St. Paul in The Catechism of the Catholic Church

God:
Part 1, Section 1, Chapter 1, SubSection 2
32 The world: starting from movement, becoming, contingency, and the world's order and beauty, one can come to a knowledge of God as the origin and the end of the universe.
As St. Paul says of the Gentiles: For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.  

Christ:
Part 1, Section 2, Chapter 1, Article 1, Paragraph 6, SubSection 1
359 "In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear."  
St. Paul tells us that the human race takes its origin from two men: Adam and Christ. . . The first man, Adam, he says, became a living soul, the last Adam a life-giving spirit. The first Adam was made by the last Adam, from whom he also received his soul, to give him life... The second Adam stamped his image on the first Adam when he created him. That is why he took on himself the role and the name of the first Adam, in order that he might not lose what he had made in his own image. The first Adam, the last Adam: the first had a beginning, the last knows no end. The last Adam is indeed the first; as he himself says: "I am the first and the last."  

Part 1, Section 2, Chapter 2, Article 2, SubSection 1
433 The name of the Saviour God was invoked only once in the year by the high priest in atonement for the sins of Israel, after he had sprinkled the mercy seat in the Holy of Holies with the sacrificial blood. The mercy seat was the place of God's presence. When St. Paul speaks of Jesus whom "God put forward as an expiation by his blood", he means that in Christ's humanity "God was in Christ reconciling the world to himself."  

Part 1, Section 2, Chapter 2, Article 3, Paragraph 1, SubSection 2
461 Taking up St. John's expression, "The Word became flesh", the Church calls "Incarnation" the fact that the Son of God assumed a human nature in order to accomplish our salvation in it. In a hymn cited by St. Paul, the Church sings the mystery of the Incarnation: Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.
Part 1, Section 2, Chapter 2, Article 2, SubSection 3
442 Such is not the case for Simon Peter when he confesses Jesus as "the Christ, the Son of the living God", for Jesus responds solemnly: "Flesh and blood has not revealed this to you, but my Father who is in heaven."\textsuperscript{46} Similarly Paul will write, regarding his conversion on the road to Damascus, "When he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles..."\textsuperscript{47} "And in the synagogues immediately [Paul] proclaimed Jesus, saying, 'He is the Son of God.'"\textsuperscript{48} From the beginning this acknowledgment of Christ's divine sonship will be the centre of the apostolic faith, first professed by Peter as the Church's foundation.\textsuperscript{49}

The Resurrection:
Part 1, Section 2, Chapter 2, Article 5, Paragraph 2, SubSection 1
639 The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. 56 St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve..."\textsuperscript{50} The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus.\textsuperscript{51}

Part 1, Section 2, Chapter 2, Article 5, Paragraph 2, SubSection 1, Heading 2
642 Everything that happened during those Paschal days involves each of the apostles - and Peter in particular - in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to his Resurrection", but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles.\textsuperscript{52}

Part 1, Section 2, Chapter 2, Article 5, Paragraph 2, SubSection 1, Heading 3
646 Christ's Resurrection was not a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: Jairus' daughter, the young man of Nain, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus' Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is "the man of heaven".\textsuperscript{53}
Part 1, Section 2, Chapter 2, Article 5, Paragraph 2, SubSection 2
648 Christ's Resurrection is an object of faith in that it is a transcendent intervention of God himself in creation and history. In it the three divine persons act together as one, and manifest their own proper characteristics. The Father's power "raised up" Christ his Son and by doing so perfectly introduced his Son's humanity, including his body, into the Trinity. Jesus is conclusively revealed as "Son of God in power according to the Spirit of holiness by his Resurrection from the dead". St. Paul insists on the manifestation of God's power through the working of the Spirit who gave life to Jesus' dead humanity and called it to the glorious state of Lordship.

Part 1, Section 2, Chapter 2, Article 5, Paragraph 2, SubSection 3
653 The truth of Jesus' divinity is confirmed by his Resurrection. He had said: "When you have lifted up the Son of man, then you will know that I am he." The Resurrection of the crucified one shows that he was truly "I AM", the Son of God and God himself. So St. Paul could declare to the Jews: "What God promised to the fathers, this he has fulfilled to us their children by raising Jesus; as also it is written in the second psalm, 'You are my Son, today I have begotten you.'" Christ's Resurrection is closely linked to the Incarnation of God's Son, and is its fulfilment in accordance with God's eternal plan.

Part 1, Section 2, Chapter 2, Article 6
659 "So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God." Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys. But during the forty days when he eats and drinks familiarly with his disciples and teaches them about the kingdom, his glory remains veiled under the appearance of ordinary humanity. Jesus' final apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God's right hand. Only in a wholly exceptional and unique way would Jesus show himself to Paul "as to one untimely born", in a last apparition that established him as an apostle.

