


Catechism §227



Catecismo §227

NADA TE TURBE

Berthier


Noth-ing can trou - ble, noth-ing can fright - en. Those who seek
Na - da te tur - be, na - da te es - pan - te. Quien a Dios


God shall nev - er go want - ing. God a - lone fills us.
tie - ne na - da le fal - ta. So - lo Dios bas - ta.

Text: St. Teresa of Jesus; Taizé Community. Music: Jacques Berthier, 1923-1994.
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The Canticle of Wisdom
Ash Wednesday Introit (Entrance Song)
Wisdom 11:21–12:2 [NRSV]

O Lord, it is always in your power to show great strength,
and who can withstand the might of your arm.
Because the whole world before you is like a speck that tips the scales,
and like a drop of morning dew that falls on the ground.
But you are merciful to all,
for you can do all things,
and you overlook people's sins, so that they may repent.
For you love all things that exist,
and detest none of the things that you have made,
for you would not have made anything if you had hated it.
How would anything have endured if you had not willed it?
Or how would anything not called forth by you have been preserved?
You spare all things for they are yours, O Lord,
you who love the living.
For your immortal spirit is in all things.
Therefore you correct little by little those who trespass,
and you remind and warn them of the things through which they sin,
so that they may be freed from their wickedness, and put their trust in you, O Lord.

Canticle: Colossians 1:12–20 (Evening Prayer 1 and 3, Wednesdays)

**Let us give thanks to the Father
for having made you worthy
to share the lot of the saints in light.**

**He rescued us from the power of darkness
and brought us into the kingdom of his beloved Son.
Through him we have redemption,
the forgiveness of our sins.**

**He is the image of the invisible God,
the first-born of all creatures.
In him everything in heaven and on earth was created,
things visible and invisible.**

**All were created through him;
all were created for him.
He is before all else that is.
In him, everything continues in being.**

**It is he who is head of the body, the church!
he who is the beginning,
the first born of the dead,
so that primacy may be his in everything.**

**It pleased God to make absolute fullness reside in him
and, by means of him, to reconcile everything in his person,
both on earth and in the heavens,
making peace through the blood of his cross.**

Canticle: Colossians 1:12–20 (Evening Prayer 1 and 3, Mondays)

Ephesians 1:³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens,⁴ as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love⁵ he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will,⁶ for the praise of the glory of his grace that he granted us in the beloved.⁷ In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace⁸ that he lavished upon us. In all wisdom and insight,⁹ he has made known to us the mystery of his will in accord with his favor that he set forth in him¹⁰ as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth.¹¹ In him we were also chosen, destined in accord with the purpose of the one who accomplishes all things according to the intention of his will,¹² so that we might exist for the praise of his glory, we who first hoped in Christ.¹³ In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit,¹⁴ which is the first installment of our inheritance toward redemption as God's possession, to the praise of his glory.

Ephesians 1:³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, ⁴ as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love ⁵ he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, ⁶ for the praise of the glory of his grace that he granted us in the beloved. ⁷ In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace ⁸ that he lavished upon us. In all wisdom and insight, ⁹ he has made known to us the mystery of his will in accord with his favor that he set forth in him ¹⁰ as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth. ¹¹ In him we were also chosen, destined in accord with the purpose of the one who accomplishes all things according to the intention of his will, ¹² so that we might exist for the praise of his glory, we who first hoped in Christ. ¹³ In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit, ¹⁴ which is the first installment of our inheritance toward redemption as God's possession, to the praise of his glory.

Ephesians 1:3 Praised be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens,

4 God chose us in him, before the world began, to be holy and blameless in his sight.

[In love] **5** he predestined us to be his adopted sons [and daughters] through Jesus Christ, such was his will and pleasure, **6** that all might praise the glorious favor he bestowed us in his beloved.

7 In him and through his blood we have redemption by his blood and our sins forgiven, so immeasurably generous **8** tis God's favor to us.

God has given us the wisdom, **9** to understand fully the mystery of his will in accord with his favor that he set forth in him **10** as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth.

11 In him we were also chosen, destined in accord with the purpose of the one who accomplishes all things according to the intention of his will, **12** so that we might exist for the praise of his glory, we who first hoped in Christ. **13** In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit, **14** which is the first installment of our inheritance toward redemption as God's possession, to the praise of his glory.

Gloria Dei vivens homo; vita hominis visio Dei.

**The glory of God is the human being fully alive;
the life of the human being is the vision of God.**

(A.H. IV 20, 7)

*Gloria hominis, Deus; operatio vero Dei, et omnis
sapientiæ eius, et virtutem receptaculum, homo.*

**The glory of the human being is God;
the work of God—and the receptacle of all God’s
wisdom and power—is the human being.**

(A.H. III 20, 2)

St. Irenæus 130–202

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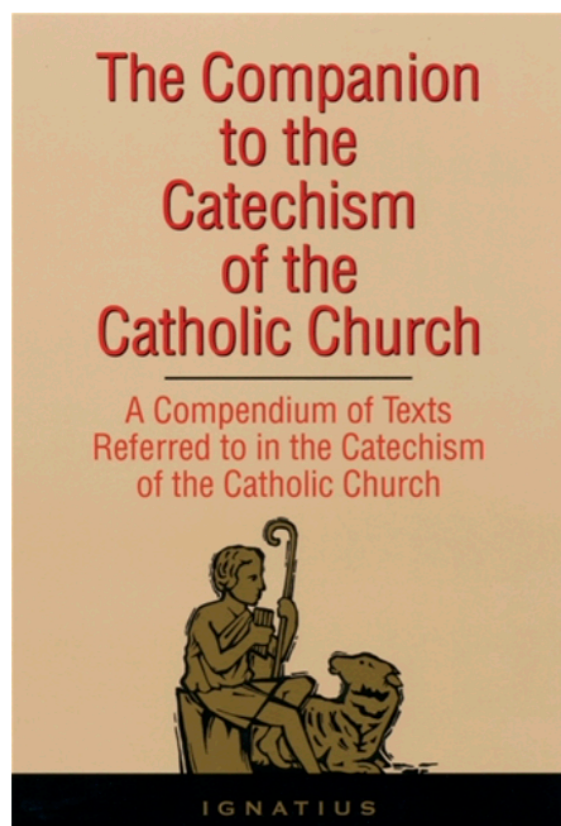


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Product Code: CCCCE

Format: eBook

ISBN/UPC:

9781681491073

Pages: 975

Availability: In stock

Publication date:

February 19, 2010

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299 St. Leo the Great, letter “Quam laudabiliter” to Turibius, Bishop of Astorga (21 July 447): DS 286 The sixth annotation shows that they said that the devil was never good, nor that his nature was a work of God, but that he emerged from chaos and darkness: because, they say, he had no author but is “himself the origin and substance of all evil. But the true faith confesses that . . . the substance of all creatures, spiritual and corporal, is good and no nature is bad. Hence the devil would have been good if he had remained as he had been created. But because he made bad use of his natural excellence “and did not remain in the truth”, he did not change into a contrary substance, but fell from the supreme good to which he should have adhered, just as those who assert such things rush forth from the truth to falsehood and betray their nature in freely abusing it and by their own willful perversity are condemned. For certainly there will be evil in them and this evil will not be their substance but the punishment of their substance.

299 (4) Council of Braga II (561): DS 455-63 If anyone believes, as Manichaeus and Priscillian have said, that human souls or angels have arisen from the substance of God, let him be anathema. If anyone says that human souls first sinned in the heavenly habitation and in view of this were hurled down into human bodies on earth, as Priscillian has affirmed, let “If anyone says that the creation of all flesh is not the work of God, but belongs to the wicked angels, just as Priscillian has said, let him be anathema.

299 (5) Lateran Council IV (1215): DS 800 Firmly we believe and we confess simply that the true God is one alone, eternal, immense, and unchangeable, incomprehensible, omnipotent and ineffable, Father and Son and Holy Spirit: indeed three Persons but one essence, substance, or nature entirely simple. The Father from no one, the Son from the Father only, and the Holy Spirit equally from both; without beginning, always, and without end; the Father generating, the Son being born, and the Holy Spirit proceeding; consubstantial and coequal and omnipotent and coeternal; one beginning of all, creator of all visible and invisible things, of the spiritual and of the corporal; who by His own omnipotent power at once from the beginning of time created each creature from nothing, spiritual, and corporal, namely, angelic and mundane, and finally the human, constituted as it were, alike of the spirit and the body. For the devil and other demons were created by God good in nature, but they themselves through themselves have become wicked “personal properties distinct, granted the doctrine of salvation to the human race, first through Moses and the holy prophets and his other servants according to the most methodical disposition of the time.

“299 (6) Council of Florence (1442): DS 1333 Most strongly it believes, professes, and declares that the one true God, Father and Son and Holy Spirit, is the creator of all things visible and invisible, who, when He wished, out of His goodness created all creatures, spiritual as well as corporal; good indeed, since they were made by the highest good, but changeable, since they were made from nothing, and it asserts that nature is not evil, since all nature, in so far as it is nature, is good.”

Vatican Council I (1870): DS 3002 [The act of creation in itself, and in opposition to modern errors, and the effect of creation]. This sole true God by His goodness and “omnipotent power,” not to increase His own beatitude, and not to add to, but to manifest His perfection by the blessings which He bestows on creatures, with most free volition, “immediately from the beginning of time fashioned each creature out of nothing, spiritual and corporeal, namely angelic and mundane; “and then the human creation, common as it were, composed of both spirit and body” [Lateran Council IV].”

AD II VESPERAS

H.VIII

O

lux, be-á-ta Trí-ni-tas et princi-pá-lis Uni-tas,

iam sol recédit ígne-us: infúnde lumen córdibus. 2. Te

ma-ne laudum cármine, te deprecémur véspere; te nostra

supplex gló-ri-a per cuncta laudet sáecula. 3. Christum

rogámus et Patrem, Christi Patrísque Spí-ri-tum; unum pot-

ens per ómni-a, fo-ve precántes, Trí-ni-tas. A-men.

Music and meditation
Margaret Peckham

THE TABLET 26 March 1988 (Volume 242 No 7706) 381–382

When the development agency of the German bishops, Misereor, decided to reproduce a medieval hunger cloth, the idea proved so popular that modern versions were commissioned from Third World countries. Thousands of them have been ordered for display in parishes in West Germany. The author had a contribution of her own to make.

In the Middle Ages a cloth was hung during Lent to hide the altar from the congregation. During the narration of the Passion on the Wednesday before Good Friday, at the words “and behold the veil of the temple was rent in twain from the top to bottom” (Mt.27:51), the cloth was torn down. As years went by, symbols were painted on and the “hunger cloth”, as it came to be called because it was hung up during the Lenten fast, became a *biblia pauperum* illustrating the story of Redemption.

Misereor chose to reproduce one of the most powerful of these hunger cloths, illustrating the revelations of Nikolaus von Flue (1417–87). “Bruder Klaus” was a Swiss hermit who lived near Sachseln in the canton of Obwalden. He married Dorethea Wiss and they raised five sons and five daughters. A farmer and district magistrate, a captain in the army in times of war, alderman and parliamentarian, his forthright, sensible advice was always readily sought, even when he became a hermit. He had been startled by visions of God since his infancy and these form the basis of the illustrations in each of the medallions of the meditation cloth. The woodcut printed in a *Pilgrim's Tract* by a friend of his in 1486/7, and reproduced here, gives a rough idea of the pictures that had been painted on canvas in 1475.

In each corner is the symbol of one of the evangelists. The six medallions then show the Annunciation, Jesus' birth, the Creation or the Last Judgement (both elements could be present), Jesus' betrayal by Judas, the Crucifixion and the Eucharist. At the bottom of each picture is a symbol of the “acts of mercy”: a crutch (visit the sick), staff and bag (house the stranger), bread and pitcher (feed the hungry and give the thirsty drink), chains (visit—or free—the prisoner), Jesus' robe (clothe the naked) and a bier (bury the dead). In the centre is a face—Christ as King and Son of Man. From the face stream rays like the spokes of a wheel: three from the centre and three returning.

It is a picture that can be used in many different ways: with the Lord's prayer, the acts of mercy, or following the rays from the centre (God's activity) or back as they return (human reactions and development of the spirit), or following the rays across (natural and supernatural food, betrayal and acceptance of God's will, life and death or birth and rebirth). The symbolism is endless.

