



“Making Memory of His Legacy to Strengthen Our Identity”

Parish: ST. AUGUSTINE AND STUDENT CENTER

November 21th, 2013

Theme: “The Splendor of Truth and Love!

ENCYCLICALS SPLENDOR OF TRUTH (1993) AND REDEMPTOR HOMINIS (1979)

LUMINOUS MYSTERIES

I. The Baptism of Our Lord

“Then Jesus came from Galilee to John at the Jordan to be baptized by him. He came up from the water and behold, the heavens were opened [for him], and he saw the Spirit of God descending like a dove [and] coming upon him. And a voice came from the heavens, saying, “This is my beloved Son, with whom I am well pleased.” (Matthew 3:13-17)

The splendor of truth shines forth in all the works of the Creator and, in a special way, in man, created in the image and likeness of God (cf. Gen 1:26). Truth enlightens man's intelligence and shapes his freedom, leading him to know and love the Lord. Hence the Psalmist prays: "Let the light of your face shine on us, O Lord" (Ps 4:6).

1. Called to salvation through faith in Jesus Christ, "the true light that enlightens everyone" (Jn 1:9), people become "light in the Lord" and "children of light" (Eph 5:8), and are made holy by "obedience to the truth" (1 Pet 1:22). This obedience is not always easy. As a result of that mysterious original sin, committed at the prompting of Satan, the one who is "a liar and the father of lies" (Jn 8:44), man is constantly tempted to turn his gaze away from the living and true God in order to direct it towards idols (cf. 1 Thes 1:9), exchanging "the truth about God for a lie" (Rom 1:25). Man's capacity to know the truth is also darkened, and his will to submit to it is weakened. Thus, giving himself over to relativism and skepticism (cf. Jn 18:38), he goes off in search of an illusory freedom apart from truth itself.

But no darkness of error or of sin can totally take away from man the light of God the Creator. In the depths of his heart there always remains a yearning for absolute truth and a thirst to attain full knowledge of it. This is eloquently proved by man's tireless search for knowledge in all fields. It is proved even more by his search for the meaning of life. The development of science and technology, this splendid testimony of the human capacity for understanding and for perseverance, does not free humanity from the obligation to ask the ultimate religious questions. Rather, it spurs us on to face the most painful and decisive of struggles, those of the heart and of the moral conscience.

2. No one can escape from the fundamental questions: What must I do? How do I distinguish good from evil? The answer is only possible thanks to the splendor of the truth which shines forth deep within the

human spirit, as the Psalmist bears witness: "There are many who say: 'O that we might see some good! Let the light of your face shine on us, O Lord' " (Ps 4:6).

The light of God's face shines in all its beauty on the countenance of Jesus Christ, "the image of the invisible God" (Col 1:15), the "reflection of God's glory" (Heb 1:3), "full of grace and truth" (Jn 1:14). Christ is "the way, and the truth, and the life" (Jn 14:6). Consequently the decisive answer to every one of man's questions, his religious and moral questions in particular, is given by Jesus Christ, or rather is Jesus Christ himself, as the Second Vatican Council recalls: "In fact, it is only in the mystery of the Word incarnate that light is shed on the mystery of man. For Adam, the first man, was a figure of the future man, namely, of Christ the Lord. It is Christ, the last Adam, who fully discloses man to himself and unfolds his noble calling by revealing the mystery of the Father and the Father's love".

Jesus Christ, the "light of the nations", shines upon the face of his Church, which he sends forth to the whole world to proclaim the Gospel to every creature (cf. Mk 16:15).² Hence the Church, as the People of God among the nations, while attentive to the new challenges of history and to mankind's efforts to discover the meaning of life, offers to everyone the answer which comes from the truth about Jesus Christ and his Gospel. The Church remains deeply conscious of her "duty in every age of examining the signs of the times and interpreting them in the light of the Gospel, so that she can offer in a manner appropriate to each generation replies to the continual human questionings on the meaning of this life and the life to come and on how they are related".

3. The Church's Pastors, in communion with the Successor of Peter, are close to the faithful in this effort; they guide and accompany them by their authoritative teaching, finding ever new ways of speaking with love and mercy not only to believers but to all people of good will. The Second Vatican Council remains an extraordinary witness of this attitude on the part of the Church which, as an "expert in humanity", places herself at the service of every individual and of the whole world.