The Second Coming
Part 1, Section 2, Chapter 2, Article 7, SubSection 1, Heading 3
674 The glorious Messiah's coming is suspended at every moment of history until his recognition by "all Israel", for "a hardening has come upon part of Israel" in their "unbelief" toward Jesus. St. Peter says to the Jews of Jerusalem after Pentecost: "Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old." St. Paul echoes him: "For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?" The "full inclusion" of the Jews in the Messiah's salvation, in the wake of "the full number of the Gentiles", will enable the People of God to achieve "the measure of the stature of the fullness of Christ", in which "God may be all in all".
Part 1, Section 2, Chapter 2, Article 4, Paragraph 2, SubSection 1, Heading 1
595 Among the religious authorities of Jerusalem, not only were the Pharisee Nicodemus and the prominent Joseph of Arimathea both secret disciples of Jesus, but there was also long-standing dissension about him, so much so that St. John says of these authorities on the very eve of Christ's Passion, "many... believed in him", though very imperfectly.328 This is not surprising, if one recalls that on the day after Pentecost "a great many of the priests were obedient to the faith" and "some believers... belonged to the party of the Pharisees", to the point that St. James could tell St. Paul, "How many thousands there are among the Jews of those who have believed; and they are all zealous for the Law."372

The Holy Spirit
Part 1, Section 2, Chapter 3, Article 8, SubSection 1, Heading 3
693 Besides the proper name of "Holy Spirit," which is most frequently used in the Acts of the Apostles and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise,21 the Spirit of adoption,22 the Spirit of Christ,21 the Spirit of the Lord,22 and the Spirit of God22 - and, in St. Peter, the Spirit of glory.26

The Divine Economy
Part 2, Heading 1
1066 In the Symbol of the faith the Church confesses the mystery of the Holy Trinity and of the plan of God's "good pleasure" for all creation: the Father accomplishes the "mystery of his will" by giving his beloved Son and his Holy Spirit for the salvation of the world and for the glory of his name.1 Such is the mystery of Christ, revealed and fulfilled in history according to the wisely ordered plan that St. Paul calls the "plan of the mystery"2 and the patristic tradition will call the "economy of the Word incarnate" or the "economy of salvation."

Part 1, Section 1, Chapter 2, Article 3, SubSection 3, Heading 1
117 The spiritual sense. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.
The moral sense. The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".45

Man:
Part 1, Section 2, Chapter 1, Article 1, Paragraph 6, SubSection 2
367 Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people "wholly", with "spirit and soul and body" kept sound and blameless at the Lord's coming.236 The Church teaches that this distinction does not introduce a duality into the soul.232 "Spirit" signifies that from creation man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God.238
Sin:

Part 1, Section 2, Chapter 1, Article 1, Paragraph 7, SubSection 3, Heading 3
402 All men are implicated in Adam's sin, as St. Paul affirms: "By one man's disobedience many (that is, all men) were made sinners": "sin came into the world through one man and death through sin, and so death spread to all men because all men sinned." The Apostle contrasts the universality of sin and death with the universality of salvation in Christ. "Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men."399

Part 1, Section 2, Chapter 1, Article 1, Paragraph 7, SubSection 3, Heading 3
403 Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination towards evil and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the "death of the soul".400 Because of this certainty of faith, the Church baptizes for the remission of sins even tiny infants who have not committed personal sin.401

Part 3, Section 1, Chapter 1, Article 8, SubSection 1
1848 As St. Paul affirms, "Where sin increased, grace abounded all the more." But to do its work grace must uncover sin so as to convert our hearts and bestow on us "righteousness to eternal life through Jesus Christ our Lord." Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:
Conversion requires convincing of sin; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in man's inmost being, becomes at the same time the start of a new grant of grace and love: "Receive the Holy Spirit." Thus in this "convincing concerning sin" we discover a double gift: the gift of the truth of conscience and the gift of the certainty of redemption. The Spirit of truth is the Consoler.

