

# Catechism of the Catholic Church: The Truths of Our Faith

(Numbers 1691 through 1986 – Seventh Class: August 23, 2021 (*Deacon Tom Kempf*))

## Part Three: Life in Christ

- (1692) 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.
- (1694) Christians can strive to be "imitators of God as beloved children, and walk in love" by conforming their thoughts, words and actions to the "mind . . . which is yours in Christ Jesus," and by following his example.
- (1695) Christians have become the temple of the Holy Spirit. . . . the Holy Spirit renews us interiorly through a spiritual transformation. He enlightens and strengthens us to live as "children of light" through "all that is good and right and true."
- (1696) The way of Christ "leads to life"; a contrary way "leads to destruction." The Gospel parable of the two ways remains ever present in the catechesis of the Church; it shows the importance of moral decisions for our salvation: "There are two ways, the one of life, the other of death; but between the two, there is a great difference."
- (1697) Catechesis has to reveal in all clarity the joy and the demands of the way of Christ

### Section One: Man's Vocation – Life in the Spirit Chapter One: The Dignity of the Human Person

#### Article 1 – Man: The Image of God (1701-1715)

- (1701) It is in Christ, "the image of the invisible God," that man has been created "in the image and likeness" of the Creator. It is in Christ, Redeemer and Savior, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God.
- (1702) The divine image is present in every man.
- (1703) From his conception, he is destined for eternal beatitude.
- (1704) The human person participates in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of things established by the Creator. By free will, he is capable of directing himself toward his true good. He finds his perfection "in seeking and loving what is true and good."
- (1705) By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an "outstanding manifestation of the divine image."
- (1706) By his reason, man recognizes the voice of God which urges him "to do what is good and avoid what is evil."

- **(1707)** "Man, enticed by the Evil One, abused his freedom at the very beginning of history." He succumbed to temptation and did what was evil. He still desires the good, but his nature bears the wound of original sin. He is now inclined to evil and subject to error:  
Man is divided in himself. As a result, the whole life of men, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, between light and darkness.

## **Article 2 – Our Vocation to Beatitude (1716-1729)**

- **The Beatitudes**
  - **1716** - The Beatitudes are at the heart of Jesus' preaching. They take up the promises made to the chosen people since Abraham. The Beatitudes fulfill the promises by ordering them no longer merely to the possession of a territory, but to the Kingdom of heaven.
  - **1717** - The Beatitudes depict the countenance of Jesus Christ and portray his charity.
- **The Desire for Happiness**
  - **1718** - The Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it.
  - **1719** - The Beatitudes reveal the goal of human existence, the ultimate end of human acts.
- **Christian Beatitude**
  - **1721** - God put us in the world to know, to love, and to serve him, and so to come to paradise. Beatitude makes us "partakers of the divine nature" and of eternal life. With beatitude, man enters into the glory of Christ and into the joy of the Trinitarian life.
  - **1723** - The beatitude we are promised confronts us with decisive moral choices. It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement - however beneficial it may be - such as science, technology, and art, or indeed in any creature, but in God alone, the source of every good and of all love.
  - **1724** - The Decalogue, the Sermon on the Mount, and the apostolic catechesis describe for us the paths that lead to the Kingdom of heaven.

## **Article 3 – Man's Freedom (1730-1748)**

- **1730** - God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. "God willed that man should be 'left in the hand of his own counsel,' so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him."
- **Freedom and Responsibility**
  - **1731** - 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.

- **1733** - The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. the choice to disobey and do evil is an abuse of freedom and leads to "the slavery of sin."
- **1738** - Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. the right to the exercise of freedom, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order.
- **Human Freedom in the Economy of Salvation**
  - **1739** - Freedom and sin. Man's freedom is limited and fallible. In fact, man failed. He freely sinned. By refusing God's plan of love, he deceived himself and became a slave to sin. This first alienation engendered a multitude of others. From its outset, human history attests the wretchedness and oppression born of the human heart in consequence of the abuse of freedom.
  - **1740** - Threats to freedom. The exercise of freedom does not imply a right to say or do everything.
  - **1741** - Liberation and salvation. By his glorious Cross Christ has won salvation for all men. He redeemed them from the sin that held them in bondage. "For freedom Christ has set us free." "Where the Spirit of the Lord is, there is freedom."
  - **1742** - The more docile we are to the promptings of grace, the more we grow in inner freedom and confidence during trials, such as those we face in the pressures and constraints of the outer world.