Using the cloth as the central theme I decided to add another dimension to the meditation—music. I am a singer and work closely with a lutenist. Choosing suitable music for any programme always necessitates very careful planning to create the right balance. For this music-meditation the six medallions formed the basic structure. We started with the Annunciation and worked in a

clockwise direction, finishing with the subject of the Eucharist. For each picture we chose one vocal and one instrumental piece. A particular aspect was highlighted by the text of the song, the mood developed, and each section completed in silence.

There was a balance of the familiar and the unfamiliar. Whereas the *Magnificat* was sung in an unfamiliar setting, a familiar carol was used at the birth. So much can also be done with the choice of the purely instrumental music. The introductory piece was more neutral in mood, at the birth there was a joyous shepherd's dance, at the Crucifixion a sombre elegy. The meditation finished with Bach's "Jesu, Joy of Man's Desiring" in an unusual setting for voice and Baroque lute.

A further development came when Misereor commissioned modern meditation cloths from artists on other continents, drawing on such fruitful cultural backgrounds as Ethiopia, India, Haiti and Colombia. The subjects are taken from the texts of the readings for Lent which follow the three-year cycle of the lectionary. The response for individual parishes in the Federal Republic of Germany has been enormous and today many churches, both Catholic and Protestant, display these modern hunger cloths. The graphic illustrations of the biblical texts unite the whole Christian world as we contemplate the ten commandments as basic human rights, the necessity of death and resurrection for faith, or re-echo Cain's query, "Am I my brother's keeper?" Misereor has successfully revived an old tradition and broadened it for use today.

The life of Bruder Klaus (St. Nicholas of Flüe (†1487) is at <http://www.bruderklaus.ch/?id=209>, who wrote my favorite prayer:

The Longing-prayer of Brother Klaus

My Lord and my God,
take all from me
that keeps me from you;

My Lord and my God,
give me all
that brings me to you;

My Lord and my God,
take me myself
and let me belong entirely to you.

Das Sehnsuchtsgebet des Bruder Klaus:

"Mein Herr und mein Gott,
nimm alles von mir,
was mich hindert zu dir.

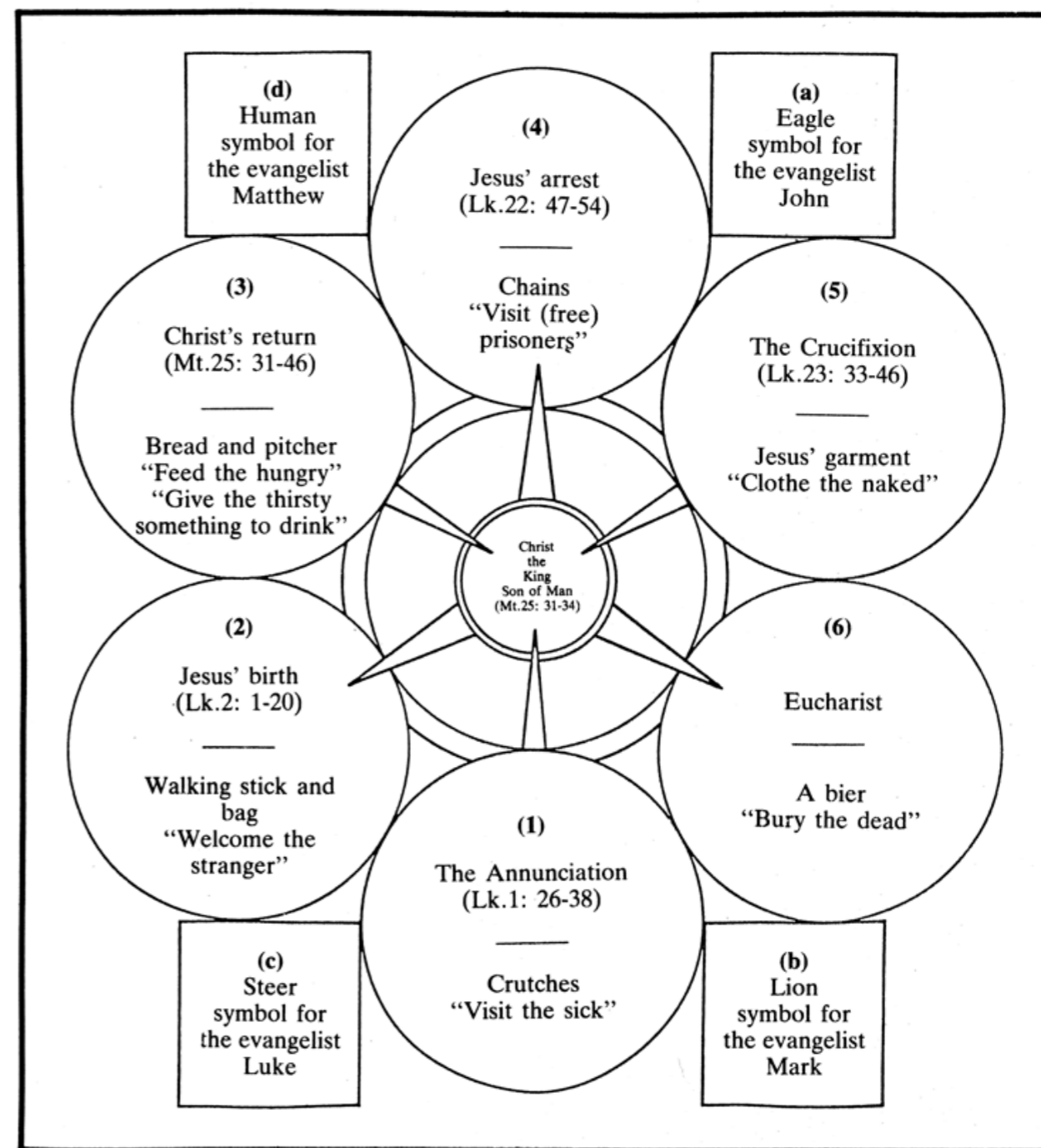
Mein Herr und mein Gott,
gib alles mir,
was mich fördert zu dir.

Mein Herr und mein Gott,
nimm mich mir
und gib mich ganz zu eigen dir."











