THE DAILY BREAD

The Fiat of the Beloved



The Mission Begins

Catholic Social Teaching

A FORMATION BOOK BY

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The Everyday Apostle

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Fiat of the Beloved

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The Church's Vision for the World, and Your Place in It

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INTRODUCTION

Faith Is Not Meant to Stay Inside

A woman can receive the whole of the faith, come to know God, the saints, the sacraments, Mary, and prayer, and still treat it as a private matter, something that belongs inside the walls of a church or a gathering, that nourishes her own soul but makes no visible difference in how she engages the world. Yet a faith that stays inside those walls is not yet fully Catholic, for the Gospel was never meant to remain a private comfort but to move out, into the street, the kitchen, the classroom, the workplace, and the public square, renewing the world. The faith a woman has received is not only for her own sanctification but for the renewal of the world through her, and if it never leaves the walls, it has not yet become all that it is meant to be.

This book is about that moving out, about the Church's vision for what the Gospel looks like when it enters the world, which the Church has developed into a rich body of teaching called Catholic Social Teaching. It will show that faith is not meant to stay inside but to make a visible difference; it will unfold the foundational principles of Catholic Social Teaching, the dignity of the human person, the common good, solidarity, subsidiarity, and the preferential option for the poor; it will present the particular contribution women bring to this mission, what has been called the feminine genius; it will show where human dignity is most at stake and how women stand at its frontlines; and it will cast the vision of the civilization of love that this teaching aims to build. This is not a political agenda but a vision of the human person and human society rooted in the dignity God gave every person.

You are the light of the world. Let your light shine before others, that they may see your good works and give glory to your Father. — Matthew 5:14-16

Jesus called His followers the light of the world and told them to let their light shine before others, revealing that the faith is meant to be visible, to shine out into the world in good works that glorify God. This book will show a woman how: understanding that faith must leave the walls; grasping the dignity of the human person as the foundation of everything; learning the principles of the common good, solidarity, subsidiarity, and care for the poor; receiving the particular gift women bring to the mission; seeing where dignity is most at stake; and catching the vision of a civilization of love. This final book of the journey does not close a door but opens one, for a woman who has been formed in the faith is now ready to let it shine into the world. The mission begins.

CHAPTER ONE

Faith That Leaves the Walls

The Gospel Is for the World

The first thing a woman must grasp is that the faith she has received is not meant to stay inside the walls of a church or a private devotion but to move out into the world, making a visible difference in how she engages every part of it. A faith that remains private, that nourishes the soul but changes nothing in how a woman lives in the world, is not yet fully Catholic, for the Gospel is meant for the renewal of the world and not only the comfort of the believer, so that faith is meant to leave the walls and shape the whole of life.

What good is it if someone says he has faith but does not have works? Faith by itself, if it does not have works, is dead. — James 2:14,17

Not a Private Matter

The faith is not a private matter, confined to a woman's interior life or to the hours she spends at church, but is meant to shape the whole of her life and to engage the world, so that it cannot remain locked inside without being diminished. There is a temptation to treat faith as private, a personal comfort that belongs to the inner life and the church building but has no bearing on how a woman works, votes, spends, or treats others, but this privatizing of faith betrays its nature, for the Gospel claims the whole of life and is meant to shape how a woman engages the world, not to be sealed off in a private compartment. This means a woman's faith is not meant to stay inside but to come out, to make a visible difference in every part of her life and her engagement with the world, so that a privatized faith that changes nothing outside the walls has not yet become what it is meant to be. The woman who understands that faith is not a private matter lets it shape the whole of her life and her engagement with the world, not sealing it inside. Not a private matter, the faith is meant to shape the whole of a woman's life and engage the world rather than being confined to her interior life or the church walls, so that a privatized faith that changes nothing outside has not yet become fully Catholic.

Faith Shown in Works

Faith is meant to be shown in works, in concrete action in the world, for a faith without works is dead, so that genuine faith necessarily moves out into deeds that engage and serve the world. The Scripture teaches plainly that faith without works is dead, that a faith which produces no action is not living faith at all, so that genuine faith necessarily expresses itself in works, in concrete engagement with the world, in the doing of good,

the serving of others, the shaping of life according to the Gospel, so that faith and works belong together and faith is shown in deeds. This means a woman's faith is meant to be lived out in works, in real action in the world, for a faith that never acts is dead, so that the faith she has received must move into deeds, engaging and serving the world as the living expression of what she believes. The woman who shows her faith in works lets it move into concrete action in the world, for living faith necessarily acts. Faith shown in works is living faith, for a faith without works is dead, so that genuine faith necessarily moves out into concrete deeds that engage and serve the world rather than remaining a private belief that never acts.

