

Part Three: Life in Christ

In his book (co-authored with Heinz Schürmann and Hans Urs Von Balthasar) Cardinal Ratzinger (now Pope Benedict XVI) assures us “Christianity’s originality consists rather in the new and total form into which human searching and striving have been forged under the guidance of faith in the God of Abraham, the God of Jesus Christ” (pg. 53). This in response to the positivism and relativism of the present age that would deny that there is any such thing as a specifically Christian (Catholic) morality, but insists that Christianity take “its norms of conduct from the anthropological insights of its time”; that “Faith does not supply any independent source of moral norms...” In a lengthy essay, Cardinal Ratzinger argues that the revealed moral law is “God’s self-portrayal expressed in practical terms by setting forth his moral will.” As an example he states that the Ten Commandments “are not supplementary to faith, to the Covenant; they show who this God is with whom Israel [and, therefore, all Covenanted People —added here as interpretation of the full meaning of the essay] stands in a covenant relationship (pg. 56). The purpose of the moral teaching the *Catechism of the Catholic Church* offers in this third part is both an articulation of faith in action and a program for holiness. Ratzinger continues: “... ‘holiness’ is simply the divinity’s otherness, the specific atmosphere, yielding particular rules for encountering it....Yahweh’s total otherness, his ‘holiness’, is a moral dimension; to it corresponds man’s moral action in accord with the ‘Ten Words’”.

After a lengthy section #s 1691 to 2082 which will examine the fundamental principles of moral teaching which lay the foundation for understanding the new life we have in Christ, the Catechism will examine the commandments in detail #s 2083 to 2557 and their implications for daily life. It is important, however, that we approach this study with the proper mind-set. This is described for us by St. Paul in Romans: “None of us lives as his own master and none of us dies as his own master. While we live we are responsible to the Lord, and when we die we die as his servants. Both in life and in death we are the Lord’s. That is why Christ died and came to life again, that he might be Lord of both the dead and the living” (14:7-9). Paul is reminding us that life for everyone is *teleological* (meaning end-directed). Every act, decision, plan – if it is freely chosen and qualifies as a true human action – is intentional, purposeful and therefore contributes to our on-going becomingness as persons and to the end God has for us. Every human action mortgages our eternal future. This is the reason for placing the study of moral teaching at this point in the Catechism. It is based on the faith we professed with the Creed, and celebrated with the Liturgy and Sacraments. It is the articulation of that belief; another and rather dramatic way of saying who we are and what we really hold as sacred. It is a lot easier to hide ones moral faults behind ones words, than it is to hide behind ones more public actions. Because the teaching in this sections has such eternal consequences, it is important to note that while it will use philosophical reasoning (ethical thinking in the philosophical sense of that discipline) our study

will depend on God's revelation and will seek the guidance of the Holy Spirit through the Magisterium of the Church. As Cardinal Ratzinger has already reminded us there is a Catholic moral teaching, and as Paul has stated it is for all of the human family. The mind-set needed here is a recapturing of our Catholic identity. In our culture, at this time in history, there is a tendency to reduce all truth to the empirically verifiable and to place religious truth in the category of the private and personal. This, even where it does discover valuable and valid moral truth, limits the field of truth too severely and makes even what is discovered tentative. Our perspective is that there is an eternal objective truth that to a large extent can be discovered by human reason; but in its completeness, it can only be attained by a sensitive listening to the Word of God and factoring in the realities of redemption and judgment, grace and sin, heaven and hell. The title of this section is *Life in Christ*. It is important to be reminded that that excludes no one, a teaching we saw above in this Harmony on the Catechism: Jesus is "the way, the truth and the life" for all, and those who live according to sincerely formed, even if it is an erroneously formed conscience can be saved. Yet the source of their salvation is and can only be Jesus (review above pgs. 64; 81-82).

The *Catechism of the Catholic Church* proceeds through three sections, this being the third. Here in our introduction we recall the connection of these sections in the Catechism's own words: #1692 ties this third part to those already discussed The Symbol of the faith confesses the greatness of God's gifts to man in his work of creation, and even more in redemption and sanctification. What faith confesses, the sacraments communicate: by the sacraments of rebirth, Christians have become "children of God," "partakers of the divine nature." Coming to see in the faith their new dignity, Christians are called to lead henceforth a life "worthy of the gospel of Christ." They are made capable of doing so by the grace of Christ and the gifts of his Spirit, which they receive through the sacraments and through prayer.

Cardinal Ratzinger in the book he co-authored with Cardinal Christoph Schönborn *Introduction to the Catechism of the Catholic Church*, Ignatius Press, 1994, speaks to the composition of this third part of the *Catechism* on pgs. 33-36. This following lengthy quotation is important for an understanding of the doctrine presented and the mind-set that should be brought to its study:

Tradition suggested the choice of the Ten Commandments as the schema. Against such an arrangement of moral catechesis it is frequently objected today that Christianity has superseded this prescription of the Old Testament, which is supposedly unable to serve as a guide for Christian existence. Such assertions can in no wise appeal to the New Testament for support. The Decalogue underlies the Sermon on the Mount, and even Saint Paul presupposes it as the basic form of moral instruction, for example in Romans 13: 8-10....The moral teaching of the Decalogue thus retains its full validity but now has its place in the living environment of grace....In order to make this more adequate, dynamic understanding of the Commandments accessible, we had to embed them unequivocally in the Christian context in which the New Testament and the great Tradition red them. The Sermon on the Mount, the gifts of the Holy Spirit and the

doctrine of the virtues had to provide the framework for the presentation of the Commandments and, as it were, to set the right tone....Just as creation and redemption – the message inscribed in being and the message of revelation – are correlatives, so too are reason and faith as well as being and reason....In the perspective of the Catechism, reason appertains to human nature; that which is conformable to reason is “natural” to man, and that which opens him to God is in accordance with his reason. Consequently, it cannot be the mere physiological “mechanism” which defines nature and sets the moral norm but rather the self-understanding which human nature (to which body and soul belong as an indissoluble unity) obtains through the mediation of reason....The Catechism, together with Tradition, is aware that reason, dulled by sin, tends to close in upon itself. Yet it does not forget that reason has not lost its native capacity to perceive the Creator and his creation. This faculty is renewed when man encounters Christ, who, as God’s Logos, does not do away with reason but restores it to itself. In this sense, the Catechism is informed by the optimism of the redeemed no less in its treatment of morality than in its other parts.

It is important to make a distinction between ethics and the moral discipline required of the Christian. “Ethics” is a philosophical discipline that relies totally on reason to conclude to the value of actions that inspire and advance human dignity and to forbid those that would diminish human life and injure the common good. Ethics has only human reason and human experience to guide it. It is a truly dignified discipline, but insufficient because of its inadequate picture of the goal and purpose of human life. “Moral discipline” will use ethical reasoning and draw heavily on human wisdom and experience, but it will depend even more on God’s revelation and the Spirit guided Church for the articulation of that body of knowledge that seeks to guide human actions to the eternal goal God has decreed for the human person. The objective of ethics is a morally virtuous and good life in this world, i.e., good natural life. The object of Christian moral discipline or science is to live in such a way as to be holy; to advance in grace toward the goal God has in store for us, eternal life in heaven.

Ethics would be an adequate tool for living if the human being had a merely natural end. While still of value for the guidance it gives to the formulation of moral decisions – and it is considerable – ethics cannot be the final guide or fully adequate since the end purpose of human life is heaven, a supernatural end that far exceeds the ethical vision. The dignity of the human person, already in place for being created in the image/likeness of God is incomparably enhanced by the death/resurrection of Christ which introduces the human person into the very life of God as son/daughter of the eternal Father. St. Peter put it so directly when he reminded us that we have been made “partakers of the divine nature.”

We are calling this study “Moral Catechesis” to emphasize the eternal values that must guide and direct all of our actions. It is Christ and life in Christ that reveals who we are and brings to light the exalted vocation that is ours. Through our moral actions we respond to God’s goodness to us by praise and performance. Basic to this study, therefore, is the appropriation of Gospel values so that our

actions, responses and decisions are guided by the teachings of Christ in and through the Church.

Hence, since the moral teaching of the *Catechism* will find its source in the Commandments and the Beatitudes, they ought to be reviewed: the Commandments on pages 496-497, the Beatitudes on page 427; *Compendium*, Commandments pgs. 127-29, Beatitudes, pg. 192; *U.S. Bishops Catechism for Adults* Beatitudes pg. 308 [see also Pope Benedict XVI, *Jesus of Nazareth*, Doubleday, 2007; pgs. 70-99].

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<p>A - General Principles:</p> <p>Morality is an important way we translate what we believe and celebrate into action in our lives. Its foundation in the Ten Commandments and the Beatitudes orients our thoughts from a minimalist obedience that defines where action violates moral norms and becomes sinful; to a mind-set that looks to principled striving to be the best we can be. Morality is more than the negative of what we are to avoid. It is the positive pointing to action that will most adequately express who we are and what we are becoming in our interaction with one another and the environment around us.</p> <p>Matthew is the most Jewish of the Gospel writers, and invites us not to miss the symbolism of his presentation of the public life and teaching of Jesus. His offering of Jesus’ Sermon on the Mount (chs. 5-7) presents Jesus as the new Moses, definitive “Law Giver,” fulfillment of Deuteronomy 18 “Another Prophet like me will arise; listen to him.” As Moses on the mountain received</p>	<p>#s 1691- 2051</p> <p># 1691</p> <p>See part “C” below for a commentary</p>	<p>#s 357 – 433</p> <p># 357</p>	<p>Entitled Part I The Foundation for the Christian Moral Law pgs. 307-321 Begins with the essay “Jesus The Teacher” a summary of His teachings and statement of the Beatitudes, pg. 308, naming them the foundation of Christian discipleship that “gives spirit to the Ten Commandments”. The heart of Christian moral teaching is the total love of God and love of neighbor commensurate with that of self (Mt. 22: 37-39).</p>

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<p>and promulgated the Commandments; so Jesus ascends the mountain and begins the New Covenant with the Beatitudes. The “shalt nots” of the Old Law, which remain in place are amplified and completed with the positive discipline expected of a follower of Christ in the New Law. Matthew ends his Gospel with the final parable of Jesus about the last judgment where the success of having followed Jesus will be determined by what one does or does not do for the least of his brethren (Mt. 25: 31ff).</p> <p>St Thomas Aquinas begins his treatise on morality with questions about the end and purpose of life. Following Aristotle, he concludes that no finite end is sufficient to address the inner longings of the human heart. Only a goal that is eternal and intrinsically good (i.e. the possession of the Infinite Good, God) can satisfy the deepest longings of the human heart. Morally appropriate action is that which leads to that end, all other actions which impede that end are sinful. Thomas concludes that there can be only one end for the human being because that which is man’s proper end is that which attracts him ultimately, “...that which is first in the order of intention, is the principle, as it where, moving the appetite...” (<i>Summa Theologiae I, II, q.1, art. 4</i>). When the appetite is the will, the only end proper to it is the <i>good</i> with all of the metaphysical richness of meaning and fullness of being – God alone. This is a fundamental and fantastic doctrine. It places the whole of moral life within the context of redeemed creation which is effected by the saving death and resurrection of Jesus Christ.</p>	<p>See Catechism pgs. 496-97 for the comparison of the wording in Exodus and Deuteronomy #s 1716-24 #s 1724; 1728</p> <p>#s 7121; 1726</p> <p>#s 1722; 1727</p> <p># 1728</p>	<p>Pgs. 127 – 29</p> <p>#s 360 – 61 on the Beatitudes</p> <p>#s 359; 362</p>	

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<p>Catholic moral theology is <i>teleological</i>, i.e., end directed. The means to the accomplishment of a moral action is the <i>human act</i>. Moral theologians make a distinction between what are called <i>acts of man</i> which stem from the activity of the human being but are done without intent, as if they were spontaneously as a reaction (e.g. a blinking of the eye or raising of the hand when some flying object seems threatening). These are morally neutral. For an action to have moral worth it must be freely chosen. It is these that moral theologians designate as ‘human acts’.</p> <p>FREEDOM: is rooted in reason <u>and</u> will, and every freely willed act is imputable to its author, implying <i>responsibility</i> for the action. Our ‘free will’ is the divine gift that allows us to shape our lives and grow as persons. The right to act freely is natural and inalienable. It must, however, be remembered that “to choose” is a verb and the sentence “I support everyone has a right to choose” is incomplete until the object of the choice is named (e.g. if the object is “to choose to worship God” the action is morally good; if it is “to choose abortion” the choice is immoral).</p> <p>Impediments to the freedom of action like anger, fear, etc. which have a causal effect on a person acting may mitigate the moral quality of a human act or, if strong enough to take away freedom, may negate freedom completely, eliminating moral responsibility and subjective guilt. The moral quality of an action is determined in terms of the clarity of knowledge and the freedom of will with which the action was accomplished. The first task we have, then, is to examine the moral action to discover its nature and the conditions</p>	<p>#s 1723; 1728-29</p> <p>#s 1730 - 38</p> <p>#s 1731 -35 # 1738</p> <p># 1736</p>	<p>Freedom #s 363 - 66</p> <p># 364</p>	<p>Made in God’s image and oriented to Him pg. 310</p> <p>Responsibility pgs. 310 – 311</p>