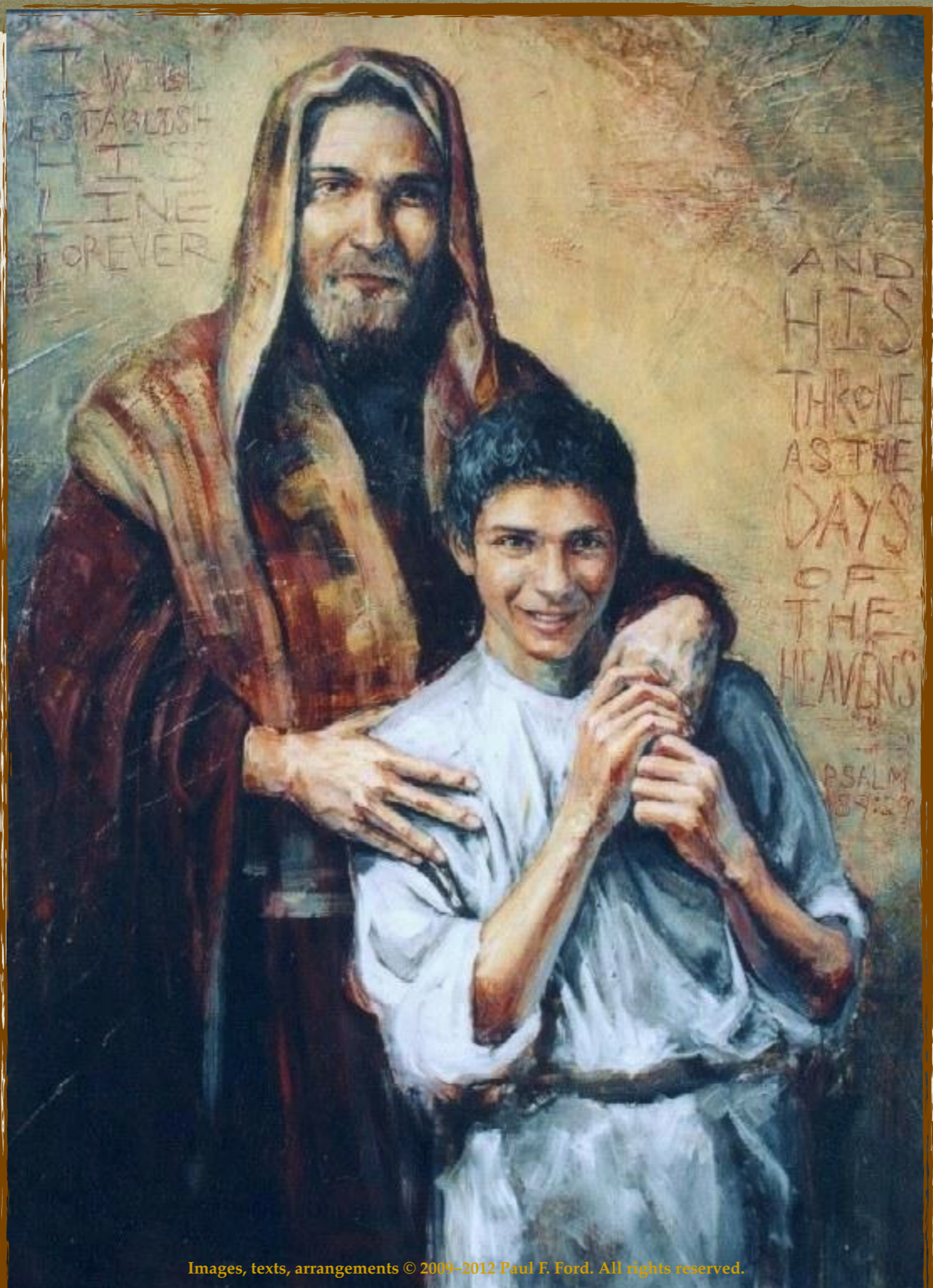


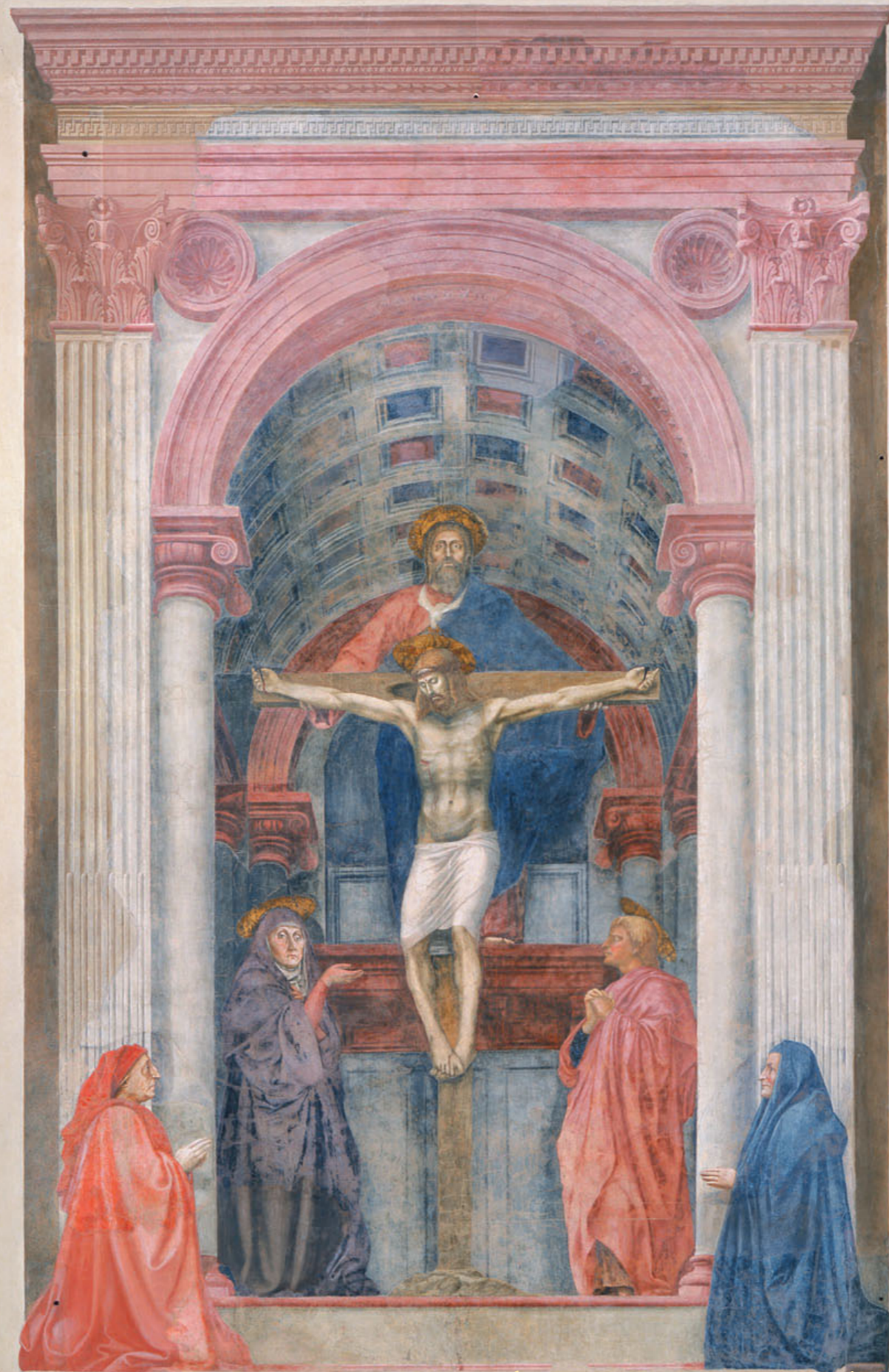










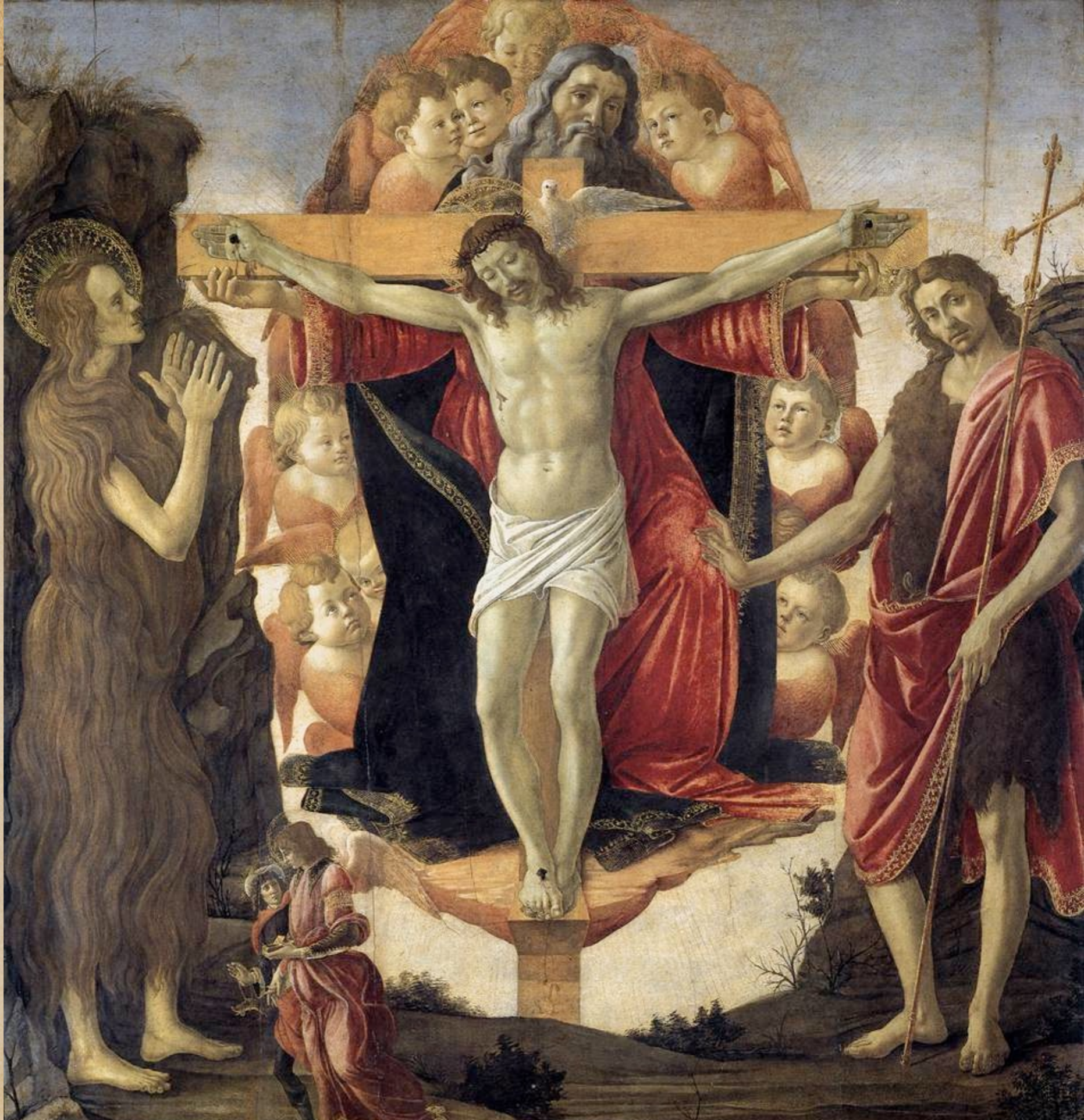


Masaccio (December 21, 1401 – autumn 1428), born Tommaso di Ser Giovanni di Simone
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Masaccio (December 21, 1401 – autumn 1428), born Tommaso di Ser Giovanni di Simone

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Alessandro di Mariano di Vanni Filipepi, better known as Sandro Botticelli (c. 1445 – May 17, 1510)

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Colijn de Coter, (c. 1440-1445 – c. 1522-1532), central panel of the Throne of Grace triptych
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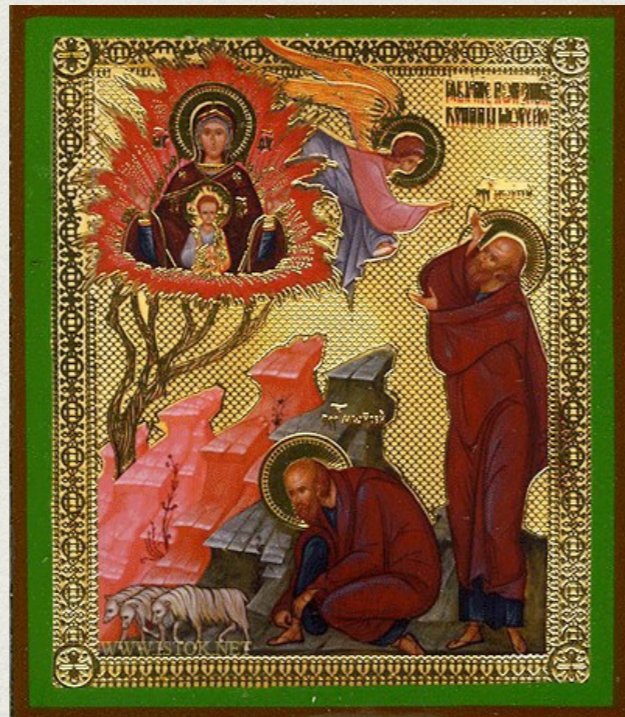
Frans de Vriendt, called Floris (1517 – 1 October 1570), "The Allegory of the Trinity"
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Eric Gill, 1882–1940





724 In Mary, the Holy Spirit *manifests* the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known.



725 Finally, through Mary, the Holy Spirit begins to *bring* men, the objects of God's merciful love, *into communion* with Christ. and the humble are always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples.

724 En María, el Espíritu Santo *manifiesta* al Hijo del Padre hecho Hijo de la Virgen. Ella es la zarza ardiente de la teofanía definitiva: llena del Espíritu Santo, presenta al Verbo en la humildad de su carne dándolo a conocer a los pobres y a las primicias de las naciones.



725 En fin, por medio de María, el Espíritu Santo comienza a *poner en comunión* con Cristo a los hombres “objeto del amor benevolente de Dios,” y los humildes son siempre los primeros en recibirle: los pastores, los magos, Simeón y Ana, los esposos de Caná y los primeros discípulos.

1 oumoshed hayah ro'eh et - tson
yitro hotno kohen midian

vayyinhag et - hatstson aliar hammidbar
vayyavo el - har ha-elohim horevah

2 vayyera mal-akh **Adonay** elav
balabat - esh

mitokh hassneh

vayyar vehinneh hassneh bo'er ba-
esh

vehassneh enennou oukal

3 vayyomer mosheh asourah - na ve-
er-eh et - hammar-eh hagadol hazzeh
madoua' lo - yiv'ar hasseneh

4 vayyar **Adonay** ki sar lir-ot
vayyiqra elav **elohim** mitokh

hasseneh vayyomer

mosheh mosheh vayyomer hinneni

5 vayyomer al - tiqrav halom
shal - ne'aiekha me'al raglekha
ki hammaqom asher atah 'omed
'alav admat - qodesh hou

6 vayyomer anokhi **elohe** ayikha

elohe avraham **elohe** ytshaq **velohe** ya'aqov

vayyaster mosheh panav

ki yare mehavit el - ha-**elohim**

7 vayyomer **Adonay** ra-oh ra-iti et -
'oni

1 Now Moses kept the flock of Jethro
his father in law, the priest of
Midian:

and he led the flock to the backside of the desert,
and came to the mountain of God, even to Horeb.

2 And the angel of the **Lord** appeared
unto him in a flame of fire out of the
midst of a bush:

and he looked, and, behold, the
bush burned with fire, and the bush
was not consumed.

3 And Moses said, I will now turn
aside

and see this great sight, why the
bush is not burnt.

4 And when the **Lord** saw that he
turned aside to see,

God called unto him out of the
midst of the bush, and said, Moses,
Moses. And he said, Here I am.

5 And he said, Draw not nigh hither.
put off thy shoes from off thy feet,
for the place whereon thou standest
is holy ground.

6 Moreover he said, I am the **God** of
thy father,

the **God** of Abraham, the **God** of Isaac and Jacob.

And Moses hid his face;

8 va-ered lehatstsilo miyyad
mitsrayim

oulha'aloto min - ha-arets hahi

el - erets tovah ourhavah

el - erets zavah halav oudvash

el - meqom haqqnaani vehahiti

veha-emori vehaprizzi vehahivvi vehayvousi

9 ve'atah hinneh tsa'aqat bene-isra-el
ba-ah elay

vegam - ra-iti et - hallahats asher

mitsrayim lohatsim otam

10 ve'atah lekha ve-eshlahakha el - par'oh

vehotse et - 'ammi vene - isra-el mimmitsrayim

11 vayyomer mosheh el - ha-**elohim**

mi anokhi ki elekh el - par'oh

vekhi otsi et - bene isra-el

mimmitsrayim

12 vayyomer ki - **ehyeh** 'immakh

vezeh - lekha ha-ot ki anokhi

shelahtikha

behotsi-akha et - ha'am

mimmitsrayim

ta'avdoun et - ha-**elohim** 'al hahar

haze

13 vayyomer mosheh el - ha-**elohim**

8 And I am come down to deliver
them out of the hand of the Egyptians,

and to bring them up out of that land

unto a good land and a large

unto a land flowing with milk and honey,

unto the place of the Canaanites and the Hittites,
the Amorites, Perizzites, Hivites and the Jebusites.

9 Now therefore, behold, the cry of
the children of Israel is come unto me.

and have also seen the oppression
wherewith the Egyptians oppress
them.

10 Come now therefore, and I will send thee unto Pharaoh,
that thou mayest bring forth my people the children of
Israel out of Egypt.

11 And Moses said unto **God**, Who
am I, that I should go unto Pharaoh,
and that I should bring forth the
children of Israel out of Egypt ?

12 And he said, Certainly I will be
with thee; and this shall be a token
unto thee, that I have sent thee: When
thou hast brought forth the people out
of Egypt ye shall serve **God** upon this
mountain.

13 And Moses said unto **God**,
Behold. when I come unto the children
of Israel,

and shall say unto them, The **God**
of your fathers hath sent me unto you;

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vayyaster mosheh panav

ki yare mehabit el - ha-**elohim**

7 vayyomer **Adonay** ra-oh ra-iti et -

1 Moisés cuidaba las ovejas de Jetró,
su suegro, sacerdote de Madián. Una

vez llevó las ovejas muy lejos en el desierto y llegó al
Horeb, el Cerro de Dios.

2 Entonces fue cuando el Angel de
Yavé se presentó a él, como una
llama ardiente en medio de una zarza.
Moisés estuvo observando: la zarza
ardía, pero no se consumía.

3 Y se dijo: «Voy a dar una vuelta
para mirar este fenómeno tan
extraordinario: ¿por qué la zarza no
se consume?»

4 **Yavé** vio que Moisés se acercaba
para mirar; Dios lo llamó de en medio
de la zarza: «¡Moisés, Moisés!», y él
respondió: «Aquí estoy.»