#### **Article 4 – The Morality of Human Acts (1749-1761)**

- **1749** - Freedom makes man a moral subject. When he acts deliberately, man is, so to speak, the father of his acts. Human acts, that is, acts that are freely chosen in consequence of a judgment of conscience, can be morally evaluated. They are either good or evil.
- **The Sources of Morality**
  - **1750** - The object, the intention, and the circumstances make up the "sources," or constitutive elements, of the morality of human acts.
  - **1751** - The object chosen is a good toward which the will deliberately directs itself.
  - **1752** - In contrast to the object, the intention resides in the acting subject. . . . For example, a service done with the end of helping one's neighbor can at the same time be inspired by the love of God as the ultimate end of all our actions. One and the same action can also be inspired by several intentions, such as performing a service in order to obtain a favor or to boast about it.
  - **1753** - A good intention (for example, that of helping one's neighbor) does not make behavior that is intrinsically disordered, such as lying and calumny, good or just. the end does not justify the means.
  - **1754** - The circumstances, including the consequences, are secondary elements of a moral act. They contribute to increasing or diminishing the moral goodness or evil of human acts (for example, the amount of a theft). They can also diminish or increase the agent's responsibility (such as acting out of a fear of death). Circumstances of themselves cannot

change the moral quality of acts themselves; they can make neither good nor right an action that is in itself evil.

- Good Acts and Evil Acts
  - **1756** - One may not do evil so that good may result from it.

### **Article 5 – The Morality of the Passions (1762-1775)**

- Passions
  - **1763** - The term "passions" belongs to the Christian patrimony. Feelings or passions are emotions or movements of the sensitive appetite that incline us to act or not to act in regard to something felt or imagined to be good or evil.
  - **1766** - "To love is to will the good of another." All other affections have their source in this first movement of the human heart toward the good.
- Passions and Moral Life
  - **1767** - It belongs to the perfection of the moral or human good that the passions be governed by reason.
  - **1768** - Passions are morally good when they contribute to a good action, evil in the opposite case. the upright will orders the movements of the senses it appropriates to the good and to beatitude; an evil will succumbs to disordered passions and exacerbates them. Emotions and feelings can be taken up into the virtues or perverted by the vices.
  - **1769** - In Christ human feelings are able to reach their consummation in charity and divine beatitude.

### **Article 6 – Moral Conscience (1776-1802)**

- **1776** - "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. . . . For man has in his heart a law inscribed by God.... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths."
- The Judgment of Conscience
  - **1777** - Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.
  - **1779** - It is important for every person to be sufficiently present to himself in order to hear and follow the voice of his conscience. This requirement of interiority is all the more necessary as life often distracts us from any reflection, self-examination or introspection.
  - **1780** - The dignity of the human person implies and requires uprightness of moral conscience.
  - **1781** - Conscience enables one to assume responsibility for the acts performed.

- **1782** - Man has the right to act in conscience and in freedom so as personally to make moral decisions. "He must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters."
- **The Formation of Conscience**
  - **1783** - Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. the education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings.
  - **1784** - The education of the conscience is a lifelong task. . . . The education of the conscience guarantees freedom and engenders peace of heart.
  - **1785** - In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church.
- **To Choose in Accord With Conscience**
  - **1787** - Man is sometimes confronted by situations that make moral judgments less assured and decision difficult. But he must always seriously seek what is right and good and discern the will of God expressed in divine law.
  - **1789** - One may never do evil so that good may result from it.
- **Erroneous Judgment**
  - **1790** - It can happen that moral conscience remains in ignorance and makes erroneous judgments about acts to be performed or already committed.
  - **1791** - This ignorance can often be imputed to personal responsibility. This is the case when a man "takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin."<sup>59</sup> In such cases, the person is culpable for the evil he commits.
  - **1794** - A good and pure conscience is enlightened by true faith, for charity proceeds at the same time "from a pure heart and a good conscience and sincere faith." The more a correct conscience prevails, the more do persons and groups turn aside from blind choice and try to be guided by objective standards of moral conduct.