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<p>under which it attains its reality.</p> <p>The Moral Act: The structure of the moral act centers around three characteristics: object, end (or intention) and circumstance.</p> <p>OBJECT: The moralist looks, first, to the action itself, and its effects to discover its moral value. Not every moral theory accepts “object” of an action as the initiating point for judging its morality. For some, all moral objects are neutral or irrelevant to final moral judgment; only the intention is significant for making a moral evaluation of the action. <i>Situation ethicists</i> find all morality in the situation or circumstance in which the action is performed. For them, “good is always a predicate, never a property.” The Catholic moralist, on the other hand, takes a holistic approach. Accordingly, the concrete moral object is already placed in a moral context. Murder, for example, is a concrete action that already has a moral meaning. Why it is done (intention) and in what circumstances influences the moral meaning and gravity of the action, but the moral description must start somewhere, hence the immediate act suggests itself as that starting point. For other examples we may suggest that Charity is good in itself; blasphemy is evil in itself. Circumstances and/or reasons for doing these actions may intensify or mitigate the seriousness of what is done, but they must already have a moral meaning to be modified, and that is the ‘object’.</p> <p>INTENTION: is also a critical component of the action in defining its moral quality. Jesus</p>	<p>#s 1749 – 1761</p> <p># 1750</p> <p># 1751</p> <p>Review # 1746</p> <p>#s 1732 -53</p>	<p>#s 367 - 371</p> <p># 367</p> <p>#s 368 – 69</p> <p># 368</p>	<p>Pgs. 311 -12</p> <p>Pgs. 311 – 12</p> <p>Pgs. 311 -12</p>

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<p>taught that the moral value of an action is determined by what is within, by the intention to do or not do something: “He who looks at a woman to lust after her has already committed adultery with her in his heart” (Mt. 5: 28). Again in Mark 7: 21 Jesus reaffirms: “It is from within, from the heart, that evil intentions emerge.” This does not deny or diminish the importance of the external action, but affirms that the external action begins with the intention and is, indeed, accomplished in principle with the intention. It should be noted that the external act bears an intrinsic relationship to the intention both for evil as in the sin of adultery already being committed with the internal act of lust; and also virtue is already achieved when the intention to do the virtuous act is thwarted by some external event that prevents one from carrying it out (e.g., one intends to perform an act deemed pleasing to God but is prevented by a circumstance beyond his control – see Genesis 22: 12-13). The action is already accomplished when the will is committed to do it. It is one of the great contributions Jesus makes to moral teaching when he insists on the interiorization of moral obligation. Intention gives personal direction to what is being accomplished. It can, for example, add a new moral species to an act of charity when I do it employing another virtue, like justice, religion, filial piety, etc.; or it can nullify the goodness of the objectively good act when I do the deed for some evil purpose. Whatever my intention, in the objective order someone is benefited by my helpful act; but in the order of moral worth it makes all the difference in the world whether I offer aid altruistically or for some self-serving reason. I may even worsen the act if I do a good act to</p>			

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<p>force the recipient into being obligated to reciprocate on my behalf at some future time. Only the human being is capable of forming an intention, good or bad, to initiate an action. This is why intention plays so significant a role in the performance of my actions.</p> <p>CIRCUMSTANCE is another ‘font’ for judging the moral worth of an action. Any injustice, even a slight one causes harm; but a great injustice causes more harm. For example, an item of gossip, foreseen as growing in the telling, can cause serious injury to another. The stealing of an objectively small amount of money could be a serious moral offense if the person from whom it is stolen is poor and greatly harmed by the theft. A person of position in a community who does injury to an innocent child is contemned for what he/she does because of the circumstance of trust violated, and the innocence destroyed.</p> <p>For an act to be good, it must be <i>integral</i> in all of its parts: the object, intention and circumstances surrounding the act must be good; if any one of these is lacking in moral rectitude, the whole act loses its moral goodness, its integrity is flawed.</p> <p>NATURAL LAW: to this point we have relied on natural law theory in moral theology. Natural law is a corollary to the doctrine of creation and the conviction that an all wise Creator does not act arbitrarily, but with design and purpose. Natural law is not a system of precepts, and most certainly it is not extrinsic legislation imposed from outside. It is the discovery by human reason of the</p>	<p># 1754</p> <p>#s 1755 – 56</p> <p>#s 1949 -86 (placed here as more typical of thematic development). # 1950</p> <p>#s 1951 – 53</p>	<p># 368</p> <p># 369</p> <p>#s 415 - 21</p> <p># 416</p>	<p>Pgs. 311 -12</p> <p>Moral acts pgs. 311-12; 320</p> <p>Pgs. 327 – 28; 335; definition pg. 521 See index pgs 598 – 99 for specific topics</p>

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<p>principles which allow a being to attain its proper development and purpose. Revelation defines that purpose by describing its nature which exceeds the ability of reason to discover, but is entirely in accord with the reasonable once it is discovered. But to be precise, what we are engaged in examining is natural MORAL law to distinguish it from the “laws of nature” that direct all of creation, even the non-rational (e.g. the laws of physics or biology which make no claim to freedom and therefore are not placed in a moral context). Natural moral law, on the other hand, is always placed within the order of human freedom and embraces the whole of the human experience through which mankind progresses to humanization as planned by his Creator. Natural moral law affects the <u>due</u> order of relationships between God and man, man with himself and with his fellow man in society. It also includes his intelligent use of the rest of the created world and his responsible treatment of the environment. It exists in the realm of moral <u>obligation</u>, and can often be specified in articulated principles of action which describe at least the minimum standards of human behavior which correspond with what being human truly means.</p> <p>For the Christian, creation places the human person in a theistic world-context. What he ought or ought not to do always involve his relationship with God and God’s purpose in creation. This in turn invites the reality of responsibility and accountability for one’s actions. Morality, then, is understood within the framework of good and bad, virtue and vice, and grace (merit) and sin. Divine purpose is at the root of all things, and it <i>must</i></p>	<p># 1955</p> <p># 1955</p> <p># 1956</p> <p>#s 1957 -58</p> <p># 1960</p> <p>#s 1961 – 74</p>	<p># 417</p> <p>#s 418 -20</p>	

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<p>be respected by the human agent. The “laws” of nature are not juridical obligations (though they may also be the object of legislation) but stem from the very structure of one’s being. As such they are discoverable by reason. Christianity did not abrogate the Natural Moral Law, but subsumed it into the saving mission of Christ. <i>Pure nature</i> is an abstraction. As a concept it is only a mental construct. What exists in reality is our fallen and redeemed nature. Hence, there is no <i>natural end</i> to our existence. Our end (goal) is supernatural – an eternity of happiness with God; the alternative is the unhappy loss of our goal which is called hell. For this reason, the Church has an important place in the interpretation and application of the principles of natural moral law. The Spirit guided Magisterium of the Church, when it teaches moral doctrine offers a service in the formation of conscience. The fact of this magisterial charism in the Church places an obligation on the faithful in the process of coming to a moral decision to listen to the Church, giving complete acceptance when the Church defines a moral issue, and respectful hearing when it authoritatively teaches on an issue (See above pg. 65 on Magisterium). The service of the Magisterium does not preclude the action of reason since, as we have already stated, the principles of natural moral law are open to reason. But the fact is not that every human being actually makes this discovery or is capable of doing so in all circumstances, nor can do so with the certainty that gives peace of mind for the decisions made. The security of faith in the Spirit guiding the Magisterium offers that certainty and assures the propriety of the decision made. Since the whole of our moral life exists in the order of</p>	<p># 1952</p> <p>#s 1955 - 56</p> <p>Recall #s 54-55; and # 1998</p> <p>See Moral Life and the Magisterium #s 2032- 46</p> <p># 1960</p> <p>#s 2032 ff</p>	<p>#s 416 – 17</p> <p>#s 429 – 33</p>	<p>Pg. 327</p>

<p align="center">Catechetical – Doctrine of the Church</p>	<p align="center">Catechism of the Catholic Church reference to paragraph numbers</p>	<p align="center">Compendium To the CCC reference to Paragraph numbers</p>	<p align="center">United States Catholic Catechism for Adults reference to pages</p>
<p>salvation, the Church properly claims the right to speak authoritatively on matters of natural moral law.</p> <p>Nature is not static. Natural moral law refers to the actually living, concrete human being who is, by nature, an historical being. Human nature has a history and it makes progress. Human beings do not just have a history, they are their history. Nothing of the rest of the created order can claim a history in the proper sense of the term. While what is fundamental to the existing human being does not change – i.e. as created, rational, social and oriented to union with God; other aspects do change and develop. One has only to think of current medico-moral issues, the modern application of the principles regarding just war, private property issues, and the moral quandary surrounding the death penalty, among others. The principles of natural moral law are not changing, but their application has to respond to changing historical circumstances. This offers another indication of the need for a Magisterium guided by the Holy Spirit to teach and critique the responses given to complex moral problems.</p> <p>CONSCIENCE: is the proximate norm of morality. Conscience is a rational process of judgment about the moral value or obligatory response to decisions we must make. It is through conscience that we reach into the very depth of our personalities and experience the correlation between the decision being made and the fulfillment of ourselves as responsible agents of our actions. Conscience is not the same as moral knowledge, though it constantly draws on moral knowledge and</p>	<p>#s 1957 -58</p> <p># 1957</p> <p>#s 1958 – 59</p> <p>#s 1776 – 1802</p> <p># 1777</p> <p># 1778</p> <p>#s 1779 – 80</p>	<p>#s 372 – 76</p> <p># 372</p>	<p>Pgs. 314 -15</p>

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<p>relates it to the concrete action about to be performed. This fact suggests the moral obligation we all have to become up-dated in the field of moral teaching.</p> <p>Vatican II addressed Conscience in a number of documents: In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships. Hence the more right conscience holds sway; the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality. Conscience frequently errs from invincible ignorance without losing its dignity. The same cannot be said for a man who cares but little for truth and goodness, or for a conscience which by degrees grows practically sightless as a result of habitual sin. (<i>Dogmatic Constitution on the Church in the Modern world</i>, #16). And again: On his part, man perceives and acknowledges the imperatives of the divine law through the mediation of conscience. In all his activity a man is bound to follow his conscience in order that he may come to God, the end and purpose of life. It follows that he is not to be forced to act in</p>	<p>#s 1776; 1783 – 1785 [for a theologically rich treatment cf. Cardinal Joseph Ratzinger, <i>On Conscience</i>, Ignatius Press, 2007, especially pages 11 – 41 entitled: “Conscience and Truth”]</p> <p>#s 1786 - 87</p> <p># 1782</p> <p># 1790</p> <p># 1782</p>	<p># 373</p> <p># 375</p> <p># 376</p> <p># 376</p>	

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<p>manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accordance with his conscience, especially in matters religious. The reason is that the exercise of religion, of its very nature, consists before all else in those internal, voluntary and free acts whereby man sets the course of his life directly toward God. No merely human power can either command or prohibit acts of this kind. The social nature of man, however, itself requires that he should give external expression to his internal acts of religion: that he should share with others in matters religious; that he should profess his religion in community. Injury therefore is done to the human person and to the very order established by God for human life, if the free exercise of religion is denied in society, provided just public order is observed. (<i>Declaration on Religious Freedom</i>, #3).</p> <p>Since conscience is a judgment of practical reason, it must be taught. It is influenced by all of the morally significant determinants and impressions drawn from ones religious, educational and cultural environment as well as ones own personal experiences. This is why it is important for us to be critical of the moral environment that is the context of our lives; and as adults to be careful of the training and example we give to the young still in the formative stages of their lives. Protecting their impressionable years from moral danger is a duty. Conscience is the power to recognize the moral quality of a concrete action. One has both the right and duty to follow a sincerely formed conscience, and it is a grave injustice to be coerced or to coerce another to act against conscience.</p> <p>Conscience does not create moral norms, it is</p>	<p># 1783 - 85</p> <p># 1784</p> <p>#s 1786 - 89</p> <p>#s 1777 - 80</p>		

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<p>not autonomous. It, rather, interiorizes the objective norms of right conduct which are discovered by reason and taught by God’s Revelation. Yet it is the proximate cause of our actions. The rules of conscience require that we strive for a true and correct conscience and follow it; but we must also follow a certainly formed conscience, even if an invincibly erroneous. Not to do so would be self-condemning because it would involve a deliberate choice of an action that contradicts a conscious decision formed with certainty. <i>Invincible error</i> means that we have used all of the tools at our disposal to arrive at a true and certain judgment, and through no fault of our own have come to a erroneous conclusion. However, it must be stated that ignorance leading to an erroneous conscience is not always guiltless. If one does not use the necessary means to come to a right decision, those that are commensurate with the importance of the decision, one cannot use ignorance as excusing from moral fault. The moral value of an action and the moral quality of the one performing it is, finally, measured by his/her fidelity to the urgings of conscience.</p> <p>HUMAN FREEDOM:</p> <p>Conscience presupposes choice and that freedom to make the choice. Note that ‘choice’ as a naked word has little practical meaning since it is incomplete by itself. Everyone supports choice, but choosing to do what? Choice has an object as we mentioned before, and it is that object that gives the moral quality to the choice. To say for example that one ‘supports a woman’s right to choose’ is an incomplete statement and needs to be completed with what is being chosen: if ‘abortion’ the choice is immoral; if giving and/or</p>	<p># 1789</p> <p>#s 1790 - 94</p> <p>#s 1791 – 92; 1801</p> <p>#s 1730 – 48</p>	<p># 374</p> <p>#s 363 - 66</p>	<p>Pgs. 310 -11</p>

