

the contrary, that they are interconnected. In the vortex of globalizing processes, the living presence of Christ's Church is capable of transfiguring conflict into cooperation, the clash of civilizations into mutual enrichment, and fear of unbearable enslavement into the freedom of the children of God.

F. Th Christian Value of Rest

983 Rest corresponds to the will of God himself. The creation account in the book of Genesis testifies to this (see Gn 2:2-3; Ex 20:8-11). Rest is a "holy" matter, for it allows a person, who is sometimes excessively preoccupied with earthly concerns, to be reminded that everything is God's creation. Having been endowed by God with magnificent dominion over creation, we can sometimes forget that it is God who is the Creator. It is for this reason that for Christians, rest is the celebration of the "Lord's Day." Sunday is also a day of man—a day of rest, joy, fraternal fellowship with neighbour, a day for works of mercy and apostolic works.⁵⁹⁰

984 Christians are obliged to arrange their rest on Sundays and holy days in such a way that they may be able to participate in the Divine Liturgy and refrain from the kind of work and activities that are incompatible with the sanctification of the Lord's Day.⁵⁹¹ In order to avoid rest becoming an empty absence of activity that elicits a sense of boredom, rest should be a fount of spiritual enrichment, as well as a source of renewed spiritual and physical strength. Rest should serve the growth of personal freedom and foster fraternal community. Christian rest confirms the priority of the human person in relation to the demands of social and economic life.

985 On Sundays and holy days, it is not permitted to perform heavy physical labour or to compel others to do so. One is also not allowed to engage in an activity aimed at earning money. Forms of recreation that occupy time intended for the praise of God and works of mercy are also contrary to the Christian approach to rest.

⁵⁹⁰ See JOHN PAUL II, Apostolic Letter *Dies Domini* [The Lord's Day], 7, 64-73.

⁵⁹¹ See JOHN PAL II, Apostolic Letter *Dies Domini* [The Lord's Day], 65-67.

*Deliver, O Lord...
from ... sword, foreign invasion and from civil war...
quench the ragings of the nations.
(Anaphora of the Liturgy of Saint Basil the Great)*

G. Preserving Peace in the Modern World

- 986 Peace is a gift from God. It is not merely the absence of war. Peace cannot be attained without the defence of people's welfare as well as unfettered communication among them. It also requires respect for the dignity of individuals and nations, as well as a constant fostering of fraternal fellowship. Peace is a matter of justice and the fruit of love.
- 987 Peace is an important value, essential for the development of not only the individual, but whole nations and states. As a value, peace is based on the principle of respect for the human person—his or her life and dignity.
- 988 Preservation of peace is the obligation of every person, but especially of the Christian. Everyone is called to make a contribution toward establishing and strengthening peace through concrete gestures of peace in families, the workplace, in communities, in civic life, and in national and international organizations. First and foremost, peace should rule the human heart. The way to strengthen peace is through tireless prayer for peace, as well as through the cooperation of Christians with those who sincerely desire to preserve peace.
- 989 The attainment of peace is also a struggle in the cause of life. Threats to peace, and therefore causes of war are: injustice, jealousy, suspicion, and pride. These rage among individuals and nations. War is a crime against life, for it brings with it suffering and death, grief and injustice. War cannot be regarded as a means of resolving conflicts. This can be achieved by other means which correspond to human dignity: international law, honest dialogue, solidarity among states, and diplomacy.
- 990 The use of military force can be justified only in the event of extreme necessity as a means of legitimate self-defence, and the Christian soldier is always a defender of peace. Given the destructive nature of contemporary means and methods of conducting war, practically no conditions exist for a just launching of war. This is because war becomes a terrible threat to humanity owing to new weapons of mass destruction that have the potential to destroy life on earth.