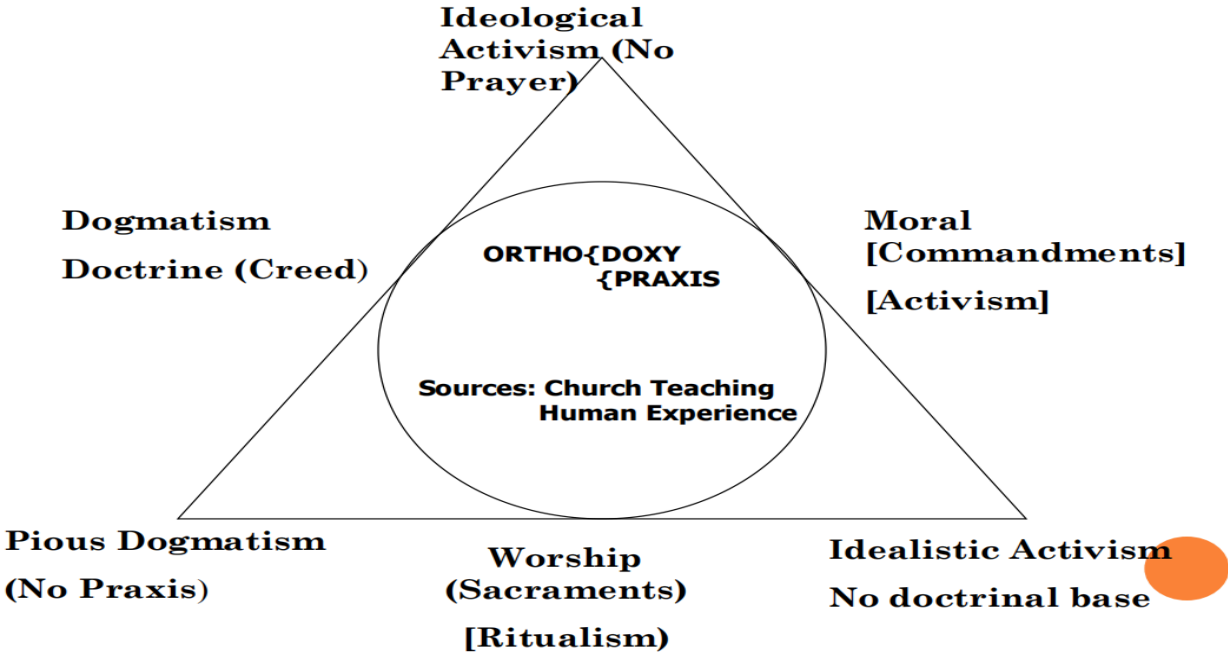


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| RELIGION AND THEOLOGY 3 Dimensions of Faith | RELIGION - M1 RELIGION, THEOLOGY - FAITH | | |
| <p>– In all corners of the world and in all eras of history, people have wondered about the meaning of life, how to make the best of it, what happens afterwards, and if there is anyone or anything "out there."</p> <p>– The goal of Religion is to provide some answers to some questions, as well as doctrines, rituals and customs that go along with them.</p> <p>http://www.religionfacts.com/</p> | <p>Though we can't prove the existence of one (or many) god(s), we can provide evidence for the power of religion. For good or for evil, faith factors into our everyday functioning: We've evolved to believe.</p> <p>– Religion can help us make sense of our world, provide motivation, and bind us together.</p> <p>Nevertheless, structured belief has its drawbacks. So keep your mind open when dealing with dogma.</p> <p>http://www.psychologytoday.com/basics/religion</p> | <p>What are you in love with, what seizes your imagination, will affect everything. It will decide what gets you out of bed in the morning. What you'll do with your evenings, how you spend your weekends,</p> <p>What you read, what you know that breaks your heart and what amazes you with joy and gratitude. Fall in love, stay in love,</p> <p>And it will decide everything. Nothing is more practical than finding God.</p> <p>That is, than falling in love in a quite absolute and final way. - Pedro Arrupe, S.J. -</p> | |
| RELIGIOSITY | | | |
| <p>1. the quality of being religious; piety; devoutness.</p> <p>2. affected or excessive devotion to religion.</p> <p>3. the outward practices of tradition and culture of a religion</p> | <p>Insofar as possible, each of us should study the faith seriously, rigorously-all of which means theology. ... Likewise, should stems from the concern of a faithful soul to attain the deepest meaning of the world, seen as coming from the hands of God.</p> <p>- Josemaria Escriva -</p> <p>"My heart is restless until it rests in You"</p> <p>- St Augustine -</p> | <p>THEOLOGY</p> <p>"Theology is a cognitive process through which the human mind, illuminated by faith and stimulated by love, advances the immense territories that divine Revelation has thrown wide-open before it."</p> <p>- John Paul II –</p> | |
| <p>Theology: Science of Faith</p> <p>But as a science of faith it seeks by a human reason to penetrate the content and the context of the supernatural system of truth and to understand this as far as possible</p> <p>"Believe that you may understand. Understand that you may believe"</p> <p>- St. Augustine -</p> <p>"Faith seeking understanding."</p> <p>- St. Anselm of Canterbury -</p> <p>"Let us hasten from faith to knowledge. Let us endeavor so far as we can, to understand that which we believe."</p> <p>- Richard of St. Victor -</p> | | <p>Theology is the articulation, in a more or less systematic manner, of the experience of God, within the human experience.</p> | |
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| <p>THEOLOGY</p> <ul style="list-style-type: none">● Etymology - theo logous● GOD knowledge● knowledge about God● "Divine Wisdom" that brings the mind of man closest to God "is a discursive wisdom that considers all the truth that God has revealed either immediately and formally or virtually & mediate in the light of divine revelation" <p>-St. Thomas Aquinas</p> | | <p>TWO POLES OF THEOLOGY</p> <p>-human experience and</p> <p>-historically-based tradiition</p> | |
| <p>THEOLOGY AND FAITH (NATURE)</p> <p>faith interpreted; faith seeking understanding</p> | | <p>THEOLOGY AND DOCTRINE (GOAL)</p> <p>Doctrine is the official teaching about</p> | |