## **Article 7 – The Virtues (1803-1845)**

- **1803** - 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. The goal of a virtuous life is to become like God.
- **The Human Virtues**
  - **1804** - Human virtues are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They make possible ease, self-mastery, and joy in leading a morally good life. the virtuous man is he who freely practices the good. The moral virtues are acquired by

human effort. They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love.

- **1805** - Four virtues play a pivotal role and accordingly are called "cardinal"; all the others are grouped around them. They are: prudence, justice, fortitude, and temperance. "If anyone loves righteousness, [Wisdom's] labors are virtues; for she teaches temperance and prudence, justice, and courage."
- **1806** - Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it; "the prudent man looks where he is going."
- **1807** - Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward God is called the "virtue of religion." Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good.
- **1808** - Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life.
- **1809** - Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable.
- **The Theological Virtues**
  - **1812** - The theological virtues relate directly to God. They dispose Christians to live in a relationship with the Holy Trinity.
  - **1813** - The theological virtues are the foundation of Christian moral activity; They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life.
  - **1814** - Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself. By faith "man freely commits his entire self to God."<sup>78</sup> For this reason the believer seeks to know and do God's will.
  - **1816** - The disciple of Christ must not only keep the faith and live on it, but also profess it, confidently bear witness to it, and spread it. . . . Service of and witness to the faith are necessary for salvation.
  - **1817** - Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.
  - **1821** - We can therefore hope in the glory of heaven promised by God to those who love him and do his will. In every circumstance, each one of us should hope, with the grace of God, to persevere "to the end" and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ. In hope, the Church prays for "all men to be saved."
  - **1822** - Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.
  - **1823** - By loving one another, the disciples imitate the love of Jesus which they themselves receive.
  - **1826** - Charity is superior to all the virtues. It is the first of the theological virtues: "So faith, hope, charity abide, these three. But the greatest of these is charity."

- **1829** - The fruits of charity are joy, peace, and mercy; charity demands beneficence and fraternal correction.
- **The Gifts and Fruits of the Holy Spirit**
  - **1830** - The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit.
  - **1831** - The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations.
  - **1832** - The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. the tradition of the Church lists twelve of them: "charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity."

## **Article 8 – Sin (1846-1876)**

- **Mercy and Sin**
  - **1846** - The Gospel is the revelation in Jesus Christ of God's mercy to sinners
  - **1847** - God created us without us: but he did not will to save us without us." [116](#) To receive his mercy, we must admit our faults. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."
- **The Definition of Sin**
  - **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."
  - **1850** - Sin is an offense against God . . . Sin is thus "love of oneself even to contempt of God." In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.
- **The Different Kinds of Sin**
  - **1852** - There are a great many kinds of sins. Scripture provides several lists of them. the Letter to the Galatians contrasts the works of the flesh with the fruit of the Spirit: "Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, factions, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God."
- **The Gravity of Sin: Mortal and Venial Sin**
  - **1854** - Sins are rightly evaluated according to their gravity. The distinction between mortal and venial sin, already evident in Scripture, became part of the tradition of the Church. It is corroborated by human experience.
  - **1855** - Mortal sin destroys charity in the heart of man by a grave violation of God's law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an

inferior good to him. Venial sin allows charity to subsist, even though it offends and wounds it.

- **1857** - For a sin to be mortal, three conditions must together be met: "Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent."
- **1858** - Grave matter is specified by the Ten Commandments.
- **1859** - Mortal sin requires full knowledge and complete consent. It presupposes knowledge of the sinful character of the act, of its opposition to God's law. It also implies a consent sufficiently deliberate to be a personal choice. Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin.
- **1860** - Unintentional ignorance can diminish or even remove the imputability of a grave offense. But no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every man.
- **1861** - Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God.
- **1863** - 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. . . . "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness."
- **1864** - "Whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin." There are no limits to the mercy of God, but anyone who deliberately refuses to accept his mercy by repenting, rejects the forgiveness of his sins and the salvation offered by the Holy Spirit. Such hardness of heart can lead to final impenitence and eternal loss.
- **The Proliferation of Sin**
  - **1865** - Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil. Thus sin tends to reproduce itself and reinforce itself, but it cannot destroy the moral sense at its root.
  - **1866** - Vices can be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished. They are called "capital" because they engender other sins, other vices. They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia.
  - **1867** - The catechetical tradition also recalls that there are "sins that cry to heaven": the blood of Abel, the sin of the Sodomites, the cry of the people oppressed in Egypt, the cry of the foreigner, the widow, and the orphan, injustice to the wage earner.
  - **1868** - Sin is a personal act. Moreover, we have a responsibility for the sins committed by others when we cooperate in them:
    - by participating directly and voluntarily in them;
    - by ordering, advising, praising, or approving them;
    - by not disclosing or not hindering them when we have an obligation to do so;
    - by protecting evil-doers.