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<p> servant life, the choice is virtuous. The <i>Catechism of the Catholic Church</i> in # 1731 supports this, teaching: Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude. Obviously the choice is between good and evil; and it leads to being responsible for the choice with the results being imputable to its author for praise or blame, which in the theological lexicon is designated virtuous or sinful. The right to exercise freedom in matters of morality and/or religion is an inalienable right, not something I can alienate from my personal responsibility or have alienated by some outside authority. It is God-given benefit; but a liability if we choose to make it so by purposeful sinful choices. </p> <p> The moral principle of the <i>double effect</i> is meant to address and lend counsel in the event that a contemplated action will have two effects: one good and one evil. May one act in such a situation (and frequently one has to act)? The answer is “yes” provided four conditions are simultaneously present: i) the act itself must be good or at least morally indifferent; ii) the intention of the agent must be good; iii) the good effect must not come by way of the evil effect; iv) there must be a proportionately grave reason to perform the act. An <i>example</i> may help: a parent runs into a burning building to save a child. The result is the child is saved but the hero(ine) parent dies. The act of entering the burning building is at least indifferent and probably good; the parent does not intend his/her death but the </p>	<p># 1731</p> <p>#s 1732 – 33 # 1734 # 1735 -37</p> <p># 1738</p> <p># 1736 treats of the ‘indirect voluntary’. The <i>Catechism</i> does not mention the principle of the double effect directly, but it is implied, the reason for placing it here.</p>	<p># 363</p> <p># 364</p> <p># 365</p>	

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<p>saving of the child; the child in not saved because the parent dies, rather both effects come from the act of going into the burning building; and proportion of life saved/life lost is in balance.</p> <p>There may be <i>impediments</i> to the freedom of action like force, fear, pressure, emergency decisions, lack of adequate knowledge, the culture, etc. These may mitigate the moral responsibility for the action, and if sever may so deprive one of freedom to act as to remove responsibility altogether – but they do not make an action that is intrinsically evil any less so in the objective order. In some way these impediments may be subsumed under the title of the PASSIONS. Passions (feelings, emotions) are the movements of the sensitive appetites that incline us to act, react or not act toward something felt or imagined as good or bad. They are natural to the human psyche and, as such, morally neutral; they are positive: love, liking, desiring, longing, sympathizing, pleasure, joy – or they are negative: anger, hate, aversion, fear, sadness, distress, etc. (clearly not a complete list). Their moral quality is measured by their effect on the human will and consequent action. It is the will that appropriates these movements of the senses for good (and adds a measure of intensity to their performance); or for evil (and thus exacerbates the disorder which they inspire). Moral perfection is served, not be the elimination of the passions (a Stoic ideal) but by marshaling them in such a way that the sensitive appetites strengthen the will for the accomplishment of the good.</p> <p>VIRTUES: the repetition of actions leads to habits which makes the continued perform-</p>	<p>#s 1735; 1737; 1740</p> <p>#s 1762 – 74 #s 1763; 1771</p> <p>#s 1767; 1773</p> <p># 1772</p> <p>#s 1767 -68</p> <p># 1770</p> <p>#s 1803 – 1845</p>	<p>#s 370 -71</p> <p>#s 377 – 90</p>	<p>Pgs. 315 – 16; 320; 344; 355; 450; 455</p> <p>Pgs. 315 -17</p>

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<p>ance of such actions easy. When these are good actions we call the habit <i>virtue</i>, when evil we call them <i>vices</i>. The Catechism # 1803 defines virtue: A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions. Vice is defined in the Glossary (pg. 903): A habit acquired by repeated sin in violation of the proper norms of human morality. The vices are often linked with the seven capital sins (<i>pride, avarice, envy, anger, lust, gluttony, sloth – added here to the text</i>). Repentance for sin and confession may restore grace to a soul, but the removal of the ingrained disposition to sin or vice requires much effort and self-denial, until the contrary virtue is acquired. This restoration is what we referred to as Satisfaction or the ‘purpose of amendment’ in the celebration of the Sacrament of Penance (see above, pg. 107). In the sphere of human experience we recognize virtues as firm and stable attitudes and dispositions that aid the intellect and will, govern our passions and channel our actions according to the dictates of reason and faith. The self-mastery they establish disposes us to act with ease, confidence and consistency. The presence of the supernatural grace elevates the natural virtues to a plane where actions corresponding to the virtue are also meritorious. Four virtues are singled out for the title of <i>Cardinal Virtues</i>: <u>prudence</u> to guide the intellect; <u>justice</u> the will; <u>fortitude</u> to strengthen the irascible appetites and <u>temperance</u> to harness the concupiscible appetites. All of the other virtues are considered to be related to these as</p>	<p># 1804</p> <p>#s 1805; 1806 – 09</p>	<p>#s 377 - 78</p> <p>#s 117; 371; 398</p> <p># 378</p> <p>#s 379 – 83</p>	<p>Pgs. 315 -17</p> <p>Pgs. 317; 441; 531</p>

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<p>articulating them in reference to particular activities – e.g., discernment in making the right choice is related to prudence; truth is related to justice; courage to fortitude; sobriety to temperance. The word ‘cardinal’ derives from the Latin <i>cardo</i> meaning ‘hinge’. Natural virtue, acquired by repeated action are elevated and purified by <i>grace</i>. Grace overcomes the wounds of sin, allowing finite human action to be supernaturally meritorious.</p> <p>THE THEOLOGICAL VIRTUES of Faith, Hope and Charity are the root and foundation for all of the virtues and the life of virtue. These relate directly to God and God’s action in our lives. Like all virtue, they are supernatural <i>dispositions</i> to live our lives in the presence of the Triune God Who is their Origin, Motive and Final Goal. They are infused and give divine life to the moral virtues elevating and enabling them to aid us to live the Christian life. They come with the gift of Sanctifying Grace. Serious (mortal) sin deprives the soul of the theological virtue of charity, while an uninformed faith and hope remain (as long as the sin was not directed against them) to urge us to repentance and recovery of the life of grace. Charity is defined as that power by which we love God above all things for His own sake and all others for love of God. As such, Charity enlivens all of life and all of the virtues. This is why it is incompatible with serious sin and leave faith and hope uninformed. It is the theological virtue of charity that raises human love to the supernatural perfection reflecting divine love. The <i>gifts</i> (permanent dispositions of soul) and <i>fruits</i> (formative perfections) of the Holy Spirit complete the spiritual arsenal</p>	<p>#s 1810 – 11</p> <p>#s 1812 – 13; 2095 For development on: Faith #s 1814-16 Hope #s 1817-21 Charity #s 1822-29</p> <p># 1815; for sins against faith #s 2088-89; against hope #s 2091-92</p> <p># 1822</p> <p>#s 1830 – 31 # 1832</p>	<p>#s 384 - 88</p> <p>#s 389 – 90</p>	<p>Pgs. 193; 316 – 17; 320; 341</p>

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<p>that enables the Christian to live the demands of the Christian life.</p> <p>SIN: is a topic none of us likes to confront, but it is a reality and must be addressed. As mentioned above on pg. 101 in reference to the book by Dr. Karl Mennenger, <i>Whatever Became of Sin</i>, the denial of the reality of sin is injurious even for mental health. If I am not free to sin because all actions so named are the result of some outside dynamic; how would it be possible for me to claim merit for any action or be a virtuous person? The <i>Catechism</i> defines sin in # 1849: Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law." Sin is an offence against God.</p> <p>Not all sins are the same. Like every human act, a sin is defined according to its <i>object</i> and is modified according to intention and circumstance; it can also be identified according to the <i>virtue it opposes</i> or the <i>commandment of God</i> or the <i>Church</i> that it violates. Sins are designated accordingly as they are actually performed or intended (but for lack of opportunity not externally accomplished) – hence as <i>external</i> where they may have complication of injury to be addressed; or <i>internal</i> in the thought or will. Sins are also distinguished according to their moral GRAVITY: as <i>mortal</i> or <i>venial</i>. <u>Mortal sin</u> destroys charity and the life of grace, and nullifies all merit blocking the way to eternal life; <u>venial sin</u> wounds and offends, though it does not destroy charity. No number of</p>	<p>#s 1846 -76</p> <p>#s 1849 – 51</p> <p>#s 1852</p> <p># 1853</p> <p># 1854</p> <p># 1855</p> <p># 1855</p> <p># 1856</p>	<p>#s 391 - 400</p> <p># 392</p> <p># 393</p> <p>#s 394 -95</p> <p># 396</p> <p>#s 397-98</p>	<p>Glossary pg 528; see index for specific topics, pgs 627-28</p>

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<p>venial sins ever add up to a mortal sin, but a relaxed idea of venial sin and carelessness in willingness to commit such sins weakens resolve and may well lead to a moment when the spiritual strength will not be available to reject serious sin – it is nothing to be taken lightly. The <i>Catechism</i> (# 1863) states: Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the soul's progress in the exercise of the virtues and the practice of the moral good; it merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin. However venial sin does not break the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness."</p> <p>For a sin to be mortal, three things must be in place: serious matter, sufficient reflection (i.e., with clear conviction about its gravity) and full consent of the will (i.e., with full deliberation). As mentioned above, pgs. 149-150, unintentional ignorance and overwhelming passion along with pathological disorders may mitigate the seriousness of the sin. As a corollary, we note that a sin committed with <i>malice</i> or with a <i>deliberate choice of evil</i> is gravest of all. Nor can we forget that sin brings about a proclivity to sin and intensifies perverse inclinations, clouds the conscience and leads to habitual sinning.</p> <p>There is also sin in being a COOPERATOR in the sin of another: actual and direct co-actor; proximate advisor, encourager, approver; by not hindering the evil when possible, and especially when there is an</p>	<p>#s 1862 – 63</p> <p>#s 1856; 1874 #s 1857 -60</p> <p># 1864</p> <p>#s 1865 - 69</p> <p># 1868</p>	<p># 399</p>	

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<p>obligation to do so; and by hiding or protecting those who do evil.</p> <p>THE CHRISTIAN IN SOCIETY: “No man is an island” is a statement [from John Donne (1572-1621) in <i>Devotions Upon Emergent Occasions</i> (Meditation xvii)] that seems to capture the reality of the social dimension of our moral lives. We are all interdependent; our actions and who we are resonates in various lives and through them in others. Catholic moral teaching has its application in social situations and, and vice versa. This fact is the foundation for concern for the <i>dignity of every human being</i> and for the care of the <i>common good</i>. We are social beings by nature, not simply by choice or legislation. Vatican II in its <i>Pastoral Constitution on the Church in the Modern World</i> (#26) sums up both of these points: As a result the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family. When it speaks of “every social group” it signifies that there are some that are natural, like the family and the state; others are voluntary like organizations that promote educational or cultural interests. Both types have for their purpose the good of the <i>human person</i> whose wellbeing must be the principle, subject and purpose of all social groups. This serves the common good by recognizing the basic dignity of each person and fosters a</p>	<p>#s 1877 - 96</p> <p># 1877</p> <p># 1878 – 79</p> <p># 1880 defines “society” #s 1881 – 82</p>	<p>#s 401 – 10</p> <p>#s 401 – 02</p> <p># 404</p>	<p>Pgs. 323 – 338 Section begins with an essay on Cesar Chavez and his work for justice for migrant workers leading to the founding of the United Farm Workers Organization, accomplished with the support of the U. S. Bishops after a series of boycotts forced the justice issue.</p> <p>On the Common Good see index pgs. 563 -64 for particular topics</p> <p>Pgs. 324 - 26</p>

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<p>commitment to work toward promoting the conditions of society that will enable each and all to fulfill his/her/their human potential. The final sentence of the Council’s quotation suggests that a balance in the operation of a social group is needed lest it become unwarrantedly intrusive. The principle of <i>subsidiarity</i> which would balance the relationship between higher and lower authorities within the ambit of their own competencies was clearly stated Pope Pius XI in his Encyclical <i>Quadragesimo anno</i> (in 1931): a higher entity in the social order must not do for one in a lower order what it is capable of doing for itself; i.e. it must not interfere with the internal life of the lower social group where that does not impact negatively on the common good.</p> <p>SOCIAL STRUCTURE AND SOCIAL LIFE IN LIGHT OF THE COMMON GOOD: For a society to be effective and orderly there has to be a structure in which a legitimate authority preserves and guides it to the accomplishment of its goals. The goal must be the common good. Again Vatican II in its <i>Dogmatic Constitution on the Church in the Modern World</i>, # 26 defines the <u>common good</u>: the sum of those conditions of social life which allow people , either as groups or as individuals, to reach their fulfillment more fully and more easily (this translation is that of Austin Flannery). The faith can live with any legitimate form of government, and demands respect for the legitimate authority that legally leads that society (a condition necessitated by our human condition), provided authority is exercised within the bounds of reason and respect for human rights. The despotic manner of government cannot serve the common good.</p>	<p>#s 1883 – 84</p> <p>#s 1885 – 89</p> <p>#s 1897 - 1927</p> <p>#s 1897 -1904</p> <p>#s 1905 -12</p> <p># 1901</p> <p># 1902</p>	<p>#s 403 -04</p> <p>#s 400; 405</p> <p># 406</p> <p># 407 - 10</p>	<p>Common Good, see index pgs. 563 -64</p> <p>God’s Law as our guide, pgs. 327 - 28</p>