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| it finds understanding to man’s basic question “what can I know? What can I do? What can I hope for?” <ul style="list-style-type: none">theology is the articulation, in a more or less systematic manner, of the experience of God within human experience theology is there to give us a greater understanding of what we already believe – “Believe that you might understand” crede ut intelligas St. AugustineAll theology is limited and imperfect, because its object, God, is ineffable and utterly mysterious. | | Theology has the responsibility of measuring what is believed and what is taught against established criteria. It must ask if the official teaching is consistent with the Bible, the teaching of the ancient witnesses of the Church, previous official pronouncements, other recent or contemporary official pronouncements, the present consensus of theologians, the findings of other sciences and finally the experience of Christians themselves. | | |
| THEOLOGY AND DOCTRINE (GOAL) <ul style="list-style-type: none">Doctrine is the official teaching about theology. Theology has the responsibility of measuring what is believed and what is taught against established criteria. It must ask if the official teaching is consistent with the Bible, the teaching of the ancient witnesses of the Church, previous official pronouncements, other recent or contemporary official pronouncements, the present consensus of theologians, the findings of other sciences and finally the experience of Christians themselves. | MAJOR WORLD RELIGIONS Hinduism - A group of faiths rooted in the religious ideas of India. Buddhism - A way of living based on the teachings of Siddhartha Gautama. | MAJOR WORLD RELIGIONS Judaism - Based around the Jewish people's covenant relationship with God. Christianity - The world's biggest faith, based on the teaching of Jesus Christ. | MAJOR WORLD RELIGIONS Islam - Revealed in its final form by the Prophet Muhammad. | |
| COMMONALITIES OF ALL RELIGIONS 1. Protect Those Who Need It 2. Don’t Kill (unless Justified) 2. Don’t Steal 4. Respect others 5. Keep Your Word 6. Respect Yourself 7. Live Modestly | THREE ESSENTIAL DIMENSIONS OF FAITH | | | |
| | MIND - WHAT CAN I KNOW? | We can know God as Our Father and Christ as Our Lord. “Know that we belong to God . . . that the Son of God has come and has given us discernment to recognize the One who is true” (1 Jn 5:19-20). Pagkilala sa Ama, sa Anak at sa Espiritu Santo. | BELIEVING - DOCTRINE | |
| | WILL - WHAT SHOULD I DO? | “Keep His commandments” (1 Jn 2:3), which means to “love in deed and truth and not merely talk about it” (1 Jn 3:18). This demands acting on the credibility of God’s teachings in Christ as true and dependable. | DOING - MORALS | |
| | HEART - WHAT CAN I HOPE FOR | “Neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers; neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord” (Rom 8:38-39) | ENTRUSTING - WORSHIP | |
| BELIEVING Faith is knowing, but not mere “head knowledge” of some abstract truths. It is like the deep knowledge we have of our parents, or of anyone we love dearly. Christian Faith, then, is personal knowledge of Jesus Christ as “my Lord and my God” (Jn 20:28). Christ solemnly assures each of us: “Here I stand knocking at the door. If anyone hears me calling and opens the door, I will enter his house, and have supper with him, and he with me” (Rv 3:20). | DOING Faith is a commitment to follow (obey) God’s will for us. This we see exemplified in Mary’s “I am the servant of the Lord. Let it be done to me as you say” (Lk 1:38). PCP II brings out this “doing” dimension of faith as “witnessing” through “loving service” of our needy neighbors. In our concrete situation, particularly urgent is the call for: 1) deeds of justice and love; and 2) for protecting and caring for our endangered earth’s environment (cf. PCP II 78-80). | ENTRUSTING Faith is from the heart __ the loving, trusting, and hoping in the Lord that comes from God’s own love flooding our hearts. This trusting Faith “lives and grows through prayer and worship” __ personal heartfelt conversation with God that is the opposite of mindless, mechanical repetition of memorized formulas. Genuine personal prayer and group prayer find both their inspirational source and summit of perfection in the Liturgy, the Catholic community’s official public Trinitarian worship of the Father, through Jesus Christ our Lord, in the Holy Spirit (cf. PCP II 74-77). | | |
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CHART OF CHRISTIAN FAITH
Joseph L. Rosche, S.J.