5 **Yavé** le dijo: «No te acerques más.
Sácate tus sandalias porque el lugar
que pisas es tierra sagrada.»

6 Luego le dijo: «Yo soy el **Dios** de tus
padres, el **Dios** de Abraham, el **Dios** de Isaac y el
Dios de Jacob.» Al instante Moisés se tapó la cara, porque
tuvo miedo de que su mirada se fijara sobre **Dios**.

8 va-ered lehatstsilo miyyad
mitsrayim

oulha'aloto min - ha-arets hahi

el - erets tovah ourhavah

el - erets zavat halav oudvash

el - meqom haqqnaani vehahiti

veha-emori vehaprizzi vehahivvi vehayvousi

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12 vayyomer ki - **ehyeh** 'immakh

vezeh - lekha ha-ot ki anokhi

shelahtikha

behotsi-akha et - ha'am

mimmitsrayim

ta'avdoun et - ha-**elohim** 'al hahar

haze

13 vayyomer mosheh el - ha-**elohim**

8 y he bajado, pa ra librarlo del poder
de los egipcios y para hacerlo subir de
aquí a un país grande y fértil, a una
tierra que mana leche y miel, al

territorio de los cananeos, de los heteos, de los
amorreos, los fereceos, los jeveos y los jebuseos.

9 El clamor de los hijos de Israel ha
llegado hasta mí y he visto cómo los
egipcios los oprimen.

10 Ve, pues, yo te envío a Faraón para que saques de
Egipto a mi pueblo, los hijos de Israel.»

11 Moisés dijo a **Dios**: «¿Quién soy
yo para ir donde Faraón y sacar de
Egipto a los israelitas?»

12 **Dios** respondió: «Yo estoy contigo,
y ésta será para ti la señal de que yo
te he enviado: Cuando hayas sacado
al pueblo de Egipto, ustedes vendrán
a darme culto en este monte.»

13 Moisés contestó a **Dios**: «Si voy a
los hijos de Israel y les digo que el
Dios de sus padres me envía a ellos,

The Meaning of God's Name

Yahweh (the LORD) = He is

Ehyeh Asher Ehyeh = I Am Who I Am

I Shall Be There [for You]

As Who I Am

Shall I Be There [for You]

The Meaning of God's Name

Yahweh (the LORD) = He is

Ehyeh Asher Ehyeh = I Am Who I Am

I Shall Be There [for You]

As Who I Am

Shall I Be There [for You]

Who is Jesus?

Jesus

**(is the definitive delivery on
God's promise to be present)**

The two Hebrew names of Jesus:

(1)

(2)

Who is Jesus?

Jesus

**(is the definitive delivery on
God's promise to be present)**

The two Hebrew names of Jesus:

- (1) *Yeshu-ah* *Yah* is saving [us]**
- (2)**

Who is Jesus?

Jesus

(is the definitive delivery on
God's promise to be present)

The two Hebrew names of Jesus:

- (1) *Yeshu-ah* *Yah* is saving [us]
- (2) *Emmanu-EL* God is with us

Our Response

**The two Hebrew words which are
our response to God's promise to
be present:**

(1)

(2)

Our Response

**The two Hebrew words which are
our response to God's promise to
be present:**

(1) *Allelu-YAH* = praise the LORD

(2)

Our Response

**The two Hebrew words which are
our response to God's promise to
be present:**

(1) *Allelu-YAH* = praise the LORD

(2) *Amen* = I trust / I believe in you

Who is the Spirit?

The Spirit

**(the Promised One is present with us
to empower us
to be the continuation
of God's promise
to be present in the world today)**

Et multiplicavit
nomen et diuisa
genera bestiarum
et misit soporem
in adam et
traxit eum
foris de costa
sua coronatam
xv. stelle
v.

Bestie leguntur
diuisas religiones
quod deus
misit soporem
in adam leguntur
patrem
qui misit
soporem in
filio pendente
in cruce
ad deum traxit
eum de costa
ade leguntur
quod perterrita
rit de latere
filii sanctam ecclesiam
coronatam
xv. gratias.







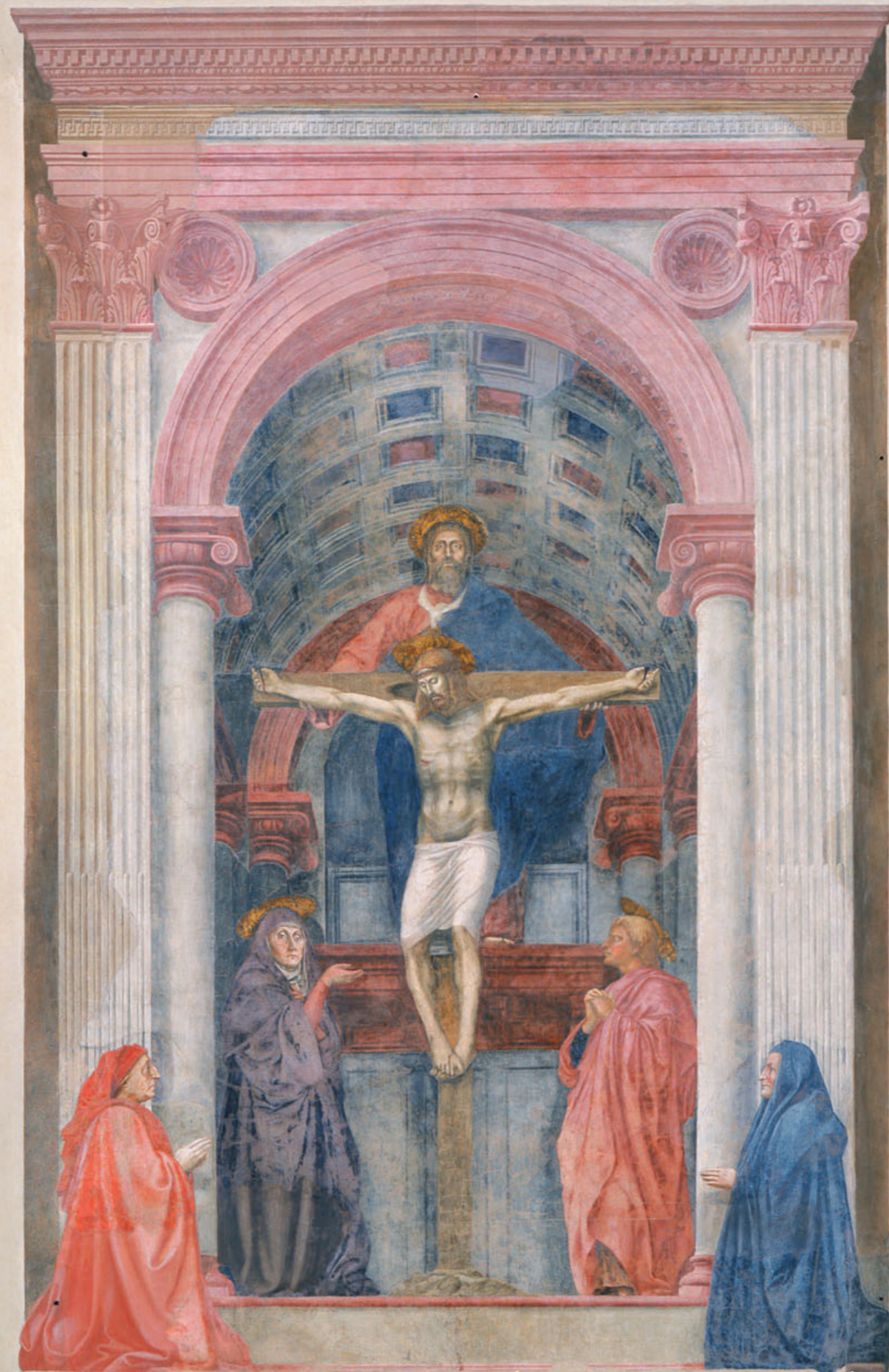
bios



Ζωή



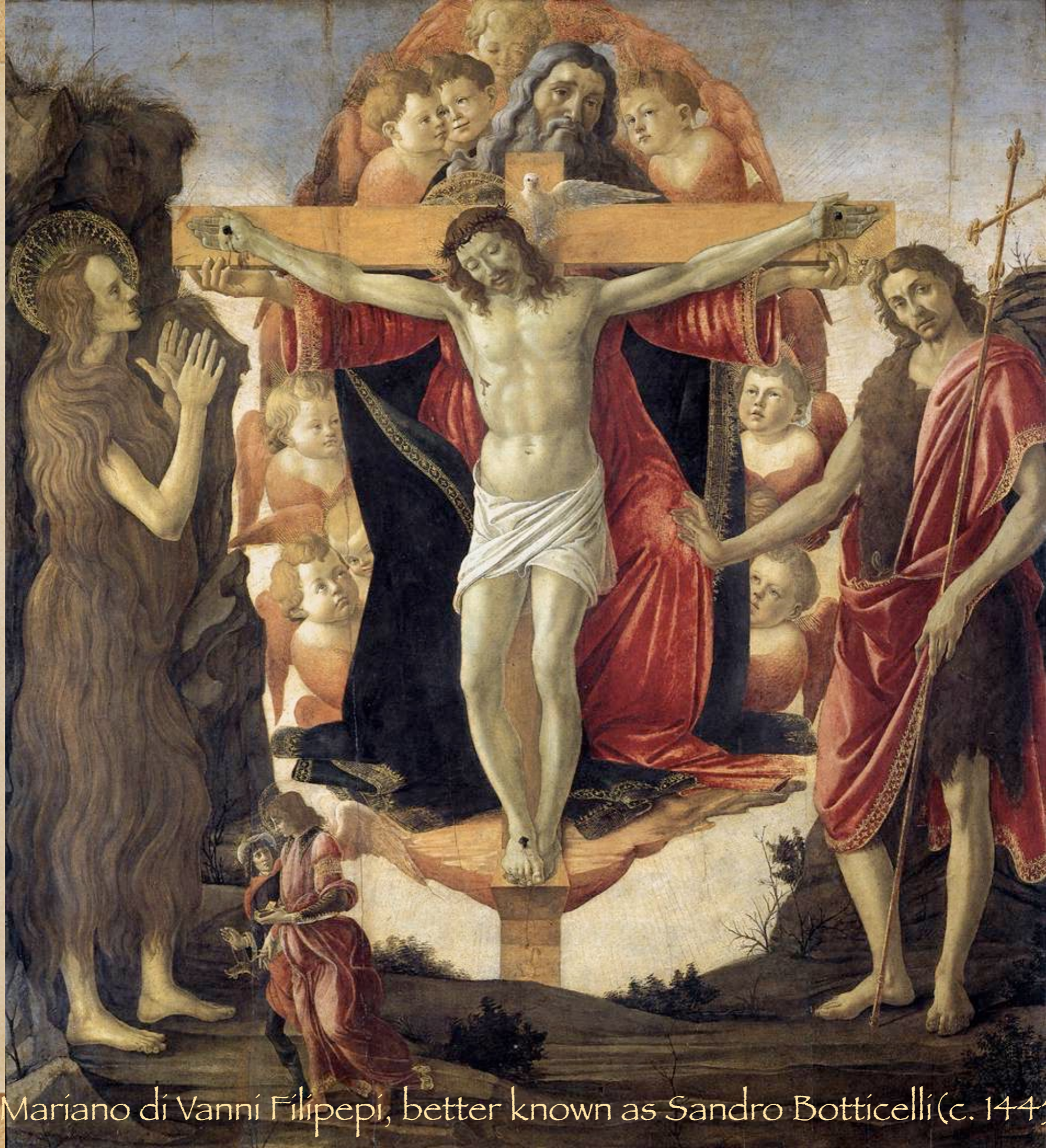
Colijn de Coter, (c. 1440-1445 – c. 1522-1532), central panel of the Throne of Grace triptych
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Masaccio (December 21, 1401 – autumn 1428), born Tommaso di Ser Giovanni di Simone



Masaccio (December 21, 1401 – autumn 1428), born Tommaso di Ser Giovanni di Simone



Alessandro di Mariano di Vanni Filipepi, better known as Sandro Botticelli (c. 1445 – May 17, 1510)



Colijn de Coter, (c. 1440-1445 – c. 1522-1532), central panel of the Throne of Grace triptych



Frans de Vriendt, called Floris (1517 – 1 October 1570), "The Allegory of the Trinity"



Eric Gill, 1882-1940



bios



Zωή



The Scandal of Evil and the Problem of Pain

*How and why evil and pain
can exist in a world which
Christians claim is made and
watched over by an all-good
and all-powerful God*



THE GROANING OF CREATION

CHRISTOPHER
SOUTHGATE

GOD, EVOLUTION,
AND THE
PROBLEM OF EVIL





THE GROANING OF CREATION

CHRISTOPHER
SOUTHGATE

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PROBLEM OF EVIL



Dr Christopher Southgate, Senior Lecturer, MA, PhD., has taught for at Exeter University on the science-religion debate (and related areas such as environmental ethics) since 1993. His research interests include the problem of suffering in evolution, the concept of glory in the natural world and in religious poetry, and the origin of life.