Part 1, Section 2, Chapter 1, Article 1, Paragraph 7, SubSection 4
412 But why did God not prevent the first man from sinning? St. Leo the Great responds, "Christ's inexpressible grace gave us blessings better than those the demon's envy had taken away." And St. Thomas Aquinas wrote, "There is nothing to prevent human nature's being raised up to something greater, even after sin; God permits evil in order to draw forth some greater good. Thus St. Paul says, 'Where sin increased, grace abounded all the more'; and the Exsultet sings, 'O happy fault, . . . which gained for us so great a Redeemer!'"
Part 3, Section 1, Chapter 3, Article 1, SubSection 2
1963 According to Christian tradition, the Law is holy, spiritual, and good, yet still imperfect. Like a tutor it shows what must be done, but does not of itself give the strength, the grace of the Spirit, to fulfill it. Because of sin, which it cannot remove, it remains a law of bondage. According to St. Paul, its special function is to denounce and disclose sin, which constitutes a "law of concupiscence" in the human heart. However, the Law remains the first stage on the way to the kingdom. It prepares and disposes the chosen people and each Christian for conversion and faith in the Savior God. It provides a teaching which endures for ever, like the Word of God.

Part 3, Section 2, Chapter 2, Article 9
2515 Etymologically, "concupiscence" can refer to any intense form of human desire. Christian theology has given it a particular meaning: the movement of the sensitive appetite contrary to the operation of the human reason. The apostle St. Paul identifies it with the rebellion of the "flesh" against the "spirit." Concupiscence stems from the disobedience of the first sin. It unsettles man's moral faculties and, without being in itself an offense, inclines man to commit sins.

Grace
Part 3, Section 1, Chapter 3, Article 2, SubSection 2
2003 Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are sacramental graces, gifts proper to the different sacraments. There are furthermore special graces, also called charisms after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit." Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church.

Salvation:
Part 1, Section 2, Chapter 2, Article 4, Paragraph 2, SubSection 2, Heading 2
601 The Scriptures had foretold this divine plan of salvation through the putting to death of "the righteous one, my Servant" as a mystery of universal redemption, that is, as the ransom that would free men from the slavery of sin. Citing a confession of faith that he himself had "received", St. Paul professes that "Christ died for our sins in accordance with the scriptures." In particular Jesus' redemptive death fulfills Isaiah's prophecy of the suffering Servant. Indeed Jesus himself explained the meaning of his life and death in the light of God's suffering Servant. After his Resurrection he gave this interpretation of the Scriptures to the disciples at Emmaus, and then to the apostles.
Faith:
*Part 1, Section 1, Chapter 3, Article 1, SubSection 3, Heading 6*
162 Faith is an entirely free gift that God makes to man. We can lose this priceless gift, as St. Paul indicated to St. Timothy: "Wage the good warfare, holding faith and a good conscience. By rejecting conscience, certain persons have made shipwreck of their faith." 44 To live, grow and persevere in the faith until the end we must nourish it with the word of God; we must beg the Lord to increase our faith; 45 it must be "working through charity," abounding in hope, and rooted in the faith of the Church. 46

*Part 3, Section 2, Chapter 1, Article 1, SubSection 1, Heading 1*
2087 Our moral life has its source in faith in God who reveals his love to us. St. Paul speaks of the "obedience of faith" as our first obligation. He shows that "ignorance of God" is the principle and explanation of all moral deviations. 10 Our duty toward God is to believe in him and to bear witness to him.

*Part 3, Section 2, Chapter 2, Article 8, SubSection 2*
2471 Before Pilate, Christ proclaims that he "has come into the world, to bear witness to the truth." 269 The Christian is not to "be ashamed then of testifying to our Lord." 282 In situations that require witness to the faith, the Christian must profess it without equivocation, after the example of St. Paul before his judges. We must keep "a clear conscience toward God and toward men." 268

Death
*Part 1, Section 2, Chapter 3, Article 11, SubSection 2, Heading 2*
1011 In death, God calls man to himself. Therefore the Christian can experience a desire for death like St. Paul's: "My desire is to depart and be with Christ." 579 He can transform his own death into an act of obedience and love towards the Father, after the example of Christ: 580

My earthly desire has been crucified; ... there is living water in me, water that murmurs and says within me: Come to the Father. 581
I want to see God and, in order to see him, I must die. 582
I am not dying; I am entering life. 583

The Church
*Part 1, Section 2, Chapter 3, Article 9, Paragraph 1, SubSection 3, Heading 2*
772 It is in the Church that Christ fulfills and reveals his own mystery as the purpose of God's plan: "to unite all things in him." 189 St. Paul calls the nuptial union of Christ and the Church "a great mystery." Because she is united to Christ as to her bridegroom, she becomes a mystery in her turn. 157 Contemplating this mystery in her, Paul exclaims: "Christ in you, the hope of glory." 191
Vows/Oaths

Part 3, Section 2, Chapter 1, Article 1, SubSection 2, Heading 4

2102 "A vow is a deliberate and free promise made to God concerning a possible and better good which must be fulfilled by reason of the virtue of religion." A vow is an act of devotion in which the Christian dedicates himself to God or promises him some good work. By fulfilling his vows he renders to God what has been promised and consecrated to Him. The Acts of the Apostles shows us St. Paul concerned to fulfill the vows he had made.22