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| <p>This chart, titled "Chart of Christian Faith" by Joseph L. Rosche, S.J., is a visual representation of different aspects and tendencies within Christian practice and belief. The diagram is structured around a triangle, with three distinct points: Dogmatism, Moral (Commandments), and Worship (Sacraments). These points seem to represent the core dimensions of Christian faith. The inner circle labeled "Orthodoxy {Praxis}" highlights the ideal balance or integration of these dimensions.</p> | <p>1) Dogmatism (Doctrine/Creed):</p> <p>Located on the left side of the triangle, this point emphasizes the importance of doctrine and creed in the Christian faith. However, when this aspect is isolated without action or practice, it leads to what is called "Pious Dogmatism," characterized by a strong focus on doctrine without corresponding action ("No Praxis").</p> | <p>2) Moral (Commandments)/Activism:</p> <p>Situated at the top of the triangle, this point stresses the moral and ethical commands of Christianity, often associated with activism. The danger here, if isolated, is "Ideological Activism"—a form of activism that lacks prayer or spiritual depth.</p> | <p>3) Worship (Sacraments)/Ritualism:</p> <p>On the right side of the triangle, this point focuses on the sacramental and ritualistic aspects of Christianity. If overemphasized without doctrinal grounding, it can result in "Idealistic Activism," which has no doctrinal base and focuses on ritualism alone.</p> | <p>Central Circle: Orthodoxy {Praxis}</p> <p>The central circle, marked "Orthodoxy {Praxis}," represents the ideal integration of correct belief (orthodoxy) with correct practice (praxis). This center is where Christian faith is balanced, drawing from church teachings and human experience.</p> <p>Extremes:</p> <p>The chart also warns against the extremes of each of these three dimensions:</p> <p>Pious Dogmatism: A focus on doctrine without practical application.</p> <p>Ideological Activism: Activism devoid of prayer and spiritual depth.</p> <p>Ritualism: Ritualistic practices without doctrinal foundation.</p> <p>In essence, the chart seems to suggest that true Christian faith should be a balanced combination of doctrine (belief), moral action (commandments), and worship (sacraments), without overly emphasizing one at the expense of the others. It warns against the pitfalls of focusing too much on one aspect, leading to an incomplete or skewed practice of faith.</p> |
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| <p>PARALYSES IN FAITH</p> <ul style="list-style-type: none"> • Activism - no doctrinal basis, no prayer | <p>PARALYSES IN FAITH</p> <ul style="list-style-type: none"> •Ritualism - no doctrinal •Dogmatism - no prayer, no praxis | <p>PARALYSES IN FAITH</p> <ul style="list-style-type: none"> •Pious Activism - no praxis •Ideological Activism - no prayer | <p>Chart of Christian Faith</p> <ol style="list-style-type: none"> 1. Orthodox Faith embraces all 3 sides 2. Isolation of one side from the two creates the fundamentalism in square brackets. 3. The points combine 2 sides while denying the opposite side |
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| <p><i>M1 - SOCIAL JUSTICE</i></p> | | <p>JUSTICE Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation. Justice in the World, 6</p> | <p>Amos 5: 21-24 I hate, I spurn your feasts, I take no pleasure in your solemnities; Your cereal offerings I will not accept, nor consider your stall-fed peace offerings. Away with your noisy songs! I will not listen to the melodies of your harps. But if you would offer me holocausts, then let justice surge like water, and goodness like an unfailing stream.</p> | <p>The Jubilee Year</p> <ul style="list-style-type: none"> -celebrated every 50 years -Demands: <ol style="list-style-type: none"> a) Freedom of slaves b) Return of the land/property c) Cancellation of debts d) Rest of land |
| <p>Matthew 20:1-16 presents a parable about vineyard workers who are paid unevenly, despite working different hours. The story begins with a landowner who hires laborers at different times throughout the day. Those hired first work the longest, but all receive the same wage at the end of the day. This causes discontent among those who worked longer, as they feel they deserve more.</p> <p>The parable's primary message is about God's unmerited grace and the unexpected nature of His kingdom. It suggests that salvation is not earned through works or merit, but is a gift freely given by God. Even those who come to faith later in life may receive the same reward as those who have been faithful for many years.</p> | | <p>Is the Jubilee Year Fair to Creditors?</p> <p>The Jubilee Year, as described in the Old Testament (Leviticus 25), was a time of restoration and release. During this year, debts were canceled, land was returned to its original owners, and slaves were set free. While this system may seem unfair to creditors who have loaned money or property, it served a crucial purpose in maintaining social and economic justice.</p> | <p>The Jubilee Year was designed to prevent the accumulation of wealth and power in the hands of a few. It ensured that everyone had a chance to start over and avoid becoming trapped in cycles of poverty and servitude. By canceling debts and returning land, the Jubilee Year helped to level the playing field and prevent social unrest.</p> | <p>Does the Jubilee Year Show Justice?</p> <p>Yes, the Jubilee Year does show justice. It is a system that seeks to rectify imbalances and ensure that everyone has a fair opportunity to thrive. While it may seem harsh to creditors in the short term, it ultimately promotes a more equitable and just society.</p> <p>The Jubilee Year is a reminder that true justice goes beyond individual rights and considers the needs of the entire community. It is a system that seeks to address the root causes of inequality and create a more just and compassionate world.</p> |
| <p>Why practice Justice?</p> <p>Old Testament To practice grace and mercy toward those who have no power to secure it for themselves</p> | <p>Why practice Justice?</p> <p>Old Testament</p> <p>-"You have all seen what I did to the Egyptians, and how I carried you on eagles' wings and brought you to myself"</p> | <p>Why practice Justice?</p> <p>New Testament</p> <p>-As Christ has loved us, so should we love one another</p> | <p>Why practice Justice?</p> <p>New Testament</p> <p>"What you have done to the least of your brothers, you have done to me."</p> | <p>Justice</p> <p>-giving what is due to others</p> <p>-moral virtue that consists in the constant and firm will to give their due to God and neighbor.</p> <p>CCC, 1807</p> |
| <p>DID YOU BUY THEM AT A FAIR PRICE??</p> | | | | |
| <p>SOCIAL JUSTICE DEFINED</p> | | | | |

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| <ul style="list-style-type: none"> "social justice, " according to justice Jose Laurel, "is neither communism, nor despotism, nor atomism, nor anarchy, but the humanization of laws and the equalization of social and economic forces by the state so that justice in its rational and objectively secular conception may at least be approximated." | <ul style="list-style-type: none"> "social justice, therefore, must be founded on the recognition of the necessity of interdependence among ...diverse units of a society and of the protection that should be equally and evenly extended to all groups as a combined force in our social and economic life, consistent with the fundamental and paramount objective of the state of promoting the health, comfort, and quiet of all persons, and of bringing about the greatest good to the greatest number." |
| <ul style="list-style-type: none"> For justice laurel, "social justice means the promotion of the welfare of all the people, the adoption by the government of measures calculated to insure economic stability of all the competent elements of society, through the maintenance of a proper economic and social equilibrium in the interrelations of the members of the community | |

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| <p>This chart visually represents the concept of Justice in relation to the Common Good within a society. The triangle structure signifies three different forms of justice: Distributive, Contributive, and Commutative Justice. At the center of these forms is the concept of the Common Good, which all types of justice aim to achieve.</p> | | | | |
| | <p>1. Common Good (Center of the Triangle):</p> <ul style="list-style-type: none"> The common good is the overall well-being of society, emphasizing the shared benefits and values that contribute to a flourishing community. It represents the collective goals of the society that all forms of justice work towards. | <p>2. Distributive Justice (Top Left):</p> <ul style="list-style-type: none"> This type of justice is concerned with the fair distribution of resources, benefits, and burdens among members of society. It focuses on ensuring that everyone receives what they need based on fairness and equality. In the image, the figure with a book might symbolize the allocation of resources or opportunities for education. | <p>3. Contributive Justice (Top Right):</p> <ul style="list-style-type: none"> Contributive justice emphasizes the responsibilities of individuals to contribute to the common good of society. It is about ensuring that every person has the opportunity and duty to contribute to the welfare of the community. The couple in the image may represent individuals who are contributing to society through work or other means. | <p>4. Commutative Justice (Bottom Left):</p> <ul style="list-style-type: none"> Commutative justice deals with fair exchanges and transactions between individuals or groups. It ensures that agreements and contracts are honored, and that dealings are based on fairness and respect. This can be seen as the foundation of trust and fairness in personal and professional relationships. |
| <p>### Interactions (Arrows):</p> <ul style="list-style-type: none"> The arrows suggest a dynamic relationship between the three forms of justice, all pointing towards the Common Good. Each form of justice plays a role in achieving and maintaining the well-being of society. | | <p>Summary:</p> <p>The diagram illustrates how justice, in its various forms—distributive, contributive, and commutative—works together to support and sustain the Common Good. It emphasizes that justice is not a singular concept but a multifaceted one, with each type playing a crucial role in ensuring fairness and equity in society.</p> | | |

