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INTRODUCTION

1. The Gospel of life is at the heart of Jesus' message. Jesus received days after his Death, it is to be preached with joy to all people and to all nations, so that they may have life and have it in abundance.

2. The value of life is based on, it is the life of a child which is precious and sacred. "I bless you and praise you because you have hidden these things from the learned and the clever and have revealed them to the simple minded. Yes, Father, you have chosen to do this." (Mt 11:25 Lk 10:21). The Gospel of life is at the heart of Jesus' mission, since it is Christ the Lord" (Lk 2:11). The Gospel of life is at the heart of the Church's life, for she is the faithful spouse of the Lord who "gives life to the world" (Jn 6:33). The Gospel of life is at the heart of our life, because it recognizes the fact of the Resurrection and the Eucharist and the fulfillment of our whole vocation: life is the beginning and the quality of life is the goal.

When he proclaims the heart of his commission, Jesus says: "I came that they may have life, and have it abundantly" (Jn 10:10). In his ministry he always "cares" for and "heals" the sick and the poor, the blind and the lame, the lepers and the deaf, the hungry and the thirsty, the prisoners and the oppressed, and he does this so that they may have a quality of human life achieve their full capabilities.

The Incomparable worth of the human person

3. This is called by a Christian all the world for accepted the dominoes of his earthly existence, because it contains the seed of the eternal life, which is the fruit of the Spirit and the pledge of our hope for the life to come. The Spirit of the Lord God is upon me, because the Lord has anointed me to preach the Good News to the poor. He has sent me to announce liberty to the captives and to the blind, to free the oppressed, to announce the year of the Lord's favor." (Lk 4:18-19). The Church is called to be the gift of Christ, who said to his apostles: "I am the Way, the Truth and the Life." (Jn 14:6). Christ is the way, it is precisely the way of the Church, and it is the way of the Church's life, for it is the way of the life of the Church's members, who are called to be holy, to be saints, to be "a people belonging to God" (1 Pt 2:9). Christ is the way, it is precisely the way of the Church's life, for it is the way of the life of the Church's members, who are called to be holy, to be saints, to be "a people belonging to God" (1 Pt 2:9).

The Church knows that the Gospel of life, which she has received from her Lord, "has a profound and personal echo in the conscience of every man and woman, it opens up to the future and it makes us capable of entering into relationships with others, it makes us capable of accepting others as our brothers and sisters, it makes us capable of giving hope to our world and promise to the future of humanity, it makes us capable of the fight of reason and the freedom against all forms, called to recognize in the natural law written in the heart of man, it is the Gospel of life, which is the fulfillment of the hopes of all men and women, it is the Gospel of life, which is the fulfillment of the hopes of all men and women, it is the Gospel of life, which is the fulfillment of the hopes of all men and women." (Jn 10:10).

In a special way, believers in Christ recall Jesus' words and proclaim the Gospel, seen as the fulfillment of God's revelation, for the salvation of all men and women, and as the fulfillment of the moral law, and as the fulfillment of the hopes of all men and women. "I have come that they may have life, and have it abundantly" (Jn 10:10). "I have come that they may have life, and have it abundantly" (Jn 10:10), but also the incomparable value of every human person.

4. The Church's life is based on the Gospel of life, which she proclaims, acknowledges this value with inner reverence: "She feels that she cannot be indifferent to what is so much the concern of her Lord. Everything that is in her is concerned with the human person. The Gospel of life is at the heart, the heart of the Gospel of life, which is the fulfillment of the hopes of all men and women."

The life of every human person is the glory of God, the glory of God is the life of the human person.

Man Remains in human life

5. Every individual, precisely in the mystery of the Godhead, the Word of God who was made flesh (Jn 1:14), is entrusted to the maternal care of the Church. Therefore every person born in human dignity and the weak necessary life that is the Church's own, beyond the mystery of the Word of God who was made flesh (Jn 1:14), is entrusted to the care of the Church, for it is the Church's duty to be concerned about the life of

THE GOSPEL OF THE LORD JESUS CHRIST
ACCORDING TO MARK

CHAPTER 1 – I COME THAT THEY MAY HAVE LIFE

THE CHRISTIAN RESEARCH CONCORDANCE

"The life was made manifest, and we saw it" (1:1–4; 1:5) with our gaze fixed on Christ, "the Word of life"

Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of) · Mark 1:1–16:20 (Mark, Gospel of)