Chris teaches the undergraduate modules 'Evolution, God and Gaia' and 'God, Humanity and the Cosmos'.

Chris's book *The Groaning of Creation: God, Evolution and the Problem of Evil* was released by Westminster John Knox Press in 2008. He is also the editor of *God, Humanity and the Cosmos*, a standard text in the science-religion field. Chris is also the author of six collections of poetry, the most recent being 'A Gash in the Darkness' (Shoestring, 2012).

Chris's other work is as Principal of the South West Ministry Training Course.

Christopher Southgate was born in 1953. He trained originally as a research biochemist, finishing a PhD at Cambridge in 1977 and subsequently doing a year's research at the University of North Carolina. There he met an American singer and songwriter whom he married in 1981. This was the period during which he underwent a profound conversion to the Christian faith.

After his marriage he left science and took up writing, together with the roles of house-husband and stepfather. Two years later he moved back to his native Devon. In 1985 he received a Literary Award from South West Arts for work in progress, and his first published poems began to appear in magazines. In 1988 he and two local poets set up *Otter*, a magazine of new Devon poetry which published 20 issues in the next seven years. The following year he and Mark Beeson published *Landscape or Land: poems for Devon*, and South West Arts sponsored a reading tour of his throughout South-West England. He published *Annotations* in 1991 and edited the anthology *Stonechat for Taxus* in 1992.

Between 1987–90 Chris went through the training taken by Anglican ordinands, and from 1990–96 he worked full-time with students in the Chaplaincy at Exeter University. From 1997–2001 he was part-time lay chaplain at Wonford Hospital in Exeter, specialising in mental-health chaplaincy.

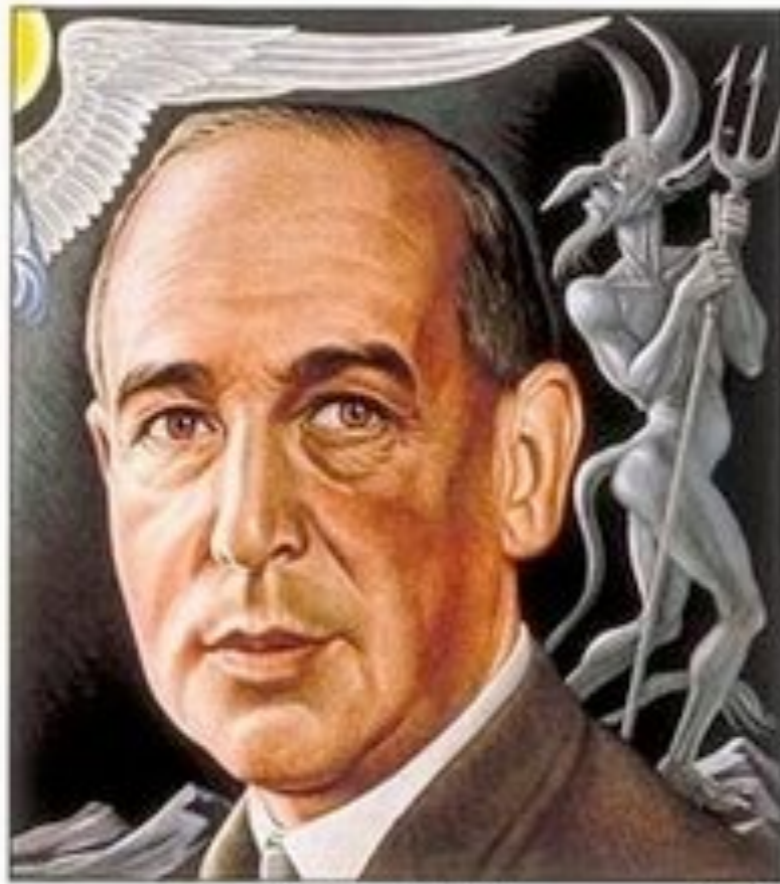
Since 1993 Chris has lectured at Exeter on the relation between science and religious faith and the application of Christian theology to the environmental crisis. In 1996 this teaching won him a Templeton Award. He is the principal author and co-ordinating editor of *God, Humanity and the Cosmos*, a much-praised textbook on the science-religion debate published by T&T Clark and Trinity Press International in 1999, and now in its third edition. He is also Acting Principal and Dean of Studies of an ecumenical scheme to train clergy in S.W.England.

In 2008 Chris published his much-praised study of the problem of suffering in evolution, *The Groaning of Creation* (Westminster John Knox Press). He has given papers and workshops on this topic in Australia, New Zealand, the USA, and Denmark, as well as Oxford, Cambridge, Durham and Edinburgh.

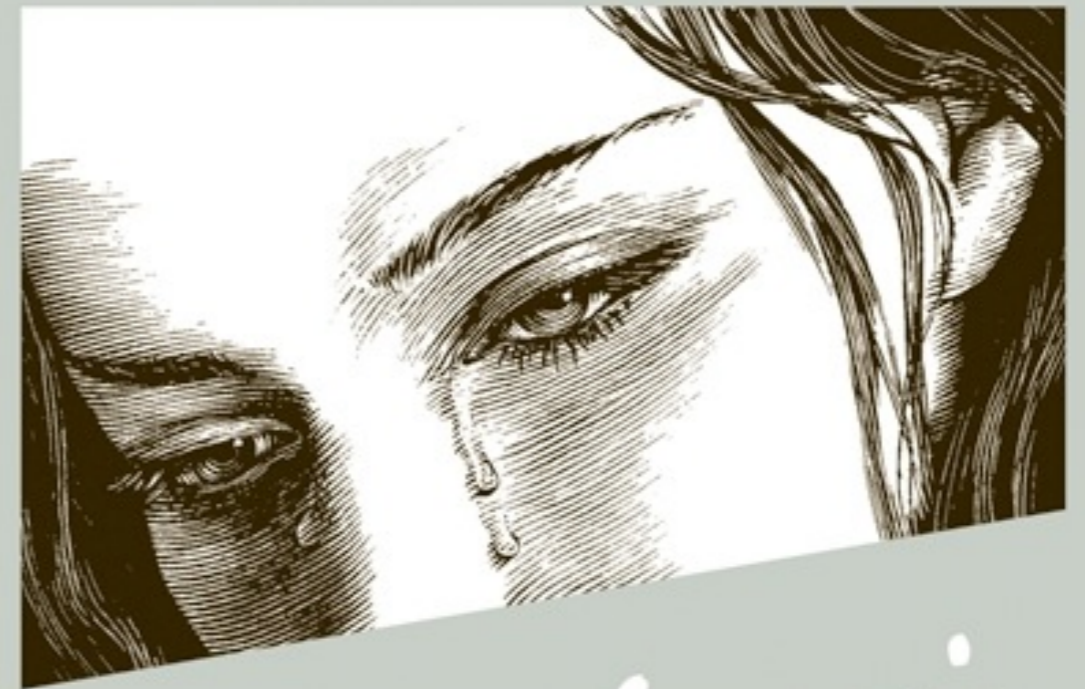
He has also given poetry readings in a wide range of places including King's College, London, Sarum College, the Little Gidding Community and the Edinburgh Fringe. He toured the US and Canada in 2001 and 2006, and has read at New York University in 2007 and 2010. He was awarded a Hawthornden Fellowship in 1999, and his sonnet 'Patmos' was nominated for a Pushcart Prize in 2002.

TIME

THE WEEKLY NEWSMAGAZINE



OXFORD'S C. S. LEWIS
His Jesus: Christianity
(Religion)



C. S. Lewis

The
PROBLEM
OF PAIN
—

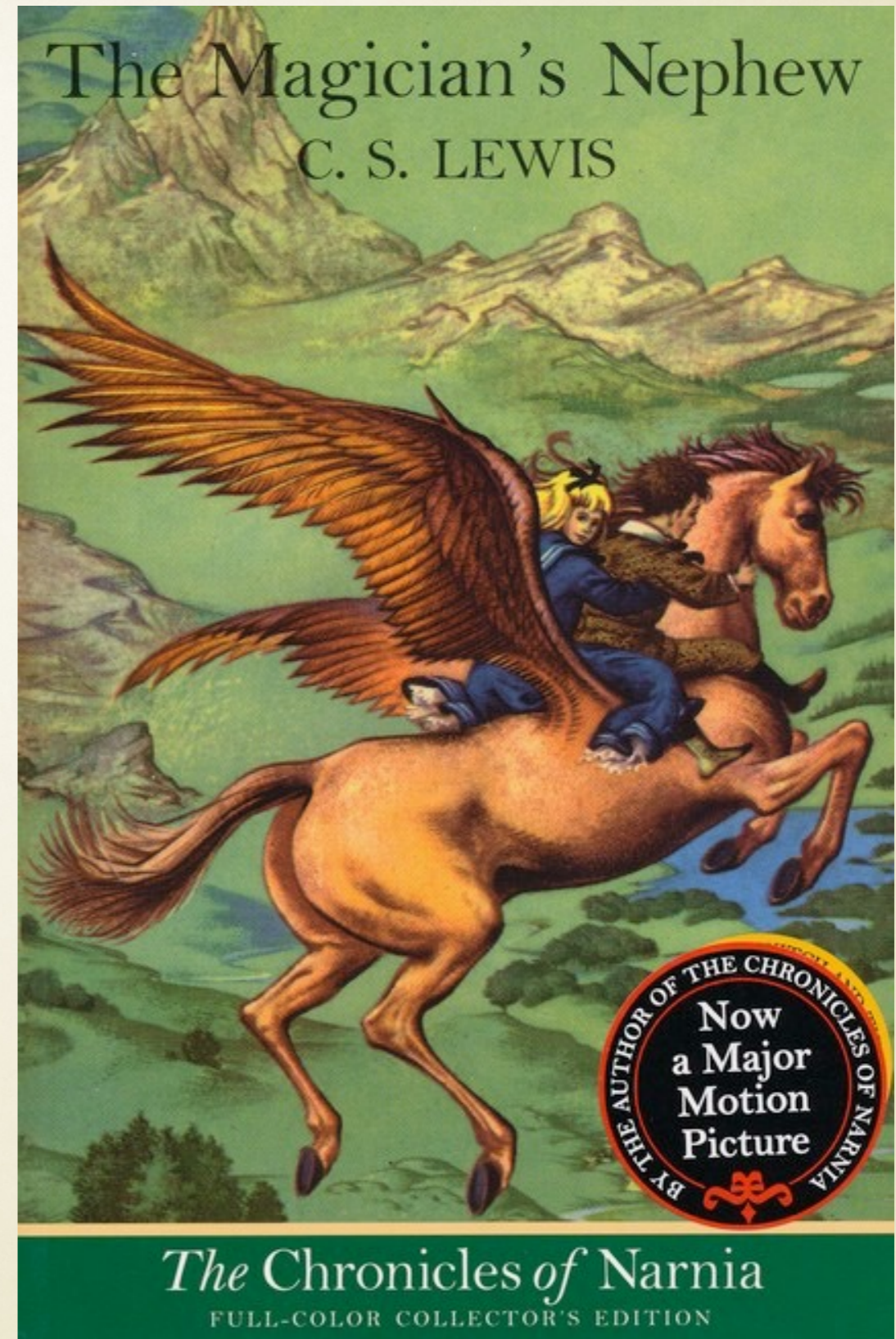
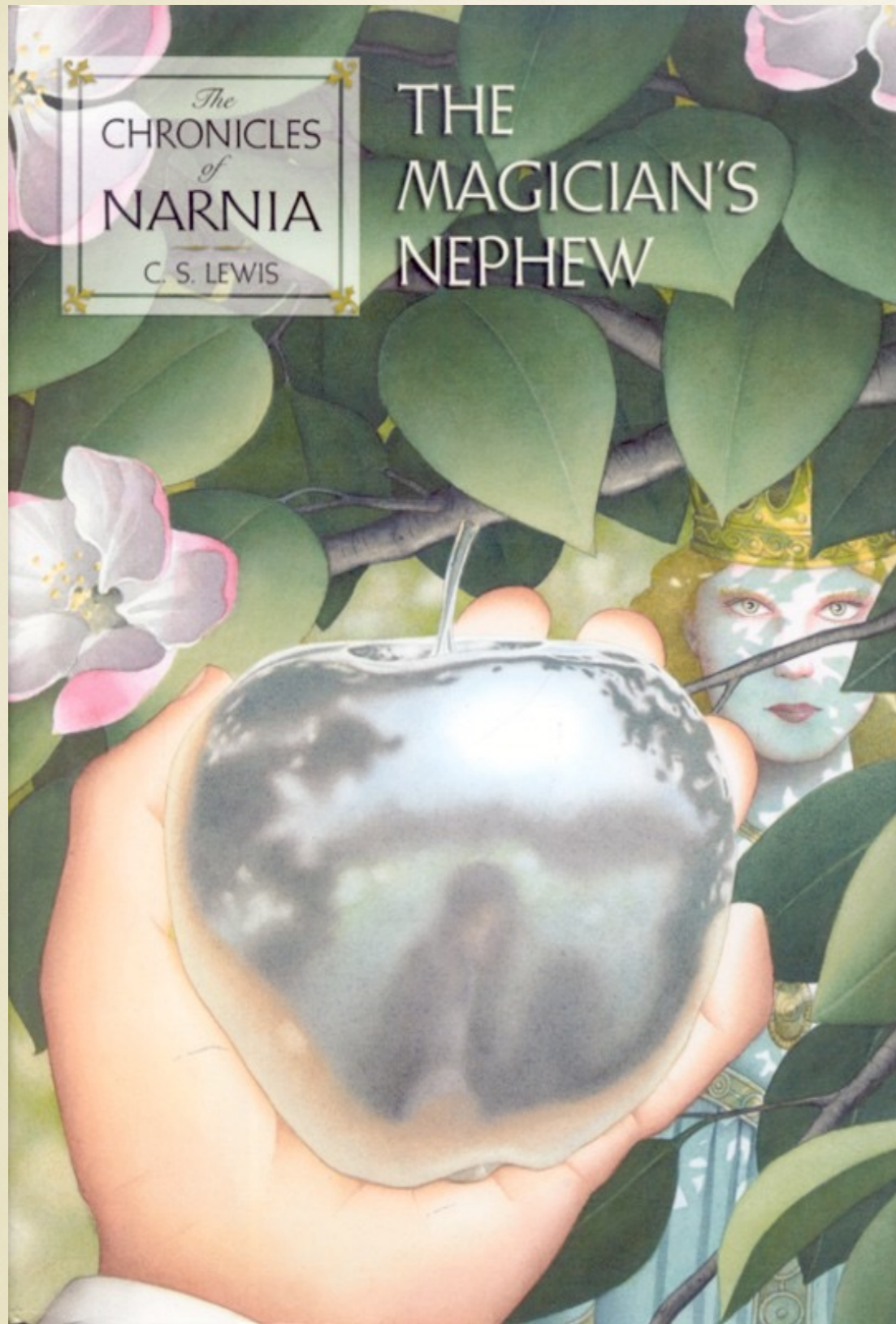
THE PROBLEM OF PAIN (1940)

