1. **Romans 7:21-25**

* Reflect on these passages and share your thoughts about the struggle Paul is experiencing, what is this struggle of his between?
* Paul uses the term “the law of sin”, please give your understanding of what that is.
* **Catechism 2515-2516**
* According to the **Catechism**, what are some of the “struggles” mankind experiences between?
* Reflect on **verse 24** and share whether you have ever felt this way.

1. **Romans 8:1-8**

* What does it mean to you, to be “in Christ Jesus”?
* Considering how you understood the “law of sin” to be, how would you explain “the law of the spirit” we see in **verse 2**?
* Please give an example of “things of the flesh”.
* Please give an example of “things of the spirit”.
* How could “concern of the flesh” be “hostility toward God” in your opinion?
* Why do you think “those who are in the flesh cannot please God”?
* **St. Chrysostom** (347 – 407 AD) Homily 13 on Romans *– Verse 1, Verse 4, Verse 8*

“Then as the fact that many fall into sin even after baptism presented a difficulty, he consequently hastened to meet it, and says not merely to them that are in Christ Jesus, but adds, who walk not after the flesh; so showing that all afterward comes of our listlessness. For now we have the power of walking not after the flesh, but then it was a difficult task. Then he gives another proof of it by the sequel, in the words.”

“What means this word, righteousness? Why, the end, the scope, the well-doing. For what was its design, and what did it enjoin? To be without sin. This then is made good to us now through Christ. And the making a stand against it, and the getting the better of it, came from Him. But it is for us to enjoy the victory. Then shall we never sin henceforth? We never shall unless we have become exceedingly relaxed and supine. And this is why he added, to them that walk not after the flesh. For lest, after hearing that Christ has delivered you from the war of sin, and that the requisition of the Law is fulfilled in you, by sin having been condemned in the flesh, you should break up all your defences; therefore, in that place also, after saying, there is therefore no condemnation, he added, to them that walk not after the flesh; and here also, that the requisition of the Law might be fulfilled in us, he proceeds with the very same thing; or rather, not with it only, but even with a much stronger thing. For after saying, that the righteousness of the Law might be fulfilled in us that walk not after the flesh, he proceeds, but after the Spirit.

So showing, that it is not only binding upon us to keep ourselves from evil deeds, but also to be adorned with good. For to give you the crown is His; but it is yours to hold it fast when given. For the righteousness of the Law, that one should not become liable to its curse, Christ has accomplished for you. Be not a traitor then to so great a gift, but keep guarding this goodly treasure. For in this passage he shows that the Font will not suffice to save us, unless, after coming from it, we display a life worthy of the Gift. And so he again advocates the Law in saying what he does. For when we have once become obedient to Christ, we must use all ways and plans so that its righteousness, which Christ fulfilled, may abide in us, and not come to naught.”

“What then? Are we, it will be said, to cut our bodies in pieces to please God, and to make our escape from the flesh? And would you have us be homicides, and so lead us to virtue? You see what inconsistencies are gendered by taking the words literally. For by the flesh in this passage, he does not mean the body, or the essence of the body, but that life which is fleshly and worldly, and uses self-indulgence and extravagance to the full, so making the entire man flesh.”

* Please share a thought or two that comes to mind while reading these excerpts from **St. Chrysostom’s** Homily on **Romans** with the group.