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<p>Here the <i>Catechism</i> must again be quoted in # 1903: Authority is exercised legitimately only when it seeks the common good of the group concerned and if it employs morally licit means to attain it. If rulers were to enact unjust laws or take measures contrary to the moral order, such arrangements would not be binding in conscience. In such a case, "authority breaks down completely and results in shameful abuse." Authority derives from the will of God, but "the choice of the political regime and the appointment of rulers are left to the free decision of the citizens." (Vat. II the <i>Constitution on the Church in the Modern World</i> #74:3). This being the case, it follows that all citizens should take an active interest in public affairs and participate to the degree possible. To do this it is essential to be conversant with the elements of the <i>Common Good</i>: respect for the person, i.e., the fundamental and inalienable rights of each, allowing each and all to realize his/her potential; the social well-being and development of the group as a whole; the securing of peace without which the good will be negatively impacted. To accomplish these, society must strive to assure the conditions and opportunities needed for success.</p> <p>SOCIAL JUSTICE is the fruit of a just society which seeks to provide the conditions that allow individuals and associations to provide for each whatever is their due. Its first characteristic is respect for the person of each and all. All are <i>equal</i> in the sense that all are created in the image of God, all are saved by the death and resurrection of Jesus, all have the same nature and all are destined for the same goal, beatitude with God in heaven. That there are differences in talent, age, physical abilities, intellectual and moral</p>	<p>#s 1901; 1913 – 1915 #s 1905 – 12</p> <p>#s 1928 – 48 see Glossary pg. 899</p> <p>#s 1930 – 33</p> <p># 1934</p> <p>#s 1937 – 38</p>	<p>#s 411 -14</p> <p># 411</p> <p># 412</p> <p># 414</p>	<p>Social Justice, see index pg 628 Social Sin pgs. 331; 528 Social Doctrine of the Church pg 628</p>

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<p>aptitude, and the benefits derived from social involvement and the distribution of wealth is obvious. To be alert to these is to recognize that they are present for the purpose of giving the have the opportunity to share with the have-nots. None of us comes to birth fully equipped to face the life ahead of us: we depend on others to help us to develop our in-born talents and abilities for the accomplishment of our purpose in life. <i>Social justice</i> accepts the obligation to distribute the goods of society in such a way as to benefit all in their human need; <i>social charity</i> demands that we all recognize the neighbor as a brother and sister in Christ and treat all regardless of sex, race, color, ethnic or language origin, social condition or religion with dignity, eschewing all prejudice and discrimination (see Vat. II, the <i>Constitution on the Church in the Modern World</i> #29:2).</p> <p>GRACE AND JUSTIFICATION: The demands of Christian morality and surely its end-purpose require a divine power to bring to effect its accomplishment. This is the <i>Grace</i> of the Holy Spirit. God alone can justify sinful humanity and forgive sins. Through the Spirit, we have been incorporated in the death and resurrection of Christ, and re-born as members of his Mystical Body. We become participants in the divine live and inheritors of eternal life. This is not poetry but reality. The works of justification are: <i>conversion</i>, in the Greek ἐπιστροφή (epistrophē) to turn around, to turn toward. The Council of Trent (1545-1563) declared “Justification is not only the remission of sins, but the sanctification and renewal of the interior man” (from a decree in 1547). In accepting God’s gratuitous gifts of</p>	<p>#s 1939 -42 The principle of subsidiarity #s 1939ff; 1948</p> <p>#s 1987 – 2029</p> <p>#s 1987 – 88</p> <p># 1989</p> <p>#s 1990 – 92</p>	<p>#s 415 – 28</p> <p>#s 422 – 23</p>	<p>Pgs. 328 - 330</p>

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<p>righteousness, justification and grace, we are adorned with the merits of Jesus’ passion, death and resurrection.</p> <p>This renewal of the “inner man” is <i>Grace</i>, the gracious and underserved participation in the life of God that is the means and cause of our justification. It is named <i>Sanctifying Grace</i> and described as an ‘entitative habit’ [or habitual grace since it is a stable and permanent disposition of soul; it is a gift meant to be perpetual (and is unless through mortal sin it is rejected by the sinner)]. As such it causes the recipient to live on a higher supernatural plane, and all of our human actions, internal and external, take upon themselves the aura of the supernatural and are meritorious. The ‘merit’ spoken of here is itself a free gift of God (since God owes us nothing) that arises from God’s freely associating Himself with our work through His presence and aid. These grace-filled works contribute to growth in sanctity which God promises to crown with glory in heaven. The glossary to the Catechism (pg. 881) states: The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As <u>actual grace</u>, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation. Actual grace signifies God’s intervention at the beginning of conversion or the accomplishment of an action and His sustaining influence to carry out the good that</p>	<p>#s 1996 – 97</p> <p>#s 2000 - 04; 2022; see Glossary pg. 881</p> <p>#s 2006 – 11; 2025</p> <p>#s 2012 – 16</p> <p>#s 2000; 2024</p>	<p># 424</p> <p># 425</p> <p>#s 426 -27</p> <p># 428</p> <p># 424</p>	

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<p>leads to merit. The wonder of this is a reminder that everything about the supernatural life that leads to our sanctification is ‘grace’, is the work of God moving, sustaining, and finally glorifying us. Grace never forces the will, but it makes it possible for the will to act above its natural power to attain a goal that is in itself beyond the powers of nature – the Beatific Vision. The special aid derived from the celebrations of the sacraments – <u>sacramental grace</u> is the divine assistance in accomplishing the purpose of the sacraments (see above pg. 76). <u>Charisms</u> are special divine gifts given gratuitously in favor of persons other than the recipient of the charism. They are usually bestowed upon a saintly person through whom they will work, but their purpose is to benefit another, to be oriented toward the good of the Church (e.g., the extraordinary gift of miracles). Finally, we mention the <u>graces-of-state-in-life</u>: God accompanying us in the exercise of the duties and responsibilities that our vocation place on us (e.g., the special graces available for parenting).</p> <p>B – The Ten Commandments</p> <p>In the introduction to his book, <i>Jesus of Nazareth</i>, Doubleday 2007, Pope Benedict XVI meditates on the request of Moses in Exodus 33: 18-23 to see God’s glory, and God’s response that Moses will, but only God’s back, not his face. The Holy Father concludes: “Moses immediate relation to God makes him the great mediator of Revelation.... [but] it has its limits....” The promise of a ‘Prophet like me’ [Deut. 18] implicitly contains an even greater expectation: “that</p>	<p># 2002</p> <p>Glossary pg. 870; #s 799; 951; 2003</p> <p># 2004</p> <p>#s 2042 - 83</p>	<p>#s 434 -441</p>	<p>Living with Faith and Hope after 9/11 sees pgs. 332-333; Precepts of the Church, pgs. 334-335</p> <p>Begins with an essay on Catherine De Hueck Doherty (1896 – 1985), a lay woman who made marvelous contributions to the Church in the U.S. [from the CCC pg. 345]</p>

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<p>the last prophet, the new Moses, will be granted what is refused to the first one – a real, immediate vision of the face of God, and thus the ability to speak entirely from seeing, not just from looking at God’s back....What was true of Moses only in fragmentary forms has now been fully realized in the person of Jesus: He lives before the face of God, not just as a friend, but as Son; he lives in the most intimate unity with the Father (pgs. 5-6).” The whole of chapter 4 of Pope Benedict’s book (pgs. 64-127) develops this theme in which Jesus not only affirms the Commandments, but contextualizes them with the Beatitudes and develops them by pointing out that it is not only the external compliance that is needed, but the interior disposition that situates obedience in the will and intention; and does this in the context of the Sermon on the Mount (Mt. 5-7). In Jesus, we have the final and definitive Revelation of God’s Law.</p> <p>A comparison of the wording of the Commandments from Exodus and Deuteronomy, and then the traditional catechetical formulation offered for easy memorization is found in the <i>Catechism of the Catholic Church</i> on pages 496-97. There we find agreement in substance and in the number 10 for the Commandments. Differences occur in the numbering of the individual commandments. The Hebrew first tablet lists four referring to obligations toward God; and on the second tablet six defining our obligations to one another. Our traditional presentation lists three as referring to God, this it does by combining the affirmation of one only God and the forbidding of all worship of false gods (Commandments 1 and 2 in the Hebrew</p>	<p>#s 2054 – 55</p> <p>#s 2056 – 63</p>	<p># 435</p> <p>See pgs. 127 -29; #s 435 -36</p>	

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<p>enumeration), followed by reverence for God’s name and keeping the Sabbath; these are followed by Commandments 4 through 10, our obligations to one another. Perhaps, of greater importance, is to notice that there is a development in the O.T between the wording in Exodus and that in Deuteronomy reflecting a changed situation in the later book of Deuteronomy and its more settled existence. Exodus offers as the motive for the Sabbath rest the imitation of God’s rest after the creation; in Deuteronomy motivation is not mentioned, but the inclusion of servants in Sabbath rest recalls the fact that the Israelites were once slaves of the Egyptians and freed by God’s might hand. Again, the concluding commandment in Exodus forbids coveting another’s property, mentioning the wife among these; while in Deuteronomy the wife has acknowledged status by being mentioned first (in the traditional catechetical formula it is Commandment 9), after which the property of another is mentioned (traditional 10). Women’s status is being recognized. This suggests precedence for further development in the understanding of the Commandments and their application to changing social and historical circumstances. In Jesus’ teaching we will encounter this, particularly in the Sermon on the Mount.</p> <p>The traditional catechetical formulation of the Commandments has a history well explained in the <i>Catechism</i>:</p> <p>Ever since St. Augustine, the Ten Commandments have occupied a predominant place in the catechesis of baptismal candidates and the faithful. In the fifteenth century, the custom arose of expressing the commandments of the Decalogue in rhymed formulae, easy to memorize and in positive form. They are still in</p>	<p># 2065</p>	<p>#s 437 -38</p>	

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<p>use today. The catechisms of the Church have often expounded Christian morality by following the order of the Ten Commandments.</p> <p>The division and numbering of the Commandments have varied in the course of history. The present catechism follows the division of the Commandments established by St. Augustine, which has become traditional in the Catholic Church. It is also that of the Lutheran confessions. The Greek Fathers worked out a slightly different division, which is found in the Orthodox Churches and Reformed communities.</p> <p>The Commandments remain binding, as decreed by the Councils of Trent (1545 – 63) and Vatican II (1962 – 65). Moreover, the Commandments form a whole so that they reciprocally inform each other. One cannot love God without respecting his creation; correspondingly, respect for creation redounds to awe and reverence for the Creator. The Commandments are the Creator’s directives for the perfection of his creation; they comport perfectly with the natural moral law. The knowledge of the Commandments is accessible to unaided human reason; yet their revelation is a service given the limits most of us work under, and offers certainty regarding our moral decisions in a culture battered by many voices at variance with God’s will. Again, the revelation of the Commandments gives us testimony to their seriousness and gravity. They impose grave obligations on us. Even in so-called ‘light’ matters, e.g., offensive language, the Commandments urge discernment about how we will act (see Jesus development of the 5th Commandment, in Mt. 5: 21-22).</p> <p>The 1st Commandment: I am the</p>	<p># 2066</p> <p># 2068 <i>See The Dogmatic Constitution on the Church, # 24</i></p> <p># 2070</p> <p># 2071</p> <p># 2072</p> <p>#s 2083 - 2141</p>	<p>#s 439 -441</p> <p>#s 442 -46</p>	<p>Pgs. 347 – 49</p>

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<p>Lord your God; you shall not have gods before me. The <i>Schema Israel</i> is Israel's central creedal statement which Jesus accepted and taught (cf. Mt. 22: 37). It contains the substance of the First Commandment, a reminder that moral life flows from a fundamental faith-commitment and is the required response to it. The theological virtues of faith, hope and charity are embraced by this commandment. The first commandment requires us through prayer, study and obedience to the Spirit guided Church to nourish our <u>faith</u> and to guard against whatever may endanger it. These dangers include: <i>doubt</i> the subjective state of being uncertain about something that is part of God's revelation or the certain Magisterial teaching of the Church. This is not the same as difficulties in understanding the faith which one seeks to resolve. The <i>Catechism of the Catholic Church</i>, # 157 is clear: Faith is <i>certain</i>. It is more certain than all human knowledge because it is founded on the very word of God who cannot lie. To be sure, revealed truths can seem obscure to human reason and experience, but "the certainty that the divine light gives is greater than that which the light of natural reason gives." "Ten thousand difficulties do not make one doubt." (John Henry Cardinal Newman, <i>Apologia pro Vita Sua</i>, London: Longman, 1878, pg. 239); <i>incredulity</i> or refusal to believe; <i>heresy</i> the obstinate post-baptismal rejection of some truth of the faith; and <i>schism</i>, the voluntary cutting off of oneself from the community of faith, the Church. <u>Hope</u> involves confidence that God will grant all that is necessary for the accomplishment of his will for us, the attainment of the Beatific Vision in heaven. The first commandment</p>	<p>Review #s 154-162</p> <p># 2086</p> <p># 2088</p> <p># 2089; cf. Glossary pgs. 881; 899</p> <p>#s 2090- 92</p>	<p># 442</p>	<p>Pg. 342</p> <p>Pg. 343</p>