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| <p>Commutative justice (CONTRACTUAL)</p> <p>-justice between two or more parties based on an agreement between</p> <ol style="list-style-type: none"> individuals - (laborer's wage) an individual and a group - (teacher to class) two groups - (trade agreement) | <p>Commutative justice</p> <p>Calls for fundamental fairness in all agreements and exchanges between individuals or private social groups</p> <p>EJA, 69</p> | <ul style="list-style-type: none"> Commutative justice calls for fundamental fairness in all agreements and exchanges between individuals or private social groups. It demands respect for the equal human dignity of all persons in economic transactions, contracts, or promises. For example, workers owe their employers diligent work in exchange for their wages. Employers are obligated to treat their employees as persons, paying them fair wages in exchange for the work done and establishing conditions and patterns of work that are truly human. <p>Economic Justice for All, #69</p> |
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| DISTRIBUTIVE JUSTICE | | | |
| <p>-justice of sharing that sees to the fair and equal distribution of the goods of creation so that human needs are met (welfare programs, student loans)</p> | <p>-Requires that the allocation of income, wealth, and power in society be evaluated in light of its effects on persons whose basic material needs are unmet .</p> <p>EJA, 70</p> | <ul style="list-style-type: none"> Distributive justice requires that the allocation of income, wealth, and power in society be evaluated in light of its effects on persons whose basic material needs are unmet. The Second Vatican Council stated: "The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone. The fathers and doctors of the Church held this view, teaching that we are obliged to come to the relief of the poor and to do so not merely out of our superfluous goods". | <ul style="list-style-type: none"> Minimum material resources are an absolute necessity for human life. If persons are to be recognized as members of the human community, then the community has an obligation to help fulfill these basic needs unless an absolute scarcity of resources makes this strictly impossible. Economic Justice for All, #70 |

CONTRIBUTIVE JUSTICE

-justice which regulates a citizen's obligations to the larger society and government (common good) (voting, paying taxes)

-it stresses the duty of all who are capable to help create the goods, services and other nonmaterial or spiritual values necessary for the welfare of the whole community

• Justice also has implications for the way the larger social, economic, and political institutions of society are organized. Contributive justice implies that persons have an obligation to be active and productive participants in the life of society and that society has a duty to enable them to participate in this way. Economic Justice for All, #71



justice which applies the gospel to the structures, systems, and laws of a society so that people's rights are guaranteed

Implies that persons have an obligation to be active and productive participants in the life of society and that society has a duty to enable them to participate in this way. EJA,71



Other Types of Justice under Commutative Justice

Retributive justice - is grounded in the notions of merit and dessert. The central idea is that the offender has gained unfair advantages through his or her behavior, and that punishment will set this imbalance straight. Arbiters often play an important role in reinforcing rules that have been broken, and balancing the scales of justice.

Restorative justice - seeks to heal crime victims' wounds, restore offenders to law-abiding lives, and repair harm done to interpersonal relationships and the community. Arbiters at the community level often play a role in determining the active steps that offenders should take to make reparations to their victims.

Procedural justice - is concerned with making and implementing decisions according to fair processes that ensure "fair treatment." Arbiters should make sure that their decision-making criteria are unbiased, and are applied in a consistent and reliable way. This makes it easier for parties to accept the arbiter's solution, even if it is one that rules against them.

SOLIDARITY + COMMON GOOD = SOCIAL JUSTICE

People are created with equal dignity To render to persons what befits their dignity

M1 - SOCIAL SIN

What is your understanding of original sin

Inherited sin committed by Adam and Eve which was then passed-on through generations???

How are you going to reconcile the concept of inherited sin with the love and mercy of God?

How can a forgiving God pass on a sin and it's consequences to the sinners' descendants?

ORIGINAL SIN

- The Bible and Original Sin

- The Bible and Original Sin

The Bible and Original Sin

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| <p>OT: Genesis and the Wisdom Books. Genesis is not simply a story about every man; it is also an attempt to explain the origin of death, suffering, toil, divisions and the universal tendency to evil. Genesis 3-11, the story of the fall explains the cause of the sinful history of mankind. The universal human condition of sin is due to the misuse by man of his freedom. Sin is the power of evil at work in the history of the human race from the start and it reaches out in every direction to touch all. Genesis attributes the entire history of human sinfulness to the first sin taken together with the subsequent sins of succeeding generations. The Wisdom books (Ecclesiastes, Wisdom, Psalms) present a story of inherited evil consequences of sin, which the individual aggravates by his own sins. The wisdom books speak of man's solidarity in sin: "they have all gone astray. They are all alike corrupt. There is not one that does good, not one." (Ps 14:3)</p> | <p>NT: St. Paul. The complete doctrine of original sin is found in St. Paul whose primary focus in Roman 5 is the universal need of redemption and grace in Christ. Rom 5:12-20 From Adam springs the old human race entered by the power of sin and death, Paul presents Adam as the first example of sin which later generations follow and also the cause of the tendency to sin which all men inherited from him; From Christ springs the new race, reborn in the power of grace and new divine life, Paul Affirms human solidarity in the grace of Christ who is the cause of the redemption for all human persons Rom 7:15-25 Paul describes his own experience of the law of sin, the involuntary inclination to evil in everyone which we all experience; he also reveals the universal need of he redemption and grace of Jesus Christ and emphasizes humankind's solidarity in grace.</p> | <p>Experience-Myth-Dogma. Three stages.</p> <ol style="list-style-type: none"> 1. The penitential experience of Israel: the personal and corporate experience of the sinfulness of God's people 2. The explicitation of this collective experience of sin in the form of the myth of Adam and Eve 3. The dogma of the Church's articulation of the state of sinfulness into which every person is born, deprive the gift of grace, separated from God, by which he needs the redemption and grace of Jesus Christ. |
| <p>ORIGINAL SIN - Contemporary Understanding of Original Sin</p> <ol style="list-style-type: none"> 1.The presence of original sin in the sinful situation around us. As seen in the concrete effects in today's Philippine society. We are all born into a world marked by tension between sin and grace. So many times it seems evil is rewarded with "success" while those trying to do what is right seem to fail. 2.The interior personal dimension of original sin. The effects in our disordered appetites, our concupiscence are still very much with us. 3.The strength and power of original sin's presence in the world and within us. By our moral faults we lead others into sin –we constitute part of the "sin of the world". | <p>Church Teaching on Original Sin</p> <ol style="list-style-type: none"> 1. The sin of the world (Jn 1:29) describing our sinful situation 2. The "heart of darkness" in us which we experience in concupiscence 3. The close relationship between original sin and personal sin. The church clarifies that we do not inherit Adam's personal sin, but rather the sinful condition in the world with our weakened human nature resulting from Adam's sin. Concupiscence is that deep-seated disorder in our appetites and drives that is the root cause of many of our personal sins. Through God's redeeming grace we are strengthened to overcome this disorder within us. Baptism graces the child with the gift of the Holy Spirit and a share in divine life as a child of God by placing the child in a less sinful and more favorable Christian environment where good examples and Christian values and norms can thrive and flourish. | <p>Original Sin and Social Theology</p> <ol style="list-style-type: none"> 1. The presence of original sin today can be seen in structures of "social sin". 2. If original sin is both internal inclination to sin and external sinful situation, then there is a need of a double liberation: a combination of both moral conversion and a change of unjust structures of power to bring about the balance of freedom and equality. 3. Structures of injustice and gross inequality can be changed but only through cooperation in community. 4. Christian realism reminds us of the fact that life is both good and bad, beautiful and ugly, characterized by grace-sin tensions. 5. A more mature understanding of original sin brings us to the realization that we would be totally subject to the power of sin and death if it were not for the liberating, healing grace of Jesus Christ. |
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| <p>SOCIAL SIN - are structures which systematically oppress human dignity and violate human rights, stifle human freedom and impose gross inequality between the rich and the poor. is the root of massive poverty and structural injustice here and globally</p> | | |
| <p align="center">- - BACKGROUND OF SOCIAL SIN - -</p> | | |
| <p>1. Historical – the aftermath of WWII, the complicity of the many "good" Christians in the face of the Holocaust. "Religionless Christianity" by Bonhoeffer. The emergence of the Third World only heightened the disparity and widening gap between the first world rich-developed countries and the Third World poor underdeveloped countries. On the one hand globalization leads to democratization but on the other hand it also causes marginalization and exploitation.</p> | <p>2. Sociological – (a) externalization is the process by which one imposes order on the environment to make it more meaningful, useful and efficient. (b) objectivation is the process by which product of externalization and systematization is experienced as an autonomous reality confronting the individual as an external and coercive fact. (c) internalization is the process by which structured reality is passed from one generation to the other in the course of socialization. As such these structures have tremendous human potential for good or evil.</p> | <p>-racism; sexism -the increasing acceptance of a Culture of Death which embraces contraception, abortion, euthanasia, death penalty -the loss of sacredness of sexuality with the 'fubu-culture' -the bearing children out of wedlock -the abandonment of parenthood the pornography epidemic -the social media toxicity that distracts the essential -the social media toxicity that develops 'having more' and 'throw-away' mindset</p> |