Part 3, Section 2, Chapter 1, Article 2, SubSection 2

2154 Following St. Paul,83 the tradition of the Church has understood Jesus' words as not excluding oaths made for grave and right reasons (for example, in court). "An oath, that is the invocation of the divine name as a witness to truth, cannot be taken unless in truth, in judgment, and in justice."84

Baptism

Part 2, Section 2, Chapter 1, Article 1, SubSection 2, Heading 3

1226 From the very day of Pentecost the Church has celebrated and administered holy Baptism. Indeed St. Peter declares to the crowd astounded by his preaching: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."26 The apostles and their collaborators offer Baptism to anyone who believed in Jesus: Jews, the God-fearing, pagans.27 Always, Baptism is seen as connected with faith: "Believe in the Lord Jesus, and you will be saved, you and your household," St. Paul declared to his jailer in Philippi. And the narrative continues, the jailer "was baptized at once, with all his family."28

Part 2, Section 2, Chapter 1, Article 1, SubSection 2, Heading 3

1227 According to the Apostle Paul, the believer enters through Baptism into communion with Christ's death, is buried with him, and rises with him:
Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.29
The baptized have "put on Christ."30 Through the Holy Spirit, Baptism is a bath that purifies, justifies, and sanctifies.31

The Eucharist

Part 2, Section 2, Chapter 1, Article 3, SubSection 3, Heading 2

1338 The three synoptic Gospels and St. Paul have handed on to us the account of the institution of the Eucharist; St. John, for his part, reports the words of Jesus in the synagogue of Capernaum that prepare for the institution of the Eucharist: Christ calls himself the bread of life, come down from heaven.165
Part 2, Section 2, Chapter 1, Article 3, SubSection 6, Heading 1
1385 To respond to this invitation we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." Any one conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

Healing thru the Sacraments
Part 2, Section 2, Chapter 2, Article 5, SubSection 1, Heading 4
1509 "Heal the sick!" The Church has received this charge from the Lord and strives to carry it out by taking care of the sick as well as by accompanying them with her prayer of intercession. She believes in the life-giving presence of Christ, the physician of souls and bodies. This presence is particularly active through the sacraments, and in an altogether special way through the Eucharist, the bread that gives eternal life and that St. Paul suggests is connected with bodily health.

Redemptive Suffering
Part 2, Section 2, Chapter 2, Article 5, SubSection 1, Heading 4
1508 The Holy Spirit gives to some a special charism of healing so as to make manifest the power of the grace of the risen Lord. But even the most intense prayers do not always obtain the healing of all illnesses. Thus St. Paul must learn from the Lord that "my grace is sufficient for you, for my power is made perfect in weakness," and that the sufferings to be endured can mean that "in my flesh I complete what is lacking in Christ's afflictions for the sake of his Body, that is, the Church."

The Priesthood
Part 2, Section 2, Chapter 3, Article 6, SubSection 7, Heading 2
1590 St. Paul said to his disciple Timothy: "I remind you to rekindle the gift of God that is within you through the laying on of my hands" (2 Tim 1:6), and "If any one aspires to the office of bishop, he desires a noble task." (1 Tim 3:1) To Titus he said: "This is why I left you in Crete, that you amend what was defective, and appoint presbyters in every town, as I directed you" (Titus 1:5).

Family
Part 2, Section 2, Chapter 3, Article 7, Heading 5
1616 This is what the Apostle Paul makes clear when he says: "Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her," adding at once: "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. This is a great mystery, and I mean in reference to Christ and the Church."
Part 2, Section 2, Chapter 3, Article 7, SubSection 6
1659 St. Paul said: "Husbands, love your wives, as Christ loved the Church... This is a great mystery, and I mean in reference to Christ and the Church" (Eph 5:25, 32).

Ten Commandments
Part 3, Section 2, Chapter 2
2196 In response to the question about the first of the commandments, Jesus says: "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." 2
The apostle St. Paul reminds us of this: "He who loves his neighbor has fulfilled the law. The commandments, 'You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet,' and any other commandment, are summed up in this sentence, 'You shall love your neighbor as yourself.' Love does no wrong to a neighbor; therefore love is the fulfilling of the law." 3

Part 3, Section 1, Chapter 1, Article 7, SubSection 2, Heading 3
1825 Christ died out of love for us, while we were still "enemies." 4 The Lord asks us to love as he does, even our enemies, to make ourselves the neighbor of those farthest away, and to love children and the poor as Christ himself. 5
The Apostle Paul has given an incomparable depiction of charity: "charity is patient and kind, charity is not jealous or boastful; it is not arrogant or rude. Charity does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Charity bears all things, believes all things, hopes all things, endures all things." 6

Part 3, Section 2, Chapter 2, Article 6, SubSection 4, Heading 3
2388 Incest designates intimate relations between relatives or in-laws within a degree that prohibits marriage between them. 7 St. Paul stigmatizes this especially grave offense: "It is actually reported that there is immorality among you... for a man is living with his father's wife.... In the name of the Lord Jesus... you are to deliver this man to Satan for the destruction of the flesh...." 8 Incest corrupts family relationships and marks a regression toward animality.