The Church knows that the issue of morality is one which deeply touches every person; it involves all people, even those who do not know Christ and his Gospel or God himself. She knows that it is precisely on the path of the moral life that the way of salvation is open to all. The Second Vatican Council clearly recalled this when it stated that "those who without any fault do not know anything about Christ or his Church, yet who search for God with a sincere heart and under the influence of grace, try to put into effect the will of God as known to them through the dictate of conscience... can obtain eternal salvation". The Council added: "Nor does divine Providence deny the helps that are necessary for salvation to those who, through no fault of their own, have not yet attained to the express recognition of God, yet who strive, not without divine grace, to lead an upright life. For whatever goodness and truth is found in them is considered by the Church as a preparation for the Gospel and bestowed by him who enlightens everyone that they may in the end have life". (ST, 1-3)

Mother of Christ, the Way, The Truth and the Life, pray for us!

II. The Wedding at Cana

"There was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, 'They have no wine.' [And] Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come, 'His mother said to the servers, "Do whatever he tells you.'" (John 2:1-5)

118. *Let us entrust ourselves, the sufferings and the joys of our life, the moral life of believers and people of good will, and the research of moralists, to Mary, Mother of God and Mother of Mercy.*

Mary is Mother of Mercy because her Son, Jesus Christ, was sent by the Father as the revelation of God's mercy (cf. Jn 3:16-18). Christ came not to condemn but to forgive, to show mercy (cf. Mt 9:13). And the greatest mercy of all is found in his being in our midst and calling us to meet him and to confess, with Peter, that he is "the Son of the living God" (Mt 16:16). No human sin can erase the mercy of God, or prevent him from unleashing all his triumphant power, if we only call upon him. Indeed, sin itself makes even more radiant the love of the Father who, in order to ransom a slave, sacrificed his Son:181 his mercy towards us is Redemption. This mercy reaches its fullness in the gift of the Spirit who bestows new life and demands that it be lived. No matter how many and great the obstacles put in his way by human frailty and sin, the Spirit, who renews the face of the earth (cf. Ps 104:30), makes possible the miracle of the perfect accomplishment of the good. This renewal, which gives the ability to do what is good, noble, beautiful, pleasing to God and in conformity with his will, is in some way the flowering of the gift of mercy, which offers liberation from the slavery of evil and gives the strength to sin no more. Through the gift of new life, Jesus makes us sharers in his love and leads us to the Father in the Spirit.

119. *Such is the consoling certainty of Christian faith, the source of its profound humanity and extraordinary simplicity. At times, in the discussions about new and complex moral problems, it can seem that Christian morality is in itself too demanding, difficult to understand and almost impossible to practise. This is untrue, since Christian morality consists, in the simplicity of the Gospel, in following Jesus Christ, in abandoning oneself to him, in letting oneself be transformed by his grace and renewed by his mercy, gifts which come to us in the living communion of his Church. Saint Augustine reminds us that "he who would live has a place to live, and has everything needed to live. Let him draw near, let him believe, let him become part of the body, that he may have life. Let him not shrink from the unity of the members". By the light of the Holy Spirit, the living essence of Christian morality can be understood by everyone, even the least learned, but particularly those who are able to preserve an "undivided heart" (Ps 86:11). On the other hand, this evangelical simplicity does not exempt one from facing reality in its complexity; rather it can lead to a more genuine understanding of reality, inasmuch as following Christ will gradually bring out the distinctive character of authentic Christian morality, while providing the vital energy needed to carry it out. It is the task of the Church's Magisterium to see that the dynamic process of following Christ develops in an organic manner, without the falsification or obscuring of its moral demands, with all their consequences. The one who loves Christ keeps his commandments (cf. Jn 14:15).*

120. *Mary is also Mother of Mercy because it is to her that Jesus entrusts his Church and all humanity. At the foot of the Cross, when she accepts John as her son, when she asks, together with Christ, forgiveness from the Father for those who do not know what they do (cf. Lk 23:34), Mary experiences, in perfect docility to the Spirit, the richness and the universality of God's love, which opens her heart and enables it to embrace the entire human race. Thus Mary becomes Mother of each and every one of us, the Mother who obtains for us divine mercy.*