Mark opens the Gospel of God, not the Gospel of Christ, because Christ is defined in perfect humility and courage by God's purpose, not by a human biography. The phrase "the beginning of the gospel of Jesus Christ, the Son of God" (1:1) is read as a proclamation that the story belongs to God from the start, and that Christ's life and death are the unfolding of God's purpose in the world. Mark then quickly moves to John the baptist, the voice in the wilderness, and to the baptism of Jesus, where the Spirit descends and the voice of the Father speaks of Jesus as the beloved Son (1:9–11). In this Gospel, Christ's identity is not a private discovery but a public declaration, and the rest of the book tests how that identity is lived out under pressure, suffering, and misunderstanding.

Throughout the narrative, the phrase "the gospel" appears as the message that must be preached to the nations (13:10; 14:9), and Christ's own ministry is described as preaching the gospel of the kingdom of God (1:14–15). The gospel is not a doctrine separated from Christ's life; it is the news that God has acted in Christ to bring the kingdom near, to call people into repentance and faith, and to begin a new way of life in which the last are first and the first are last (10:31). The gospel is also inseparable from the cross, because the kingdom that Christ proclaims is not established by force but by obedience, suffering, and the willingness to give one's life for others (10:45).

Mark's Christ is the Son of God in the sense that he is the Son of God who suffers, is misunderstood, and is finally crucified by the powers of this world. The centurion's confession at the cross, "Truly this man was the son of God" (15:39), is read as the first fully true confession in the Gospel, because it comes from someone who sees Christ not as a miracle worker or a political leader but as a man who dies in obedience and love. The resurrection is then the vindication of this kind of life, not a separate miracle but the confirmation of the way Christ has lived and died.

Mark's Christ is also the Lord who calls others into his mission, and the Gospel's ending (16:1–8) is read as a challenge to the reader to continue the story in their own lives, since the women who fled the empty tomb are told that they will see Christ again in Galilee, just as the disciples were first called there. The Gospel is therefore addressed to a community that is being tested in its faithfulness, and its purpose is to strengthen that community to follow Christ on the way of the cross, trusting that the resurrection has already taken place and that the kingdom is at work in the world, even when it looks like the powers have won.

"Thy sins be forgiven thee" (2:5)

"Thy faith hath made thee whole" (5:34)

"Thy faith hath saved thee" (10:52)

"Thy faith hath made thee whole" (5:34)

"Thy faith hath made thee whole" (5:34)

"Thy faith hath made thee whole" (5:34

Therefore, for the authentic Christ Conference upon Peter and the Successors, and in communion with the Bishops of the Church, the Holy Spirit has given the Church the charism of infallibility in the matter of faith and morals. This charism of infallibility is exercised in various ways. The Church's Magisterium exercises it, for instance, when it proclaims a doctrine in a definitive act. The Church's Magisterium also exercises it when it jointly with the Bishops teaches the faithful.

The definitive decisions by Popes on irreversible human dignity of the Unborn Child in his mortal wounds and poor never for their either are in the Spirit of Jesus Christ or in Jesus Christ. It is a Pope's duty and responsibility to teach the faithful and to proclaim the truth of the Gospel of Jesus Christ. Pope Francis has not exercised his charism of infallibility in a way that would contradict what Popes before him have said and may upset the feeling of an irreversible human being, whether a fetus or an embryo, or infant or adult, and all persons, of whatever age, race, or condition, are equally deserving of the dignity and respect due to a human being. Pope Francis, in his Apostolic Exhortation "Evangelii Gaudium" (Joy of the Gospel), has reaffirmed the teaching of his predecessors on the dignity of the Unborn Child and the Church's teaching on the sanctity of life.

So far as the right to life is concerned, many innocent human beings is absolutely issued of others. The equality in the rates of homicide victims and victims of abortion is, in the end, the same. Abortion is a direct and premeditated attack on a human being and is a grave sin because it is the deliberate killing of an innocent human being. Pope Francis has never contradicted the teaching of the Church on the dignity of the Unborn Child and the sanctity of life. Pope Francis has never contradicted the teaching of the Church on the sanctity of life.

"Pope never believed any unfamiliar statements" (Jan 1/2015) the unpalatable crime of abortion

Pope Francis has never said that abortion is a lesser evil and that it is permissible in certain circumstances. Pope Francis has never contradicted the teaching of the Church on the dignity of the Unborn Child and the sanctity of life.

