

Adult Catechism @ Year 1 Morality LIFE in CHRIST I

Immaculate Conception

Catechism Paragraphs 1877-2051

Aquinas College Online Catechist Formation Program VIDEO link 34:19 <https://vimeo.com/35129257>
Part II 40:15 <https://vimeo.com/35169984>

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

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. _____

1878 **All humans are called to the same end: God.**

There is a certain resemblance between the union of the divine persons and the fraternity that humans are to establish among themselves in truth and love. Love of neighbor is inseparable from love for God.

1879 The human person needs to live in society. **Society** is not for us an extraneous addition but a requirement of our nature. Through the exchange with others, mutual service and dialogue..., the human develops his/her potential; each thus responds to his/her vocation. _____

1880 **A society is** a group of persons bound together organically by a principle of unity that goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future. By means of society, each human is established as an *heir* and receives certain *talents* that enrich their identity and whose fruits they must develop. We rightly owe loyalty to the communities of which we are part and respect to those in authority who have charge of the **common good**. _____

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.***

1882 Certain societies, such as the family and the state, correspond more directly to the nature of humanity; they are necessary to it. To promote the **participation** of the greatest number in the life of a society, the creation of **voluntary associations and institutions** must be encouraged *on both national and international levels, which relate to economic and social goals, to cultural and recreational activities, to sport, to various professions, and to political affairs.* Pope John XXIII

This **socialization** also expresses the natural tendency for human beings to associate with one another for the sake of attaining objectives that exceed individual capacities. It develops the qualities of the person, especially the sense of initiative and responsibility, and helps guarantee their rights. _____

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.* Pope Pius XI _____

1884 God has not willed to reserve to Godself all exercise of power, but entrusts to every creature the functions it is capable of performing, according to the capacities of its own nature... 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. _____

1886 *Human society must primarily be considered something pertaining to the spiritual. Through it, in the bright light of truth, men should share their knowledge, be able to exercise their rights and fulfill their obligations, be inspired to seek spiritual values; mutually derive genuine pleasure from the beautiful, of whatever order it be; always be readily disposed to pass on to others the best of their own cultural heritage; and eagerly strive to make their own the spiritual achievements of others.* John XXIII

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.* Pius XII _____

1888 It is necessary, then, to appeal to the spiritual and moral capacities of the human person and to the **permanent need for their inner conversion**, so as to obtain social changes that will really serve them. The acknowledged priority of the **conversion of heart** in no way eliminates but on the contrary imposes the obligation of bringing the appropriate remedies to institutions and living conditions when they are an inducement to sin, so that they conform to the norms of justice and advance the good rather than hinder it. _____

1889 Without the help of grace, humans 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. _____

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.* John XXIII
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. _____

1898 *Every human community needs an authority to govern it.* Leo XIII
The foundation of such authority lies in human nature. It is necessary for the unity of the state. Its role is to ensure as far as possible the **common good** of the society. _____

1900 Pope St. Clement of Rome provides the Church's most ancient prayer for political authorities: *Grant to them, Lord, health, peace, concord, and stability, so that they may exercise without offense the sovereignty that you have given them. Master, heavenly King of the ages, you give glory, honor, and power over the things of earth to the sons and daughters of humanity. Direct, Lord, their counsel, following what is pleasing and acceptable in your sight, so that by exercising with devotion and in peace and gentleness the power that you have given to them, they may find favor with you.* _____

1901 If authority belongs to the order established by God, *the choice of the political regime and the appointment of rulers are left to the free decision of the citizens.* 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.**

1902 Authority does not derive its moral legitimacy from itself. It must not behave in a despotic manner, but must act for the **common good** as a *moral force based on freedom and a sense of responsibility*:

A human law has the character of law to the extent that it accords with right reason, and thus derives from the eternal law. Insofar as it falls short of right reason it is said to be an unjust law, and thus has not so much the nature of law as of a kind of violence. St. Thomas Aquinas _____

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*. John XXIII _____

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 humans.* CA 44 _____

1905 In keeping with the social nature of man, the good of each individual is necessarily related to the **common good**, which in turn can be defined only in reference to the human person:

Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together. Ep. Barnabae _____

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. _____

1907 **1st**: 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. Society should permit each of its members to fulfill his **vocation**. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the development of the human vocation, such as *the right to act according to a sound norm of conscience and to safeguard...privacy, and rightful freedom also in matters of religion.* _

1908 **2nd**: 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 **3rd**: The common good requires **peace**, that is, **the stability and security of a just order**.

