

GCSE

EDUQAS GCSE
RELIGIOUS STUDIES (ROUTE B)
Sources of Wisdom and Authority - Text References



**COMPONENT 1:
FOUNDATIONAL CATHOLIC THEOLOGY**

Component 1 Route B: Foundational Catholic Theology

Theme 1: Origins and Meaning

Where references are very long, the most relevant sections have been highlighted.

<p>Origins and meanings</p>	<p>St Augustine <i>Confessions</i> XII, 7 Augustine: Confessions and Enchiridion; Edited by Albert Cook Outler; the Library of Christian Classics</p> <p>... you, O Lord... made something in the Beginning, which is of yourself, in your Wisdom, which is born of your own substance, and you created this thing out of nothing. You created heaven and earth but you did not make them of your own substance. If you had done so, they would have been equal to your only-begotten Son, and therefore to yourself, and justice could in no way admit that what was not of your own substance should be equal to you. But besides yourself, O God, who are Trinity in Unity, Unity in Trinity, there was nothing from which you could make heaven and earth. Therefore you must have created them from nothing, the one great, the other small. For there is nothing that you cannot do. You are good and all that you make must be good, both the great Heaven of Heavens and this little earth. You were, and besides you nothing was. From nothing, then, you created heaven and earth, distinct from one another; the one close to yourself, the other close to being nothing; the one surpassed only by yourself, the other little more than nothing.</p> <p>Augustine, <i>Confessions (Classics)</i>. Penguin Books Ltd. (pp. 284-285) Kindle Edition.</p> <p>Pope John Paul II's <i>Message To The Pontifical Academy Of Sciences: On Evolution</i> (22 October 1996, paragraphs 3 & 4) https://www.ewtn.com/library/PAPALDOC/JP961022.HTM</p> <p>3. ...In his encyclical <i>Humani Generis</i> (1950), my predecessor Pius XII has already affirmed that there is no conflict between evolution and the doctrine of the faith regarding man and his vocation, ... [I]draw attention to the necessity of using a rigorous hermeneutical approach in seeking a concrete interpretation of the inspired texts. It is important to set proper limits to the understanding of Scripture, excluding any unseasonable interpretations which would make it mean something which it is not intended to mean. In order to mark out the limits of their own proper fields, theologians and those working on the exegesis of the Scripture need to be well informed regarding the results of the latest scientific research.</p>
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4. Taking into account the scientific research of the era, and also the proper requirements of theology, the encyclical *Humani Generis* treated the doctrine of "evolutionism" as a serious hypothesis, worthy of investigation and serious study, ...Today, more than a half-century after the appearance of that encyclical, some new findings lead us toward the recognition of evolution as more than an hypothesis. In fact it is remarkable that this theory has had progressively greater influence on the spirit of researchers, following a series of discoveries in different scholarly disciplines. The convergence in the results of these independent studies—which was neither planned nor sought—constitutes in itself a significant argument in favour of the theory.

St Catherine of Siena (specifically *The Dialogue of St Catherine of Siena, of Discretion*)

...in the knowledge which the soul obtains of herself, she knows more of God, and knowing the goodness of God in herself, the sweet mirror of God, she knows her own dignity and indignity. Her dignity is that of her creation, seeing that she is the image of God, and this has been given her by grace, and not as her due. In that same mirror of the goodness of God, the soul knows her own indignity, which is the consequence of her own fault. Wherefore, as a man more readily sees spots on his face when he looks in a mirror, so, the soul who, with true knowledge of self, rises with desire, and gazes with the eye of the intellect at herself in the sweet mirror of God, knows better the stains of her own face, by the purity which she sees in Him...I desire, then, and beg of You, by Your grace, that You have mercy on Your people, and I adjure You that You do this by Your uncreated love which moved You Yourself to create man in Your image and similitude, saying, "Let us make man in our own image," and this You did, oh eternal Trinity, that man might participate in everything belonging to You, the most high and eternal Trinity!... What made you establish man in so great a dignity? Certainly the incalculable love by which you have looked on your creature in yourself! You are taken with love for her; for by love indeed you created her, by love you have given her a being capable of tasting your eternal Good.

The *Dialogue of St. Catherine of Siena* (Kindle Locations 635-640). Skyros Publishing (2015). Kindle Edition.

Beliefs:
Creation

Genesis 1:1-2:3

The Beginning

1 In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

³ And God said, "Let there be light," and there was light. ⁴ God saw that the light was good, and he separated the light from the darkness. ⁵ God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.