A Door, Not a Close

The call to engage the world is not the end of a woman's formation but the opening of a door, the point at which everything she has received is sent outward into mission, so that her formation leads not to a private endpoint but to a sending into the world. All the faith a woman has received, her knowledge of God, her sacramental life, her prayer, is not meant to terminate in her own soul but to be sent outward, so that the call to engage the world is not a closing of her formation but an opening, a door through which everything she has received now flows into mission, into the renewal of the world through her. This means a woman's formation reaches its purpose not when she has been filled but when she begins to pour out, when the faith she has received leaves the walls and enters the world, so that the engagement with the world is the door her whole formation has been leading to, the beginning of her mission. The woman who sees this as a door, not a close, understands her formation as leading outward into mission, the faith she has received now sent into the world. A door, not a close, is what the call to engage the world is, the opening through which everything a woman has received is sent outward into mission, so that her formation leads not to a private endpoint but to a sending into the world.

CHAPTER TWO

The Dignity of the Person

The Non-Negotiable Starting Point

At the foundation of all Catholic Social Teaching lies a single non-negotiable truth, the dignity of the human person, the conviction that every human being, made in the image of God, possesses an inviolable worth that grounds everything the Church teaches about social life. Understanding the dignity of the human person as the starting point of

Catholic Social Teaching, the truth from which all its principles flow, gives a woman the foundation on which the Church's whole vision of social life is built.

So God created man in his own image, in the image of God he created him; male and female he created them. — Genesis 1:27

Made in the Image of God

Every human person is made in the image of God, and this is the source of an inviolable dignity that belongs to every human being simply by virtue of being human, regardless of any other quality or circumstance. The foundation of human dignity is that every person is created in the image of God, bearing a likeness to Him that gives each one an immense and inviolable worth, so that human dignity is not earned or granted by society but is inherent, rooted in the person's creation in God's image, belonging to every human being from conception to natural death, whatever their condition. This means every person, without exception, possesses a profound dignity because made in God's image, a worth that does not depend on usefulness, achievement, health, or status, so that the dignity of the human person is universal and inviolable, grounded in creation itself. The woman who understands every person as made in the image of God sees the inherent and inviolable dignity of every human being, grounded in creation. Made in the image of God, every human person bears an inviolable dignity that belongs to each one simply by being human, not earned or granted but inherent, grounded in creation in God's image and belonging to every person whatever their condition.

The Starting Point of Everything

The dignity of the human person is the non-negotiable starting point of all Catholic Social Teaching, the foundation from which every other principle flows, so that the whole of the Church's social vision is built on this one truth about the worth of every person. All the principles of Catholic Social Teaching, the common good, solidarity, subsidiarity, the option for the poor, flow from and serve the dignity of the human person, which is the foundation on which the whole edifice stands, the non-negotiable starting point that cannot be compromised without undermining everything else, so that human dignity is the first principle and the measure of all the rest. This means a woman understands Catholic Social Teaching rightly when she sees it all as flowing from and serving the dignity of the person, the starting point that grounds and orders every other principle, so that the worth of every human being is the foundation of the Church's entire social vision. The woman who sees human dignity as the starting point of everything understands all the Church's social teaching as flowing from and serving the worth of every person. The starting point of everything in Catholic Social Teaching is the dignity of the human

person, the non-negotiable foundation from which every other principle flows, so that the Church's whole social vision is built on and ordered by the inviolable worth of every person.

Why This Changes How You See

To hold the dignity of every person transforms how a woman sees the people around her and the issues of the world, for she comes to see every person as bearing an inviolable worth, which reshapes her response to everyone and everything. When a woman truly grasps the dignity of the human person, she cannot see people the same way, for she sees in every person, the unborn child and the elderly, the stranger and the enemy, the poor and the powerful, a bearer of God's image with inviolable worth, and this reshapes how she treats them and how she judges the issues that affect them. This means the dignity of the person is not an abstract principle but a lens that transforms a woman's whole vision, so that she sees every human being as possessing a profound worth, and responds to people and to the questions of social life in light of that dignity, honoring in each one the image of God. The woman for whom this changes how she sees looks on every person as a bearer of inviolable dignity, her whole response reshaped by the worth she sees in each one. Why this changes how you see is that holding the dignity of every person transforms a woman's vision, so that she sees every human being as bearing an inviolable worth, which reshapes how she treats people and judges the issues of the world.

