

A	<b><u>Introduction of Related Passages</u></b>  "Speak, LORD, for your servant is listening."	Cor 13-14  1Sam 3:9
B	<b><u>"The Gift of Love" as the Climax of 1Cor and its Connection with the Previous Teachings</u></b>  <ul style="list-style-type: none"> <li>• "Love is not envious or boastful" – envy and boastfulness are the concerns of Paul for the Christians in Corinth. (See also 1Cor 3:3, 1:29-31, 5:6, etc.)</li> <li>• Similarly, love is not "arrogant or rude" – this reflects Paul's concerns in 1Cor 4:6, 18-19, 5:2, 8:1)</li> <li>• Love "does not insist on its own way" – reflects Paul's concerns in 1Cor 10:23-24 and his own actions as role model for others (1Cor 10:33).</li> <li>• Love is "not irritable or resentful; it does not rejoice in wrongdoing" – this points to the division among the Corinthians (1:11-13) who are easily irritable and accusing each other of wrongdoings (6:1-6).</li> <li>• Paul rejects the quest for and boasting of knowledge among the Corinthians as "knowledge puffs up, but love builds up" (8:1). Paul is willing to give up his "rights" (9:15) in order to strengthen the community. Regarding the question of sacrificed meat, the key to one's sacrifice is to avoid being the cause of others' failings. One must receive the communion in the spirit of unity – all these teachings are rooted in love, therefore, Paul has written this lasting hymn of love.</li> </ul>	1Cor 13  TGR 8-3 CSB 13:4-7  TGQ p 36
C	<b><u>The Importance of Love</u></b>  <ul style="list-style-type: none"> <li>• If one has the gifts of tongues and prophecy, faith, acts in charity and has given away all possessions, but does not have love, one gains nothing. This teaching not only targets the Christians in Corinth but also all of us. St. Thomas uses this passage to warn against those who are only concerned with faith, sacrament, or work of charity.</li> <li>• Christ gives us the commandment of love. According to the Church's traditions, the virtues of faith, hope, and love are called "theological virtues" because they are rooted in God (Gk. Theos) and lead humanity towards God. The greatest of these three is love.</li> <li>• Why is love the greatest?</li> <li>• The Holy Spirit is the substance and source of love who grants the grace of love to us.</li> </ul>	1Cor 13:1-3 TGR 8-1b & c CCC800 CSB 13:2  1Cor 13:13 CCC 1812 CSB 13:13  TGR 8-7, SN1  SN2
D	<b><u>Gifts of Prophecy and Tongues</u></b>  <ul style="list-style-type: none"> <li>• One should exercise spiritual gifts in love for the purpose of helping each other and building up the community. This teaching, affirmed by the Second Vatican Council (LG 12), also warns us that God bestows these gifts not according to what one wishes but according to His will ; however, individuals should still thirst for these</li> </ul>	1Cor 14  TGR 8-8 CSB 14:1-40

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	<p>spiritual gifts.</p> <ul style="list-style-type: none"><li>• The gift of prophecy includes the gifts of prophesying, teaching and encouragement; all done in unity with the Apostles.</li><li>• “One who prophesies is greater than one who speaks in tongues” as the gift of prophecy supports the building of the community.</li><li>• Paul teaches the three significance of the gift of tongues: one should never speak too much in tongues but must wait for his/her turn and let others interpret the message first. In other words, Paul explains that those speaking in tongues should also have the ability of self-control. One should not let his/her tongues to disrupt the proceedings of the liturgy.</li><li>• The Charismatic Movement reflects the continuation of the guidance of the Holy Spirit in the Church after Christ.</li><li>• Females are “to keep silent” – 1Cor 11:5 – Paul does allow females to pray and prophesy in public. Paul only prohibits females the ministry of priesthood (1Tim 2:12).</li></ul>	<p>1Cor 14:3 Acts 15:32 CSB 14:1 &amp; 9 1Cor 14:1-6</p> <p>1Cor 14:27-28 CSB 14:39-40</p> <p>SN3</p> <p>CSB, Sacred Congregation for the Doctrine of Faith. On Admission of Women to Priesthood, 20.</p>
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**SPECIAL HANDOUT**

1. "The hymn to love in the First Letter to the Corinthians remains the *Magna Charta* of the civilization of love. In this concept, what is important is not so much individual actions (whether selfish or altruistic), so much as the radical acceptance of the understanding of man as a person who 'finds himself' by making a sincere gift of self" (JPII, *Letter to Families*, 14)  
"Man] cannot fully find himself except through a sincere gift of self" (JPII, *Letter to Families*, 11).
2. "The order of love belongs to the intimate life of God himself, the life of the Trinity. In the intimate life of God, the Holy Spirit is the personal hypostasis of love. Through the Spirit, Uncreated Gift, love becomes a gift for created persons. *Love, which is of God, communicates itself to creatures*: 'God's love has been poured into our hearts through the Holy Spirit who has been given to us' (*Rom 5:5*)" (JPII, *Dignity and Vocation of Women*, 29).
3. Excerpts from Joseph Cardinal Suenens' book, *A New Pentecost?*, (New York, 1975):

On Pneumatology - "Pope Paul VI has already urged us to pursue more thoroughly studies in the sphere of pneumatology. But if we wish really to understand such manifestations of God then we must study them from the inside, on the basis of personal experience and with humble readiness to learn from and benefit by the experience of others" (p. 224).

On A Deeper Intimacy – I experienced at a deeper level a need of the Spirit to enlighten for me the face of the Lord Jesus and to create with him a deeper intimacy...the surest sign of the Renewals authenticity rests in its Christology. In proclaiming 'Jesus is Lord,' Charismatics affirm that Jesus is Son of God in a unique manner..." (p. 218).

On Reading the Bible - "But there is a reading of another kind, in the light of the Holy Spirit. I open the Bible and the words I see before me take on a special meaning, as if the Lord has made them the 'Word of Life' for me. The Renewal helps me to open the Bible often in the day and to read it with a new taste and a new expectation. It is a communion with the Word of Jesus, as I am, in another way, in communion with him in his Eucharist" (p. 218-219).

On Prayer - "The presence of others close to me on these occasions, murmuring spontaneous prayers, at first annoyed me...It took some time to learn that prayer can be both deeply personal and yet part of a 'symphony.' I had to learn too, how to make my own the rhythm and prayer of another. To pray together in this way is completely different from repeating together a 'ready-made' prayer. I began to understand the freedom of God's children in the presence of the Lord. This does not mean that we should not observe and respect at the same time the traditional norms for the liturgy" (p. 220).