

# **April 15, 2004, NOTES: First Letter of Saint Peter**

## **1. Opening Address (1:1-2)**

## **2. Dignity of the Christian Vocation (1:3-2:10)**

A. New Birth in Christ (1:3-9)

B. Testimony of the Prophets (1:10-12)

 C. Be Holy Yourselves (1:13-2: 3)

 D. Christ the Living Stone (2:4-10)

## **3. Duties of Christian Life (2:11-3:12)**

A. Civil Duties of the Saints (2:11-17)

B. Suffering Like Christ (2:18-25)

C. Household Duties of the Saints (3:1-7)

D. Moral Duties of the Saints (3:8-12)

## **4. Duties of Christian Life (3:13-5:11)**

A. Conduct during Persecution (3:13-22)

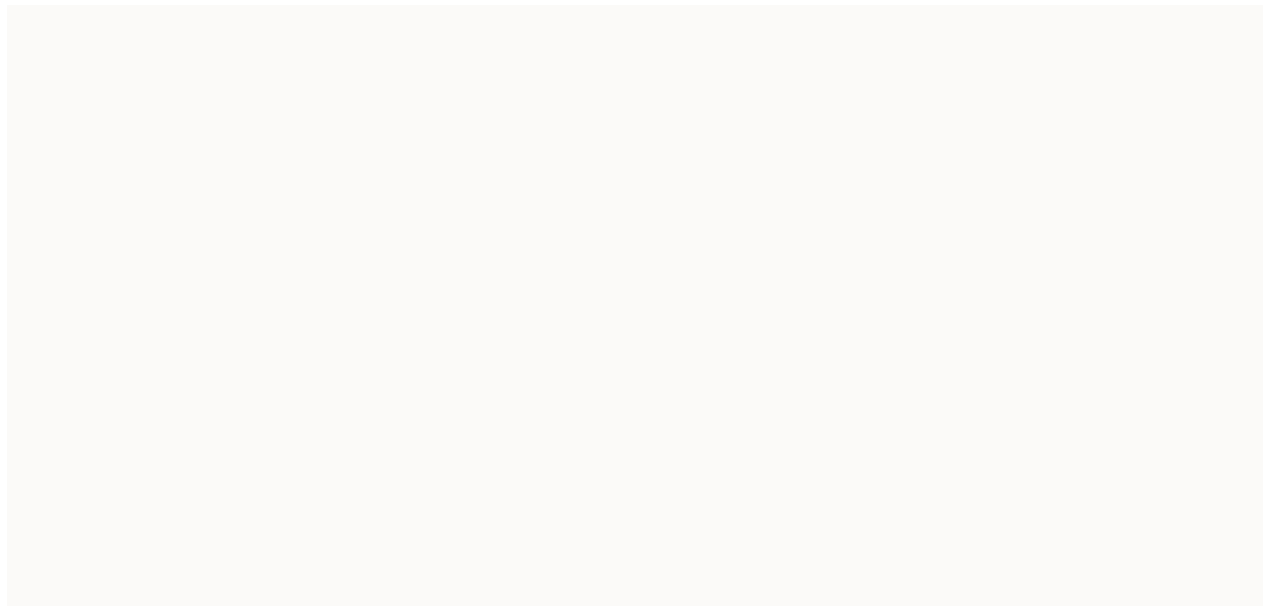
B. Living for the Last Days (4:1-11)

C. Suffering and Christian Glory (4:12-19)

D. Sheperds and the Flock (5:1-5)

E. Humility and Vigilance (5:6-11)

## **5. Closing Benediction (5:12-14)**



## **Imperishable seed 1:23**

**1228** Hence Baptism is a bath of water in which the "imperishable seed" of the Word of God produces its life-giving effect. St. Augustine says of Baptism: "The word is brought to the material element, and it becomes a sacrament."

## **Role of the laity 2:4-10**

**901** "Hence the laity, dedicated as they are to Christ and anointed by the Holy Spirit, are marvelously called and prepared so that even richer fruits of the Spirit may be produced in them. For all their works, prayers, and apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit - indeed even the hardships of life if patiently born - all these become spiritual sacrifices acceptable to God through Jesus Christ. In the celebration of the Eucharist these may most fittingly be offered to the Father along with the body of the Lord. And so, worshipping everywhere by their holy actions, the laity consecrate the world itself to God, everywhere offering worship by the holiness of their lives."

**1141** The celebrating assembly is the community of the baptized who, "by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices." This "common priesthood" is that of Christ the sole priest, in which all his members participate:

Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people," have a right and an obligation by reason of their Baptism.

## **Aliens and Exiles 2:11**

**2516** Because man is a composite being, spirit and body, there already exists a certain tension in him; a certain struggle of tendencies between "spirit" and "flesh" develops. But in fact this struggle belongs to the heritage of sin. It is a consequence of sin and at the same time a confirmation of it. It is part of the daily experience of the spiritual battle:

Saint John Paul II: For the Apostle it is not a matter of despising and condemning the body which with the spiritual soul constitutes man's nature and personal subjectivity. Rather, he is concerned with the morally good or bad works, or better, the permanent dispositions - virtues and vices - which are the fruit of submission (in the first case)

or of resistance (in the second case) to the saving action of the Holy Spirit. For this reason the Apostle writes: "If we live by the Spirit, let us also walk by the Spirit."

## **The duties of citizens 2:13-17**

**2238** Those subject to authority should regard those in authority as representatives of God, who has made them stewards of his gifts: "Be subject for the Lord's sake to every human institution. . . . Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God." Their loyal collaboration includes the right, and at times the duty, to voice their just criticisms of that which seems harmful to the dignity of persons and to the good of the community.

**2239** It is the duty of citizens to contribute along with the civil authorities to the good of society in a spirit of truth, justice, solidarity, and freedom. The love and service of one's country follow from the duty of gratitude and belong to the order of charity. Submission to legitimate authorities and service of the common good require citizens to fulfill their roles in the life of the political community.

**2240** Submission to authority and co-responsibility for the common good make it morally obligatory to pay taxes, to exercise the right to vote, and to defend one's country:

Pay to all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.