CHAPTER THREE

We Belong to One Another

The Common Good and Solidarity

Flowing from the dignity of the person are the principles that bind persons together, the common good and solidarity, which teach that human beings are made for community and belong to one another, so that a woman is responsible not only for herself but for the good of all. Understanding the common good, the conditions that allow all to flourish, and solidarity, the recognition that we belong to one another, reveals the social nature of the human person and the responsibility a woman bears for others.

If one member suffers, all suffer together; if one member is honored, all rejoice together.
— 1 Corinthians 12:26

Made for Community

The human person is made not for isolation but for community, created to live in relationship with others and to flourish in common with them, so that the good of each is bound up with the good of all. Human beings are by nature social, made to live in community, to depend on and contribute to one another, so that no person flourishes alone but only in relationship with others, and the good of each is bound up with the good of all, the individual and the community belonging together rather than opposed. This means a woman is not an isolated individual pursuing only her own good but a member of a community, made for relationship and responsible for the good of others, so that she understands herself rightly only as part of a human family in which each belongs to all. The woman who knows she is made for community sees herself as part of a human family, her own good bound up with the good of all. Made for community, the human person is created to live in relationship and flourish in common with others, so that the good of each is bound up with the good of all and a woman understands herself rightly only as a member of the human family.

The Common Good

The common good is the sum of the conditions that allow all the members of a community to flourish and reach their fulfillment, and working for the common good means seeking not merely one's own good but the good of all. The common good is the set of social conditions that enable people, both as individuals and as a community, to reach their fulfillment, the conditions of justice, peace, and flourishing that benefit everyone, so that pursuing the common good means working not merely for one's private interest but for the good of the whole community, the conditions in which all can thrive. This means a woman is called to seek the common good, to care about and work for the conditions that allow all to flourish, not just her own good or her own family's but the good of the community and society, so that she bears responsibility for the common good as a member of the human family. The woman who seeks the common good works for the conditions that allow all to flourish, caring for the good of the whole community. The common good is the sum of conditions that allow all to flourish, so that working for it means seeking not merely one's own good but the good of the whole community, a responsibility a woman bears as a member of the human family.

Solidarity

Solidarity is the firm recognition that we belong to one another, that the sufferings and needs of others are our concern, so that a woman stands with others, especially those in need, as members of one human family. Solidarity is more than a vague feeling of sympathy; it is the firm and persevering commitment to the common good that flows from recognizing that all people belong to one another, that we are members of one

human family, so that the sufferings of others are our concern, their needs our responsibility, and we are called to stand with them, especially the weak and suffering. This means a woman is called to solidarity, to recognize her bond with all people and to stand with them in their needs and sufferings, so that when one member of the human family suffers she suffers with them, bearing their burdens as her own because they belong to her and she to them. The woman who lives solidarity stands with others in their needs, recognizing that all belong to one another in one human family. Solidarity is the firm recognition that we belong to one another, that the needs and sufferings of others are our concern, so that a woman stands with others, especially those in need, as members of one human family whose burdens she bears as her own.

CHAPTER FOUR

Nearest and Least

Subsidiarity and the Poor

Two further principles of Catholic Social Teaching shape how the common good is pursued, subsidiarity, which locates responsibility at the level nearest to those affected, and the preferential option for the poor, which gives special concern to those most in need. Understanding subsidiarity, that problems are best addressed at the most immediate level, and the preferential option for the poor, that the poor have a special claim on a woman's concern, completes the foundational principles of Catholic Social Teaching.

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor, to set at liberty those who are oppressed. — Luke 4:18-19

Responsibility at the Nearest Level

Subsidiarity teaches that the needs of persons are best met, and problems best addressed, at the level nearest to those affected, by the smaller and more immediate communities, with larger structures helping rather than replacing them. The principle of subsidiarity holds that what can be done by smaller, more local, more immediate communities, the family, the neighborhood, the local association, should not be taken over by larger and more distant structures, which should instead support and enable the smaller ones, so that responsibility is located at the nearest effective level and higher bodies help without supplanting. This means a woman sees that much of the good to be done belongs at the nearest level, in her family, her neighborhood, her local community, where she herself can act directly, so that subsidiarity dignifies her own immediate action and locates much

responsibility close to home rather than only in distant institutions. The woman who understands responsibility at the nearest level sees her own immediate community as the proper place of much good to be done, where she can act directly. Responsibility at the nearest level is the principle of subsidiarity, that needs are best met by the smaller and more immediate communities with larger structures helping rather than replacing them, so that much responsibility belongs close to home where a woman can act directly.