But today, in many people's conversations, the perception of the gravity has become progressively obscured. The acceptance of abortion has been so widespread that it has been considered a matter of personal choice. Abortion is a direct and premeditated attack on a human being and is a grave sin because it is the deliberate killing of an innocent human being. Pope Francis has never said that abortion is a lesser evil and that it is permissible in certain circumstances

through God (Jn1:12), the author of James advocates as "Wait (Gear) patiently, so brothers, it (we must) be like farmer (God) waiting for the precious crop (Christ) from the land (Kingdom of God), (Jm5:7a) and (Jm5:7b) Be patient (Gear) like farmer (God) waiting for the crop (Christ) to grow." (Jm5:7c) Jesus Christ, the Son of God, is the precious crop (Christ) from the land (Kingdom of God).

In our service of charity, we must be trained and distinguished by a specific attitude: we must care for the other as a genuine "neighbor" for our neighbor. Accordingly, the spirit of the Good Samaritan, who recognized his neighbor in the person who was in need of help, who, after he had first been a neighbor to someone who was in need, was prepared to become a neighbor to his fellow creatures, the neighbor, the Good Samaritan, who recognized as well as the child in the parable and the old person who is suffering, even despite all the possible "abuse" and "disappointment" that it may entail, the spirit of the Good Samaritan, who, at the end of his life, will be judged on how he cared for the sick and how he cared for the poor, the spirit of the Good Samaritan should characterize the spirit of those who, in the Church, dedicate themselves to the service of charity. Our Christian faith can and should be expressed as follows: we believe in the Christian God who is the God of love, who is the God who is with us, who is the God who is with us in the form of a human being, who is the God who is with us in the form of a human being who is a neighbor to us, who is the God who is with us in the form of a human being who is a neighbor to us who is in need, who is the God who is with us in the form of a human being who is a neighbor to us who is in need who is a neighbor to us who is in need who is a neighbor to us who is in need

93 Cf. Second Vatican Ecumenical Council, Declaration on Religious Freedom *Dignitatis Humanae*, 7.

94 Encyclical Letter *Pacem in Terris* (11 April 1963), II: *AAS* 55 (1963), 273-274. The internal quote is from Pius XII, Radio Message of Pentecost 1941 (1 June 1941): *AAS* 33 (1941), 200. On this topic, the Encyclical cites: Pius XII, Encyclical Letter *Mit brennender Sorge* (14 March 1937): *AAS* 29 (1937): *AAS* 29 (1937), 159; Encyclical Letter *Divini Redemptoris* (19 March 1937), III: *AAS* 29 (1937), 79; Pius XII, Christmas Radio Message (24 December 1942): *AAS* 35 (1943), 9-24.

95 Encyclical Letter *Pacem in Terris* (11 April 1963), II: *loc. cit.*, 271.

96 *Summa Theologiae* I-II, q. 93, a. 3, ad 2um.

97 *Ibid.*, I-II, q. 95, a. 2. Aquinas quotes Saint Augustine: "Non videtur esse lex, quae iusta non fuerit", *De Libero Arbitrio*, I, 5, 11: PL 32, 1227.

98 Congregation for the Doctrine of the Faith, *Declaration on Procured Abortion* (18 November 1974), No. 22: *AAS* 66 (1974), 744.

99 Cf. *Catechism of the Catholic Church*, Nos. 1753-1755; John Paul II, Encyclical Letter *Veritatis Splendor* (6 August 1993), 81-82: *AAS* 85 (1993), 1198-1199.

100 *In Iohannis Evangelium Tractatus*, 41, 10: *CCL* 36, 363; cf. John Paul II, Encyclical Letter *Veritatis Splendor* (6 August 1993), 13: *AAS* 85 (1993), 1144.

101 Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975), 14: *AAS* 68 (1976), 13.

102 Cf. *Roman Missal*, prayer of the celebrant before communion.

103 Cf. Saint Irenaeus: "Omnem novitatem attulit, semetipsum afferens, qui fuerat annuntiatus", *Adversus Haereses*: IV, 34, 1: *SCh* 100/2, 846-847.

104 Cf. Saint Thomas Aquinas, "Peccator inveterascit, recedens a novitate Christi", *In Psalmos Davidis Lectura*: 6,5.

105 *De Beatitudinibus*, Oratio VII: *PG* 44, 1280.