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<p>concerns itself with sins that offend against hope: <i>presumption</i> which is unwarranted confidence in ones own powers to attain the goal of life without God’s assistance or the foolish surmise that God’ infinite power and mercy will save no matter what one does or does not do; <i>despair</i> which abandons all hope in forgiveness for sins and the attainment of salvation, a sin that rejects God’s goodness and justness while it denies the validity of his promises. And <u>charity</u> confidence that God’s loving care encompasses the whole and every aspect of our lives. The first commandment means that we love him above all things and all that he has created for love of him. It is offended by <i>indifference</i> that remains cool to or guiltily oblivious of his prevenient goodness in all things or denies God’s power to do all things; by <i>ingratitude</i> that refuses to acknowledge God’s goodness to ourselves or refuses to return loving gratitude for his benefits to us; by a <i>lukewarm attitude</i> that neglects the things of God and implicitly denies his promptings to goodness in our lives; by <i>acedia</i> (a spiritual torpor), apathy or sloth due to laziness in spiritual matters or even an antipathy to the things of God; and worst of all <i>hatred of God</i> that denies him and rejects his love, a diabolical attitude, opposing oneself to God and all that religion stands for. <u>You shall not have strange gods before me.</u> This continuation of the traditional wording of the first commandment may also be rendered “Him only shall you serve.” Note that Monotheism of the Old Testament, while clear from the beginning, developed theologically from a practical command that there is only ONE GOD to be acknowledged and worshipped to the realization, with the teachings of the Psalms and Prophets, that</p>	<p>See Glossary pg. 894</p> <p>See Glossary pg. 874</p> <p># 294</p> <p>Also # 2733</p> <p>Also # 2303</p> <p># 2095</p>		<p>Pg. 343</p>

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<p>there can be only ONE GOD, that a plurality of gods is a contradiction in terms. This fact gives us obligations toward God: <u>Adoration</u> is the acknowledgment of God as the Creator of all things, the absolute Lord and Master, the loving Savior. To adore God is to surrender in total submission of mind, will and heart this we owe him. It is to acknowledge that we are totally dependent on him. The means to responding to this obligation to adore God are <u>prayer</u>, <u>sacrifice</u>, faithful living up to <u>promises</u>, <u>vows</u> and accepting the life of the <u>evangelical counsels</u>.</p> <p>One offends against the first Commandment by <u>superstition</u> which can take many forms, but all boil down to the conviction that things, even devotions, have power before God simply by the external placement of them apart from the inner spirit and disposition they demand; <u>idolatry</u> in the obvious sense of worshiping some idol or force of nature; but more subtly placing some <i>thing</i> - persons, possessions, power, position etc. - so centrally in life that they occlude God from our lives. Additionally, there are sins of <u>divination and magic</u>, <u>sorcery</u> and <u>spiritism</u> that offend this Commandment. At this point the <i>Catechism</i> turns its attention to attitudinal and ideological positions that offend the first Commandment. It begins with <u>irreligion</u> which it does not define. It is something of an umbrella term that embraces the sub-species of ‘absence of religion’ in one’s life either from lack of information or failure to put faith in what in what God revealed; ‘<i>hostility</i>’ toward religion, possibly stemming from experiences falsely associated with religion, bad example from religious persons or uncritical submission to the current culture;</p>	<p>#s 2096 -97</p> <p>#s 2098 – 2103 See glossary, pgs. 894 (prayer) 898 Sacrifice 903 Vows 877 evangelical counsels</p> <p>#s 2112 -14</p> <p>#s 2115 – 17</p>	<p>#s 443 -44</p> <p># 445</p> <p># 446</p>	<p>Pg. 343</p>

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<p>or, finally, a behavioral problem in which one has a religious affiliation but fails to live up to the tenets of that faith. Hence, not all irreligion implies failure to believe in the supernatural or in deities. The <i>Catechism</i> lists the sins that can be catalogued under this title: tempting God, sacrilege and simony. It is best to read the <i>Catechism</i> on these sins.</p> <p><u>Atheism</u> is a significant problem in the modern world. In some ways it is a practical moral failing in which one lives as though there were no God, no afterlife or accountability for ones actions in this world; or a practical materialistic way of life that restricts one’s vision to the empirical, to things of time and space; an historically structured phenomenon in which human betterment is located entirely within the limits of human accomplishment. Vatican II in the <i>Pastoral Constitution on the Church in the Modern World</i> states: Par. 20. Modern atheism often takes on a systematic expression which, in addition to other causes, stretches the desire for human independence to such a point that it poses difficulties against any kind of dependence on God. Those who profess atheism of this sort maintain that it gives man freedom to be an end unto himself, the sole artisan and creator of his own history. They claim that this freedom cannot be reconciled with the affirmation of a Lord Who is author and purpose of all things, or at least that this freedom makes such an affirmation altogether superfluous. Favoring this doctrine can be the sense of power which modern technical progress generates in man.</p> <p>Not to be overlooked among the forms of modern atheism is that which anticipates the liberation of man especially through his economic and social emancipation. This form argues that by its nature religion thwarts this liberation by arousing man's hope for a deceptive future life, thereby diverting him from the constructing of the</p>	<p>#s 2118 – 2122</p> <p>#s 2123 – 2126; Glossary pg. 867</p>		<p>Pg. 344 – 45</p>

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<p>earthly city. Consequently when the proponents of this doctrine gain governmental power they vigorously fight against religion, and promote atheism by using, especially in the education of youth, those means of pressure which public power has at its disposal. From this it can be seen that atheism is based on a false conception of human autonomy that is pushed to the point of denying dependence on God.</p> <p><u>Agnosticism</u> takes the position that one can say nothing of the existence or non-existence of God. It may include a genuine search for an answer to the God question that results in neutrality because it demands empirical proof such as science would deal with; or it can result from a refusal to ask ultimate questions or from a lax conscience.</p> <p>“You shall not make any graven image” is God’s directive at a time and for a people whose pagan culture thought that images could contain the deity or divine power. It does not include the use of crucifixes, statues or shrines such as we incorporate in our devotional life. The 7th Ecumenical Council of Nicea (787) made this clear against iconoclasts since these images are only representations that help us to focus our minds, not on the image but on the sacred person they represent.</p> <p>The 2nd Commandment: you shall not take the name of the Lord your God in vain.</p> <p>In Biblical literature, name is not a label. It stands for the person who is named, and, in the mentality of that time, suggested that knowledge of a god’s name gave one power over that god, something that would be</p>	<p>#s 2127 -2128</p> <p>#s 2129 -2132; icon and iconoclasm see the Glossary pg. 882</p>	<p>#s 447 – 49</p> <p># 447</p>	<p>Pg. 345 46</p> <p>Pg. 344 (first paragraph)</p> <p>Pgs. 351 -59 Retells the story of <i>Job</i> his respect for and submission to God’s will in tragedy and suffering” “The Lord gave, the Lord takes away; blessed be the name of the Lord”. (Jos. 1:21)</p>

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<p>intolerable for Israel. Hence, God does not answer Moses question “What is your name?” directly, but designates himself with the expression <i>Yahweh</i>, a statement that simply means God <i>is</i> and will always be available. Pope Benedict XVI puts it this way: the Lord answers: “the enigmatic name YHWH, whose meaning the divine speaker himself interprets with the equally enigmatic statement: ‘I am who I am’”. Acknowledges that there are manifold interpretations of this ‘name’, so the Holy Father continues: “The key point remains: This God designates himself simply as the ‘I am’. He just <i>is</i>, without qualification. And that also means, of course, that he is <i>always</i> there – for human beings, yesterday, today and tomorrow”</p> <p>The importance of this knowledge is the reminder that <u>any</u> misuse of the divine name is a serious and direct personal offence against God, and includes: <i>using God’s name in vain</i> or an improper use of the names Jesus Christ, Mary, Joseph or any of the saints, all infract the second Commandment. And any <i>exclamatory expressions</i> that use these names in anger, jest or frivolous support of some questioned statement is wrong. Likewise, it is important to remember that any <i>promises</i> made with the use of the sacred name seriously obliges one to the fulfillment of those promises. Hence it is wrong to do so frivolously. <i>Blasphemy</i> is one of the most serious sins in violation of this second Commandment. There is no ‘parvity of mater’ in this regard; it is always a mortal sin. <i>Oaths</i> are allowable for a serious reason. They are a calling on God to witness to the truth of what one is attesting. One is guilty of <i>perjury</i> in swearing under oath with no</p>	<p>See <i>Jesus of Nazareth</i>, Doubleday, 2007 pg. 347</p> <p># 2146</p> <p># 2147</p> <p># 2148; Glossary pg. 868</p> <p>#s 2150 – 51; 2154 – 55</p> <p>#s 2152; 2476;</p>	<p># 448</p> <p># 449</p>	<p>[From CCC pg. 355]</p> <p>Pgs 353 -54</p> <p>Pgs. 354 – 57</p>

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<p>intention to fulfill the obligations of what is sworn to.</p> <p>As an addendum, it is well to remember that each of us has a name that is, in a way, an icon of ourselves. It, too, should be respected in recognition of the personal dignity to which each and all of us are entitled.</p> <p>The 3rd Commandment: Remember to keep holy the (Sabbath) Lord's Day. Pope Benedict XVI treats the Sunday obligation in <i>Jesus of Nazareth</i> (Doubleday, 2007, pgs. 106 – 112) in the context of a dialogue with Rabbi Jacob Neusner (<i>A Rabbi Talks with Jesus</i>, McGill-Queen's University Press, Montreal, 2000). The issue is really the Lordship of Jesus as reflected in his claim to rights in interpreting the Law. Disputes over the Sabbath are central to Jesus' differences with the leaders of his People. For Neusner, it was not the specifics of liturgical practice that was central, but the claimed centrality of Jesus as replacement for the Temple and Torah. Neusner was concerned for the consequences of such a claim, that the community of Jesus' disciples was now the <i>new</i> People of God. The Sabbath held the Israelites together as a community, it had a social function. The claim now, is that that social function naturally passes over to the community founded on the Resurrection, and celebrated in the context of the Eucharist. This gathering at the table of the Lord (that some have dismissed as a Constantinian aberration) is not a rejection of the Old Law, but stands in continuity with it. In this context, the third Commandment is not abrogated, but fulfilled and brought to</p>	<p>Glossary pg. 893</p> <p>#s 2156 – 59</p> <p>#s 2168 – 95</p> <p>#s 2168 – 73</p> <p># 2174</p> <p>#s 2175 – 76</p>	<p>#s 450 – 54</p> <p># 451</p> <p># 452</p> <p>#s 453 -54</p>	<p>Pgs. 361 -71 The essay treats of early missionaries and their contributions. It focuses on Fr. Demetrius Gallitzin and Fr. James Fitton.</p> <p>[From CCC pg. 366]</p> <p>Pgs. 363 -65</p> <p>Pgs. 365 – 67</p>

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<p>we depend on our parents who gave us life and “all those whom God, for our good, has vested with authority.” The 4th Commandment expresses the general principle that guides the second, “social,” tablet of the Law. Those that follow, five-through-ten, are derivative specifications of this general directive. The wording: Honor your father and your mother, so that you may live long in the land the LORD your God is giving you calls attention to parents first since that relationship is most universal. But points beyond to all of the other relationships in our lives: e.g., students to teachers; employees to employers, citizens to governing officials, etc. This honoring is, however, <u>not</u> a one-way obligation, but reciprocal: teachers to students; employers to employees; government officials to citizens, etc. Neither direction in the obligation to honor the other may ever be justly neglected; but it is here that the greatest conflicts in history occur. The rewards, as symbolized in the wording of the Commandment, are peace, harmony and prosperity; failure means community and individual harm.</p> <p>The Family is primordial and does not depend on recognition by civil authority since its institution is God’s plan and every social structure attains its authenticity from the will of God. The fundamental constitution of the family relies on God’s institution and endowment, and is unchangeable by any lesser human authority. The political community must honor the family and assist it with all of the appropriate public structures that protect its dignity and aid it to accomplish its purposes. Within the family, there is reciprocity of duties: children to</p>	<p># 2198</p> <p># 2199</p> <p># 2200</p> <p>#s 2201 – 13</p> <p>#s 2214 – 20 #s 2221 – 31</p>	<p>#s 456 -58</p> <p>#s 459 -60</p>	<p>Pgs. 375 – 77</p> <p>Pgs. 377 – 78; 378 – 79; 381 – 82</p>