## Chapter Two: The Human Community

- **1877** - The vocation of humanity is to show forth the image of God and to be transformed into the image of the Father's only Son. This vocation takes a personal form since each of us is called to enter into the divine beatitude; it also concerns the human community as a whole.

### Article 1 – The Person and Society (1878-1896)

- **The Communal Character of the Human Vocation**
  - **1878** - All men are called to the same end: God himself. There is a certain resemblance between the union of the divine persons and the fraternity that men are to establish among themselves in truth and love.<sup>1</sup> Love of neighbor is inseparable from love for God.
  - **1879** - The human person needs to live in society. Society is not for him an extraneous addition but a requirement of his nature.
  - **1880** - A society is a group of persons bound together organically by a principle of unity that goes beyond each one of them.
  - **1881** - Each community is defined by its purpose and consequently obeys specific rules; but "the human person . . . is and ought to be the principle, the subject and the end of all social institutions."
  - **1883** - Socialization also presents dangers. Excessive intervention by the state can threaten personal freedom and initiative. the teaching of the Church has elaborated the principle of subsidiarity, according to which "a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good."
  - **1884** - The way God acts in governing the world, which bears witness to such great regard for human freedom, should inspire the wisdom of those who govern human communities. They should behave as ministers of divine providence.
  - **1885** - The principle of subsidiarity is opposed to all forms of collectivism. It sets limits for state intervention. It aims at harmonizing the relationships between individuals and societies. It tends toward the establishment of true international order.
- **Conversion and Society**
  - **1886** - Society is essential to the fulfillment of the human vocation. To attain this aim, respect must be accorded to the just hierarchy of values, which "subordinates physical and instinctual dimensions to interior and spiritual ones."
  - **1887** - The inversion of means and ends, which results in giving the value of ultimate end to what is only a means for attaining it, or in viewing persons as mere means to that end, engenders unjust structures which "make Christian conduct in keeping with the commandments of the divine Law-giver difficult and almost impossible."
  - **1888** - It is necessary, then, to appeal to the spiritual and moral capacities of the human person and to the permanent need for his inner conversion, so as to obtain social changes that will really serve him.
  - **1889** - Without the help of grace, men would not know how "to discern the often narrow path between the cowardice which gives in to evil, and the violence which under the illusion

of fighting evil only makes it worse." This is the path of charity, that is, of the love of God and of neighbor. Charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice, and it alone makes us capable of it. Charity inspires a life of self-giving: "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it."

## **Article 2 – Participation in Social Life (1897-1927)**

- **Authority**

- **1897** - "Human society can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all." By "authority" one means the quality by virtue of which persons or institutions make laws and give orders to men and expect obedience from them.
- **1900** - The duty of obedience requires all to give due honor to authority and to treat those who are charged to exercise it with respect, and, insofar as it is deserved, with gratitude and good-will.
- **1901** - The diversity of political regimes is morally acceptable, provided they serve the legitimate good of the communities that adopt them. Regimes whose nature is contrary to the natural law, to the public order, and to the fundamental rights of persons cannot achieve the common good of the nations on which they have been imposed.
- **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."
- **1904** - "It is preferable that each power be balanced by other powers and by other spheres of responsibility which keep it within proper bounds. This is the principle of the 'rule of law,' in which the law is sovereign and not the arbitrary will of men."

- **The Common Good**

- **1906** - By common good is to be understood "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements.
- **1907** - First, the common good presupposes respect for the person as such. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person.
- **1908** - Second, the common good requires the social well-being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.
- **1909** - Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security

of society and its members. It is the basis of the right to legitimate personal and collective defence.