It is the basis of the right to legitimate personal and collective defense. _____

1910 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**. This good calls for an organization of the **community of nations** able to *provide for the different needs of humans; this will involve the sphere of social life to which belong questions of food, hygiene, education,...and certain situations arising here and there, as for example...alleviating the miseries of refugees dispersed throughout the world, and assisting migrants and their families.* GS 84 _____

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.*
This order is founded on truth, built up in justice, and animated by love. _____

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**. This obligation is inherent in the **dignity of the human person**. _____

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, a human participates in the good of others and of society. _____

1915 As far as possible citizens should take **an active part in public life**.
The manner of this participation may vary from one country or culture to another.
*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 As with any ethical obligation, the participation of all in realizing **the common good**
calls for a continually renewed conversion of the social partners. **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.
Much care should be taken to promote institutions that improve the conditions of human life. _____

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**. _____

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. _____

1929 The person represents the ultimate end of society, which is ordered to him:
*What is at stake is **the dignity of the human person**,*
whose defense and promotion have been entrusted to us by the Creator, and to whom
the men and women at every moment of history are strictly and responsibly in debt. John Paul II _____

1930 Respect for the human person entails respect for **the rights that flow from our dignity as a
creature**. These rights are **prior to society** and must be recognized by it. They are the basis of the moral
legitimacy of every authority: by flouting them, or refusing to recognize them in its positive legislation,
a society undermines its own moral legitimacy. If it does not respect them, authority can rely only
on **force or violence** to obtain obedience from its subjects. It is the Church's role to remind
humans of good will of these rights and to distinguish them from unwarranted or false claims. _____

1931 Respect for the human person proceeds by way of respect for the principle that
*everyone should look upon his neighbor (without any exception) as **another self**,*
above all bearing in mind his life and the means necessary for living it with dignity.
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 human a *neighbor*, a brother or sister. _____

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. _____

1933 This same duty extends to **those who think or act differently from us**. The teaching of Christ goes so far as to require the forgiveness of offenses. He extends the commandment of love, which is that of the New Law, to all enemies. 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. _____

1934 Created in the image of the one God and equally endowed with **rational souls**, all humans 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 Human equality rests essentially on their **dignity as persons** and the rights that flow from it: *Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God's design.* _____

1936 On coming into the world, the human...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 we need from others, and that those endowed with particular "talents" share the benefits with those who need them. These differences encourage and often oblige persons to practice generosity, kindness, and sharing of goods; they foster the mutual enrichment of cultures:

*I distribute the virtues quite diversely; I do not give all of them to each person, but some to one, some to others.... I shall give principally charity to one; justice to another; humility to this one, a living faith to that one.... and so I have given many gifts and graces, both spiritual and temporal, with such **diversity** that I have not given everything to one single person, so that you may be **constrained to practice charity** towards one another.... I have willed that one should need another and that all should be my ministers in distributing the graces and gifts they have received from me.* St. Catherine of Siena _____

1938 There exist also **sinful inequalities** that affect millions of men and women. These are in open contradiction of the Gospel. _____

1939 The principle of **solidarity**, also articulated in terms of *friendship* or *social charity*, is a direct demand of human and Christian brotherhood. John Paul II

An error, today abundantly widespread, is disregard for the law of human solidarity and charity, dictated and imposed both by our common origin and by the equality in rational nature of all humans, whatever nation they belong to. This law is sealed by the sacrifice of redemption offered by Jesus Christ on the altar of the Cross to his heavenly Father, on behalf of sinful humanity. Pius XII _____

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.

Seek first his kingdom and his righteousness, and all these things shall be yours as well: Mt 6:33
*For two thousand years this sentiment has lived and endured in the soul of the Church, impelling souls then and now to the **heroic charity** of monastic farmers, liberators of slaves, healers of the sick, and messengers of faith, civilization, and science to all generations and all peoples for the sake of creating the social conditions capable of offering to everyone possible a life worthy of man and of a Christian.* Pius XII _____

1949 **Called to beatitude but wounded by sin**, a human stands in need of salvation from God. Divine help comes to us in Christ through the law that guides us and the **grace** that sustains us. _____

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 humans the ways, the rules of conduct that lead to the promised beatitude; it proscribes the ways of evil which turn us away from God and God's love. _____

