

Adult Catechism @ Year 1 Morality HUMAN DIGNITY

Immaculate Conception

Catechism Paragraphs 1691-1876

Aquinas College Online Catechist Formation Program Part 1 33:43

<https://vimeo.com/24357451>

VIDEO links Part 2 35:39

<https://vimeo.com/24359230>

Any Seeds Planted? Any Memories Provoked? Any Questions Raised? Any Actions Prompted?

1691 **Christian, recognize your dignity and, now that you share in God's own nature, do not return to your former base condition of sinning. Remember who is your head and of whose body you are a member. Never forget that you have been rescued from the power of darkness and brought into the light of the Kingdom of God.** Saint Leo the Great

1692 What faith confesses, the sacraments communicate.

1693 Christ Jesus always did what was pleasing to the Father, and always lived in perfect communion with him. Likewise Christ's disciples are invited to live in the sight of the Father *who sees in secret* (Mt 6:6), in order to become *perfect as your heavenly Father is perfect* (Mt 5:48).

1696 *There are two ways, the one of life, the other of death; but between the two, there is a great difference.* The Didache

1697 *Catechesis* has to reveal in all **charity** the **joy** and the **demands** of the way of Christ. Cf. John Paul II

- *The Holy Spirit*, the interior Master of life according to Christ, a gentle guest and friend who inspires, guides, corrects, and strengthens this life;
- *Grace*, for it is by grace that we are saved and again it is by grace that our works can bear fruit for eternal life;
- *The Beatitudes*, for the way of Christ is summed up in the beatitudes, the only path that leads to the eternal beatitude for which the human heart longs;
- *Sin and Forgiveness*, for unless the human acknowledges the self as a sinner one cannot know the truth about oneself, which is a condition for acting justly; and without the offer of forgiveness one would not be able to bear this truth.
- *Human Virtues*, (prudence, justice, fortitude, temperance) which cause one to grasp the beauty and attraction of right dispositions towards goodness;
- *Christian Virtues*, of faith, hope, and charity, generously inspired by the example of the saints;
- *The Twofold Commandment of Charity* set forth in the Decalogue;
- *An Ecclesial Catechesis*, for it is through the manifold exchanges of *spiritual goods* in the *communion of saints* that Christian life can grow, develop, and be communicated.

1698 The first and last point of reference of this catechesis will always be **Jesus Christ** himself, who is *the way, and the truth, and the life* (Jn 14:6).

Our Lord Jesus Christ...longs for you to use all that is in you, as if it were his own, for the service and glory of the Father. St. John Eudes

1700 **The dignity of the human person** is rooted in our creation in the image and likeness of God; it is fulfilled in our vocation to divine beatitude. It is essential to a human being freely to direct himself to this fulfillment. By one's deliberate actions, the human person does, or does not, conform to the good promised by God and attested by moral conscience. Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth. **With the help of grace** they grow in virtue, avoid sin, and if they sin they entrust themselves as did the prodigal son (Lk 15) to the mercy of our Father in heaven. In this way they **attain** to the perfection of charity.

1702 The divine image is present in every human. It shines forth in the communion of persons, in the likeness of the unity of the divine persons among themselves.

1703 Endowed with *a spiritual and immortal* soul, the human person is *the only creature on earth that God has willed for its own sake, ...from...conception...destined for eternal beatitude.*

1705 By virtue of one's soul and one's spiritual powers of intellect and will, the human is endowed with freedom, an outstanding manifestation of the divine image.

1706 By reason, a human recognizes the voice of God which urges him or her *to do what is good and avoid what is evil*. Everyone is obliged to follow this law, which makes itself heard in conscience and is fulfilled in the love of God and of neighbor. Living a moral life bears witness to the dignity of the person.

1707 Enticed by the Evil One, humanity abused this freedom at the very beginning of history.

1708 By his Passion, Christ delivered us from Satan and from sin. He merited for us the new life in the Holy Spirit. His grace restores what sin had damaged in us.

