Redemptor Hominis 10 (Adapted for Meditation)

(Third Person for women)

*(\_\_\_NAME\_\_\_\_) cannot live without love. She remains a being that is incomprehensible for herself, her life is senseless, if love is not revealed to her, if she does not encounter love, if she does not experience it and make it her own, if she does not participate intimately in it. This, as has already been said, is why Christ the Redeemer "fully reveals man to himself". If we may use the expression, this is the human dimension of the mystery of the Redemption. In this dimension woman finds again the greatness, dignity and value that belong to her humanity. In the mystery of the Redemption woman becomes newly "expressed" and, in a way, is newly created. She is newly created! "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"**[64](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html%22%20%5Cl%20%22%241S). The woman who wishes to understand herself thoroughly-and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of her being-she must with her unrest, uncertainty and even her weakness and sinfulness, with her life and death, draw near to Christ. She must, so to speak, enter into him with all her own self, she must "appropriate" and assimilate the whole of the reality of the Incarnation and Redemption in order to find herself. If this profound process takes place within her, she then bears fruit not only of adoration of God but also of deep wonder at herself. How precious must woman be in the eyes of the Creator, if she "gained so great a Redeemer"**[65](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html%22%20%5Cl%20%22%241T), and if God "gave his only Son "in order that woman "should not perish but have eternal life"**[66](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html%22%20%5Cl%20%22%241U).*

*In reality, the name for that deep amazement at man's worth and dignity is the Gospel, that is to say: the Good News. It is also called Christianity. This amazement determines the Church's mission in the world and, perhaps even more so, "in the modern world". This amazement, which is also a conviction and a certitude-at its deepest root it is the certainty of faith, but in a hidden and mysterious way it vivifies every aspect of authentic humanism-is closely connected with Christ. It also fixes Christ's place-so to speak, his particular right of citizenship-in the history of man and mankind. Unceasingly contemplating the whole of Christ's mystery, the Church knows with all the certainty of faith that the Redemption that took place through the Cross has definitively restored his dignity to man and given back meaning to his life in the world, a meaning that was lost to a considerable extent because of sin. And for that reason, the Redemption was accomplished in the paschal mystery, leading through the Cross and death to Resurrection.*

*The Church's fundamental function in every age and particularly in ours is to direct man's gaze, to point the awareness and experience of the whole of humanity towards the mystery of God, to help all men to be familiar with the profundity of the Redemption taking place in Christ Jesus. At the same time man's deepest sphere is involved-we mean the sphere of human hearts, consciences and events.*

*(Second Person)*

*You cannot live without love. You remain a being that is incomprehensible for yourself, your life is senseless, if love is not revealed to you, if you do not encounter love, if you do not experience it and make it your own, if you do not participate intimately in it. This, as has already been said, is why Christ the Redeemer "fully reveals man to himself". If we may use the expression, this is the human dimension of the mystery of the Redemption. In this dimension you find again the greatness, dignity and value that belong to your humanity. In the mystery of the Redemption you become newly "expressed" and, in a way, are newly created. You are newly created! "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"*[*64*](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html#%241S)*. If you wish to understand yourself thoroughly-and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of your being-you must with your unrest, uncertainty and even your weakness and sinfulness, with your life and death, draw near to Christ. You must, so to speak, enter into him with all your own self, you must "appropriate" and assimilate the whole of the reality of the Incarnation and Redemption in order to find yourself. If this profound process takes place within you, you then bear fruit not only of adoration of God but also of deep wonder at yourself. How precious must you be in the eyes of the Creator, if you "gained so great a Redeemer"*[*65*](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html#%241T)*, and if God "gave his only Son "in order that you "should not perish but have eternal life"*[*66*](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html#%241U)*.*

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Redemptor Hominis 10 (Adapted for Meditation)

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