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<p>parents; parents to children; and both to the purposes of the kingdom of God.</p> <p>Beyond the family, we are all citizens of a larger civil community. Every successful community demands an authority structure. Those who exercise authority have it as delegated, not as a personal possession and are obligated to a just, fair and restrained use of it for the common good; to respect the fundamental natural rights of all who are subject to their authority; and to guarantee fairness in the exercise of the political rights guaranteed to citizens. This, in turn, obligates citizens to co-responsibility for the common good that involves respect for those in authority, obedience to just laws, payment of just taxes, defense of the country, political involvement in intelligent voting. The repetition of the word “just” in regard to the above suggests that one may never act against the conviction of one’s moral conscience. In this eventuality, one uses all of the legitimate means at his/her disposal to bring unjust laws into conformity with the divine law.</p> <p>The 5th Commandment: You shall not kill: There is an ambiguity in many translations of this Commandment where the word “kill” or even “slaughter” are so wide in meaning that they do not allow the notion of the innocence of those killed to come across clearly. The Hebrew text of Exodus 20: 13 אֱלֹהִים תִּרְצָח is translated in the JPS Tanakh as “You shall not murder; and in the Greek of Matthew 5:21 Jesus teaches οὐ φονεύσεις a word reserved for the taking of innocent life. This is what the Commandment is meant to convey. The whole history of the Old and</p>	<p>#s 2232-33</p> <p>#s 2234 - 37</p> <p># 2411 discusses commutative, legal and distributive justice</p> <p>#s 2238 – 41</p> <p>#s 2242 - 43</p> <p>#s 2258 – 2330</p> <p>#s 2259 - 62</p>	<p>#s 461 -65</p> <p>#s 466 -86</p> <p># 466</p>	<p>Pgs. 379 – 81</p> <p>Pgs. 387 – 402 Essay on Dorothy Day (1897 – 1980), her life and service to the homeless and poor, and her advocacy for all in need. Proceedings for her canonization are in progress.</p> <p>[From CCC pg. 398]</p>

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<p>one may never unnecessarily expose oneself to dangers that might result in mortal injury. <i>Unintentional killing</i> is not, generally, morally imputable; yet if one knowingly and foreseeingly acts in a way that causes another's death, even though not intended, there is imputation of moral guilt (e.g. a death resulting from driving while under the influence of drugs or alcohol).</p> <p>Among the most common moral crimes that this Commandment addresses are <i>abortion</i>, <i>euthanasia</i> and <i>suicide</i>. <u>Abortion</u> kills innocent human life in the womb of its mother. The arguments in favor of abortion center around two propositions: that the fetus is not a person, and the mother has a right of control over her own body. There is no doubt that the fetus is human life which is in an environment established by nature's God. It is endowed with all of the potential to emerge in nature's time as a fully developed human life. The human embryo is a human being at an early developmental stage, a whole and distinct member of the human race simply in an environment that is necessary for its existence; and after birth, for the rest of its life, it will continue to live in an environment that it needs to sustain its life. It is distinctly different from the <i>gametes</i> (the sperm or ova) whose union brought it into existence. Neither it nor anyone of us was ever sperm or ova. These belong to the parents; what is joined becomes an individual self, genetically different from his/her parents, and utterly unique, never to be duplicated by any future pregnancy the same parents may effect. These are not religious or speculative facts, but biological facts, and nullify the supposed principles upon which the legitimacy of</p>	<p>#s 1 – 84, especially the Drivers Ten Commandments # 61</p> <p>#2269; cf. # 2290 circumstances on this issue</p> <p>#s 2270 -2283</p> <p>#s 2270 -75</p>	<p># 470</p>	<p>Pgs. 391 – 91; scandal, pg. 397</p>

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<p>abortion is frequently based. This being the case, abortion is a mortal sin, and the sin is shared not only by the principals, the woman, physician and others who are directly complicit in the act, but by any cooperators who agree to, encourage, demand or counsel the abortion.</p> <p>Given this reality about the embryo, the production of embryos, as disposable material for purposes of experimentation (e.g., stem cell extraction that kills the embryo) is morally illicit; likewise, any interference with the embryo that is not for therapeutic purposes is morally indefensible. As human life, it is the obligation of civil authority to protect it since it already has human rights and is among the most defenseless of human beings.</p> <p><u>Euthanasia</u> looks to the end of human life. It advocates direct acts or omissions which of themselves or by intention lead directly to the death of a person. It is a position that alleges post-personal existence for human beings who are seriously damaged by incurable injury or disease, or who are dying; and on that basis would advocate the right, actively, to end such a life. Euthanasia is always seriously wrong, a mortal sin. The <i>Catechism</i> offers two paragraphs which for succinctness may be printed here: Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of "over-zealous" treatment. Here one does not will to cause death; one's inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests</p>	<p>#s 2271- 2272 Canon Law # 1314; 1398 condemn abortion, imposing automatic excommunica- tion on all participants</p> <p>#s 2274 -75</p> <p># 2273</p> <p>#s 2276-79</p> <p># 2278</p>	<p>#s 472 -73</p> <p># 471</p>	<p>Pgs. 392 -93</p> <p>Pgs. 393 – 94; 398 – 406</p>

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<p>must always be respected.</p> <p>Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted. The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen and tolerated as inevitable. Palliative care is a special form of disinterested charity. As such it should be encouraged.</p> <p><u>Suicide</u> is the willful taking of one’s own life, and it is always a serious sin. Grave psychological disturbance and intense suffering may, of course, be causes of diminished responsibility if a person commits suicide. One should not despair the salvation of a loved one who has committed suicide. Only God is the judge of the mental and moral state of such. It is instructive that the new 1983 Code of Canon Law in canon 1184 does not include suicides in the denial of Catholic funeral rites.</p> <p>We are never the arbiters of our lives and are, therefore, bound to protect and guard our lives, health and wellbeing. One may never participate in assisting another to commit suicide. To place oneself in unnecessary danger is ingratitude for the gift of life which we hold as a trust. We must take reasonable care of our health, yet not fall into the excesses of the modern cult-of-the-body that easily misplaces the emphasis of life’s purpose. Likewise, necessary as it is and frequently leading to breakthroughs that benefit the sick and society, scientific research on individuals and the application of methods of medicine that are still experimental are subject to moral concern and the degree to which they respect the life and dignity of the</p>	<p># 2279</p> <p>#s 2280 -83 # 2282</p> <p># 2283</p> <p>#s 2288 – 91</p> <p>#s 2292 - 96</p>	<p># 474</p> <p>#s 475; 477</p>	

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<p>patient. The consent of the patient is necessary for such procedures; but this consent does not justify nor legitimate acts that offend human dignity if it disproportionately places the patient in physical or psychological risk. The body of the deceased is deserving of respect and must be given a dignified burial. Autopsies are allowable for good reason which includes scientific research, but must be accomplished with the respect due; and the willed gift of organs for transplant is not only allowed, but meritorious.</p> <p>War and Peace: This may put one in mind of Leo Tolstoy’s monumental work, but the horror of war today could not even have been imagined in the 19th Century, nor the extent of its destructive ability and the inclusiveness of its victims. Respect for life requires working for peace. But peace is not merely the absence of war it is the work of justice and the fruit of charity. Jesus declared peacemakers blessed (Mt. 5: 9). Peace is the “tranquility of order” (St Augustine, <i>City of God</i>) which suggests the security of persons, their rights and dignity, freedom and ability to realize their potential. When these are threatened there is a legitimate right to defense. This may mean <i>war</i>. For a decision <i>for war to be just</i> certain conditions must be simultaneously realized: the danger from an aggressor must be lasting, grave and certain; the means used must not inflict greater than necessary damage, produce greater harm than that to be overcome or bring on more severe disorder than that to be addressed, i.e. they must be proportionate to the evil to be conquered; there must be a reasonable hope of success; and the decision for war, made by</p>	<p>#s 2299 – 2301</p> <p>#s 2302 – 2317</p> <p>#s 2302 – 06</p> <p>#s 2307 – 17</p> <p># 2309</p>	<p># 474</p> <p># 476</p> <p>#s 480 -86</p> <p># 481 – 82</p> <p>#s 483 -85</p> <p># 486</p>	<p>Pgs. 395 – 97; Terrorism pg. 397</p>

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<p>legitimate authority, must be a last resort, i.e., all other means to resolve differences must have proved futile.</p> <p>The fact of war does not suspend moral law. Hence, those in the armed forces have the right to all of the protections and support they can receive; non-combatants, wounded service personnel and prisoners of war must be treated humanely; indiscriminate destruction of cities and killing of civilians is a criminal act as are actions or commands that lead to such devastation. We have just lived through what is surely the bloodiest century ever, the 20th Century. The technological progress we have made is on-going and promises even greater and more extensive devastation. This, if reason may prevail, calls us to hear and heed the Beatitude “Blessed are the peacemakers, for they shall be called the children of God” (Mt. 5: 9).</p> <p>The 6th Commandment You shall not commit adultery: This could easily be described as the most neuralgic of the topics treated in today’s culture that so exploits sex and the body. Pope John Paul II took five years, from 1979 to 1984 to present a marvelous teaching that is known now as his <i>Theology of the Body</i>*. Every teacher approaching this Commandment should be familiar with this teaching. It is a reminder of what St. Paul taught in 1 Corinthians 6: 19-20 “Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God. You are not your own property; you are bought and paid for [the context makes it clear that the price is the sacrificial death of Christ in whom we have been incorporated]. That is</p>	<p># 2313 – 14</p> <p>#s 2331 - 2400</p> <p>*There is an excellent paperback by Anthony Percy, <i>The Theology of the Body made simple</i>, Pauline Books, 2005 (91 pages, \$9.95)</p>	<p>#s 487 – 502</p>	<p>Pgs. 403 – 416 The essay is about Giovanni Battista Montini (Pope Paul VI) 1897 – 1978. He concluded Vatican II and approved its documents, infusing all aspects of the Church. His teachings on family, marriage and moral issues are significant. His cause for Beatification was introduced in 1993. [CCC pg. 411]</p>

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<p>why you should use your body for the glory of God.” This is a propitious time to remind ourselves of what we are doing in this exposition of the <i>Catechism</i> – teaching Catholic doctrine, the exposition of the Revelations of God. The fundamental principle of all that is said in the <i>Catechism</i> is presented in these words: <i>Sexuality</i> affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others. The dichotomy of body and soul as warring opponents is mistaken. We are body-soul. The body is the conjoined principle with the soul that makes us who we are. Degradation of the body is degradation of the self. The body is destined for resurrected union with the soul in glory for all eternity. Everything said here, even the many emphases on sins, is offered for the sake of helping us to appreciate that the body-self has been redeemed and incorporated into Christ. Though saved, we live in a sinful world and with concupiscent urges that have been weakened by Original Sin. We are potential recipients of all the grace that is necessary to overcome any temptation, but free to reject it; and we live in an environment that makes that rejection seem the path to follow. Our study is totally in accord with reason, completed by Revelation and the teaching of the Spirit-guided Church to give us certainty regarding the path to follow. The Incarnation is the paradigm of what it means to be human; and the moral challenge to our review this 6th Commandment and its implication for our lives and actions.</p> <p>The 6th Commandment, though expressed in</p>	<p># 2332</p> <p>#2331</p> <p># 2332</p>	<p># 487</p> <p># 493</p>	<p>Pgs. 404 – 405; Theology of the Body, pgs. 412 – 13</p>

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<p>terms of adultery, governs every aspect of sexual life and activity. In the Old testament, especially in the Prophets, adultery became a symbol of individual and national breaking of the Covenantal relationship with God (Hos. 2:4ff; Jer. 2:2; 3: 8ff; 5: 7; 9:1; 13: 22: 26ff; Ezech. 16; 23 passim). All are covenanted with God, and sin breaks the covenant. It is an act that includes injustice toward the loved one; injury of the loved one; transgression of rights; it undermines community relationships; and compromises the welfare of all. The Prophets intend that all of these are included in any covenant violation, adultery being a particular example of this.</p> <p>Jesus, in the Sermon on the Mount raised the moral threshold in his teaching: “You have heard that it was said to the ancients, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman to lust after her has already committed adultery with her in his heart” (Mt. 5: 27-28). Jesus will not allow a dichotomizing of body with its own rules and soul with its rules. We are a union of body-soul, and the moral life rests with the person in the totality of his/her own being. The external act adds an obvious grave dimension if it is performed; but the essential grave sin has already been committed when the decision of will has been made.</p> <p>As sexual beings, it is a duty to acknowledge our <i>sexual identity</i> which expresses our physical, moral and spiritual selfhood; and to honor the different yet complementary orientation we have to persons of the opposite sex. Both sexes, male and female, are equal in personal dignity, have the same eternal goal and are equally saved by Jesus Christ,</p>	<p># 2333</p>		