1714 Having been wounded in the human's nature by original sin, the human is subject to error...and to evil in exercising freedom.

1709 One who believes in Christ becomes a son/daughter of God. This filial adoption transforms us by giving us the ability to follow the example of Christ. It makes us capable of acting rightly and doing good. In union with their Savior, disciples attain the perfection of charity which is holiness. Having matured in grace, the moral life blossoms into eternal life in the glory of heaven.

1716 The Beatitudes (Matthew 5:1-12) are at the heart of Jesus' preaching.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons and daughters of God.

**Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven.**

**Blessed are you when humans revile you and persecute you
and utter all kinds of evil against you falsely on my account.**

Rejoice and be glad, for your reward is great in heaven.

1718 *We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated.* St. Augustine

1718 *God alone satisfies.* St. Thomas Aquinas

1720 *What other end do we have, if not to reach the kingdom which has no end?* St. Augustine

1722 *The Father cannot be grasped. But because of God's love and goodness toward us, and because God can do all things, God goes so far as to grant those who love God the privilege of seeing God.* St. Irenaeus

1723 **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. (See quote by John Henry Cardinal Newman)

1730 *The human is rational and therefore like God. We are created with free will and are masters over our acts.* St. Irenaeus

1733 The more one does what is good, the freer one becomes...
The choice to disobey and do evil is an abuse of freedom and leads to the slavery of sin.

1734 Freedom makes the human *responsible* for his or her acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts.

1735 *Imputability* and responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors.

1736 Every act directly willed is imputable to its author.

1737 An effect can be tolerated without being willed by its agent... A bad effect is not imputable if it was not willed either as an end or as a means of an action, e.g., a death a person incurs in aiding someone in danger. For a bad effect to be imputable it must be foreseeable and the agent must have the possibility of avoiding it, as in the case of manslaughter caused by a drunken driver.

1738 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.

1740 The exercise of freedom does not imply a right to say or do everything. It is false to maintain that a human, *the subject of this freedom*, is *an individual who is fully self-sufficient and whose finality is the satisfaction of his own interests in the enjoyment of earthly goods.*

1742 The grace of Christ is not in the slightest way a rival of our freedom...
The more **docile** we are to the promptings of grace,
the more we grow in inner freedom and confidence during trials...

1743 *God willed that the human should be left in the hand of the human's own counsel* (Sir 15:14), so that we might of our own accord seek our creator and freely attain our full and blessed perfection by cleaving to God.

- 1749 Freedom makes the human a moral subject.
- 1751 Objective norms of morality express the rational order of good and evil, attested to by conscience.
- 1751 In contrast to the object, the *intention* resides in the acting subject.
- 1753 A good intention...does not make behavior that is intrinsically disordered, such as lying and calumny, good or just. The end does not justify the means... On the other hand, an added bad intention (such as vainglory) makes an act evil that, in and of itself, can be good (such as almsgiving).
- 1754 The *circumstances*, including the consequences, are secondary elements of a moral act.
- 1755 A *morally good* act requires the goodness of the object, of the end, and of the circumstances together.
- 1756 It is...an error to judge the morality of human acts by considering only the intention that inspires them or the circumstances (environment, social pressure, duress or emergency, etc.) which supply their context... One may not do evil so that good may result from it.
- 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.
- 1765 The most fundamental passion is love, aroused by the attraction of the good. Love causes a desire for the absent good and the hope of obtaining it; this movement finds completion in the pleasure and joy of the good possessed. The apprehension of evil causes hatred, aversion, and fear of the impending evil; this movement ends in sadness at some present evil, or in the anger that resists it.
- 1766 ***To love is to will the good of another.*** St. Thomas Aquinas
- 1766 *Passions are evil if love is evil and good if it is good.* St. Augustine
- 1767 It belongs to the perfection of the moral or human good that the passions be governed by reason.
- 1768 Strong feelings are not decisive for the morality or the holiness of persons; they are simply the inexhaustible reservoir of images and affections in which the moral life is expressed.
- 1776 *Deep within his or her **conscience** the human discovers a law which we have not laid upon ourselves but which we must obey. Its voice, ever calling us to love and to do what is good and to avoid evil, sounds in our hearts at the right moment... for humans have in our hearts a law inscribed by God... Our conscience is our most secret core and our sanctuary. There we are alone with God whose voice echoes in our depths.* GS16
- 1777 When listening to the conscience, the prudent human can hear God speaking.