A Special Concern for the Poor

The preferential option for the poor is the principle that those who are most in need, the poor, the vulnerable, the marginalized, have a special claim on a woman's concern and action, after the example of Christ who came to bring good news to the poor. Catholic Social Teaching gives a special priority to the poor and vulnerable, not excluding others but recognizing that those most in need have a particular claim on the community's concern, so that a woman is called to a preferential love for the poor, the suffering, the marginalized, giving them special attention and care, following Christ who proclaimed good news to the poor and identified Himself with the least. This means a woman's concern and action should include a special regard for the poor and vulnerable, the ones most in need, who have a particular claim on her love, so that she does not overlook them but gives them a preferential place in her care, as Christ did. The woman who holds a special concern for the poor gives the most vulnerable a preferential place in her love and action, after the example of Christ. A special concern for the poor is the preferential option, that those most in need have a particular claim on a woman's concern and action, so that she gives the poor and vulnerable a preferential place in her love, following Christ who came to bring good news to the poor.

Christ in the Least

The Church's concern for the poor rests on the astonishing truth that Christ identifies Himself with the least, so that in serving the poor and suffering a woman serves Christ Himself, present in those most in need. Jesus taught that whatever is done to the least of His brothers is done to Him, identifying Himself with the hungry, the stranger, the sick, the imprisoned, so that the poor and suffering are not merely objects of charity but bearers of the presence of Christ, who is served in them, giving the care of the poor an infinite dignity and urgency. This means a woman's service of the poor is a service of Christ Himself, present in the least, so that her care for the vulnerable is not mere philanthropy but an encounter with the Lord, who receives as done to Himself whatever is done to the least of His brothers and sisters. The woman who sees Christ in the least serves the poor as serving the Lord Himself, present in those most in need. Christ in the least is the truth that He identifies Himself with the poor and suffering, so that in serving

the least a woman serves Christ Himself, giving the care of the vulnerable an infinite dignity as an encounter with the Lord.

CHAPTER FIVE

The Feminine Genius

What Women Bring to the Mission

The Church speaks of a particular gift that women bring to the social mission, what has been called the feminine genius, the specific capacities and sensibilities through which women humanize culture and build a civilization of love. Understanding the feminine genius, the particular contribution women make to the mission of the Church in the world, helps a woman see the distinctive and vital gift she brings to the renewal of society.

Strength and dignity are her clothing. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. — Proverbs 31:25-26

A Particular Gift

Women bring to the mission of the Church a particular gift, the feminine genius, a distinctive capacity for attentiveness to the person, for relationship, for nurturing and humanizing, that is especially needed in the renewal of the world. The Church has recognized that women bring to the social mission a particular genius, a distinctive set of gifts, an attentiveness to the dignity and needs of the person, a capacity for relationship and care, a sensitivity to the human and the concrete, a gift for nurturing life and humanizing culture, so that the feminine genius is a real and particular contribution women make to the mission. This means a woman has a distinctive gift to bring to the renewal of the world, not identical to what men bring but complementary and vital, a feminine genius for attending to persons and humanizing society, so that her contribution to the mission is particular, valuable, and needed. The woman who understands her particular gift brings the feminine genius to the mission, a distinctive and vital contribution to the renewal of the world. A particular gift is what women bring to the mission, the feminine genius of attentiveness to the person, relationship, and nurturing, a distinctive capacity for humanizing culture that is a real and needed contribution to the renewal of the world.

Humanizing the World

A central dimension of the feminine genius is the humanizing of the world, the bringing of a human, personal, caring dimension to a culture that can become impersonal and harsh, so that women soften and humanize the structures and relationships of society. Women, through their attentiveness to persons and relationships, have a particular capacity to humanize the world, to insist on the dignity and needs of the concrete person against the impersonal forces that would reduce people to numbers or functions, to bring warmth, care, and the personal touch into the structures of society, so that the feminine genius works to humanize a culture that can grow cold and mechanical. This means a woman contributes to the mission in a particular way by humanizing the world around her, bringing the personal and caring dimension that keeps society human, resisting the impersonal and insisting on the dignity of the person in every sphere she touches. The woman who humanizes the world brings the personal and caring dimension of the feminine genius into society, keeping it human against the impersonal. Humanizing the world is a central dimension of the feminine genius, women bringing a personal and caring dimension to a culture that can become impersonal and harsh, so that they soften and humanize the structures and relationships of society.