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| | | (obsessive materialism) -the social media toxicity that develops 'I am born this way' mindset (narcissism) |
| 3. Theological – act as sinful (particular choice) vs. one's sinful orientation/direction (fundamental option). The privatization of philosophy and theology made them apolitical and isolated them from the life of the people. | 4. Biblical – Sin is a violation of the covenant (love) relationship between God and His people, Individual sins and unjust sinful structures reinforce one another. In NT, John and Paul state "sin of the world" (Rom 5-8) today sin has become demonic (so overpowering, transcending individual malice and makes us powerless captives. | 5. Ecclesial – (VatII, GS 1965) refers to the social dimension of sin, linking it with structures. (Medellin, Columbia 1968) described the situation of poverty and injustice as "institutionalized violence". -(Justice in the World, 1971) significant shift of focus from personal to social sin. Persons sin because of unjust situations, structures, systems, institutions and there is a link between international and national injustice. Church's Mission includes justice and liberation from unjust structures and social sin. -(Sollicitudo Rei Socialis 1987) gave an extended treatment of "structures of sin". |

| Types of SOCIAL SIN | | |
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| 1. Situations which promote and facilitate greed and human selfishness. | | 2. The complicity of persons who do not take responsibility for evil being done or who silently allow oppression and injustice. |
| The Global Context of Social Sin -We, Filipinos are captives of multinational corporations. Multinationals are fruit of globalization and no doubt they are a blessing and we cannot do away with them but we also see its harmful dehumanizing effects. Whenever we prefer imported products we are killing the local industries and push more people down deeper into the social pyramid. There is a link between our lifestyle and the massive poverty around us. There is a basic connection between those who benefit and who suffer from unjust system in our present Philippine Society. The root problem of persistent poverty in the Philippines must be the gross unequal distribution of wealth | Incontrovertible Facts -There are 2 incontrovertible facts in our contemporary society (1) situations of inequality can be changed, we have the technical know how to meet the problem of sharing (2) the only way an individual can work to meet these problems is by cooperating in community ° - Versus: The WB recommended twofold strategy to fight poverty in the Philippines (1) productive use of the poor's most abundant asset; namely, develop the potential skills of the large working classes (2) provide the poor with basic social services like primary health care, nutrition, family planning, etc | PEOPLE EMPOWERMENT -PCPII states "No social transformation is genuine and lasting where people themselves do not actively participate in the process." -The solution to poverty lies in the education and organization of the marginalized and powerless sectors by what has come to be known today as people- empowerment. -We understand "people power" to include greater involvement in decision making, greater equality in both political and economic matters, more democracy and participation. |
| Conversion Towards Social Justice | | |
| - Conversion of the head – seeing the world in a new way. (1) using different ideological positions in the analysis of poverty and injustice (2) Recognitions of the structural sin. Much of the pain in this world is caused by world ordered by those who benefit from the ordering -Obstacles to conversion of head (1) unexamined ideological presuppositions, assumptions, values which do not call into question the structures on which we depend for our privileged position in life. (2) isolation from the pain and suffering of others. The vast majority of the decisions which affect the poor are made by those who have little idea of the problems and difficulties the poor face. It is difficult to be compassionate if one has never experienced the misery, powerlessness and despair of the poor. | -Conversion of the head cannot be done through reading but through a new experience The need to share in some way the experience of the poor, the experience of not being useful or not needed. the experience must be coupled with openness to questioning my own views and values. -Conversion of the heart means radical change in lifestyle, vocation or way of life (1) personal response. I change my values and priorities so that the poor are not excluded. I live simply so that others will simply live. (2) political response is needed. I must become agent of social change and try to subvert the unjust structures in society that brings suffering to so many. It involves commitment to political radicalism through | The Church of the Poor - (PCPII) the promotion of justice and the preferential (option) love for the poor are a Christian gospel imperative incumbent on all Christians form whatever walk of life. Each one has the social responsibility to work together to build a society of justice and love. It makes no difference what profession, career or vocation each has to follow, as long as they are compassionate and understand the plight of the poor (pro-poor) (1) ano ang kayang kaya kong gawin (2) ano ang gusto kong gawin (3) ano ang dapat kong gawin It is crucial to go where I am most needed |

