**John 20: 19-21** It was the evening of the first day of the week, and the doors of the house where the disciples had met were locked because they were afraid of the Jewish leaders. Jesus came and stood among them. He told them, “Peace be with you.”20 After saying this, he showed them his hands and his side, and when they saw the Lord, the disciples were overjoyed. 21 Jesus told them again, “Peace be with you. Just as the Father has sent me, so I am sending you.”

**John 14:27-31** I’m leaving you at peace. I’m giving you my own peace. I’m not giving it to you as the world gives. So don’t let your hearts be troubled, and don’t be afraid. 28 You have heard me tell you, ‘I’m going away, but I’m coming back to you.’ If you loved me, you would rejoice that I’m going to the Father, because the Father is greater than I am. 29 I’ve told you this now, before I leave, so that when I do leave, you will believe. 30 I won’t talk with you much longer, because the ruler of this world is coming. He has no power over me. 31 But I’m doing what the Father has commanded me, to let the world know that I love the Father. Get up! Let us leave this place.”

**Matthew 11:28-30** “Come to me, all you who are weary and burdened, and I will give you rest.29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light.”

**Rom 8:6** For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

**Galatians 5:22-23** But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, 23 gentleness and self-control.

**Ephesians 2:14-18** For it is he who is our peace. Through his mortality he made both groups one by tearing down the wall of hostility that divided them. 15 He rendered the Law inoperative, along with its commandments and regulations, thus creating in himself one new humanity from the two, thereby making peace, 16 and reconciling both groups to God in one body through the cross, on which he eliminated the hostility. 17 He came and proclaimed peace for you who were far away and for you who were near. 18 For through him, both of us have access to the Father by one Spirit.

**Matt 16:21-23** From that time on, Jesus began to show his disciples that he would have to go to Jerusalem and suffer a great deal because of the elders, the high priests, and the scribes. Then he would be killed, but on the third day he would be raised. 22 Peter took him aside and began to rebuke him, saying, “God be merciful to you, Lord! This must never happen to you!” 23 But Jesus turned and told Peter, “Get behind me, Satan! You are an offense to me, because you are not thinking God’s thoughts but human thoughts!”

**Catechism of the Catholic Church**

**2304** Respect for and development of human life require peace. Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity. Peace is "the tranquility of order." Peace is the work of justice and the effect of charity.

**2305** Earthly peace is the image and fruit of the peace of Christ, the messianic "Prince of Peace." By the blood of his Cross, "in his own person he killed the hostility," he reconciled men with God and made his Church the sacrament of the unity of the human race and of its union with God. "He is our peace." He has declared: "Blessed are the peacemakers."

**624** "By the grace of God" Jesus tasted death "for everyone". In his plan of salvation, God ordained that his Son should not only "die for our sins" but should also "taste death", experience the condition of death, the separation of his soul from his body, between the time he expired on the cross and the time he was raised from the dead. The state of the dead Christ is the mystery of the tomb and the descent into hell. It is the mystery of Holy Saturday, when Christ, lying in the tomb, reveals God's great sabbath rest after the fulfillment of man's salvation, which brings peace to the whole universe.

**538** The Gospels speak of a time of solitude for Jesus in the desert immediately after his baptism by John. Driven by the Spirit into the desert, Jesus remains there for forty days without eating; he lives among wild beasts, and angels minister to him. At the end of this time Satan tempts him three times, seeking to compromise his filial attitude toward God. Jesus rebuffs these attacks, which recapitulate the temptations of Adam in Paradise and of Israel in the desert, and the devil leaves him "until an opportune time".

**539** The evangelists indicate the salvific meaning of this mysterious event: Jesus is the new Adam who remained faithful just where the first Adam had given in to temptation. Jesus fulfills Israel's vocation perfectly: in contrast to those who had once provoked God during forty years in the desert, Christ reveals himself as God's Servant, totally obedient to the divine will. In this, Jesus is the devil's conqueror: he "binds the strong man" to take back his plunder. Jesus' victory over the tempter in the desert anticipates victory at the Passion, the supreme act of obedience of his filial love for the Father.

**540** Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him. This is why Christ vanquished the Tempter for us: "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning." By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert.

**PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD**  
**GAUDIUM ET SPES**

**4.** Today, the human race is involved in a new stage of history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and to people. Hence we can already speak of a true cultural and social transformation, one which has repercussions on man's religious life as well.

As happens in any crisis of growth, this transformation has brought serious difficulties in its wake. Thus while man extends his power in every direction, he does not always succeed in subjecting it to his own welfare. Striving to probe more profoundly into the deeper recesses of his own mind, he frequently appears more unsure of himself. Gradually and more precisely he lays bare the laws of society, only to be paralyzed by uncertainty about the direction to give it.

Never has the human race enjoyed such an abundance of wealth, resources and economic power, and yet a huge proportion of the worlds citizens are still tormented by hunger and poverty, while countless numbers suffer from total illiteracy. Never before has man had so keen an understanding of freedom, yet at the same time new forms of social and psychological slavery make their appearance. Although the world of today has a very vivid awareness of its unity and of how one man depends on another in needful solidarity, it is most grievously torn into opposing camps by conflicting forces. For political, social, economic, racial and ideological disputes still continue bitterly, and with them the peril of a war which would reduce everything to ashes. True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems. Finally, man painstakingly searches for a better world, without a corresponding spiritual advancement.

Influenced by such a variety of complexities, many of our contemporaries are kept from accurately identifying permanent values and adjusting them properly to fresh discoveries. As a result, buffeted between hope and anxiety and pressing one another with questions about the present course of events, they are burdened down with uneasiness. This same course of events leads men to look for answers; indeed, it forces them to do so.

…

**10**. The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways; on the other he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions he is constantly forced to choose among them and renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would.(1) Hence he suffers from internal divisions, and from these flow so many and such great discords in society. No doubt many whose lives are infected with a practical materialism are blinded against any sharp insight into this kind of dramatic situation; or else, weighed down by unhappiness they are prevented from giving the matter any thought. Thinking they have found serenity in an interpretation of reality everywhere proposed these days, many look forward to a genuine and total emancipation of humanity wrought solely by human effort; they are convinced that the future rule of man over the earth will satisfy every desire of his heart. Nor are there lacking men who despair of any meaning to life and praise the boldness of those who think that human existence is devoid of any inherent significance and strive to confer a total meaning on it by their own ingenuity alone.

Nevertheless, in the face of the modern development of the world, the number constantly swells of the people who raise the most basic questions or recognize them with a new sharpness: what is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? What can man offer to society, what can he expect from it? What follows this earthly life?

**Summa Theologiae II-II q29**

Peace requires more than communal concord; for even one person's heart can be divided, with desires at war with one another—the flesh lusting against the spirit—seeking incompatible objects. Concord harmonizes different people's desires; peace also harmonizes one and the same person's desires. All desire is desire of peace, a desire to enjoy what we desire tranquilly and without hindrance; and that is how Augustine defines peace: the tranquility of order. To be in concord with another against one's will is not peace, and men wage war to break up such concords and arrive at a more perfect and acceptable peace.

But just as we can desire true and false goods, so we can seek true or false peace. True peace may be perfect or imperfect: perfect peace is the enjoyment of God in whom all desires are fulfilled, the ultimate goal of reasoning creatures; but only imperfect peace can be had in this world, in which, even if the innermost heart of man rests in God, all sorts obstacles outside and inside disturb our peace.

Peace then involves two kinds of harmony: order among one's own desires, and harmony of those desires with other people's. Charity causes both kinds of harmony, unifying all our desires in the love of God with our whole heart, and making us want to fulfil our fellowman's will as if it were our own. There is nothing to stop people with charity having different opinions, yet being at peace; for opinions arc mental matters prior to the desires that peace harmonizes. Nor will dissension over trivial matters, arising from such differences of opinion, destroy peace, as long as there is agreement on vital issues. For though such dissension is incompatible with the perfect peace in which all truth will be known and all desire fulfilled, it is compatible with the imperfect peace of this life. When related actions issue from an agent, following one on another then they are actions of one virtue, not several; just as in the bodily world fire melts things and vaporizes them with one and the same virtue of heat. So peace and joy are both effects of charity’s love of God and fellowman.