1. Introductory
2. Divine Omnipotence
3. Divine Goodness
4. Human Wickedness
5. The Fall of Man
6. Human Pain
7. Human Pain continued
8. Hell
9. Animal Pain
10. Heaven



C. S. Lewis

The
PROBLEM
OF PAIN
—



Chapters Thirteen and Fourteen



C. S. Lewis

A GRIEF
OBSERVED

—

When
Bad Things
Happen to
Good People

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GOD
WHEN IT HURTS?

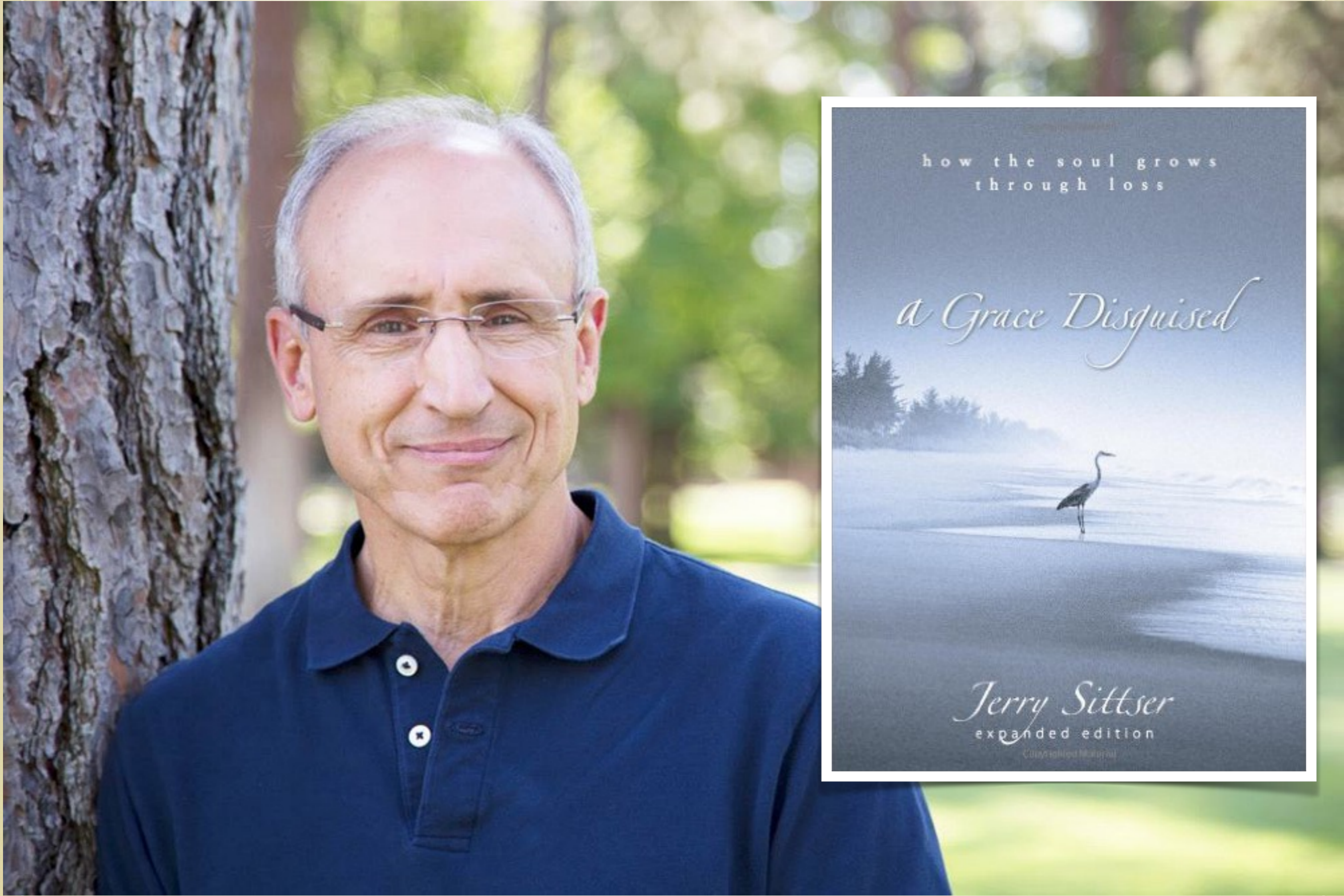


DAVID BENTLEY HART

*The Doors
of the Sea*

Where Was God in the Tsunami?





how the soul grows
through loss

A Grace Disguised



Jerry Sittser
expanded edition

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THE GROANING OF CREATION

CHRISTOPHER
SOUTHGATE

GOD, EVOLUTION,
AND THE
PROBLEM OF EVIL



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Chapter 1—Introduction

Chapter 2—Roads Not Taken

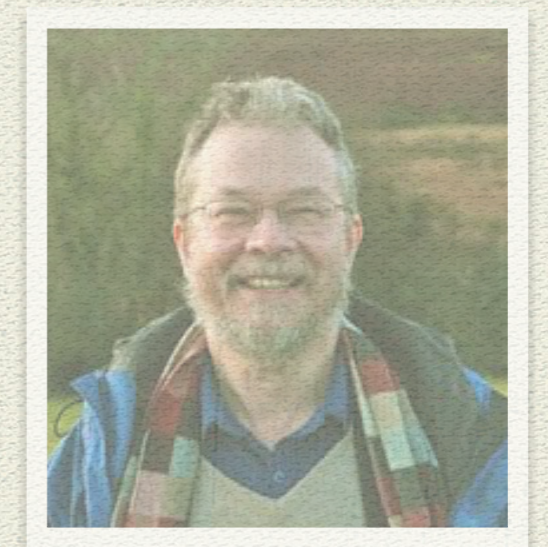
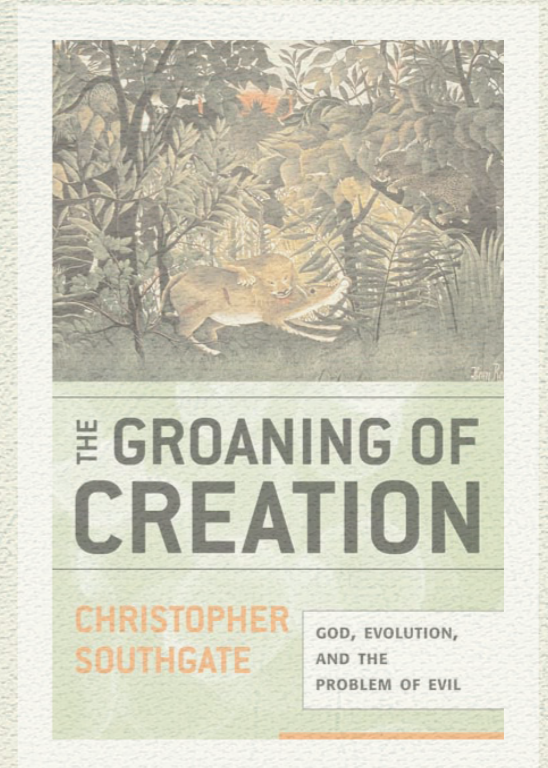
**Chapter 3—Strategies In Evolutionary
Theodicy**

**Chapter 4—An Adventure In The Theology
Of Creation**

**Chapter 5—Heaven For Pelicans?
Eschatological Considerations**

Chapter 6—The Call Of Humanity

**Chapter 7—Ethical Proposals And
Conclusion**



Chapter 1—Introduction

1.1 The “Good” And The “Groaning”

1.2 Evolutionary Theory

1.3 Objections: Perhaps There Isn’t A Problem After All

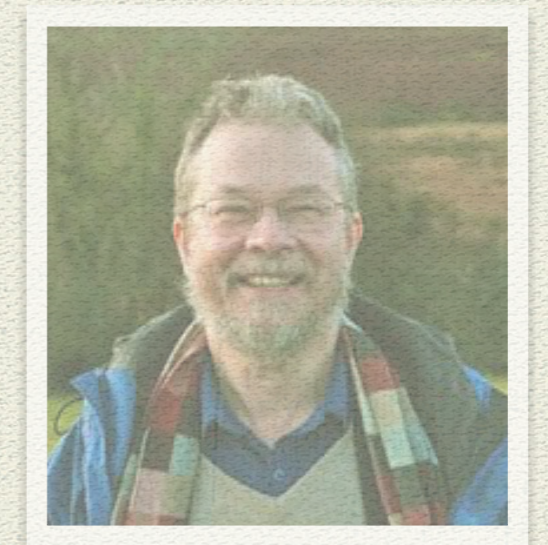
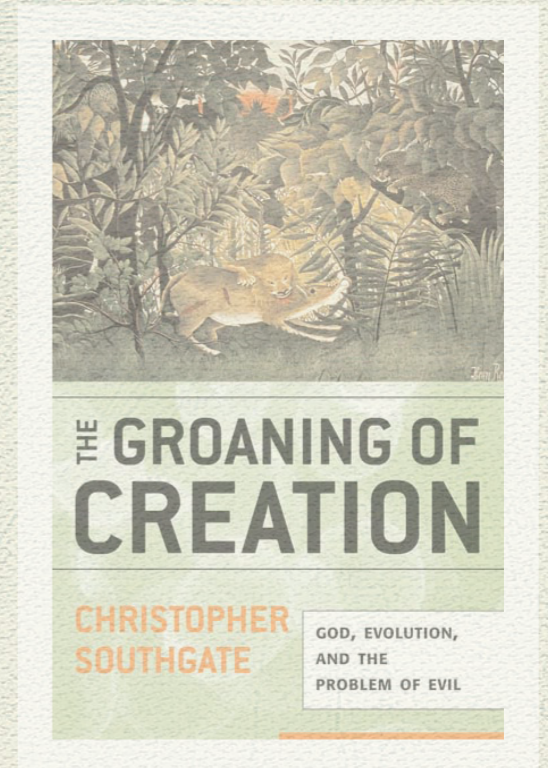
1.4 Seeing The Creation Truly