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| | the democratic process. The agent of social change must be committed to challenge the status quo. | and most helpful. Preferential (option) love for the poor is an attitude, a commitment, a way of life, a spirituality. |
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| MODULE 2 OLD TESTAMENT | | | |
| <p>The Old Testament: A Chronological Overview</p> <p>The Old Testament, the first part of the Christian Bible, chronicles a rich and complex history spanning millennia. It begins with the creation of the world and concludes with the events leading up to the birth of Jesus Christ. To understand the Old Testament, it is essential to grasp its chronological framework.</p> <p>Prehistory</p> <p>The Old Testament starts with the creation narrative, where God brings forth the universe and humanity. The story continues with the lives of Adam and Eve, their sons Cain and Abel, and the subsequent events leading to the Great Flood and the Tower of Babel.</p> | <p>The Patriarchal Age (1800-1700 BCE)</p> <p>The narrative then shifts to the life of Abraham, considered the "father of faith." Abraham's journey, marked by his unwavering trust in God, forms the foundation of the Israelite people. His descendants, Isaac and Jacob (renamed Israel), are central figures in the unfolding story.</p> <p>The Egyptian Captivity (1700-1250 BCE)</p> <p>Due to a famine, Jacob's family, now a large clan, migrates to Egypt. However, over time, they become enslaved under the oppressive rule of the Pharaohs. This period of captivity lays the groundwork for the next pivotal event.</p> <p>The Exodus (1250 BCE)</p> <p>Moses, a Hebrew raised in the Egyptian court, receives a divine calling to lead the Israelites out of slavery. Through a series of miraculous events, including the parting of the Red Sea, the Israelites escape Egypt and embark on a journey towards the Promised Land.</p> | | |
| <p>The Wilderness Wanderings (1250-1210 BCE)</p> <p>After their liberation, the Israelites spend forty years wandering in the desert. During this time, they receive the Ten Commandments, the moral and religious code that forms the basis of their identity. Moses, as their leader and prophet, guides them through this challenging period.</p> <p>The Conquest of Canaan (1210-1025 BCE)</p> <p>Under the leadership of Joshua, the Israelites enter the Promised Land of Canaan. They conquer various cities and establish their presence in the region. The period of the Judges follows, where charismatic leaders rise to defend the Israelites against their enemies.</p> <p>The United Monarchy (1010-931 BCE)</p> <p>The Israelites unite under King Saul, followed by King David, who establishes Jerusalem as the capital. King Solomon, David's son, builds the magnificent Temple in Jerusalem, solidifying the nation's religious and political center.</p> | <p>The Divided Kingdom (931-586 BCE)</p> <p>After Solomon's death, the kingdom splits into two: the Kingdom of Israel in the north and the Kingdom of Judah in the south. This period is marked by a decline in morality and a rise in idolatry. Numerous prophets, including Elijah, Elisha, Isaiah, Jeremiah, and Ezekiel, arise to warn the people of their impending judgment.</p> <p>The Babylonian Exile (586-539 BCE)</p> <p>Due to their disobedience, both kingdoms fall to the Babylonian Empire. The Israelites are exiled to Babylon, where they remain for a period of seventy years. However, God promises their eventual restoration.</p> | | |
| <p>The Return and the Persian Period (539-400 BCE)</p> <p>With the fall of Babylon to the Persians, the Israelites are allowed to return to their homeland. Under the leadership of Nehemiah and Ezra, they rebuild Jerusalem and the Temple, restoring their religious and cultural heritage.</p> | <p>The Intertestamental Period (400 BCE - 1 CE)</p> <p>This period, between the Old and New Testaments, witnesses the rise of Hellenistic culture and the Maccabean Revolt against Seleucid rule. The Jewish people grapple with their identity and the interpretation of their scriptures during this time.</p> | | |
| <p>1st Isaiah (742-735 BCE): Pre-exilic, addressed the ruling class of Judah.</p> <p>2nd Isaiah (550-538 BCE): Exilic, offered hope and restoration to the exiled people.</p> <p>3rd Isaiah (538-520</p> | <p>Other key points include:</p> <p>Prophets like Amos and Jeremiah warned of judgment and offered hope.</p> <p>The Babylonian Exile (587-537 BCE): Israelites were exiled to Babylon.</p> <p>Edict of Cyrus (550-538 BCE): Allowed the return of exiles and rebuilding of Jerusalem.</p> <p>Intertestamental Period (400-200 BCE): Wisdom books like Proverbs and Ecclesiastes were written.</p> <p>This image emphasizes the prophetic period, the Babylonian Exile, and the subsequent restoration of the Jewish people. It highlights the different perspectives and messages of the prophets, particularly within the book of Isaiah.</p> | | |