1951 Law is a rule of conduct enacted by competent authority for the sake of the common good. The moral law presupposes the rational order, established among creatures for their good and to serve their final end, by the power, wisdom, and goodness of the Creator. All law finds its first and ultimate truth in the eternal law. Law is declared and established by reason as a participation in the providence of the living God, Creator and Redeemer of all. *Such an ordinance of reason is what one calls law.* Leo XIII
Alone among all animate beings, human can boast of having been counted worthy to receive a law from God: as an animal endowed with reason, capable of understanding and discernment, we are to govern our conduct by using freedom and reason, in obedience to the One who has entrusted everything to us. Tertullian _____

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**. _____

1953 The moral law finds its fullness and its unity in Christ. **Jesus Christ is in person the way of perfection**. He is the end of the law, for only he teaches and bestows the justice of God. _____

1954 Humans **participate** in the wisdom and goodness of the Creator who gives mastery over our acts and the ability to govern ourself with a view to the true and the good. The natural law expresses the original moral sense which enables us to discern by reason the good and the evil, the truth and the lie:
*The **natural law** is written and engraved in the soul of each and every human, because it is human reason ordaining him to do good and forbidding us to sin... But this command of human reason would not have the force of law if it were not the voice and interpreter of a higher reason to which our spirit and our freedom must be submitted.* Leo XIII _____

1955 The **divine and natural** law shows man the way to follow so as to practice the good and attain his end... Law is called **natural**, not in reference to the nature of irrational beings, but because reason which decrees it properly belongs to human nature: *Where then are these rules written, if not in the book of that light we call the truth? In it is written every just law; from it the law passes into the heart of the human who does justice, not that it migrates into it, but that it places its imprint on it, like a seal on a ring that passes onto wax, without leaving the ring.* St. Augustine *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.* St. Thomas Aquinas _____

1956 The **natural law**, present in the heart of each human and established by reason, is universal in its precepts and its authority extends to all men. It expresses the **dignity of the person** and determines the basis for his fundamental rights and duties:

For there is a true law: right reason. It is in conformity with nature, is diffused among all humans, and is immutable and eternal; its orders summon to duty; its prohibitions turn away from offense.... To replace it with a contrary law is a sacrilege; failure to apply even one of its provisions is forbidden; no one can abrogate it entirely. Cicero _____

1957 **Application of the natural law** varies greatly; it can demand reflection that takes account of various conditions of life according to places, times, and circumstances. Nevertheless, in the **diversity of cultures**, the natural law remains as a rule that binds humans among themselves and imposes on them, beyond the inevitable differences, common principles. _____

1958 The natural law is **immutable** and permanent throughout the variations of history; it subsists under the flux of ideas and customs and supports their progress. The rules that express it remain substantially valid. Even when it is rejected in its very principles, it cannot be destroyed or removed from the heart of humans. It always rises again in the life of individuals and societies:
Theft is surely punished by your law, O Lord, and by the law that is written in the human heart, the law that iniquity itself does not efface. St. Augustine _____

1959 The **natural law**, the Creator's very good work, provides the solid foundation on which humans can build the structure of moral rules to guide 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. _____

1960 The precepts of natural law are **not perceived by everyone** clearly and immediately. In the present situation sinful man needs grace and revelation so moral and religious truths may be known *by everyone with facility, with firm certainty and with no admixture of error.* Pius XII
The natural law provides revealed law and grace with a foundation prepared by God and in accordance with the work of the Spirit. _____

1961 The **Law of Moses** expresses many truths naturally accessible to reason. These are stated and authenticated within the covenant of salvation. _____

1962 **The Old Law is the first stage of revealed Law.** ...The Ten Commandments ...lay the foundations for the vocation of humans fashioned in the image of God; they prohibit what is contrary to the love of God and neighbor and prescribe what is essential to it. The Decalogue is **a light offered to the conscience** of every human...
God wrote on the tables of the Law what humans did not read in their hearts. St. Augustine _____

1963 According to Christian tradition, the Law is holy, spiritual, and good, yet **still imperfect**. Like a tutor it shows what must be done, but does not of itself give the strength, the grace of the Spirit, to fulfill it. Because of sin, which it cannot remove, it remains a law of bondage. According to St. Paul, its special function is to denounce and *disclose sin*, which constitutes a *law of concupiscence* in the human heart. However, **the Law remains the first stage** on the way to the kingdom. It prepares and disposes the chosen people and each Christian for conversion and faith in the Savior God. It provides a teaching which endures forever, like the Word of God. _____

1964 The Old Law is **a preparation for the Gospel.** *The Law is a pedagogy and a prophecy of things to come.* St. Irenaeus It prophesies and presages the work of liberation from sin which will be fulfilled in Christ: it provides the New Testament with images, "types," and symbols for expressing the life according to the Spirit. Finally, the Law is completed by the teaching of the sapiential (Wisdom) books and the prophets which set its course toward the New Covenant and the Kingdom of heaven. _____