1.5 Refining The Problem

1.6 Responses To The Problem From Darwin Onward

1.7 A Key Move In Evolutionary Theodicy

1.8 My Own Approach: A Compound Evolutionary Theodicy



Chapter 1—Introduction

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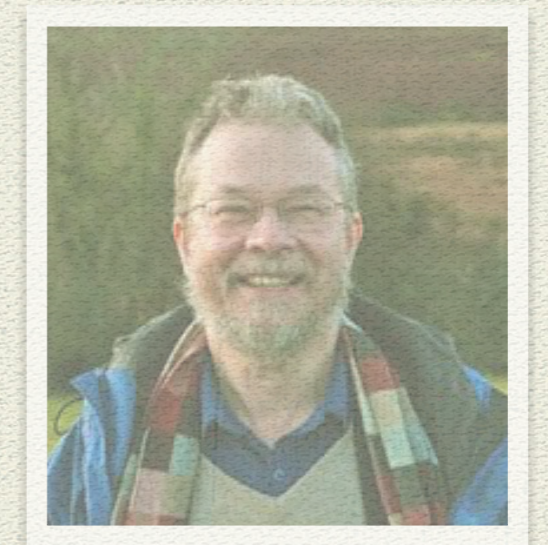
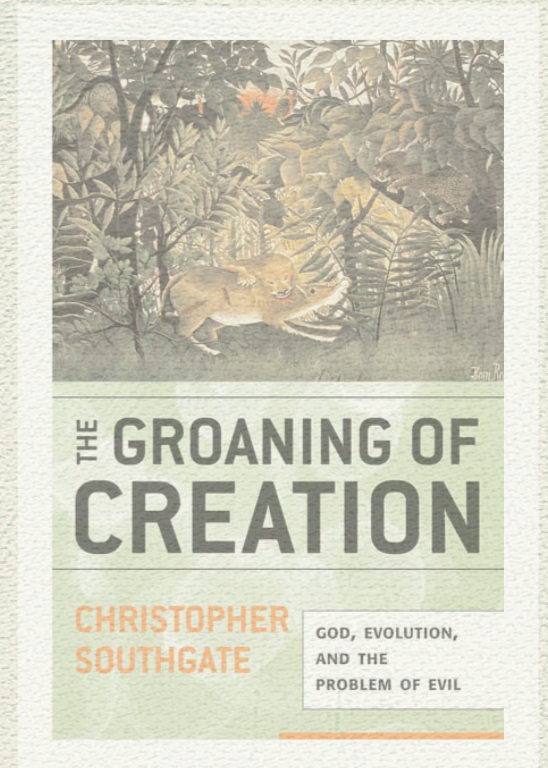
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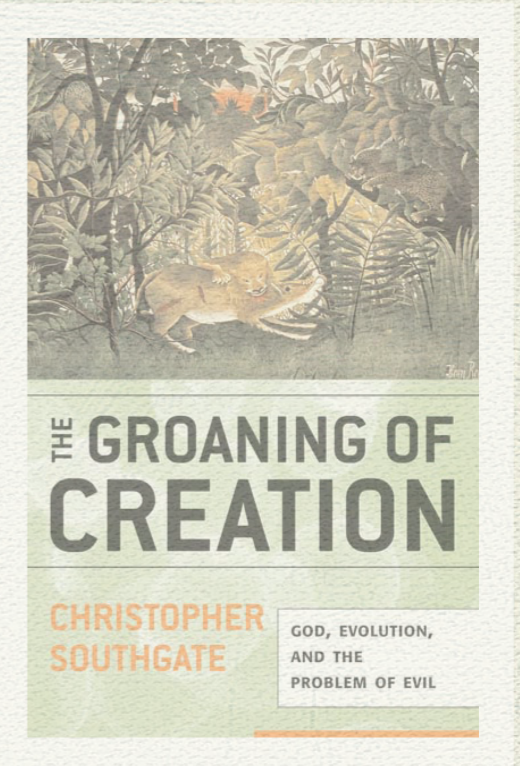


• I acknowledge the goodness of creation in giving rise to all sorts of values.

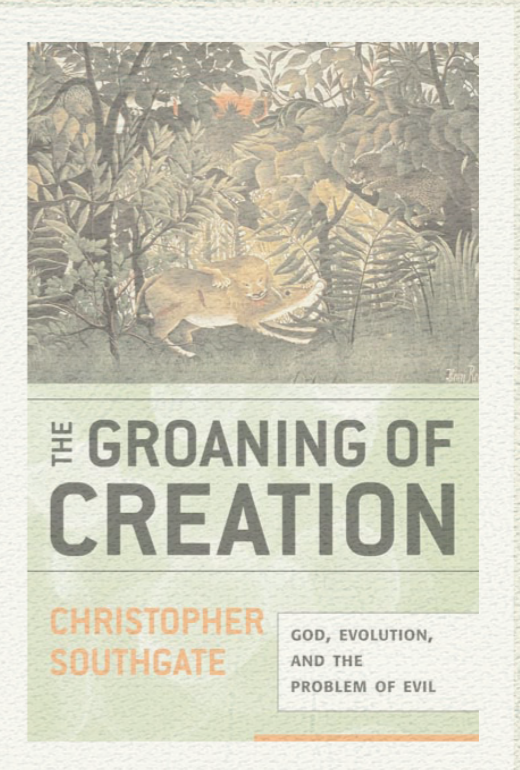
• I acknowledge the pain, suffering, death, and extinction that are intrinsic to a creation evolving according to Darwinian principles. Moreover, I hold to the (unprovable) assumption that an evolving creation was the only way in which God could give rise to the sort of beauty, diversity, sentience, and sophistication of creatures that the biosphere now contains.

• I affirm God's co-suffering with every sentient being in creation—the “co-suffering” argument.

• I take the Cross of Christ to be the epitome of this divine compassion, the moment of God's taking ultimate responsibility for the pain of creation, and—with the Resurrection—to inaugurate the transformation of creation.



- I further stress the importance of giving some account of the eschatological fulfillment of creatures that have known no flourishing in this life. A God of loving relationship could never regard any creature as a mere evolutionary expedient.
- If divine fellowship with creatures such as ourselves is in any sense a goal of evolutionary creation, then I advocate a very high doctrine of humanity, supposing that indeed humans are of very particular concern to God. That does not in any way exclude a sense that God delights in every creature that emerges within evolution, but it leads to the possibility that humans have a crucial and positive role, cooperating with their God in the healing of the evolutionary process—the “co-redeemer” argument.



Chapter 2—Roads Not Taken

2.1 Introduction

2.2 Creationism And Intelligent Design

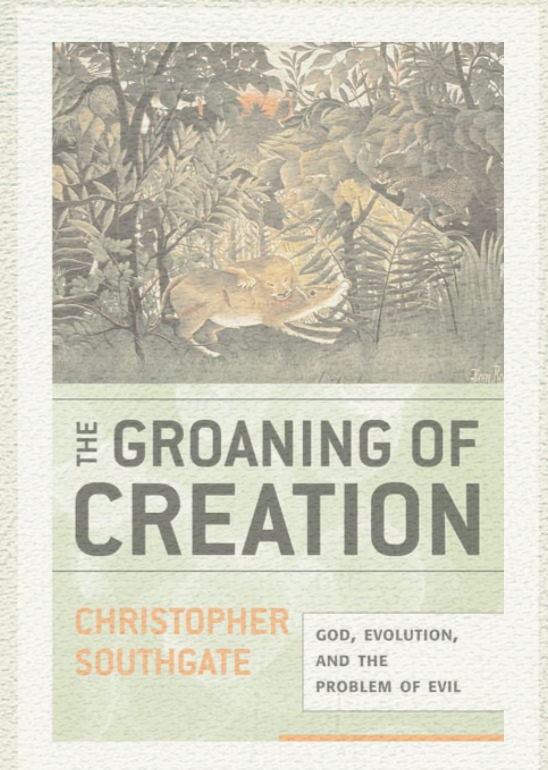
2.3 God Not The Creator, Or Not Benevolent?

2.4 The God Of Process Theology

2.5 Teilhard De Chardin

2.6 Doing Without A Fall From Paradise

2.7 Freedom, Suffering, And Love



Chapter 3—Strategies In Evolutionary Theodicy

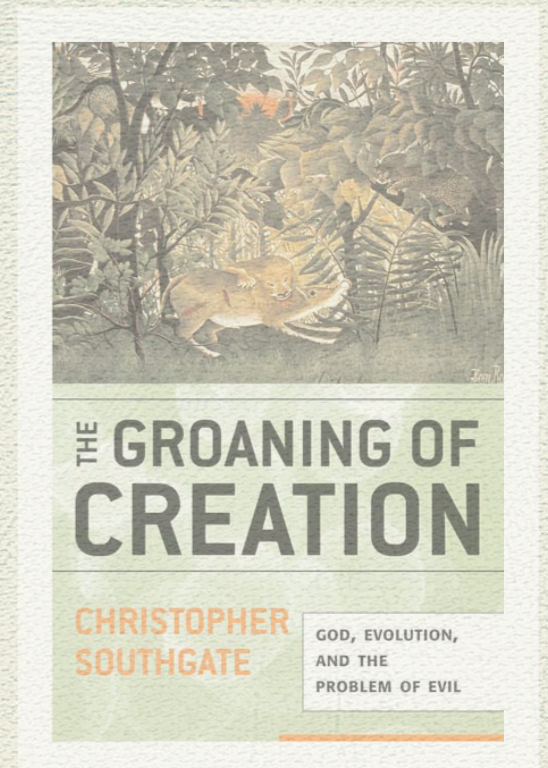
3.1 Introduction

3.2 Good–Harm Analyses

3.3 The Centrality Of A Developmental Approach To The Goods And Harms Of Evolution

3.4 A Focus On The Suffering Of The Individual Creature

3.5 God’s Co-Suffering With The Creature



Chapter 4—An Adventure In The Theology Of Creation

4.1 Introduction

4.2 The Suffering Of God

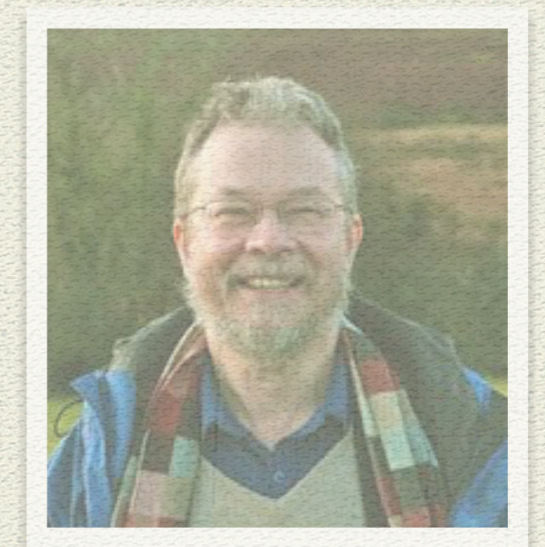
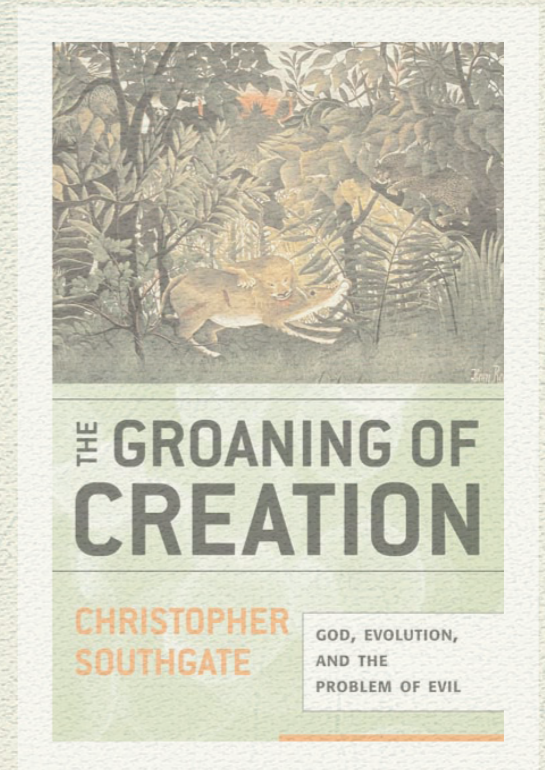
4.3 Divine Self-Emptying