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<p>endowed with his grace and called to union with him.</p> <p>Hence, all participate in the universal call to Chastity. The virtue of chastity enables the integration of our bodily and spiritual endowments into one intact personal whole. It involves the integrity of the person and the integrality of the gift. Regarding the integrity of the person, the <i>Catechism</i> states: The chaste person maintains the integrity of the <u>powers of life and love</u> placed in him. This integrity ensures the unity of the person; it is <u>opposed to any behavior that would impair it</u>. It tolerates neither a <u>double life</u> nor <u>duplicity in speech</u>. The underlined portions are emphasis added, and need comment. The expression “powers of life and love” suggest that sexual engagement is morally valid only when, as in marriage and only there, sexual congress is the expression of the unitive and is open to the procreative purpose which it signifies. “Opposed to any behavior that would impair it” rules out contraceptive intent; and the final two statements call for total honesty in the placement of action: what is done articulates the integrity of the person(s) acting.</p> <p>The remainder of the text outlines the tasks that lead to the integrity that chastity calls for. The <i>Catechism</i> recognizes that discipline of the passions and appetites is “<i>long and exacting work</i>” calling for renewed effort at every stage in the course of life, especially in childhood and adolescence when the personality is in the stages of being formed. Chastity involves personal growth, but it is in need of assistance from the cultural environment in which that growth is to take</p>	<p># 2337</p> <p># 2338</p> <p>#s 2339 – 2345</p> <p>#s 2341 -42</p> <p>#s 2343 - 45</p>	<p>#s 488 -91</p>	<p>Pgs. 405 -07</p>

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<p>place. This, in our society, is a fundamental concern for us all. Here the grace of God, an active prayer and sacramental life, and the example of family, friends and habits of life are of great importance. The integrity of the gift involves grace and the concomitant virtue of charity (authentic love) that enables us to live the chaste life to which we are called. Since we are all called to chastity, each is to cultivate it according to his/her state in life: vowed chastity; conjugal chastity and the chaste life of one who has not (yet) married.</p> <p>Here the <i>Catechism</i> lists offences against chastity: <i>lust</i>, which is a disordered desire for or inordinate enjoyment of sexual pleasure which is sought for itself and isolated from the unitive and procreative purposes of marriage; <i>masturbation</i> - the deliberate stimulation of the genital organs for the sake of sexual pleasure is contrary to its purpose and intrinsically wrong. Moral culpability takes into account potentially diminishing factors like affective immaturity, force of acquired habit, and psychological factors which do not justify something intrinsically wrong but may diminish guilt. <i>Adultery</i> and <i>fornication</i> which are carnal union between a man and woman not married to each other, (the first adding the guilt of injustice). <i>Prostitution</i> and <i>pornography</i> cheapen God's gift of sexuality for monetary profit. The latter, so rampant today, adds the cultural scandal that entices the immature to acts of sin, making the struggle to be pure more difficult. <i>Rape</i> is the forcible violation of another through violent and unwanted sexual intimacy. To the grave sin against chastity is added injustice and violation of charity. The rape and other sexual violations of children are particularly</p>	<p>#s 2346 -47</p> <p>#s 2348 - 50</p> <p>#s 2351 – 56 # 2351</p> <p># 2352</p> <p># 2353</p> <p># 2355 #2354</p> <p># 2356</p>	<p># 492</p>	<p>For sins against chastity see pgs. 406 – 07</p>

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<p>heinous and all are intrinsically mortally sinful. <i>Homosexual acts</i> – are intrinsically disordered. They close the sexual act to the gift of life. Homosexuals are called to the same life of chastity as are heterosexuals. The <i>Catechism</i> speaks to the tendency toward homosexuality with understanding and compassion: Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that "homosexual acts are intrinsically disordered." They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.</p> <p>The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.</p> <p><i>Spousal Love: Husband and Wife:</i> It may be said that with this final topic under the 6th Commandment, the Catechism has saved the best wine till now. The reason is given in the first paragraph: Sexuality is ordered to the</p>	<p>#s 2357 – 59</p> <p># 2357</p> <p># 2358</p> <p>#s 2360 – 63</p> <p># 2360</p>	<p>#s 495 -96</p>	<p>Pgs. 408 – 10</p>

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<p>conjugal love of man and woman. In marriage the physical intimacy of the spouses becomes a sign and pledge of spiritual communion. Marriage bonds between baptized persons are sanctified by the sacrament. This principle has been in the background during our whole treatment of sexuality, affirming spousal sexual congress as morally reserved only to husband and wife; any use of the sexual faculty is moral only within that relationship. If their physical intimacy is a “sign” within a relationship that is “sacramental” it is chaste; and as an act of self-giving intended to be joyous and fulfilling. The ends or purposes of marriage are offered as follows: The spouses' union achieves the twofold end of marriage: the <u>good of the spouses themselves</u> and the <u>transmission of life</u>. These two meanings or values of marriage cannot be separated without altering the couple's spiritual life and compromising the goods of marriage and the future of the family.</p> <p>The conjugal love of man and woman thus stands under the twofold obligation of <u>fidelity</u> and <u>fecundity</u>. It is necessary to unpack this statement of the <i>Catechism</i>. The “good and the spouses” and “transmission of life” are the ‘ends’ of marriage; fidelity is the necessary condition for the fulfillment of the first; and fecundity the means by which the second is fulfilled.</p> <p>Speaking to the requirement of <i>conjugal fidelity</i>, we are reminded that marriage is intended to be a partnership of love and life. It is exclusively unitive and may be sundered by no human power. <i>Fecundity</i> addresses the openness of each and every marriage act to possible procreation. This does not mean that ever act will result in the conception of a</p>	<p># 2362</p> <p># 2363</p> <p>#s 2364 -65</p> <p>#s 2366 - 72</p>	<p># 496</p>	

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<p>child, but that no willful obstruction will purposefully thwart it. On this point the <i>Catechism</i> teaches: A particular aspect of this responsibility concerns the <i>regulation of procreation</i>. For just reasons, spouses may wish to space the births of their children. It is their duty to make certain that their desire is not motivated by selfishness but is in conformity with the generosity appropriate to responsible parenthood. Moreover, they should conform their behavior to the objective criteria of morality. The child is a gift. Families saddened by the inability to have children laudably adopt. Research aimed at reducing sterility is encouraged: but any procedure that dissociates husband and wife by the intrusion of a donor party; and those that, while they involve only the married couple, still dissociate the conception of a child from the procreative act are morally unacceptable.</p> <p>One offends against marriage by adultery; incest; polygamy (many wives, and polyandry many husbands); so-called free-unions or simply living together; trial marriage which are entered into with the intention of calling it quits if they do not work out; and the more recent attempts to legislate ‘same-sex-marriages’, homosexual couples looking for the recognition of their living together as a form of marriage.</p> <p>Divorce and legal separations offend against marriage. However, it frequently happens that where there is fault, there is also an innocent partner. The annulment procedures of the Church make it evident that the legal judgment of divorce, which settles the civil concerns of the attempted marriage, opens the way for discovery that the marriage was</p>	<p># 2368</p> <p>#s 2373 – 79</p> <p>#s 2387 – 91</p> <p>#s 2382 – 86</p>	<p>#s 497 – 501</p> <p># 502</p>	<p>Pgs. 410 -11</p>

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<p>faulty from the beginning, that for some reason, usually psychological, e.g., ‘lack of due digression,’ there was no marriage. This can lead to a decision that allows the parties to remarry and to do so with the blessing of the Church.</p> <p>The 7th Commandment: you shall not steal The wording of this Commandment highlights the issue of the ownership of <i>private property</i>. How could there be a command against stealing if there was no private ownership? And what does “to own” something mean? The first part of the treatment of the 7th Commandment places the wealth of the world in tension between “the universal distribution” of created goods <u>and</u> the “private ownership” of goods. The <i>Catechism</i> sums this up succinctly as follows: The seventh commandment forbids unjustly taking or keeping the goods of one's neighbor and wronging him in any way with respect to his goods. It commands justice and charity in the care of earthly goods and the fruits of men's labor. For the sake of the <u>common good</u>, it requires <u>respect for the universal destination of goods</u> and <u>respect for the right to private property</u>. Christian life strives to order this world's goods to God and to fraternal charity.</p> <p>The key is the <i>common good</i> which acknowledges that all of creation is God’s original gift to the human family. This fact remains primordial. In its light, the right to private property and its exercise flows from the common good. Reversing a popular notion that wealth is a ‘privileged’ state; the <i>Catechism</i> affirms that it is a ‘trust’ held in</p>	<p>#s 2401 – 63</p> <p>#2401</p> <p>For a discussion of the ‘common good’ see above, pg. 158 #s 2402 – 03</p> <p># 2404</p>	<p>#s 503 -10</p> <p># 503</p> <p># 504</p>	<p>Pgs. 417 – 28 Essay features Mother Joseph of the Sisters of Providence (born Esther Pariseau 1823-1902). She did missionary work in the north West territories, established the first permanent school and hospital. She exemplifies the social justice concern component of this Commandment. [CCC pg. 422]</p> <p>Pg. 419</p>

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<p>stewardship imparting the responsibility to develop earthly goods and make them fruitful for others, first for one’s own dependents. <i>Political authority</i> has a duty of oversight for the sake of the fair distribution and use of the wealth of creation and the just exercise of ownership: The right of private ownership, however, is not opposed to the right inherent in various forms of public property. Goods can be transferred to the public domain only by the competent authority, according to the demands and within the limits of the common good, and with fair compensation. Furthermore, it is the right of public authority to prevent anyone from abusing his private property to the detriment of the common good. This is not a <i>carte blanche</i> for governmental interference in private affairs, but a check on possible owner cupidity at the expense of the common good.</p> <p>The cardinal virtues of <i>temperance</i> which modifies our acquisitiveness regarding material things, and <i>justice</i> which respects the rights of others play a central role in complying with the demands of the 7th Commandment. <i>Theft</i> – is defined as the appropriation of another’s property against his/her <u>reasonable</u> wishes. If the owner’s permission could be reasonably presumed; or if the owner’s refusal would be unreasonable, the taking of needed property would not be theft in the moral sense of the term. However, civil law might not see it that way. Conversely, even if civil law is silent or dictates otherwise, there may be certain injustices that offend the 7th Commandment: e.g., failure to restore loaned or lost objects; taking advantage of another’s ignorance or desperation to one’s own benefit are sinful. Failing to make reparation of an injustice is also a violation of this Commandment. A <i>gambling</i> habit that cause serious deprivation</p>	<p>#2406</p> <p>See <i>The Pastoral Constitution on the Church in the Modern World</i> # 71:4</p> <p># 2407</p> <p># 2408</p> <p>#s 2409 – 11</p> <p># 2412</p> <p># 2413</p>	<p># 515</p> <p># 506</p> <p># 508</p>	

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<p>to spouse or dependents is reprehensibly unjust and can be a serious sin.</p> <p>The <i>Catechism</i> takes the opportunity of this Commandment to address the issues of the misuse of creation: the environment through pollution; the earth’s resources through wastefulness; the animal world through cruelty and improvidence. God gave sub-human creation for our use as food, clothing, domestication for enjoyment and work, and even in scientific experimentation for the sake of conquering disease. The misuse of any of this, and cruelty to animals diminishes our own humanity. It is not proper to speak of the ‘rights’ of animals since that word refers to prerogatives of rational beings. But abusers of subhuman creation, besides abusing their own humanity, abuse the Creator’s will in entrusting it to human care.</p> <p>The rest of the <i>Catechism’s</i> treatment of the 7th Commandment treats of the Church’s teaching on <u>Social Justice</u>. It depends heavily on two encyclicals of Pope John Paul II: <i>Laborem Exercens</i> (1981) and <i>Centesimus Annus</i> (1991) and centers around two statements that put its teaching into context: The Church makes a moral judgment about economic and social matters, "<u>when the fundamental rights of the person or the salvation of souls requires it.</u>" In the moral order she bears a mission distinct from that of political authorities: the Church is concerned with the temporal aspects of the common good because they are ordered to the sovereign Good, our ultimate end. <u>She strives to inspire right attitudes</u> with respect to earthly goods and in socio-economic relationships.</p> <p>It is not the role of the Pastors of the Church to intervene directly in the political structuring and organization of social life. This task is part of the vocation of the <i>lay faithful</i>, acting on their own initiative with their fellow citizens. <u>Social action</u> can assume various concrete forms.</p>	<p>#s 2415 – 18</p> <p>#s 2419 – 49</p> <p># 2420</p> <p># 2442</p>	<p># 507</p> <p>#s 509 -12</p>	<p>Pgs. 420 – 24</p>

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<p>It <u>should</u> always have the common good in view and be in conformity with the message of the Gospel and the teaching of the Church. It is the role of the laity "to animate temporal realities with Christian commitment, by which they show that they are witnesses and agents of peace and justice." These are tremendous responsibilities and must be read in the light of the teaching of Pope Paul VI in his 1971 Apostolic Letter on the occasion of the 80th anniversary of Pope Leo XIII's <i>Rerum Novarum</i> (1891). In the face of such widely varying situations it is difficult for us to utter a unified message and to put forward a solution which has universal validity. Such is not our ambition, nor is it our mission. It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and for action from the social teaching of the Church. (<i>Octogesima Adveniens</i>, 1971, #4). The <i>Catechism</i> clearly intends to offer those fundamental principles which have to be applied in differing cultures and forms of government, according to the necessities and dictates of each country. Yet, the principles do not change and must be respected. They include the recognition of: human rights; personal responsibilities; the common good; the personal dignity of each man and woman; and fulfillment of the divine mandate to prolong and complete his work of creation. Church teaching does not opt out of the political arena, rather it determines not to become entangled with partisan politics that it may serve the public dialogue by offering the objective moral guidance needed to fulfill the obligations of justice and charity. This is exemplified in the section entitled "Economic Activity and Social Justice" which articulates the principle "The primordial value of labor stems from man himself, its author and its beneficiary. Work is for man, not man for work." Flowing from this is the affirmation that everyone has the right to make legitimate</p>	<p>#s 2426 – 36</p> <p># 2428</p> <p>#s 2429; 2433 – 34</p>	<p>#s 513 – 14</p>	