1778 In all one says and does,
a human is obliged to follow faithfully what one knows to be just and right.

1778 *Conscience is the aboriginal Vicar of Christ.* Blessed John Henry Cardinal Newman

1780 Conscience includes the perception of the principles of morality;
their application in the given circumstances by practical discernment of reasons and goods;
and finally judgment about concrete acts yet to be performed or already performed.

1781 Conscience enables one to assume *responsibility* for the acts performed..
The verdict of the judgment of conscience remains a pledge of hope and mercy.

1782 **The human has the right to act in conscience and in freedom
so as personally to make moral decisions. *One must not be forced to act contrary to one's conscience.
Nor must one be prevented from acting according to one's conscience, especially in religious matters.***

1783 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....
Prudent education teaches virtue; it prevents or cures fear, selfishness and pride,
resentment arising from guilt, and feelings of complacency, born of human weakness and faults.
The education of conscience guarantees freedom and engenders peace of heart.

1786 Faced with a moral choice, conscience can make either a right judgment in accordance with
reason and the divine law or, on the contrary, an erroneous judgment that departs from them.

1787 Sometimes confronted by situations that make moral judgments less assured
and decision difficult, the human must always seriously seek what is right and good
and **discern the will of God** expressed in divine law.

1788 To this purpose, the human strives to interpret the data of experience and the signs of the times
assisted by the virtue of prudence, by the advice of competent people,
and by the help and gifts of the Holy Spirit.

1789 Some rules apply **in every case**:

- One may never do evil so that good may result from it;
- the Golden Rule: *Whatever you wish that others would do to you, do so to them.* Mt 7:12; Lk 6:31; Tobit 4:15
- Charity always proceeds by way of respect for one's neighbor and his or her conscience.

1790 A human being must always obey the certain judgment of his or her conscience...
Yet it can happen that moral conscience remains in **ignorance** and makes erroneous judgments...

1791 This ignorance can often be imputed to personal responsibility,
as when one *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.
In such cases, the person is culpable for the evil he or she commits.

1792 Ignorance of Christ and his Gospel, bad example given by others, enslavement to one's passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church's authority and her teaching, lack of conversion and of charity: these can be at the source of errors of judgment in moral conduct.

1793 If – on the contrary – the ignorance is invincible, or the moral subject is not responsible for erroneous judgment, the evil committed by the person cannot be imputed to the person. It remains no less an evil, a privation, a disorder. One must therefore work to correct the errors of moral conscience.

1803 *The goal of a virtuous life is to become like God.* St. Gregory of Nyssa

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... It is called the *auriga virtutum* (the charioteer of the virtues).

Prudence is right reason in action. St. Thomas Aquinas

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 humans 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.

1809 **Temperance** is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods.

1809 *To live well is nothing other than to love God with all one's heart, with all one's soul and with all one's efforts; from this it comes about that love is kept whole and uncorrupted (through temperance). No misfortune can disturb it (and this is fortitude). It obeys only [God] (and this is justice), and is careful in discerning things, so as not to be surprised by deceit or trickery (and this is prudence).*

St. Augustine

1814 By **faith** a human freely commits one's entire self to God.

1821 **Hope**, *O my soul, hope. You know neither the day nor the hour. Watch carefully, for everything passes quickly, even though your impatience makes doubtful what is certain, and turns a very short time into a long one. Dream that the more you struggle, the more you prove the love that you bear your God, and the more you will rejoice one day with your Beloved, in a happiness and rapture that can never end.*

St. Teresa of Avila

1822 **Charity** is the theological virtue by which we love God above all things for God's own sake, and our neighbor as ourselves for the love of God.