⁶ And God said, "Let there be a vault between the waters to separate water from water." ⁷ So God made the vault and separated the water under the vault from the water above it. And it was so. ⁸ God called the vault "sky." And there was evening, and there was morning—the second day.

⁹ And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. ¹⁰ God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

¹¹ Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. ¹² The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. ¹³ And there was evening, and there was morning—the third day.

¹⁴ And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, ¹⁵ and let them be lights in the vault of the sky to give light on the earth." And it was so. ¹⁶ God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. ¹⁷ God set them in the vault of the sky to give light on the earth, ¹⁸ to govern the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹ And there was evening, and there was morning—the fourth day.

²⁰ And God said, "Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky." ²¹ So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." ²³ And there was evening, and there was morning—the fifth day.

²⁴ And God said, "Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind." And it was so. ²⁵ God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

²⁶ Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

²⁷ So God created mankind in his own image, in the image of God he created them; male and female he created them.

²⁸ God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

²⁹ Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰ And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food." And it was so.

³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

2 Thus the heavens and the earth were completed in all their vast array.

² By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. ³ Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Genesis 2:4-24

Adam and Eve

⁴ This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.

⁵ Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, ⁶ but streams came up from the earth and watered the whole surface of the ground. ⁷ Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

⁸ Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. ⁹ The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

¹⁰ A river watering the garden flowed from Eden; from there it was separated into four headwaters. ¹¹ The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. ¹² (The gold of that land is good; aromatic resin and onyx are also there.) ¹³ The name of the second river is the Gihon; it winds through the entire land of Cush.

¹⁴ The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

	<p>¹⁵ The LORD God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶ And the LORD God commanded the man, "You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."</p> <p>¹⁸ The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."</p> <p>¹⁹ Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds in the sky and all the wild animals.</p> <p>But for Adam no suitable helper was found. ²¹ So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. ²² Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.</p> <p>²³ The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."</p> <p>²⁴ That is why a man leaves his father and mother and is united to his wife, and they become one flesh.</p>
Sources: The Bible	
Forms: Painting	
Forms: Symbolism	<p>Basilica San Clemente, Rome http://basilicasanclemente.com/eng/</p>

<p>Practices: Loving and serving in Catholic Communities in Britain and elsewhere.</p>	<p>Imago dei: Gaudium et Spes 29 & 78:</p> <p>29. Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition... with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honored ...Therefore, although rightful differences exist between men, the equal dignity of persons demands that a more humane and just condition of life be brought about...Human institutions, both private and public, must labor to minister to the dignity and purpose of man. At the same time let them put up a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of man under every political system.</p> <p>78. Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its divine Founder, and actualized by men as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law ... peace on earth cannot be obtained unless personal well-being is safeguarded and men freely and trustingly share with one another the riches of their inner spirits and their talents. A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood are absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love, which goes beyond what justice can provide.</p> <p>http://cafod.org.uk/</p> <p>http://svp.org.uk/</p>
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Theme 2: Good and Evil

<p>Good, Evil and Suffering</p>	<p>St Augustine, The Enchiridion (3.11)</p> <p>And in the universe, even that which is called evil, when it is regulated and put in its own place, only enhances our admiration of the good; for we enjoy and value the good more when we compare it with the evil. For the Almighty God, who, as even the heathen acknowledge, has supreme power over all things, being Himself supremely good, would never permit the existence of anything evil among His works, if He were not so omnipotent and good that He can bring good even out of evil. For what is that which we call evil but the absence of good? ... disease and wounds mean nothing but the absence of health; for when a cure is effected, that does not mean that the evils which were present—namely, the diseases and wounds—go away from the body and dwell elsewhere: they altogether cease to exist; ... Just in the same way, what are called vices in the soul are nothing but privations of natural good. And when they are cured, they are not transferred elsewhere: when they cease to exist in the healthy soul, they cannot exist anywhere else.</p> <p>St Augustine, <i>Enchiridion</i>, Fig Classics Series (2012). Kindle Edition.</p> <p>Isaiah 53</p> <p>53 Who has believed our message and to whom has the arm of the LORD been revealed?</p> <p>² He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.</p> <p>³ He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.</p> <p>⁴ Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted.</p> <p>⁵ But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.</p> <p>⁶ We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all.</p> <p>⁷ He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.</p> <p>⁸ By oppression and judgment he was taken away. Yet who of his</p>
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	<p>generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished.</p> <p>⁹ He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.</p> <p>¹⁰ Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.</p> <p>¹¹ After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.</p> <p>¹² Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.</p>
<p>Beliefs: Trinity</p>	<p>Nicene Creed http://www.vatican.va/archive/ccc_css/archive/catechism/credo.htm</p> <p>We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen.</p> <p>We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father.</p> <p>Through him all things were made. For us men and for our salvation, he came down from heaven by the power of the Holy Spirit he was born of the Virgin Mary, and became man.</p> <p>For our sake he was crucified under Pontius Pilate; he suffered died and was buried.</p> <p>On the third day he rose again in fulfilment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father.</p> <p>He will come again in glory to judge the living and the dead,</p>