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.
If anyone should meditate with devotion and perspicacity on the sermon our Lord gave on the mount, as we read in the Gospel of Saint Matthew, he will doubtless find there...the perfect way of the Christian life... This sermon contains...all the precepts needed to shape one's life. St. Augustine _____

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. It does not add new external precepts, but proceeds to reform the heart, the root of human acts, where humans choose between the pure and the impure, where faith, hope, and charity are formed and with them the other virtues. The Gospel thus brings the Law to its fullness through imitation of the perfection of the heavenly Father, through forgiveness of enemies and prayer for persecutors, in emulation of the divine generosity. _____

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*. 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. It is summed up in *the Golden Rule, Whatever you wish that humans would do to you, do so to them; this is the law and the prophets*. **The entire Law of the Gospel** is contained in the **new commandment** of Jesus, to love one another as he has loved us. _____

1971 To the Lord's Sermon on the Mount it is fitting to add the *moral catechesis of the apostolic teachings*, such as Romans 12-15, 1 Corinthians 12-13, Colossians 3-4, Ephesians 4-5, etc. This doctrine hands on the Lord's teaching with the authority of the apostles, particularly in the presentation of the **virtues** that flow from faith in Christ and are **animated by charity**, the principal gift of the Holy Spirit... This catechesis also teaches us to deal with cases of conscience in the light of our relationship to Christ and to the Church. _____

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 and, finally, lets us pass from the condition of a servant who *does not know what his master is doing* to that of a friend of Christ - *For all that I have heard from my Father I have made known to you* – or even to the status of son/daughter and heir. _____

1973 Besides its precepts, the New Law also includes **the evangelical counsels**. The traditional distinction between God's commandments and the evangelical counsels is drawn in relation to **charity, the perfection of Christian life**. The precepts are intended to remove whatever is incompatible with charity. The aim of the counsels is to remove whatever might hinder the development of charity, even if it is not contrary to it. _____

1974 **The evangelical counsels** manifest the living fullness of charity, which is never satisfied with not giving more. They attest its vitality and call forth our spiritual readiness. The perfection of the New Law consists essentially in the precepts of love of God and neighbor. The counsels point out the more direct ways, the readier means, and are to be practiced in keeping with the vocation of each:

(God) does not want each person to keep all the counsels, but only those appropriate to the diversity of persons, times, opportunities, and strengths, as charity requires; for it is charity, as queen of all virtues, all commandments, all counsels, and, in short, of all laws and all Christian actions that gives to all of them their rank, order, time, and value. St. Francis de Sales _____

1988 Through the power of the Holy Spirit we take part in Christ's Passion by dying to sin, and in his Resurrection by being born to a new life; we are members of his Body which is the Church, branches grafted onto the vine which is himself: *(God) gave Godself to us through God's Spirit.*

By the participation of the Spirit, we become communicants in the divine nature.... For this reason, those in whom the Spirit dwells are divinized. St. Athanasius _____

1989 **The first work of the grace of the Holy Spirit is conversion**, effecting justification in accordance with Jesus' proclamation at the beginning of the Gospel: *Repent, for the kingdom of heaven is at hand.* **Moved by grace**, human turns toward God and away from sin, thus accepting forgiveness and righteousness from on high. **Justification is not only the remission of sins, but also the sanctification and renewal of the interior human.** Council of Trent _____

1990 **Justification detaches us from sin** which contradicts the love of God, and purifies our heart of sin. Justification follows upon God's merciful initiative of offering forgiveness. It reconciles the human with God. It frees from the enslavement to sin, and it heals. _____

1991 **Justification** is at the same time **the acceptance of God's righteousness** through faith in Jesus Christ. Righteousness (or "justice") here means the rectitude of divine love. With justification, faith, hope, and charity are poured into our hearts, and obedience to the divine will is granted us. _____

1992 **Justification** has been **merited for us by the Passion of Christ** who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life. Council of Trent _____

1993 Justification **establishes cooperation between God's grace and human freedom...** *When God touches the human heart through the illumination of the Holy Spirit, the human self is not inactive while receiving that inspiration, since we could reject it; and yet, without God's grace, we cannot by our own free will move ourself toward justice in God's sight.* Council of Trent _____