Mary is the radiant sign and inviting model of the moral life. As Saint Ambrose put it, "The life of this one person can serve as a model for everyone", and while speaking specifically to virgins but within a context open to all, he affirmed: "The first stimulus to learning is the nobility of the teacher. Who can be more noble than the Mother of God? Who can be more glorious than the one chosen by Glory Itself?".184 Mary lived and exercised her freedom precisely by giving herself to God and accepting God's gift within herself. Until the time of his birth, she sheltered in her womb the Son of God who became man; she raised him and enabled him to grow, and she accompanied him in that supreme act of freedom which is

the complete sacrifice of his own life. By the gift of herself, Mary entered fully into the plan of God who gives himself to the world. By accepting and pondering in her heart events which she did not always understand (cf. Lk 2:19), she became the model of all those who hear the word of God and keep it (cf. Lk 11:28), and merited the title of "Seat of Wisdom". This Wisdom is Jesus Christ himself, the Eternal Word of God, who perfectly reveals and accomplishes the will of the Father (cf. Heb 10:5-10). Mary invites everyone to accept this Wisdom. To us too she addresses the command she gave to the servants at Cana in Galilee during the marriage feast: "Do whatever he tells you" (Jn 2:5).

Mary shares our human condition, but in complete openness to the grace of God. Not having known sin, she is able to have compassion on every kind of weakness. She understands sinful man and loves him with a Mother's love. Precisely for this reason she is on the side of truth and shares the Church's burden in recalling always and to everyone the demands of morality. Nor does she permit sinful man to be deceived by those who claim to love him by justifying his sin, for she knows that the sacrifice of Christ her Son would thus be emptied of its power. No absolution offered by beguiling doctrines, even in the areas of philosophy and theology, can make man truly happy: only the Cross and the glory of the Risen Christ can grant peace to his conscience and salvation to his life. (ST, 118-120)

Mother of Christ, the Way, The Truth and the Life, pray for us!

III. The Proclamation of the Kingdom

"After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: 'This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.'" (Mark 1:14-15)

10 . Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. This, as has already been said, is why Christ the Redeemer "fully reveals man to himself". If we may use the expression, this is the human dimension of the mystery of the Redemption. In this dimension man finds again the greatness, dignity and value that belong to his humanity. In the mystery of the Redemption man becomes newly "expressed" and, in a way, is newly created. He is newly created! "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"⁶⁴. The man who wishes to understand himself thoroughly-and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being-he must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must "appropriate" and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself. How precious must man be in the eyes of the Creator, if he "gained so great a Redeemer"⁶⁵, and if God "gave his only Son "in order that man "should not perish but have eternal life"⁶⁶.

In reality, the name for that deep amazement at man's worth and dignity is the Gospel, that is to say: the Good News. It is also called Christianity. This amazement determines the Church's mission in the world and, perhaps even more so, "in the modern world". This amazement, which is also a conviction and a certitude-at its deepest root it is the certainty of faith, but in a hidden and mysterious way it vivifies every aspect of authentic humanism-is closely connected with Christ. It also fixes Christ's place-so to speak, his particular right of citizenship-in the history of man and mankind. Unceasingly contemplating

the whole of Christ's mystery, the Church knows with all the certainty of faith that the Redemption that took place through the Cross has definitively restored his dignity to man and given back meaning to his life in the world, a meaning that was lost to a considerable extent because of sin. And for that reason, the Redemption was accomplished in the paschal mystery, leading through the Cross and death to Resurrection.

The Church's fundamental function in every age and particularly in ours is to direct man's gaze, to point the awareness and experience of the whole of humanity towards the mystery of God, to help all men to be familiar with the profundity of the Redemption taking place in Christ Jesus. At the same time man's deepest sphere is involved—we mean the sphere of human hearts, consciences and events.

12. For this reason the Church in our time attaches great importance to all that is stated by the Second Vatican Council in its Declaration on Religious Freedom, both the first and the second part of the document²⁷. We perceive intimately that the truth revealed to us by God imposes on us an obligation. We have, in particular, a great sense of responsibility for this truth. By Christ's institution the Church is its guardian and teacher, having been endowed with a unique assistance of the Holy Spirit in order to guard and teach it in its most exact integrity²⁸. In fulfilling this mission, we look towards Christ himself, the first evangelizer²⁹, and also towards his Apostles, martyrs and confessors. The Declaration on Religious Freedom shows us convincingly that, when Christ and, after him, his Apostles proclaimed the truth that comes not from men but from God ("My teaching is not mine, but his who sent me"⁸⁰, that is the Father's), they preserved, while acting with their full force of spirit, a deep esteem for man, for his intellect, his will, his conscience and his freedom⁸¹. Thus the human person's dignity itself becomes part of the content of that proclamation, being included not necessarily in words but by an attitude towards it. This attitude seems to fit the special needs of our times. Since man's true freedom is not found in everything that the various systems and individuals see and propagate as freedom, the Church, because of her divine mission, becomes all the more the guardian of this freedom, which is the condition and basis for the human person's true dignity.