- **1910** - Each human community possesses a common good which permits it to be recognized as such; it is in the political community that its most complete realization is found. It is the role of the state to defend and promote the common good of civil society, its citizens, and intermediate bodies.
- **1911** - Human interdependence is increasing and gradually spreading throughout the world. the unity of the human family, embracing people who enjoy equal natural dignity, implies a universal common good.
- **1912** - The common good is always oriented towards the progress of persons: "The order of things must be subordinate to the order of persons, and not the other way around."<sup>30</sup> This order is founded on truth, built up in justice, and animated by love.
- **Responsibility and Participation**
  - **1913** - "Participation" is the voluntary and generous engagement of a person in social interchange. It is necessary that all participate, each according to his position and role, in promoting the common good.
  - **1914** - Participation is achieved first of all by taking charge of the areas for which one assumes personal responsibility: by the care taken for the education of his family, by conscientious work, and so forth, man participates in the good of others and of society.
  - **1915** - "One must pay tribute to those nations whose systems permit the largest possible number of the citizens to take part in public life in a climate of genuine freedom."
  - **1916** - Fraud and other subterfuges, by which some people evade the constraints of the law and the prescriptions of societal obligation, must be firmly condemned because they are incompatible with the requirements of justice.
  - **1917** - It is incumbent on those who exercise authority to strengthen the values that inspire the confidence of the members of the group and encourage them to put themselves at the service of others. Participation begins with education and culture. "One is entitled to think that the future of humanity is in the hands of those who are capable of providing the generations to come with reasons for life and optimism."

### **Article 3 – Social Justice (1928-1948)**

- **1928** - Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation.
- **Respect For the Human Person**
  - **1930** - Respect for the human person entails respect for the rights that flow from his dignity as a creature. . . . by flouting them, or refusing to recognize them in its positive legislation, a society undermines its own moral legitimacy. . . . It is the Church's role to remind men of good will of these rights and to distinguish them from unwarranted or false claims.
  - **1931** - No legislation could by itself do away with the fears, prejudices, and attitudes of pride and selfishness which obstruct the establishment of truly fraternal societies. Such behavior will cease only through the charity that finds in every man a "neighbor," a brother.
  - **1932** - The duty of making oneself a neighbor to others and actively serving them becomes even more urgent when it involves the disadvantaged, in whatever area this may be. "As you did it to one of the least of these my brethren, you did it to me."

- **1933** - Liberation in the spirit of the Gospel is incompatible with hatred of one's enemy as a person, but not with hatred of the evil that he does as an enemy.
- **Equality and Differences Among Men**
  - **1934** - Created in the image of the one God and equally endowed with rational souls, all men have the same nature and the same origin. Redeemed by the sacrifice of Christ, all are called to participate in the same divine beatitude: all therefore enjoy an equal dignity.
  - **1935** - The equality of men rests essentially on their dignity as persons and the rights that flow from it.
  - **1936** - On coming into the world, man is not equipped with everything he needs for developing his bodily and spiritual life. He needs others. Differences appear tied to age, physical abilities, intellectual or moral aptitudes, the benefits derived from social commerce, and the distribution of wealth. The "talents" are not distributed equally.
  - **1937** - These differences belong to God's plan, who wills that each receive what he needs from others, and that those endowed with particular "talents" share the benefits with those who need them.
  - **1938** - There exist also sinful inequalities that affect millions of men and women. These are in open contradiction of the Gospel.
- **Human Solidarity**
  - **1939** - The principle of solidarity, also articulated in terms of "friendship" or "social charity," is a direct demand of human and Christian brotherhood.
  - **1940** - Solidarity is manifested in the first place by the distribution of goods and remuneration for work. It also presupposes the effort for a more just social order where tensions are better able to be reduced and conflicts more readily settled by negotiation.
  - **1941** - Socio-economic problems can be resolved only with the help of all the forms of solidarity: solidarity of the poor among themselves, between rich and poor, of workers among themselves, between employers and employees in a business, solidarity among nations and peoples. International solidarity is a requirement of the moral order; world peace depends in part upon this.
  - **1942** - The virtue of solidarity goes beyond material goods. In spreading the spiritual goods of the faith, the Church has promoted, and often opened new paths for, the development of temporal goods as well. and so throughout the centuries has the Lord's saying been verified: "Seek first his kingdom and his righteousness, and all these things shall be yours as well"

## **Chapter Three: God's Salvation: Law and Grace**

- **1949** - Called to beatitude but wounded by sin, man stands in need of salvation from God. Divine help comes to him in Christ through the law that guides him and the grace that sustains him: Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure.