Building a Civilization of Love

The feminine genius is especially suited to building what has been called a civilization of love, a society ordered by love and respect for the dignity of every person, so that women have a particular role in constructing a more humane and loving world. The Church has spoken of the goal of building a civilization of love, a society shaped by love, justice, and reverence for the dignity of every person, and women, through the feminine genius, are especially equipped to build it, bringing their gifts for love, relationship, and the humanizing of culture to the construction of a more loving and humane world. This means a woman has a particular vocation in building the civilization of love, contributing through her feminine genius to a society ordered by love and respect for persons, so that her gifts are not peripheral but central to the great work of making the world more humane. The woman who sees her part in building a civilization of love brings her feminine genius to the construction of a more loving and humane world. Building a civilization of love is the great work to which the feminine genius is especially suited, women bringing their gifts for love and humanizing to the construction of a society ordered by love and respect for the dignity of every person.

CHAPTER SIX

Where Dignity Is Most at Stake

Women at the Frontlines

Women are disproportionately present at the very places where human dignity is most at stake, in the care of children and the elderly, the service of the poor, the building of families and communities, and the quiet daily labor of sustaining human life, so that they stand at the frontlines of the Church's social mission. Understanding that this work, so often done by women, is not invisible or secondary but sacred and central to the mission, helps a woman see the dignity and importance of what she may already be doing.

Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause. — Isaiah 1:17

Present Where Dignity Is Served

Women are present in a particular way at the places where human dignity is most directly served and most at stake, caring for the vulnerable at the beginning and end of life, serving the poor, sustaining families and communities, so that they stand where the social mission is most concretely lived. In countless ways, women are disproportionately found at the frontlines of human dignity, caring for infants and children, tending the sick and the elderly, serving the poor, holding families and communities together, doing the daily work of sustaining human life, so that they are present precisely where human dignity is most directly at stake and most concretely served. This means that women are already, in large part, at the frontlines of the Church's social mission, present where dignity is served, doing the work that most directly honors and sustains the dignity of the human person, so that their ordinary labor is at the very heart of the mission. The woman who sees that she is present where dignity is served recognizes her own place at the frontlines of the mission, where human dignity is most concretely honored. Present where dignity is served, women stand at the places where human dignity is most at stake, caring for the vulnerable, serving the poor, and sustaining families, so that they are already at the frontlines of the Church's social mission.

This Work Is Sacred

The work women so often do, the care of the vulnerable and the sustaining of human life, is not invisible or menial but sacred, a holy service of the dignity of the person and a central part of the Church's mission in the world. The daily labor of caring for the young and the old, serving the poor, and sustaining life can be dismissed by the world as invisible or unimportant, but in truth it is sacred, a direct service of human dignity, a holy work that honors the image of God in the vulnerable and sustains the human family, so that this work is not secondary to the mission but at its heart. This means a woman doing this work, however unnoticed by the world, is engaged in sacred and central

mission, serving the dignity of the person in the most concrete way, so that she can see her ordinary labor of care not as menial but as holy, a frontline of the Church's social mission. The woman who understands that this work is sacred sees her labor of care as holy service of human dignity, central to the mission rather than invisible. This work is sacred, for the care of the vulnerable and the sustaining of human life, so often done by women, is a holy service of human dignity and a central part of the Church's mission, not the invisible or menial labor the world may take it for.

Naming What You Already Do

Catholic Social Teaching names and dignifies what many women are already doing, revealing their daily work of care and service as the sacred mission it truly is, so that a woman comes to see her existing labor with new eyes. For many women, the social mission is not a new activity to add but a new understanding of what they already do, for Catholic Social Teaching names their daily care of the vulnerable, their service of the poor, their sustaining of families, as the sacred mission it is, revealing the dignity and importance of work they may have thought invisible or ordinary. This means a woman may discover that she is already at the heart of the mission, already serving human dignity in her daily labor, so that Catholic Social Teaching gives her new eyes to see the sacredness of what she already does, dignifying her existing work as the frontline of the Church's mission in the world. The woman who names what she already does sees her daily labor of care as the sacred mission it is, dignified and revealed by the Church's teaching. Naming what you already do is part of the gift of Catholic Social Teaching, which reveals a woman's existing labor of care and service as the sacred mission it truly is, so that she sees her daily work with new eyes as the frontline of the Church's mission.