Jesus Christ meets the man of every age, including our own, with the same words: "You will know the truth, and the truth will make you free". These words contain both a fundamental requirement and a warning: the requirement of an honest relationship with regard to truth as a condition for authentic freedom, and the warning to avoid every kind of illusory freedom, every superficial unilateral freedom, every freedom that fails to enter into the whole truth about man and the world. Today also, even after two thousand years, we see Christ as the one who brings man freedom based on truth, frees man from what curtails, diminishes and as it were breaks off this freedom at its root, in man's soul, his heart and his conscience. What a stupendous confirmation of this has been given and is still being given by those who, thanks to Christ and in Christ, have reached true freedom and have manifested it even in situations of external constraint!(Redemptor hominis 10 and 12)

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IV. The Transfiguration of Our Lord

"Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with them. A bright cloud cast a shadow over them, and from the cloud came a voice that said, 'This is my beloved Son, with whom I am well pleased; listen to him.'" (Matthew 17:1-5)

"If you wish to be perfect" (Mt 19:21) 16. The answer he receives about the commandments does not satisfy the young man, who asks Jesus a further question. "I have kept all these; what do I still lack?" (Mt 19:20). It is not easy to say with a clear conscience "I have kept all these", if one has any understanding of the real meaning of the demands contained in God's Law. And yet, even though he is able to make this reply, even though he has followed the moral ideal seriously and generously from childhood, the rich young man knows that he is still far from the goal: before the person of Jesus he realizes that he is still lacking something. It is his awareness of this insufficiency that Jesus addresses in his final answer. Conscious of the young man's yearning for something greater, which would transcend a legalistic interpretation of the commandments, the Good Teacher invites him to enter upon the path of perfection: "If you wish to be perfect, go, sell your possessions and give the money to the poor, and you will have treasure in heaven; then come, follow me" (Mt 19:21).

Like the earlier part of Jesus' answer, this part too must be read and interpreted in the context of the whole moral message of the Gospel, and in particular in the context of the Sermon on the Mount, the Beatitudes (cf. Mt 5:3-12), the first of which is precisely the Beatitude of the poor, the "poor in spirit" as Saint Matthew makes clear (Mt 5:3), the humble. In this sense it can be said that the Beatitudes are also relevant to the answer given by Jesus to the young man's question: "What good must I do to have eternal life?". Indeed, each of the Beatitudes promises, from a particular viewpoint, that very "good" which opens man up to eternal life, and indeed is eternal life.

The Beatitudes are not specifically concerned with certain particular rules of behavior. Rather, they speak of basic attitudes and dispositions in life and therefore they do not coincide exactly with the commandments. On the other hand, there is no separation or opposition between the Beatitudes and the commandments: both refer to the good, to eternal life. The Sermon on the Mount begins with the proclamation of the Beatitudes, but also refers to the commandments (cf. Mt 5:20-48). At the same time, the Sermon on the Mount demonstrates the openness of the commandments and their orientation towards the horizon of the perfection proper to the Beatitudes. These latter are above all promises, from which there also indirectly flow normative indications for the moral life. In their originality and profundity they are a sort of self-portrait of Christ, and for this very reason are invitations to discipleship and to communion of life with Christ.

17. We do not know how clearly the young man in the Gospel understood the profound and challenging import of Jesus' first reply: "If you wish to enter into life, keep the commandments". But it is certain that the young man's commitment to respect all the moral demands of the commandments represents the absolutely essential ground in which the desire for perfection can take root and mature, the desire, that is, for the meaning of the commandments to be completely fulfilled in following Christ. Jesus' conversation with the young man helps us to grasp the conditions for the moral growth of man, who has been called to perfection: the young man, having observed all the commandments, shows that he is incapable of taking the next step by himself alone. To do so requires mature human freedom ("If you wish to be perfect") and God's gift of grace ("Come, follow me").