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| <p>BCE): Post-exilic, focused on rebuilding Jerusalem.</p> | |
| <p>Background of the Bible</p> <p>-God first revealed himself as a Savior of Israel when Yahweh liberated his people under the leadership of Moses from the tyranny of Egyptian Pharaohs (Ex 12 – 15)</p> <p>■ But the Israelites were stiff-necked and unfaithful people. So God punished them with 40 years of wandering in the Sinai desert (Ex 16 – 20)</p> | <p>Background of the Bible</p> <ul style="list-style-type: none"> • They were a classless society ■ In order to protect themselves from the dangers of the desert, they had 2 principles of social justice <ul style="list-style-type: none"> • Interdependence • Communal sharing (reminiscent of the early Filipino barangays) • The nomadic clan guaranteed individual security, equal rights, equal duties • The social justice ideal was preserved because it became part of the covenant relationship with Yahweh. <p>Background of the Bible</p> <ul style="list-style-type: none"> ■ When the chosen people settled in Canaan, Joshua divided the land among the twelve tribes. There was no private property. The land was held in stewardship from Yahweh by the community (Lev 25:23) ■ After the chosen people settled in Canaan, the Israelite ideal of social justice deteriorated due to the corrupting influence of the Canaanites who owned private property. Soon the Israelites became a society of the rich and the poor. |
| <p>Background of the Bible</p> <ul style="list-style-type: none"> ■ Economic activity shifted from the provinces to the big cities, commercial centers (1Kings 20:34), military garrisons (1Kings 9:19), royal administration (1Kings 4:7ff). Real estate in the countryside was concentrated in the hands of the few urban elite who lived in comfort and luxury (Is 5:8). The absentee landlords lived in the cities and the greatest landowner was the King (1Kings 16:24, 21). A society of "haves" and "have nots" was a scandal. ■ The response of the Bible to the situation of poverty and injustice at that time was threefold: legislative (the Torah or Law), prophetic, and the wisdom books. Corresponding to the threefold division of the Old testament books. <p>I. Ol A. The Justice of Yahweh</p> <ul style="list-style-type: none"> • "Mispath"/ "sedakah "justice" which co between 2 parties • The "just" man is particular claims • The biblical idea fidelity to the der relationship between • What is the basis covenant of the i between Yahweh • Whereas God's ju justice is based o | <p>The Code of the Covenant</p> <ul style="list-style-type: none"> • The code tries to assure the poor <ol style="list-style-type: none"> 1) a minimum of legal protection 2) a minimum of material assistance (Ex 22:24; 23:6, 10-11) • God's justice is His loving concern for the widow, the orphan, the poor, and the stranger in the land (Ex 22:21-27) <p>Deuteronomomic Code</p> <ul style="list-style-type: none"> • Deut 15, 3-11, this sermon is an invitation to meet the poor at all times with an open hand and an open heart. In this context, the covenant ideal of a people equal before God and equal among themselves is expressed" there will be no poor among you" (v.4) • In short, the Sabbatical law prescribes that external debts be cancelled every seven years. • But considering how the Sabbatical law is ignored, the preacher sadly concedes that in reality the poor will never cease out of the land" (the phil external debt has not been condoned by creditors nations and so the nation's GNP is partly used to pay off the huge interest of our external debt.) |
| <p>The Code of Holiness</p> <ul style="list-style-type: none"> • This text contains a list of commandments which is similar to the Decalogue. All of this is summed up by love of God and the best known sentence of Leviticus: You shall love your neighbor as yourself (Lev 19:18). Which was perfected by Christ in the New Testament: Love one another as I have loved you (Jn 13:34) | <p>The Three Law Codes</p> <ul style="list-style-type: none"> ■ The dominant themes which were repeatedly stress what God's justice demands; namely social justice: <ol style="list-style-type: none"> 1. Concern for the poor 2. Protection of widows and orphans, i.e. the defenseless 3. Protection of the strangers, i.e. immigrants and refugees 4. Respect for wage-earners 5. The condition of servants and slaves 6. Prohibition of lending at interest 7. Prohibition of giving bribes to judges and other officials |
| <p>Summing Up</p> <ul style="list-style-type: none"> • God's justice is based on the covenant or the loving relationship between God and His people (Ex 19:5-8). His justice is His loving concern for the poor, the oppressed and marginalized (Ex 22:21-27). The just individual is one who love God with all his | <p>B. God's Saving Power and Salvific Justice</p> <ul style="list-style-type: none"> ■ Yahweh first revealed himself to the chosen people as Savior when he liberated them from the slavery and tyranny of their oppressors in Egypt (Ex 3-14). Later the author of Genesis said that this savior was the same as the revealed Creator. (Gen 1&2). Yahweh showed his fidelity to his covenant by keeping His promises, as defender and protector of the poor and outcast (Ps 9,10, 95-97). ■ In his role as Lord of the Covenant, God's justice is not vindictive or punitive; it is |

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| <p>heart and with all his soul with all his strength (Deut 6:5) and his neighbor as himself (Lev 19:18)</p> | <p>salvific. God punishes his people because he loves them and wills their salvation. Thus the Psalms sing of God's justice as salvific and qualified by mercy. i.e. Ps103</p> |
| <p>C. The Justice of the Individual</p> <ul style="list-style-type: none"> ■ Job (500-400 BCE), one of the great works of the world literature, deals with a profound subject: the problem of innocent suffering of which Job is the prime example. The book clearly states the fact of innocent suffering but no simple and straightforward solution is given. ■ Job is the best example of a just individual in the OT. Why? He was most faithful to Yahweh (Ch31), to his neighbor, the widow, orphan, poor and stranger or alien (Job 31:16ff), and to the land (Job31:38) despite his innocent suffering. | <p>C. The Justice of the Individual</p> <ul style="list-style-type: none"> ■ The Prophets <ul style="list-style-type: none"> ● Yahweh sent the prophets as His spokesperson. The prophets became the social conscience of Israel but failed to make general impact until the Babylonian Exile. ■ ● They had a twofold role: <ul style="list-style-type: none"> ○ ■ 1. to denounce the social injustices of their times; ○ ■ 2. to announce the true meaning of religion as doing justice to the poor ■ Their double message of denunciation- annunciation can be summed up as "Return to the Covenant" |
| <p>C. The Justice of the Individual</p> <ul style="list-style-type: none"> ■ Amos, a shepherds of Tekoa in Judah, exercised his prophetic ministry in the northern kingdom of Israel in the mid-eight century during the reign of King Jeroboam II (783-743 BC). He was a reluctant prophet (Amos 7:14) ■ A key to understanding Amos is found in the socio-economic situation in which he addressed himself. His moral outrage was provoked by the suffering and hardship he saw around him. The general indifference of the rich to the plight of the poor in their own country finds its prototype in the complacency of the upper classes in Israel. ■ One particular practice that irked Amos was the accumulation of properties into large estates by wealthy individuals and families. The nobility and rich merchant classes of the NK ignored their covenant obligations to their fellow Israelites. | <p>C. The Justice of the Individual</p> <ul style="list-style-type: none"> ■ Amos describes the luxury of the upper classes which was built on the misery of the poor. <ul style="list-style-type: none"> ● Exorbitant interest rates ● Seized land or evicted occupants or make them tenant farmers if they cannot pay ● People were sold for a "pair of sandals" ● There was the power behind the corrupt courts and despicable business practices. ● Government officials controlled the land speculations, court proceedings and foreign trade. ■ God's hatred and rejection of all Israel's worship, its festivals, its sacrifices and its praise is clearly expressed. The reason is that true religion is practiced not my mere external rituals but by doing justice to the poor and needy. ■ Now God binds himself oath, against these greedy and ruthless. (Amos 2,4,5,6,8) |
| <p>C. The Justice of the Individual</p> <ul style="list-style-type: none"> ■ Isaiah belonging to the ruling class lived in SK. ■ In the opening chapter Isaiah announces the true meaning of Religion: Yahweh has no use for external sacrifices, burnt offerings and festivals. Religion is ceasing to do evil and doing justice to the poor and needy, the "orphans and widows" which means the defenseless of every age. (Is 1) <p>C. The Justice of the Individual</p> <ul style="list-style-type: none"> ■ Yahweh accuses the leaders of the people of destroying the covenant ordinances given by God to the people and provoking many among the people to follow their bad example. ■ Isaiah condemns the pride of the women of Jerusalem, destined by God to certain ruin. <ul style="list-style-type: none"> ● By their demand, they push their husbands and other men to illegal practices at the expense of the poor and destitute ■ Isaiah pronounces woe against the great landlords and property owners and describes how the rich build house after house on the land they have grabbed and buy up one farm after another. <ul style="list-style-type: none"> ● The greedy landowners are threatened by total isolation from God and fellowmen. (Is 3:12-24) | <p>C. The Justice of the Individual</p> <ul style="list-style-type: none"> ■ Third Isaiah again announces the meaning of true religion. True fasting is not external abstention from food but doing justice to the poor and the outcasts. (Is 58) ■ Isaiah 61 announces his mission of justice in the lost often quoted text of liberation theology which points out the Christian mission to promote social justice and have preferential option for the poor. Likewise this text is the most significant because it is quoted by Jesus in the synagogue to announce his mission of justice and to declare himself as the fullness of God's justice. <p>C. The Justice of the Individual</p> <ul style="list-style-type: none"> ■ During the intertestamental Period (between old and new testament), the social justice of the prophets became radically changed and became individualized, eschatological and stressed almsgiving. ■ The radical changed took place during the Babylonian Exile (587 - 537 BCE) (2Kgs 24, 25 & Jer 52) |
| <p>C. The Justice of the</p> <ul style="list-style-type: none"> ■ Individual Intertestamental Period ■ Individualized Justice <p>-In the book of Tobit, the father instructs his son Tobias on his journey to visit the exiles in Babylon. A father's instructions which stress duties towards parents, perseverance in virtue and avoidance of evil, the necessity of almsgiving and charity, marriage to one's own kind, industry, prompt payment of wages, temperance, docility and prayer is clearly focused on</p> | <p>C. The Justice of the Individual</p> <p>Intertestamental Period</p> <ul style="list-style-type: none"> ■ Almsgiving. When the exiles returned to Jerusalem after Babylonian Exile, they had nothing since they lost not only their former positions but all their property and goods during the time of deportation. The remaining minor officials, poorer artisans, farmers, and shepherds who were spared from captivity were obliged to offer assistance (almsgiving) to those returning from exile. ■ In their case, almsgiving was an obligation not merely in charity but in justice. |