Part 3, Section 2, Chapter 2, Article 7, SubSection 2, Heading 1
2414 The seventh commandment forbids acts or enterprises that for any reason - selfish or ideological, commercial, or totalitarian - lead to the enslavement of human beings, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave "no longer as a slave but more than a slave, as a beloved brother,... both in the flesh and in the Lord." 9
Prayer

*Part 4, Section 1, Chapter 1, Article 3, SubSection 2*

2630 The New Testament contains scarcely any prayers of lamentation, so frequent in the Old Testament. In the risen Christ the Church's petition is buoyed by hope, even if we still wait in a state of expectation and must be converted anew every day. Christian petition, what St. Paul calls "groaning," arises from another depth, that of creation "in labor pains" and that of ourselves "as we wait for the redemption of our bodies. For in this hope we were saved." ¹¹³ In the end, however, "with sighs too deep for words" the Holy Spirit "helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words." ¹¹⁴

*Part 4, Section 1, Chapter 1, Article 3, SubSection 2*

2633 When we share in God's saving love, we understand that *every need* can become the object of petition. Christ, who assumed all things in order to redeem all things, is glorified by what we ask the Father in his name.¹¹⁰ It is with this confidence that St. James and St. Paul exhort us to pray *at all times*.¹¹¹

*Part 4, Section 1, Chapter 1, Article 3, SubSection 3*

2636 The first Christian communities lived this form of fellowship intensely.¹¹⁶ Thus the Apostle Paul gives them a share in his ministry of preaching the Gospel¹¹⁷ but also intercedes for them.¹¹₈ The intercession of Christians recognizes no boundaries: "for all men, for kings and all who are in high positions," for persecutors, for the salvation of those who reject the Gospel.¹¹⁹

*Part 4, Section 1, Chapter 1, Article 3, SubSection 4*

2638 As in the prayer of petition, every event and need can become an offering of thanksgiving. The letters of St. Paul often begin and end with thanksgiving, and the Lord Jesus is always present in it. "Give thanks in all circumstances; for this is the will of God in Christ Jesus for you"; "Continue steadfastly in prayer, being watchful in it with thanksgiving."¹²⁰

*Part 4, Section 1, Chapter 2, Article 1, Heading 3*

2657 The Holy Spirit, who instructs us to celebrate the liturgy in expectation of Christ's return, teaches us-to pray in *hope*. Conversely, the prayer of the Church and personal prayer nourish hope in us. The psalms especially, with their concrete and varied language, teach us to fix our hope in God: "I waited patiently for the LORD; he inclined to me and heard my cry."⁸ As St. Paul prayed: "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope."²

*Part 4, Section 1, Chapter 3, Article 2, SubSection 3, Heading 2*

2739 For St. Paul, this trust is bold, founded on the prayer of the Spirit in us and on the faithful love of the Father who has given us his only Son.³¹ Transformation of the praying heart is the first response to our petition.
Part 4. Section 1. Chapter 3. Article 2. Subsection 4
2742 "Pray constantly . . . always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father."\textsuperscript{33} St. Paul adds, "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance making supplication for all the saints."\textsuperscript{34} For "we have not been commanded to work, to keep watch and to fast constantly, but it has been laid down that we are to pray without ceasing."\textsuperscript{35} This tireless fervor can come only from love. Against our dullness and laziness, the battle of prayer is that of humble, trusting, and persevering love. This love opens our hearts to three enlightening and life-giving facts of faith about prayer.

2819 "The kingdom of God [is] righteousness and peace and joy in the Holy Spirit."\textsuperscript{50} The end-time in which we live is the age of the outpouring of the Spirit. Ever since Pentecost, a decisive battle has been joined between "the flesh" and the Spirit.\textsuperscript{91} Only a pure soul can boldly say: "Thy kingdom come." One who has heard Paul say, "Let not sin therefore reign in your mortal bodies," and has purified himself in action, thought and word will say to God: "Thy kingdom come."\textsuperscript{22}