106 Cf. John Paul II, Encyclical Letter *Veritatis Splendor* (6 August 1993), 116: *AAS* 85 (1993), 1224.

107 Cf. John Paul II, Encyclical Letter *Centesimus Annus* (1 May 1991), 37: *AAS* 83 (1991), 840.

108 Cf. Message for Christmas 1967: *AAS* 60 (1968), 40.

109 Pseudo- Dionysius the Areopagite, *On the Divine Names*, 6, 1-3: *PG* 3, 856-857.

110 Paul VI, *Pensiero alla Morte*, Istituto Paolo VI, Brescia 1988, 24.

111 John Paul II, Homily for the Beatification of Isidore Bakanja, Elisabetta Canori Mora and Gianna Beretta Molla (24 April 1994): *L'Osservatore Romano*, 25-26 April 1994, 5.

112 *Ibid.*

113 *In Matthaeum*, Hom. L, 3: *PG* 58, 508.

114 Catechism of the Catholic Church, No. 2372.

115 John Paul II, Address to the Fourth General Conference of Latin American Bishops in Santo Domingo (12 October 1992), No. 15: *AAS* 85 (1993), 819.

116 Cf. Decree on Ecumenism *Unitatis Redintegratio*, 12; Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 90.

117 John Paul II, Post-Synodal Apostolic Exhortation *Familiaris Consortio* (22 November 1981), 17: *AAS* 74 (1982), 100.

118 Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 50.

119 John Paul II, Encyclical Letter *Centesimus Annus* (1 May 1991), 39: *AAS* 83 (1991), 842.

120 John Paul II, Address to Participants in the Seventh Symposium of European Bishops, on the theme of "Contemporary Attitudes towards Life and Death: a Challenge for Evangelization" (17 October 1989), No. 5: *Insegnamenti* XII, 2 (1989), 945. Children are presented in the Biblical tradition precisely as God's gift (cf. *Ps* 127:3) and as a sign of his blessing on those who walk in his ways (cf. *Ps* 128:3-4).

121 John Paul II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), 38: *AAS* 80 (1988), 565-566.

122 John Paul II, Post-Synodal Apostolic Exhortation *Familiaris Consortio* (22 November 1981), 86: *AAS* 74 (1982), 188.

123 Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975), 18: *AAS* 68 (1976), 17.

124 Cf. *ibid.*, 20: *loc. cit.*, 18.

125 Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 24.

126 Cf. John Paul II, Encyclical Letter *Centesimus Annus* (1 May 1991), 17: *AAS* 83 (1991), 814; Encyclical Letter *Veritatis Splendor* (6 August 1993), 95-101: *AAS* 85 (1993), 1208-1213.

127 John Paul II, Encyclical Letter *Centesimus Annus* (1 May 1991), 24: *AAS* 83 (1991), 822.

128 John Paul II, Post-Synodal Apostolic Exhortation *Familiaris Consortio* (22 November 1981), 37: *AAS* 74 (1982), 128.

129 Letter establishing the World Day of the Sick (13 May 1992), No. 2: *Insegnamenti* XV, 1 (1992), 1410.

130 Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 35; Paul VI, Encyclical Letter *Populorum Progressio* (26 March 1967), 15: *AAS* 59 (1967), 265.

131 Cf. John Paul II, Letter to Families *Gratissimam sane* (2 February 1994), 13: *AAS* 86 (1994), 892.

132 John Paul II, Motu Proprio *Vitae Mysterium* (11 February 1994), 4: *AAS* 86 (1994), 386-387.

133 *Closing Message of the Council* (8 December 1965): *To Women*.

134 John Paul II, Apostolic Letter *Mulieris Dignitatem* (15 August 1988), 18: *AAS* 80 (1988), 1696.

135 Cf. John Paul II, Letter to Families *Gratissimam sane* (2 February 1994), 5: *AAS* 86 (1994), 872.

136 John Paul II, Address to Participants in the Study Conference on "The Right to Life in Europe" (18 December 1987): *Insegnamenti* X, 3 (1987), 1446.

137 *Message for the 1977 World Day of Peace: AAS* 68 (1976), 711-712.

138 Blessed Guerric of Igny, *In Assumptione B. Mariae*, Sermo I, 2: *PL* 185, 188.

139 Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 5.

140 Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 22.

141 *Roman Missal*, Sequence for Easter Sunday.

142 Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 68.

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