	<p>and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.</p> <p>St Augustine <i>De Trinitate</i> 8.10 http://www.newadvent.org/fathers/130108.htm</p> <p>There are three things in love, as it were a trace of the Trinity. But what is love or charity, which divine Scripture so greatly praises and proclaims, except the love of good? But love is <i>of</i> someone that loves, and <i>with</i> love something <i>is</i> loved. Behold, then, there are three things: he that loves, and that which is loved, and love. What, then, is love, except a certain life which couples or seeks to couple together some two things, namely, him that loves, and that which is loved?</p>
<p>Beliefs: Incarnation</p>	<p>John 1:1-18</p> <p>1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it. 6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light. 9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband's will, but born of God. 14 The Word became flesh and made his dwelling among us. We have</p>

seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

¹⁵ (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'") ¹⁶ Out of his fullness we have all received grace in place of grace already given. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

Philippians 2:5-11

⁵ In your relationships with one another, have the same mindset as Christ Jesus:

⁶ Who, being in very nature God, did not consider equality with God something to be used to his own advantage;

⁷ rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

⁸ And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!

⁹ Therefore God exalted him to the highest place and gave him the name that is above every name,

¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

¹¹ and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

Pope John Paul II, *Salvifici Doloris* 13

https://w2.vatican.va/content/john-paulii/en/apost_letters/1984/documents/hf_jp-ii_apl_11021984_salvifici-doloris.html

13. But in order to perceive the true answer to the "why" of suffering, we must look to the revelation of divine love, the ultimate source of the meaning of everything that exists. Love is also the richest source of the meaning of suffering, which always remains a mystery: we are conscious of the insufficiency and inadequacy of our explanations. Christ causes us to enter into the mystery and to discover the "why" of suffering, as far as we are capable of grasping the sublimity of divine love. Love is also the fullest source of the answer to the question of the meaning of suffering. This answer has been given by God to man in the Cross of Jesus Christ.

23. ...Those who share in Christ's sufferings have before their eyes the Paschal Mystery of the Cross and Resurrection, in which Christ descends, in a first phase, to the ultimate limits of human weakness

	<p>and impotence: indeed, he dies nailed to the Cross. But if at the same time in this <i>weakness</i> there is accomplished his <i>lifting up</i>, confirmed by the power of the Resurrection, then this means that the weaknesses of all human sufferings are capable of being infused with the same power of God manifested in Christ's Cross. In such a concept, <i>to suffer</i> means to become particularly <i>susceptible</i>, particularly <i>open to the working of the salvific powers of God</i>, offered to humanity in Christ. In him God has confirmed his desire to act especially through suffering, which is man's weakness and emptying of self, and he wishes to make his power known precisely in this weakness and emptying of self. ...In the Letter to the Romans, the Apostle Paul deals still more fully with the theme of this "birth of power in weakness", this <i>spiritual tempering</i> of man in the midst of trials and tribulations, which is the particular vocation of those who share in Christ's sufferings. "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us"(76). Suffering as it were contains a special <i>call to the virtue</i> which man must exercise on his own part. And this is the virtue of perseverance in bearing whatever disturbs and causes harm. In doing this, the individual unleashes hope, which maintains in him the conviction that suffering will not get the better of him, that it will not deprive him of his dignity as a human being...</p>
<p>Sources: Jesus and moral authority</p>	<p>Matthew 5-7 Introduction to the Sermon on the Mount ¹Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, ²and he began to teach them. The Beatitudes He said: ³"Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴Blessed are those who mourn, for they will be comforted. ⁵Blessed are the meek, for they will inherit the earth. ⁶Blessed are those who hunger and thirst for righteousness, for they will be filled. ⁷Blessed are the merciful, for they will be shown mercy. ⁸Blessed are the pure in heart, for they will see God. ⁹Blessed are the peacemakers, for they will be called children of God. ¹⁰Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. ¹¹"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. ¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.</p>

Salt and Light

¹³“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

¹⁴“You are the light of the world. A town built on a hill cannot be hidden.