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<p>use of his/her talents, to have access to employment, and to receive a just remuneration for effort. There is also an international component which affects everyone in this increasingly shrinking world and interdependent world. The <i>lay faithful</i> are central to this enterprise and have, therefore, an obligation to familiarize themselves with the moral teaching of the Church that should govern the economic, commercial, cultural, and social exchange for the benefit of all.</p> <p>It is still an unfortunate reality that the vast majority of persons live in <i>poverty</i>. Under the rubric that God has destined the goods of this world for universal distribution, care must be taken to embrace the needs of the poor and to care for them. This is an obligation in justice and well as in charity.</p> <p>The 8th Commandment: You shall not bear false witness against your neighbor: This Commandment seems so straight-forward that it is difficult to think of anyone rejecting it. Human association is radically dependent on the ability to have confidence in our interpersonal communications. Yet it is frequently violated, and our experience suggests that it is not always easy to comply with its demands. Surely this is recognized when the <i>Catechism</i> takes three pages to establish the basis for telling the truth. Truth rests on the very nature of God who is Truth itself; and redounds to the authenticity of our own nature since we are made in the image and likeness of God. With many quotations from the Scriptures, the Fathers of the Church, St. Thomas Aquinas and two documents of</p>	<p>#s 2437 – 42</p> <p>#s 2443 - 49</p> <p>#s 2462 – 2513</p> <p>#s 2464 – 71</p>	<p>#s 515 – 19</p> <p># 520</p> <p>#s 521 -26</p> <p>#s 521 – 22</p>	<p>Pgs. 424 -25</p> <p>Pgs. 429 -38 The essay offers the example of Bishop John Francis Noll (1875-1956). He became Bishop of Fort Wayne in 1925, fought prejudice and strove to present the teaching of the Church accurately. Noted for his writings, e.g., <i>Father Smith Instructs Jackson</i>, 1913, an imaginative dialogue with a prospective convert that</p>

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<p>Vatican II a solid foundation for the importance and necessity of truth in communication is established. Her let’s listen to Vatican II: from the <i>Declaration on Religious Freedom</i> the Council teaches (#2): It is in accordance with their dignity as persons—that is, beings endowed with reason and free will and therefore privileged to bear personal responsibility—that all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth. And from the <i>Decree on the Church’s Missionary Activity</i> (# 11): For all Christians, wherever they live, are bound to show forth, by the example of their lives and by the witness of the word, that new man put on at baptism and that power of the Holy Spirit by which they have been strengthened at Conformation.</p> <p>However, experience evidences a number of offences against the truth. These include <u>false witness</u> which is a public false statement; <u>perjury</u> which carries the additional moral fault of calling God to witness to the untruth; <u>rash judgment</u>; <u>detraction</u>; <u>calumny</u> and their consequences in terms of the harm done. Also included are <u>flattery</u> and <u>adulation</u>, since compliance where these aid and abet evil, confirm and/or encourage it. Their specific moral fault is being duplicitous.</p> <p><u>Lying</u> is defined by the <i>Catechism</i> in two places: first from St. Augustine, <i>De mendacio</i> “A lie consists in speaking falsehood with the intention to deceive” and “To lie is to speak or act against the truth in order to lead someone [the first edition of the <i>Catechism</i> had added “who has the right to know the truth”] into error.” While the bracketed phrase is missing in the second revised edition, it seem still valid from the phrase appearing six paragraphs</p>	<p>#s 2475 – 87 # 2476</p> <p># 2477 - 79</p> <p>#s 2480 - 81</p> <p># 2482</p> <p># 2483</p> <p># 2484</p>	<p># 523</p> <p># 524 (the word <i>lie</i> does not appear in the Compendium. What is said in this paragraph is the obligation positively expressed).</p>	<p>became a best seller. Founded <i>Our Sunday Visitor</i> and the publishing company of the sam name along with a magazine called at first <i>Acolyte</i> later <i>Priest</i>. [ccc pg. 433]</p> <p>Pg. 431 – 34</p>

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<p>later: “No one is bound to reveal the truth to <u>someone who does not have the right to know it.</u>” Hence, I would suggest as a definition of a lie: <i>A lie is deliberate speech or action against the truth intended to lead into error someone who has a right to the truth.</i> It may be asked, who does <u>not</u> have a right to the truth. An important example is the <i>sacred seal of Confession</i> which cannot be violated for any reason under any pretext. Another would be the <i>professional secret</i> when confidential information is given to seek their expert assistance, e.g., doctor, lawyer, etc., the breach of which would harm public trust, except where keeping the secret would cause very grave harm to someone, a harm that can be avoided by revealing the secret. Everyone should be appropriately reserved about the private lives of others in keeping their secrets and in restraint in seeking them out – here the media should take proper notice.</p> <p>The <i>Catechism</i> in a concluding section entitled “The Use of the Social Communications Media” reminds the media of its responsibilities since it has a major role in communicating information, influencing the cultural environment and forming public opinion. Vatican II in its Decree on social communications says: The proper exercise of this right demands, however, that the news itself that is communicated should always be true and complete, within the bounds of justice and charity. In addition, the manner in which the news is communicated should be proper and decent. This means that in both the search for news and in reporting it, there must be full respect for the laws of morality and for the legitimate rights and dignity of the individual. For not all knowledge is helpful, but "it is charity that edifies (#5:2). Failure, on the part of the public media to be faithful to its obligations hurts the public which, generally,</p>	<p># 2489</p> <p># 2490</p> <p># 2491</p> <p># 2392</p>	<p>#s 524 -26</p>	<p>Pg. 434</p> <p>Pgs. 434 – 36</p>

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<p>cannot verify what is communicated and often absorbs it passively.</p> <p>The <i>Catechism</i> dealt rather thoroughly with the content of the 8th Commandment, but one wishes it had treated more completely an issue that many face frequently in the ordinary events of everyday life: the importunate questions of people seeking information to which they have no right. It is treated obliquely in this way: Charity and respect for the truth should dictate the response to every <i>request for information or communication</i>. The good and safety of others, respect for privacy, and the common good are sufficient reasons for being <u>silent</u> about what ought not to be known or for making use of a <u>discreet language</u>. The duty to avoid scandal often commands strict discretion. No one is bound to reveal the truth to someone who does not have the right to know it. “Silence” and “discreet language” suggest that in these instances the questioner, howsoever innocently, is an ‘unjust aggressor’ seeking information he/she has no right to receive; and the one being questioned is the ‘victim’ of this aggression. The may seem like dramatic language, but it may be appropriate to highlight the dilemma placed on the keeper of the secret by such nosy inquisitiveness, and the spot one is in having to deal with it. The one questioned is caught between an obligation to keep another’s secret, and the need to do so without lying. ‘Silence’ could be a betrayal of the secret by implication; and ‘discreet language’ may demand a verbal dexterity beyond the responder’s ability. Not mentioned in the <i>Catechism</i> is a response many moralists approve, the mental reservation. It is defined as: An act of the mind limiting the spoken phrase that it may not bear the full sense which, at first hearing, it seems to bear. <u>A pure mental reservation</u> is not indicated externally and <u>is a lie</u>. <u>A broad mental reservation</u> is indicated externally; it is</p>			

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<p><u>permissible only as a last resource</u> and when no other means are available for the preservation of some secret, which one should keep as a duty to others or a right to oneself. (See the New Catholic Dictionary). If used, it must be a last resort to avoid divulging another’s secret. The rule is absolute, to lie is intrinsically wrong. The use of equivocation is not a panacea, and one could resort to the mental reservation for frivolous reasons. This would be wrong.</p> <p>The 9th Commandment: You shall not covet your neighbor’s wife; the 10th Commandment: you shall not covet your neighbor’s goods</p> <p>We have already noted the growth in moral maturity between the wording of these final commandments in Exodus and the later wording in Deuteronomy. In the later book, the dignity of woman had arrived at greater consciousness; she is not property as are the other items that one could covet.</p> <p>Our treatment will join these two, the 9th and 10th Commandments, pointing to the fact that the overlap with one another and with the 6th and 7th Commandments. The 9th and 10th Commandments are directed to our interior life. We have pointed out that Jesus, in the Sermon on the Mount, directed attention to the inner life: “You have heard that it was said to the ancients ‘you shall not commit adultery’. But I say to you, anyone who looks at a woman to lust after has already committed adultery with her in his heart” (Mt. 5: 27-28). Precedence for Jesus’ teaching is already in these Commandments. They are directed at human relationships as well as material possessions and call attention</p>	<p>#s 2514 – 33</p> <p>#s 2534 - 57</p> <p>Cf. pgs. 162 – 163 above</p>	<p>#s 527 – 30</p> <p>#s 531 – 33</p>	<p>Pgs. 439 -46</p> <p>Pgs. 447 – 57 Maria Goretti (1890 – 1902) martyred for chastity before she was twelve years of age; canonized in 1950; and Henrietta Delille (1813-1862) of an African mother and white father, had opportunities of social acceptance but preferred to work for the poor and Blacks both free and slave. Founded the Sisters of the Holy Family. She exemplifies the detachment that these Commandments ask. [CCC pgs. 443; 453]</p>

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<p>to the intention, motive, attitude and determination behind any hope at acquisition. These last two Commandments are important because they warn us about the moral dimensions of our thoughts, imaginings, reveries, daydreams, furtive looks, longings, obsessions and other internal activities and of the insidious power they have to erode our personal integrity which in turn subtly erodes our human relationships even though we may not realize it. These Commandments remind us of our need for self-mastery through discipline. Commandments 5 through 8 centered on action with regard to persons and things outside ourselves. Commandments 9 and 10 urge us to look inside and become aware of what is happening within the sanctuary of our own personal selves. Jesus taught: “It is out of the abundance of the heart that the mouth speaks” (Mt. 12: 34) – we could reasonably add: the hand acts, the whole self articulate what it has really become. This is the meaning of the Beatitude “Blessed are the pure of heart” (Mt. 5: 8) —those single minded and in control of the inner self.</p> <p><i>Covetousness</i> in a capital sin. St. John distinguishes three ways to covet, i.e. three forms of concupiscence: of the flesh, the eyes and the pride of life (1 Jn. 2: 16). A word study (etymology) often helps in grasping, beyond the dictionary definition of a word, the force of meaning it conveys. <i>Concupiscence</i> comes from the Latin <i>cum</i> = with; and <i>cupere</i> = to desire: together they mean to desire ardently, vehemently, or passionately. In itself, passionate desire is not sinful and can add depth to what is desired. It is because of the weakness inherited with Original Sin that concupiscence, more frequently than not, is</p>	<p># 2514</p> <p>#s 2515 – 16</p>	<p># 527</p> <p># 528</p>	

<p style="text-align: center;">Catechetical – Doctrine of the Church</p>	<p style="text-align: center;">Catechism of the Catholic Church reference to paragraph numbers</p>	<p style="text-align: center;">Compendium To the CCC reference to Paragraph numbers</p>	<p style="text-align: center;">United States Catholic Catechism for Adults reference to pages</p>
<p>myriad dangers, and an enticing culture that is too often marred with dehumanizing elements under the guise of art and sophistication. It also requires of each that we give an example that will lead others to recognize these same dangers as they come to see in us the beauty of living the message of the Gospel.</p> <p>The 10th Commandment extends all of this to the material world and the things subject to our acquisitive nature. It compliments the 7th Commandment. It respects what belongs to others and refuses <i>envy</i> (another of the capital sins). The Catechism follows the teachings of St. Augustine and other great Fathers of the Church in describing envy: Envy is a capital sin. It refers to the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin:</p> <p style="padding-left: 40px;">St. Augustine saw envy as "the diabolical sin." "From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity."</p> <p>Envy represents a form of sadness and therefore a refusal of charity; the baptized person should struggle against it by exercising good will. Envy often comes from pride; the baptized person should train himself to live in humility:</p> <p style="padding-left: 40px;">Would you like to see God glorified by you? Then rejoice in your brother's progress and you will immediately give glory to God. Because his servant could conquer envy by rejoicing in the merits of others, God will be praised.</p> <p>There is nothing wrong with riches and material things in themselves, nor in working for the economic betterment of oneself and others. What is wrong is to want them so intensely that there is never enough, and have</p>	<p>#s 2534 – 50</p> <p># 2539</p> <p># 2540</p>	<p>#s 531 -33</p>	<p>Pgs. 449 – 50</p> <p>Stewardship pgs. 450 - 54</p> <p>Pgs. 454 -55</p>

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<p>them become our masters leading us to use any means (including other persons) to fuel an insatiable appetite for more money, material possessions or power. Jesus addressed this tendency asking: “What profit is there if one gains the whole world and loses his own soul (ψυχήν)? Or what will one give in exchange for his own soul?” (Mt. 16: 26) These are the fundamental and critical questions that underlie these last two Commandments.</p>			