CHAPTER SEVEN

A Civilization of Love

What the Difference Should Look Like

The vision toward which all of Catholic Social Teaching aims is a civilization of love, a society transformed by the Gospel into a community of justice, dignity, and love, so that the difference a woman's faith makes in the world is finally measured by love. Understanding the vision of the civilization of love, the goal of the whole social mission and the mark by which its success is known, gives a woman the horizon toward which her engagement with the world is directed.

By this all people will know that you are my disciples, if you have love for one another.
— John 13:35

The Goal Is Love

The ultimate goal of the Church's social mission is a civilization of love, a world transformed by love, so that all the principles and all the action aim finally at building a society ordered by love for God and for every person. Catholic Social Teaching, with all its principles, is not an end in itself but aims at a goal, the building of a civilization of love, a society in which the dignity of every person is honored, justice is done, and love shapes the relationships and structures of common life, so that the whole social mission is directed toward this vision of a world transformed by love. This means a woman's engagement with the world, in all its forms, aims finally at love, at building a more loving and humane society, so that the goal of everything is not merely better structures or policies but a civilization shaped by love, the love of God and neighbor made real in the world. The woman who knows the goal is love directs her engagement with the world toward building a civilization shaped by love. The goal is love, for the whole of Catholic Social Teaching aims at building a civilization of love, a society ordered by love for God and every person, so that all its principles and action are directed toward a world transformed by love.

Love Made Visible

A civilization of love is love made visible in the structures and relationships of society, so that the Gospel's command to love is not confined to private feeling but shapes the public and common life of the world. The civilization of love is not a sentiment but love made concrete and visible, love shaping not only private relationships but the structures, institutions, and common life of society, so that justice, care for the poor, respect for dignity, and the common good become the visible form that love takes in the public world, the Gospel's love made real in how a society is ordered. This means building a civilization of love is making love visible in the world, embodying the love of God and neighbor in concrete action and just structures, so that a woman's mission is to make love visible, to let the Gospel's love take form in the public and common life she touches. The woman who makes love visible embodies the Gospel's love in concrete action and just structures, building the civilization of love. Love made visible is what a civilization of love is, the Gospel's love taking concrete form in the structures and relationships of society, so that love shapes not only private feeling but the public and common life of the world.

The Mark of a Disciple

Love is the mark by which the world knows the disciples of Christ, so that the final measure of whether a woman's faith has truly left the walls and renewed the world is the love made visible through her. Jesus said that the world would know His disciples by their love for one another, making love the distinguishing mark of those who follow Him, so that the ultimate sign that faith has genuinely entered the world and borne fruit is love, the love of God and neighbor made visible in the lives and action of believers. This means the final measure of a woman's mission is love, whether her faith has produced the love by which the world knows Christ's disciples, so that she engages the world not to win arguments or build structures for their own sake but to make visible the love that marks her as Christ's, the love that is the goal and the sign of the whole mission. The woman who bears the mark of a disciple makes Christ's love visible in the world, the sign that her faith has truly entered it. The mark of a disciple is love, by which the world knows those who follow Christ, so that the final measure of whether a woman's faith has left the walls and renewed the world is the love made visible through her.

CONCLUSION

Let Your Light Shine

The woman who kept her faith inside the walls now knows that it is meant to shine out into the world. We have seen that faith is not a private matter but is shown in works and sent out as through a door; that the dignity of the human person is the non-negotiable foundation of the Church's social vision; that the common good and solidarity bind us to one another; that subsidiarity locates responsibility near at hand and the poor have a special claim on our love, with Christ Himself present in the least; that women bring a particular gift, the feminine genius, to humanizing the world; that women stand at the frontlines where dignity is most at stake, doing sacred work; and that the goal of it all is a civilization of love, the mark by which the world knows Christ's disciples.

Through all of it runs a single call: let your light shine. Do not keep your faith inside the walls of a church or a private devotion, but let it shine out into the world, into your family, your work, your community, and the public square, making a visible difference that glorifies God. For the faith you have received is not only for your own soul but for the renewal of the world, and it becomes fully itself only when it leaves the walls and shines.

So let your light shine. Hold the dignity of every person as the foundation of how you see the world. Seek the common good, live in solidarity with all, honor the principle of the nearest level, and give the poor a special place in your love, serving Christ in the least. Bring your feminine genius to the humanizing of the world. See the sacredness of the

work you already do at the frontlines of human dignity. And aim at the civilization of love, making the Gospel's love visible in all you touch, so that the world may know you are Christ's disciple by your love. The faith you received was never meant to stay inside. The mission begins now, and it begins with you. Let your light shine before others, that they may see your good works and give glory to your Father in heaven.

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