### **Article 1 – The Moral Law (1950-1986)**

- **1950** - The moral law is the work of divine Wisdom. Its biblical meaning can be defined as fatherly instruction, God's pedagogy. It prescribes for man the ways, the rules of conduct that

lead to the promised beatitude; it proscribes the ways of evil which turn him away from God and his love. It is at once firm in its precepts and, in its promises, worthy of love.

- **1951** - Law is a rule of conduct enacted by competent authority for the sake of the common good. All law finds its first and ultimate truth in the eternal law.
- **1952** - There are different expressions of the moral law, all of them interrelated: eternal law - the source, in God, of all law; natural law; revealed law, comprising the Old Law and the New Law, or Law of the Gospel; finally, civil and ecclesiastical laws.
- **The Natural Moral Law**
  - **1954** - The natural law expresses the original moral sense which enables man to discern by reason the good and the evil, the truth and the lie.
  - **1955** - The natural law is nothing other than the light of understanding placed in us by God; through it we know what we must do and what we must avoid. God has given this light or law at the creation.
  - **1959** - The natural law, the Creator's very good work, provides the solid foundation on which man can build the structure of moral rules to guide his choices. It also provides the indispensable moral foundation for building the human community. Finally, it provides the necessary basis for the civil law with which it is connected, whether by a reflection that draws conclusions from its principles, or by additions of a positive and juridical nature.
- **The Old Law**
  - **1961** - God, our Creator and Redeemer, chose Israel for himself to be his people and revealed his Law to them, thus preparing for the coming of Christ.
  - **1962** - The Old Law is the first stage of revealed Law. Its moral prescriptions are summed up in the Ten Commandments. . . . the Decalogue is a light offered to the conscience of every man to make God's call and ways known to him and to protect him against evil.
  - **1964** - The Old Law is a preparation for the Gospel.
- **The New Law or the Law of the Gospel**
  - **1965** - The New Law or the Law of the Gospel is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ and is expressed particularly in the Sermon on the Mount. It is also the work of the Holy Spirit and through him it becomes the interior law of charity.
  - **1966** - The New Law is the grace of the Holy Spirit given to the faithful through faith in Christ. It works through charity; it uses the Sermon on the Mount to teach us what must be done and makes use of the sacraments to give us the grace to do it.
  - **1967** - The Law of the Gospel "fulfills," refines, surpasses, and leads the Old Law to its perfection. In the Beatitudes, the New Law fulfills the divine promises by elevating and orienting them toward the "kingdom of heaven." It is addressed to those open to accepting this new hope with faith - the poor, the humble, the afflicted, the pure of heart, those persecuted on account of Christ and so marks out the surprising ways of the Kingdom.
  - **1968** - The Law of the Gospel fulfills the commandments of the Law. the Lord's Sermon on the Mount, far from abolishing or devaluing the moral prescriptions of the Old Law, releases their hidden potential and has new demands arise from them: it reveals their entire divine and human truth.
  - **1969** - The New Law practices the acts of religion: almsgiving, prayer and fasting, directing them to the "Father who sees in secret," in contrast with the desire to "be seen by men."<sup>24</sup> Its prayer is the Our Father.

- **1970** - The Law of the Gospel requires us to make the decisive choice between "the two ways" and to put into practice the words of the Lord. . . . The entire Law of the Gospel is contained in the "new commandment" of Jesus, to love one another as he has loved us.
- **1972** - The New Law is called a law of love because it makes us act out of the love infused by the Holy Spirit, rather than from fear; a law of grace, because it confers the strength of grace to act, by means of faith and the sacraments; a law of freedom, because it sets us free from the ritual and juridical observances of the Old Law, inclines us to act spontaneously by the prompting of charity.