4.4 Developing A Theology Of Evolutionary Creation

4.5 The Human Animal And Its “Selving”

4.6 God’s Providential Action In The World

4.7 The Significance Of The Cross And Resurrection



Chapter 5—Heaven For Pelicans? Eschatological Considerations

5.1 Introduction

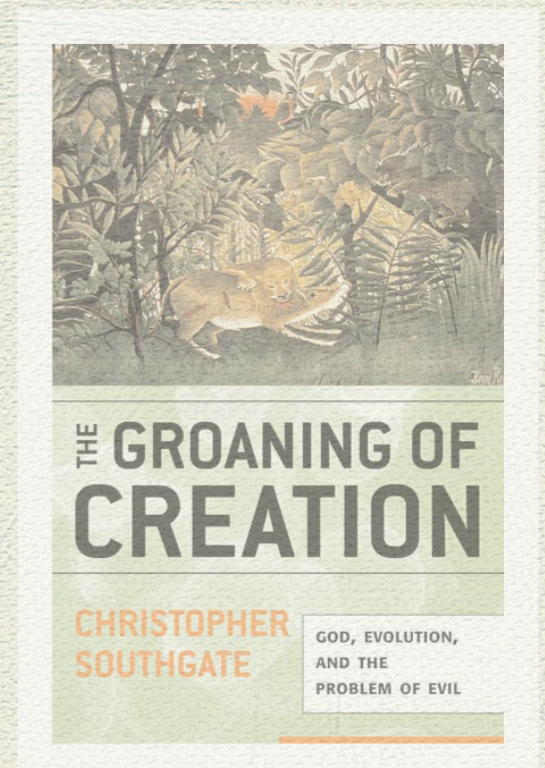
5.2 Eschatology And Cosmology

5.3 Motives For Postulating The Existence Of Nonhuman Creatures In A Redeemed Creation

5.4 Does An Evolutionary Theodicy Require Redemption Of Individual Creatures?

5.5 Exploring A Redeemed Existence For Creatures At The Eschaton

5.6 Why Did God Not Just Create Heaven?



Chapter 6—The Call of Humanity

6.1 Creation Groaning In Travail

6.2 The Freedom Of The Glory Of The Children Of God

6.3 Humans As Contemplatives Of Creation

6.4 Human Nature—Scientific And Theological Understandings

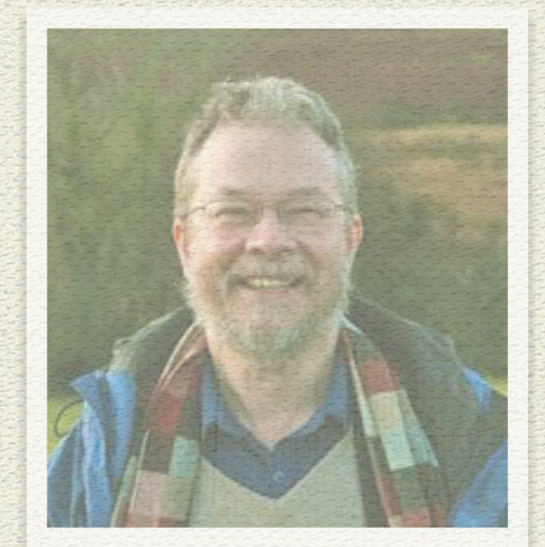
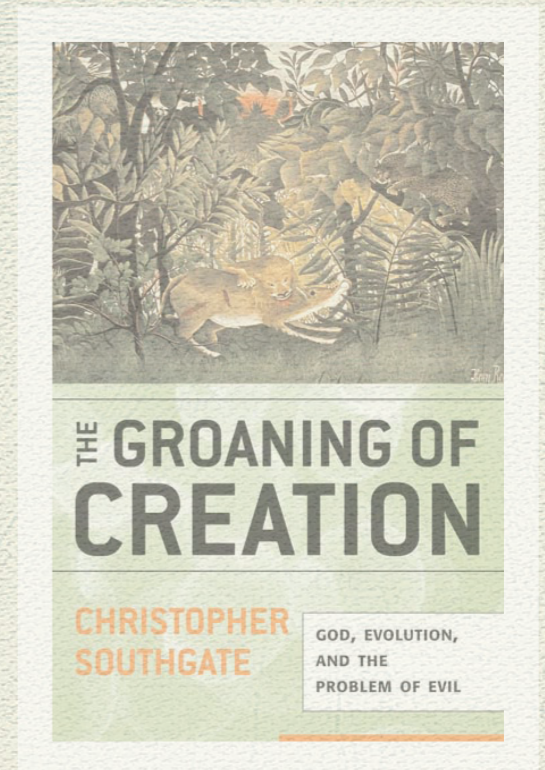
6.5 Ethical Kenosis

6.6. A Cautionary Word

6.7 Possible Callings For Human Beings In Respect Of The Rest Of Creation

6.8 Priesthood Of Creation Reconsidered

6.9 Conclusion



Chapter 7—Ethical Proposals and Conclusion

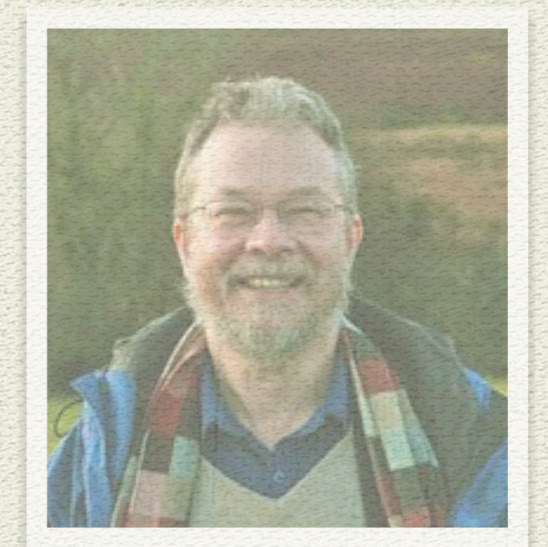
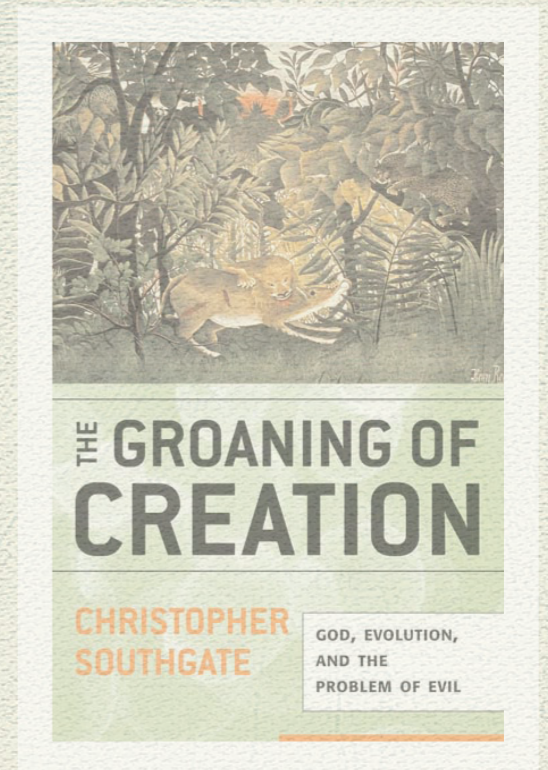
7.1 Introduction

7.2 Eschatological Vegetarianism

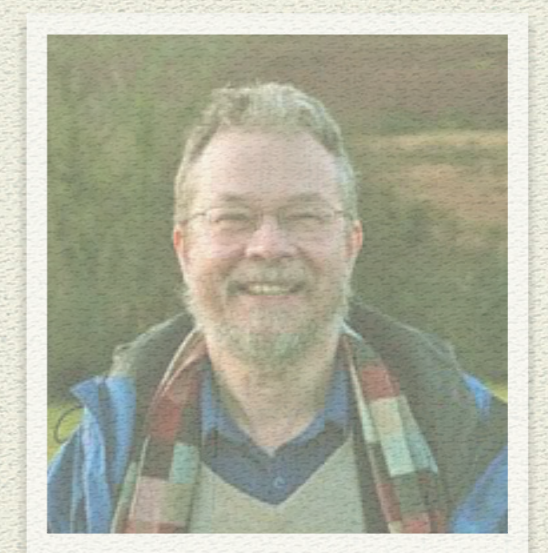
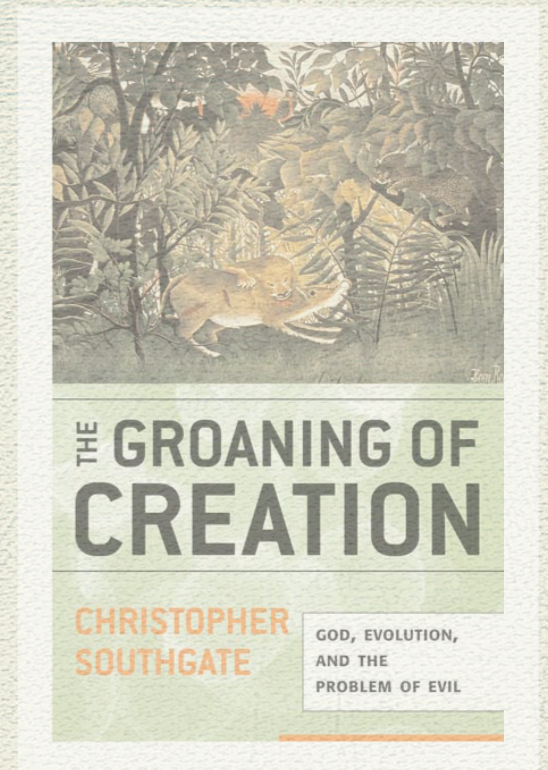
7.3 Global Justice, Global Warming, And The Glass Abattoir

7.4 The Ethics Of Extinction

7.5 Conclusion



So, far from the universe being fallen through human action from a perfection initially given it by God, I hold that the sort of universe we have, in which complexity emerges in a process governed by thermodynamic necessity and Darwinian natural selection, and therefore by death, pain, predation, and self-assertion, is the only sort of universe that could give rise to the range, beauty, complexity, and diversity of creatures the Earth has produced.



For Real
by Bob Franke

**Death took the husband of a neighbor of mine
on a highway with a drunk at the wheel.
She told me keep your clean hands off the laundry he left
and don't tell me you know how I feel.
She had a tape that he'd sent her from a Holiday Inn
and she never played it much in the day;
but when I heard him say he loved her through the window at night,
I just stayed the hell away.**

**There's a hole in the middle of the prettiest life,
so the lawyers and the prophets say.
Not your father nor your mother nor your lover's
gonna ever make it go away.
And there's too much darkness in an endless night
to be afraid of the way we feel.
Let's be kind to each other,
not forever but for real.**

For Real
by Bob Franke

**My father never put his parachute on
in the Pacific back in World War II.
He said he'd rather go down in familiar flames
than get lost in that endless blue.
And some of that blue got into my eyes,
and we never stopped fighting that war
until I first understood about endlessness,
and I loved him like never before.**

**There's a hole in the middle of the prettiest life,
so the lawyers and the prophets say.
Not your father nor your mother nor your lover's
gonna ever make it go away.
And there's too much darkness in an endless night
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Let's be kind to each other,
not forever but for real.**

For Real

by Bob Franke

It's lucky that my daughter got her mother's nose
and just a little of her father's eyes.

And we've got just enough love that when the longing takes me,
well it takes me by surprise,

And I remember that longing from my highway days,
though I never could give it a name.

It's lucky I discovered in the nick of time
that the woman and the child aren't to blame.

For the hole in the middle of a pretty good life,
I only face it 'cause it's here to stay.

Not my father nor my mother nor my daughter nor my lover's
nor the highway made it go away.

And there's too much darkness in an endless night
to be afraid of the way I feel.

I'll be kind to my loved ones
not forever but for real.

For Real
by Bob Franke

**Some say that God is a lover,
some say it's an endless void.
Some say both and some say she's angry,
and some say he's just annoyed.
But if God felt a hammer in the palm of his hand,
then God knows the way we feel,
And love lasts forever,
forever and for real.**

Love lasts forever . . .

For Real
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Colijn de Coter, (c. 1440-1445 – c. 1522-1532), central panel of the Throne of Grace triptych
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