¹⁵Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. ¹⁶In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

The Fulfilment of the Law

¹⁷“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. ¹⁸For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

²⁰ For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Murder

²¹ “You have heard that it was said to the people long ago, ‘You shall not murder, and anyone who murders will be subject to judgment.’ ²² But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, ‘Raca,’ is answerable to the court. And anyone who says, ‘You fool!’ will be in danger of the fire of hell.

²³ “Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you,

²⁴ leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

²⁵ “Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶ Truly I tell you, you will not get out until you have paid the last penny.

Adultery

²⁷ “You have heard that it was said, ‘You shall not commit adultery.’

²⁸ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹ If your right eye causes you

to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.
³⁰ And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

Divorce

³¹ "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'
³² But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

Oaths

³³ "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfil to the Lord the vows you have made.'
³⁴ But I tell you, do not swear an oath at all: either by heaven, for it is God's throne;
³⁵ or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King.
³⁶ And do not swear by your head, for you cannot make even one hair white or black.
³⁷ All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one.

Eye for Eye

³⁸ "You have heard that it was said, 'Eye for eye, and tooth for tooth.'
³⁹ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.
⁴⁰ And if anyone wants to sue you and take your shirt, hand over your coat as well.
⁴¹ If anyone forces you to go one mile, go with them two miles.
⁴² Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love for Enemies

⁴³ "You have heard that it was said, 'Love your neighbour and hate your enemy.'
⁴⁴ But I tell you, love your enemies and pray for those who persecute you,
⁴⁵ that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.
⁴⁶ If you love those who love you, what reward will you get? Are not even the tax collectors doing that?
⁴⁷ And if you greet only your own people, what are you doing more than others? Do not even pagans do that?
⁴⁸ Be perfect, therefore, as your heavenly Father is perfect.

Giving to the Needy

⁶¹ "Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

²“So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honoured by others. Truly I tell you, they have received their reward in full. ³ But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴ so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

Prayer

⁵“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. ⁶ But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. ⁷ And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. ⁸ Do not be like them, for your Father knows what you need before you ask him.

⁹“This, then, is how you should pray: “Our Father in heaven, hallowed be your name,

¹⁰ your kingdom come, your will be done, on earth as it is in heaven.

¹¹ Give us today our daily bread.

¹² And forgive us our debts, as we also have forgiven our debtors.

¹³ And lead us not into temptation, but deliver us from the evil one.’

¹⁴ For if you forgive other people when they sin against you, your heavenly Father will also forgive you.

¹⁵ But if you do not forgive others their sins, your Father will not forgive your sins.

Fasting

¹⁶“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. ¹⁷ But when you fast, put oil on your head and wash your face, ¹⁸ so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

Treasures in Heaven

¹⁹“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. ²⁰ But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

²²“The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. ²³ But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how

great is that darkness!

²⁴“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.

Do Not Worry

²⁵“Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? ²⁶ Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? ²⁷ Can any one of you by worrying add a single hour to your life?

²⁸“And why do you worry about clothes? See how the flowers of the field grow. They do not labour or spin. ²⁹ Yet I tell you that not even Solomon in all his splendour was dressed like one of these. ³⁰ If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? ³¹ So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² For the pagans run after all these things, and your heavenly Father knows that you need them. ³³ But seek first his kingdom and his righteousness, and all these things will be given to you as well. ³⁴ Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

Judging Others

⁷¹ “Do not judge, or you too will be judged. ² For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

³“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? ⁴ How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? ⁵ You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

⁶“Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces.

Ask, Seek, Knock

⁷“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. ⁸ For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

⁹“Which of you, if your son asks for bread, will give him a stone? ¹⁰ Or if

he asks for a fish, will give him a snake? ¹¹ If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! ¹² So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

The Narrow and Wide Gates

¹³ "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. ¹⁴ But small is the gate and narrow the road that leads to life, and only a few find it.

True and False Prophets

¹⁵ "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. ¹⁶ By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? ¹⁷ Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. ¹⁸ A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. ¹⁹ Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ Thus, by their fruit you will recognize them.

True and False Disciples

²¹ "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. ²² Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' ²³ Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

The Wise and Foolish Builders

²⁴ "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. ²⁵ The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. ²⁶ But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. ²⁷ The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

²⁸ When Jesus had finished saying these things, the crowds were amazed at his teaching, ²⁹ because he taught as one who had authority, and not as their teachers of the law.

<p>Forms: Sculpture and Statuary</p>	
<p>Practices: Popular devotion as practiced in Catholic communities in Britain and elsewhere</p>	