Perfection demands that maturity in self-giving to which human freedom is called. Jesus points out to the young man that the commandments are the first and indispensable condition for having eternal life; on the other hand, for the young man to give up all he possesses and to follow the Lord is presented as an invitation: "If you wish...". These words of Jesus reveal the particular dynamic of freedom's growth towards maturity, and at the same time they bear witness to the fundamental relationship between freedom and divine law. Human freedom and God's law are not in opposition; on the contrary, they appeal one to the other. The follower of Christ knows that his vocation is to freedom. "You were called to

freedom, brethren" (Gal 5:13), proclaims the Apostle Paul with joy and pride. But he immediately adds: "only do not use your freedom as an opportunity for the flesh, but through love be servants of one another" (ibid.). The firmness with which the Apostle opposes those who believe that they are justified by the Law has nothing to do with man's "liberation" from precepts. On the contrary, the latter are at the service of the practice of love: "For he who loves his neighbor has fulfilled the Law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet,' and any other commandment, are summed up in this sentence, 'You shall love your neighbor as yourself' " (Rom 13:8-9). Saint Augustine, after speaking of the observance of the commandments as being a kind of incipient, imperfect freedom, goes on to say: "Why, someone will ask, is it not yet perfect? Because 'I see in my members another law at war with the law of my reason'... In part freedom, in part slavery: not yet complete freedom, not yet pure, not yet whole, because we are not yet in eternity. In part we retain our weakness and in part we have attained freedom. All our sins were destroyed in Baptism, but does it follow that no weakness remained after iniquity was destroyed? Had none remained, we would live without sin in this life. But who would dare to say this except someone who is proud, someone unworthy of the mercy of our deliverer?... Therefore, since some weakness has remained in us, I dare to say that to the extent to which we serve God we are free, while to the extent that we follow the law of sin, we are still slaves".

18. Those who live "by the flesh" experience God's law as a burden, and indeed as a denial or at least a restriction of their own freedom. On the other hand, those who are impelled by love and "walk by the Spirit" (Gal 5:16), and who desire to serve others, find in God's Law the fundamental and necessary way in which to practice love as something freely chosen and freely lived out. Indeed, they feel an interior urge — a genuine "necessity" and no longer a form of coercion — not to stop at the minimum demands of the Law, but to live them in their "fullness". This is a still uncertain and fragile journey as long as we are on earth, but it is one made possible by grace, which enables us to possess the full freedom of the children of God (cf. Rom 8:21) and thus to live our moral life in a way worthy of our sublime vocation as "sons in the Son".

This vocation to perfect love is not restricted to a small group of individuals. The invitation, "go, sell your possessions and give the money to the poor", and the promise "you will have treasure in heaven", are meant for everyone, because they bring out the full meaning of the commandment of love for neighbour, just as the invitation which follows, "Come, follow me", is the new, specific form of the commandment of love of God. Both the commandments and Jesus' invitation to the rich young man stand at the service of a single and indivisible charity, which spontaneously tends towards that perfection whose measure is God alone: "You, therefore, must be perfect, as your heavenly Father is perfect" (Mt 5:48). In the Gospel of Luke, Jesus makes even clearer the meaning of this perfection: "Be merciful, even as your Father is merciful" (Lk 6:36). (ST, 16-18)

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V. The Institution of the Eucharist

"While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, 'Take and eat; this is my body.' Then he took a cup, gave thanks, and gave it to them, saying 'Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.'" (Matthew 26:26-28)

13. *When we penetrate by means of the continually and rapidly increasing experience of the human family into the mystery of Jesus Christ, we understand with greater clarity that there is at the basis of all these ways that the Church of our time must follow, in accordance with the wisdom of Pope Paul VI⁸⁶, one single way: it is the way that has stood the test of centuries and it is also the way of the future. Christ the Lord indicated this way especially, when, as the Council teaches, "by his Incarnation, he, the Son of God, in a certain way united himself with each man". The Church therefore sees its fundamental task in enabling that union to be brought about and renewed continually. The Church wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life, with the power of the truth about man and the world that is contained in the mystery of the Incarnation and the Redemption and with the power of the love that is radiated by that truth. Against a background of the ever increasing historical processes, which seem at the present time to have results especially within the spheres of various systems, ideological concepts of the world and regimes, Jesus Christ becomes, in a way, newly present, in spite of all his apparent absences, in spite of all the limitations of the presence and of the institutional activity of the Church. Jesus Christ becomes present with the power of the truth and the love that are expressed in him with unique unrepeatable fullness in spite of the shortness of his life on earth and the even greater shortness of his public activity.*

