this age, and is deserving of closer examination. The word atheism is applied to phenomena which are quite distinct from one another. For while God is expressly denied by some, others believe that man can assert absolutely nothing about Him. Still others use such a method to scrutinize the question of God as to make it seem devoid of meaning. Many, unduly transgressing the limits of the positive sciences, contend that everything can be explained by this kind of scientific reasoning alone, or by contrast, they altogether disallow that there is any absolute truth. Some laud man so extravagantly that their faith in God lapses into a kind of anemia, though they seem more inclined to affirm man than to deny God. Again some form for themselves such a fallacious idea of God that when they repudiate this figment they are by no means rejecting the God of the Gospel. Some never get to the point of raising questions about God, since they seem to experience no religious stirrings nor do they see why they should trouble themselves about religion. Moreover, atheism results not rarely from a violent protest against the evil in this world, or from the absolute character with which certain human values are unduly invested, and which thereby already accords them the stature of God. Modern civilization itself often complicates the approach to God not for any essential reason but because it is so heavily engrossed in earthly affairs. Undeniably, those who willfully shut out God from their hearts and try to dodge religious questions are not following the dictates of their consciences, and hence are not free of blame; yet believers themselves frequently bear some responsibility for this situation. For, taken as a whole,

Comment [TS12]: This is a gem, penned by de Lubac and Jean Danielou.

	atheism is not a spontaneous development but stems from a variety of causes, including a critical reaction against religious beliefs, and in some places against the Christian religion in particular. Hence believers can have more than a little to do with the birth of atheism. To the extent that they neglect their own training in the faith, or teach erroneous doctrine, or are deficient in their religious, moral or social life, they must be said to conceal rather than reveal the authentic face of God and religion.
	20. Modern atheism often takes on a systematic expression which, in addition to other causes, stretches the desires for human independence to such a point that it poses difficulties against any kind of dependence on God. Those who profess atheism of this sort maintain that it gives man freedom to be an end unto himself, the sole artisan and creator of his own history. They claim that this freedom cannot be reconciled with the affirmation of a Lord Who is author and purpose of all things, or at least that this freedom makes such an affirmation altogether superfluous. Favoring this doctrine can be the sense of power which modern technical progress generates in man. Not to be overlooked among the forms of modern atheism is that which anticipates the liberation of man especially through his economic and social emancipation. This form argues that by its nature religion thwarts this liberation by arousing man's hope for a deceptive future life, thereby diverting him from the constructing of the earthly city. Consequently when the proponents of this doctrine gain governmental power they vigorously fight against religion, and promote atheism by using, especially in the education of youth, those means of pressure which public power has at its disposal.
	21. In her loyal devotion to God and men, the Church has already repudiated(16) and cannot cease repudiating, sorrowfully but as firmly as possible, those poisonous doctrines and actions which contradict reason and the common experience of humanity, and dethrone man from his native excellence. Still, she strives to detect in the atheistic mind the hidden causes for the denial of God; conscious of how weighty are the questions which atheism raises, and motivated by love for all men, she

	believes these questions ought to be examined seriously and more profoundly. The Church holds that the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God. For man was made an intelligent and free member of society by God Who created him, but even more important, he is called as a son to commune with God and share in His happiness. She further teaches that a hope related to the end of time does not diminish the importance of intervening duties but rather undergirds the acquittal of them with fresh incentives. By contrast, when a divine instruction and the hope of life eternal are wanting, man's dignity is most grievously lacerated, as current events often attest; riddles of life and death, of guilt and of grief go unsolved with the frequent result that men succumb to despair. Meanwhile every man remains to himself an unsolved puzzle, however obscurely he may perceive it. For on certain occasions no one can entirely escape the kind of self-questioning mentioned earlier, especially when life's major events take place. To this questioning only God fully and most certainly provides an answer as He summons man to higher knowledge and humbler probing. The remedy which must be applied to atheism, however, is to be sought in a proper presentation of the Church's teaching as well as in the integral life of the Church and her members. For it is the function of the Church, led by the Holy Spirit Who renews and purifies her ceaselessly,(17) to make God the Father and His Incarnate Son present and in a sense visible. This result is achieved chiefly by the witness of a living and mature faith, namely, one trained to see difficulties clearly and to master them. Many martyrs have given luminous witness to this faith and continue to do so. This faith needs to prove its fruitfulness by penetrating the believer's entire life, including its worldly dimensions, and by activating him toward justice and love, especially regarding the needy. What does the most reveal God's presence, however, is the brotherly charity of the faithful who are united in spirit as they work together for the faith of the Gospel(18) and who prove themselves a sign of unity. While rejecting atheism, root and branch, the Church sincerely professes that all men, believers and unbelievers alike, ought to work for the rightful betterment of this world in which all alike live; such an ideal cannot be realized, however, apart from sincere and prudent dialogue. Hence the Church protests against the distinction which some state authorities make between believers and unbelievers, with prejudice to the fundamental rights of the human person. The Church calls
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	for the active liberty of believers to build up in this world God's temple too. She courteously invites atheists to examine the Gospel of Christ with an open mind. Above all the Church knows that her message is in harmony with the most secret desires of the human heart when she champions the dignity of the human vocation, restoring hope to those who have already despaired of anything higher than their present lot. Far from diminishing man, her message brings to his development light, life and freedom. Apart from this message nothing will avail to fill up the heart of man: "Thou hast made us for Thyself," O Lord, "and our hearts are restless till they rest in Thee."(19)
	22. The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come,(20) namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown. He Who is "the image of the invisible God" (Col. 1:15),(21) is Himself the perfect man. To the sons of Adam He restores the divine likeness which had been disfigured from the first sin onward. Since human nature as He assumed it was not annulled,(22) by that very fact it has been raised up to a divine dignity in our respect too. For by His incarnation the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice(23) and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin.(24) As an innocent lamb He merited for us life by the free shedding of His own blood. In Him God reconciled us(25) to Himself and among ourselves; from bondage to the devil and sin He delivered us, so that each one of us can say with the Apostle: The Son of God "loved me and gave Himself up for me" (Gal. 2:20). By suffering for us He not only provided us with an example for our imitation,(26) He blazed a trail, and if we follow it, life and death are made holy and take on a new meaning. The Christian man, conformed to the likeness of that Son Who is the firstborn of many

	brothers,(27) received "the first-fruits of the Spirit" (Rom. 8:23) by which he becomes capable of discharging the new law of love.(28) Through this Spirit, who is "the pledge of our inheritance" (Eph. 1:14), the whole man is renewed from within, even to the achievement of "the redemption of the body" (Rom. 8:23): "If the Spirit of him who raised Jesus from the death dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you" (Rom. 8:11).(29) Pressing upon the Christian to be sure, are the need and the duty to battle against evil through manifold tribulations and even to suffer death. But, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection in the strength which comes from hope.(30) All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way.(31) For, since Christ died for all men,(32) and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery. Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian revelation. Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us. Christ has risen, destroying death by His death; He has lavished life upon us(33) so that, as sons in the Son, we can cry out in the Spirit; Abba, Father(34)