1823 Jesus makes charity the *new commandment* (John 13:34).

1826 *If I...have not charity...I am nothing.* St. Paul (1Corinthians 13)

1828 *If we turn away from evil out of fear of punishment, we are in the position of slaves. If we pursue the enticement of wages...we resemble mercenaries. Finally if we obey for the sake of the good itself and out of love for him who commands...we are in the position of children.* St. Basil

1829 **Love** is itself the fulfillment of all our works.
There is the goal; that is why we run:
we run toward it, and once we reach it, in it we shall find rest. St. Augustine

1831 The seven **gifts of the Holy Spirit** are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (Isaiah 11:1-2).

1832 The **fruits of the Spirit** are perfections that the Holy Spirit forms in us...
The tradition...lists twelve: *charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity* (Gal 5:22-23).

1847 *God created us without us: but God did not will to save us without us.* St. Augustine

1848 *Where **sin** increased, **grace** abounded all the more.* St. Paul (Romans 5:20)

1848 **Conversion** requires convincing of sin; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in a human's inmost being, becomes at the same time the start of a new grant of grace and love: *Receive the Holy Spirit*. Thus in this "convincing concerning sin" we discover a *double gift*: the gift of the truth of conscience and the gift of the certainty of redemption. The Spirit of truth is the Consoler. St. John Paul II

1850 Sin is *love of oneself even to contempt of God.* St. Augustine

1853 *Out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defiles a human.* Jesus (Mt 15:19-20)

1856 *When the will sets itself upon something that is of its nature incompatible with the charity that orients the human toward our ultimate end, then the sin is **mortal** by its very object...whether it contradicts the love of God, such as blasphemy or perjury, or the love of neighbor, such as homicide or adultery... But when the sinner's will is set upon something that of its nature involves a disorder, but is not opposed to the love of God and neighbor, such as thoughtless chatter or immoderate laughter and the like, such sins are **venial**.* St. Thomas Aquinas

1858 *Grave matter* is specified by the Ten Commandments...
The gravity of sins is more or less great: murder is graver than theft.
One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger.

1859 **Mortal sin** requires *full knowledge* and *complete consent*.

1860 *Unintentional ignorance* can diminish or even remove the imputability of a grave offence. But no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every human. The promptings of feelings and passions can also diminish the voluntary and free character of the offense, as can external pressures or pathological disorders. Sin committed through malice, by deliberate choice of evil, is the gravest.

1861 Mortal sin is a radical possibility of human freedom, as is love itself.

1863 *Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness.* St. John Paul II

1863 *But do not despise these sins which we call "light": if you take them for light when you weigh them, tremble when you count them. A number of light objects makes a great mass: a number of drops fills a river; a number of grains make a heap. What then is our hope? Above all, confession...* St. Augustine

1864 There are no limits to the mercy of God, but anyone who deliberately refuses to accept God's mercy by repenting, rejects the forgiveness of his or her sins and the salvation offered by the Holy Spirit. St. John Paul II

1865 Sin creates a proclivity to sin.

1866 *Vices* can be classified according to the virtues they oppose, or also be linked to the *capital sins*...following St. John Cassian and St. Gregory: pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia.

1867 There are *sins that cry out to heaven*:

- the blood of Abel;
- the sin of the people of Sodom;
- the cry of the people oppressed in Egypt;
- the cry of the foreigner, the widow, and the orphan;
- injustice to the wage earner.

1868 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.

1869 "Structures of sin" are the expression and effect of personal sins.

- They lead their victims to do evil in their turn.
- In an analogous sense, they constitute a "social sin."