Jesus Christ is the chief way for the Church. He himself is our way "to the Father's house" and is the way to each man. On this way leading from Christ to man, on this way on which Christ unites himself with each man, nobody can halt the Church. This is an exigency of man's temporal welfare and of his eternal welfare. Out of regard for Christ and in view of the mystery that constitutes the Church's own life, the Church cannot remain insensible to whatever serves man's true welfare, any more than she can remain indifferent to what threatens it. In various passages in its documents the Second Vatican Council has expressed the Church's fundamental solicitude that life in "the world should conform more to man's surpassing dignity"⁸⁹ in all its aspects, so as to make that life "ever more human". This is the solicitude of Christ himself, the good Shepherd of all men. In the name of this solicitude, as we read in the Council's Pastoral Constitution, "the Church must in no way be confused with the political community, nor bound to any political system. She is at once a sign and a safeguard of the transcendence of the human person".

Accordingly, what is in question here is man in all his truth, in his full magnitude. We are not dealing with the "abstract" man, but the real, "concrete", "historical" man. We are dealing with "each" man, for each one is included in the mystery of the Redemption and with each one Christ has united himself for ever through this mystery. Every man comes into the world through being conceived in his mother's womb and being born of his mother, and precisely on account of the mystery of the Redemption is entrusted to the solicitude of the Church. Her solicitude is about the whole man and is focused on him in an altogether special manner. The object of her care is man in his unique unrepeatable human reality, which keeps intact the image and likeness of God himself. The Council points out this very fact when, speaking of that likeness, it recalls that "man is the only creature on earth that God willed for itself". Man as "willed" by God, as "chosen" by him from eternity and called, destined for grace and glory-this is "each" man, "the most concrete" man, "the most real"; this is man in all the fullness of the mystery in which he has become a sharer in Jesus Christ, the mystery in which each one of the four thousand million human beings living on our planet has become a sharer from the moment he is conceived beneath the heart of his mother.

14. *The Church cannot abandon man, for his "destiny", that is to say his election, calling, birth and death, salvation or perdition, is so closely and unbreakably linked with Christ. We are speaking precisely of each man on this planet, this earth that the Creator gave to the first man, saying to the man and the women: "subdue it and have dominion". Each man in all the unrepeatable reality of what he is and what he does,*

of his intellect and will, of his conscience and heart. Man who in his reality has, because he is a "person", a history of his life that is his own and, most important, a history of his soul that is his own. Man who, in keeping with the openness of his spirit within and also with the many diverse needs of his body and his existence in time, writes this personal history of his through numerous bonds, contacts, situations, and social structures linking him with other men, beginning to do so from the first moment of his existence on earth, from the moment of his conception and birth. Man in the full truth of his existence, of his personal being and also of his community and social being-in the sphere of his own family, in the sphere of society and very diverse contexts, in the sphere of his own nation or people (perhaps still only that of his clan or tribe), and in the sphere of the whole of mankind-this man is the primary route that the Church must travel in fulfilling her mission: he is the primary and fundamental way for the Church, the way traced out by Christ himself, the way that leads invariably through the mystery of the Incarnation and the Redemption.

It was precisely this man in all the truth of his life, in his conscience, in his continual inclination to sin and at the same time in his continual aspiration to truth, the good, the beautiful, justice and love that the Second Vatican Council had before its eyes when, in outlining his situation in the modern world, it always passed from the external elements of this situation to the truth within humanity: "In man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways. On the other, he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions, he is constantly forced to choose among them and to renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would. Hence he suffers from internal divisions, and from these flow so many and such great discords in society".

This man is the way for the Church-a way that, in a sense, is the basis of all the other ways that the Church must walk-because man-every man without any exception whatever-has been redeemed by Christ, and because with man-with each man without any exception whatever-Christ is in a way united, even when man is unaware of it: "Christ, who died and was raised up for all, provides man"-each man and every man- "with the light and the strength to measure up to his supreme calling".

Since this man is the way for the Church, the way for her daily life and experience, for her mission and toil, the Church of today must be aware in an always new manner of man's "situation". That means that she must be aware of his possibilities, which keep returning to their proper bearings and thus revealing themselves. She must likewise be aware of the threats to man and of all that seems to oppose the endeavor "to make human life ever more human" and make every element of this life correspond to man's true dignity-in a word, she must be aware of all that is opposed to that process. (Redemptor Hominis 13 y 14)

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Totus Tuus!