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| private or personal rather than social morality. (Tobit 4 & 12) | | Summary | | |
| ■ Intertestamental Period -Eschatological Justice -Being in exile for almost fifty years, it is understandable that Yahweh's chosen people would complain and ask God why their Babylonian enemies were prospering while they were suffering from captivity. -Yahweh's answer in the book of Sirach is the divine promise that on the last day, the good will be rewarded and the wicked will be punished. (Sirach 16) | | ● This paradigm of privatized, eschatological justice which stresses almsgiving during the intertestamental period is a perfect picture of Philippine society today which should return to the social justice message of the prophets and principally that of life and teaching of Jesus Christ. | | |
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| MODULE 2 NEW TESTAMENT | | | | |
| II. New Testament A. Life and Teaching of Jesus Christ <ul style="list-style-type: none">● By his life and teachings, Jesus Christ revealed himself as the fullness of God's Justice and made present God's kingdom of justice and love.● He taught us the great lessons in life and cured all our ills but above all he had a preferential option for the poor, the needy and the outcast.● He proclaimed and made present God's kingdom of justice and love through fellowship with tax collectors and sinners, and called simple fishermen to become his disciples and to continue his mission of justice and love.● The kingdom (reign and sovereignty) of Jesus Christ is present whenever justice and love is practiced by those who profess to follow Christ. B. The Beatitudes <ul style="list-style-type: none">● The teachings of Jesus especially on social justice is summarized in the sermon on the mount and in the beatitudes which is the best example of "eschatological reversal"● Two perspectives: Matthew's perspective is that of the Jews and Gentiles; that of Luke, the poor and the rich. There are eight beatitudes in Matthew (Mt 5:3-12). Luke changes them into four blessings for the poor and four curses for the rich. (Lk 6:20-26) | | C. Jesus' Mission of Justice <ul style="list-style-type: none">● Lk 4:16-30 and Is 61:1-2 There is the central and key passage in Luke's Gospel where Jesus proclaimed his mission of justice as well as mystery that he is the Son of God.● Justice and Mercy<ul style="list-style-type: none">○ (Mt 18:23-35) Much more has been forgiven us by God than any debt or offence anyone owes us. We must forgive others if we expect God to forgive us● Judgment and Marginalized<ul style="list-style-type: none">○ (Mt 25:31-46) On the last day, Christ the judge will pronounce judgment on the basis of only one norm: "I assure you, as often as you did it for one of my least brothers, you did it for me"○ Our salvation hangs on our practice of justice towards the poor and marginalized in our lifetime. | | |
| D. Eschatological Reversal <ul style="list-style-type: none">● Luke's gospel which is the "social gospel of the poor" shows special concern for the literally poor (anawim). Luke's stories illustrates the Old Testament paradigm of justice and love in the light of eschaton, the good will finally be rewarded and the evil punished. (Lk 16: 19-31 The beggar Lazarus)● Magnificat: Revolutionary Protest Lk 1:51-53 the Magnificat (Mary's canticle of thanksgiving and praise for becoming the mother of God) is a revolutionary protest announcing:<ul style="list-style-type: none">○ The advent of moral revolution○ The advent of political revolution○ The advent of economic revolution | | E. Luke's Critique of Wealth <ul style="list-style-type: none">● Lk 3:10-14 Luke does not condemn wealth per se as evil but he criticizes wealth or riches on two grounds: Wealth becomes evil when it dominates the possessor, when one becomes a slave of wealth; when wealth becomes a source of dominating power over others, when it is used to oppress or exploit others.● The rich fool (Lk 12:16-21) & the rich young man (Lk 18:18-30) both of whom are inordinately attached to their wealth. No wonder Jesus said "how hard it will be for the rich to go into the kingdom of God; it is easier for the camel to go through a needle's eye than a rich man to enter the kingdom of heaven" | | |
| F. The Faith that Does Justice <ul style="list-style-type: none">● The Good Samaritan (Lk 10:23-37) - has been understood as pointing to everyone including our enemies as our neighbor to whom we owe justice and love. Again, the prophetic message that true religion is doing justice to the poor and oppressed, is highlighted.● Luke was very harsh to the rich but made two exceptions<ul style="list-style-type: none">○ -Levi (Lk 5:28), the tax collector, who left everything to follow Jesus and became one of the disciples○ -Zaccheus (19:1-10), the tax collector, who was converted, became detached from wealth and made fourfold restitution.● Community Sharing (Acts 4:34-36); James 2:14-17; 1Jn 3:17-18-These passages describes how early Christians communities shared everything so there was never anyone in need. The gospel ideal of solidarity with the poor is what today's Christians should emulate. | | | | |
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