1994 Justification is the **most excellent work of God's love** made manifest in Christ Jesus and granted by the Holy Spirit. It is the opinion of St. Augustine that *the justification of the wicked is a greater work than the creation of heaven and earth, because heaven and earth will pass away but the salvation and justification of the elect . . . will not pass away.* He holds also that the justification of sinners surpasses the creation of the angels in justice, in that it bears witness to a **greater mercy.** _____

1995 **The Holy Spirit is the master of the interior life.** By giving birth to the *inner human* (Cf. Rom 7:22; Eph 3:16), justification entails the **sanctification** of our whole being. _____

1996 Our justification comes from the grace of God. **Grace is favor, the free and undeserved help** that God gives us to respond to God's call to become children of God, adoptive sons and daughters, partakers of the divine nature and of eternal life. _____

1997 Grace is a **participation in the life of God**. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. _____

1998 This vocation to eternal life is **supernatural**.
It depends entirely on God's gratuitous initiative, for God alone can reveal and give Godself.
It surpasses the power of human intellect and will, as that of every other creature. _____

1999 The grace of Christ is the gratuitous gift that God makes to us of God's own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. _____

2000 **Habitual grace**, the permanent disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification. _____

2001 The preparation of human for the reception of grace is already a work of grace.
Indeed we also work, but we are only collaborating with God who works, for God's mercy has gone before us...: for without God we can do nothing. St. Augustine _____

2002 God's free initiative demands the **human's free response**, for God creates a human in God's image by conferring on us, along with freedom, the power to know God and love God. The soul only enters freely into the communion of love. God immediately touches and directly moves the heart of the human. **God has placed in the human a longing for truth and goodness that only God can satisfy.** _

2003 Grace is first and foremost the **gift of the Spirit** who justifies and sanctifies us.
But grace also includes the gifts that the Spirit grants us to associate us with the work of the Spirit, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are **sacramental graces**, gifts proper to the different sacraments.
There are furthermore **special graces**, also called **charisms** after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit."
Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - **charisms** are oriented toward sanctifying grace and are **intended for the common good** of the Church. They are **at the service of charity** which builds up the Church. _____

2004 Among the special graces ought to be mentioned the **graces of state** that accompany the exercise of the responsibilities of the Christian life and of the ministries within the Church. _____

2005 Since it belongs to the supernatural order, **grace escapes our experience** and cannot be known except by faith.
We cannot therefore rely on our feelings or our works to conclude that we are justified and saved.
A pleasing illustration of this attitude is found in the reply of St. Joan of Arc to a question posed as a trap by her ecclesiastical judges: Asked if she knew that she was in God's grace, she replied:
If I am not, may it please God to put me in it; if I am, may it please God to keep me there. _____

2006 The term "**merit**" refers in general to the **recompense owed** by a community or a society for the action of one of its members, experienced either as beneficial or harmful, deserving reward or punishment.
Merit is relative to the virtue of justice, in conformity with the principle of equality which governs it. ____

2007 With regard to God, there is **no strict right to any merit on the part of a human**.
Between God and us there is an immeasurable inequality,
for we have received everything from our Creator. _____

2008 The merit of human before God in the Christian life arises from the fact that **God has freely chosen to associate humans with the work of God's grace**. The fatherly action of God is first on God's own initiative, and then follows the human's free acting through collaboration, so that the merit of good works is to be attributed in the first place to the grace of God, then to the faithful. Human merit, moreover, itself is due to God, for good human actions proceed in Christ, from the predispositions and assistance given by the Holy Spirit. _____

2009 **Filial adoption**, in making us partakers by grace in the divine nature, can bestow **true merit** on us as a result of God's gratuitous justice. This is our right by grace, the full right of love, making us *co-heirs* with Christ and worthy of obtaining *the promised inheritance of eternal life*. The merits of our good works are gifts of the divine goodness. Trent

Grace has gone before us; now we are given what is due.... Our merits are God's gifts. St. Augustine

2010 Since the initiative belongs to God in the order of grace, **no one can merit the initial grace** of forgiveness and justification, at the beginning of conversion. _____

2011 **The charity of Christ is the source in us of all our merits** before God.

After earth's exile, I hope to go and enjoy you in the fatherland, but I do not want to lay up merits for heaven. I want to work for your love alone.... In the evening of this life, I shall appear before you with empty hands, for I do not ask you, Lord, to count my works. All our justice is blemished in your eyes. I wish, then, to be clothed in your own justice and to receive from your love the eternal possession of yourself. St. Therese of Lisieux _____

2015 The way of perfection passes by **way of the Cross**.

There is no holiness without renunciation and spiritual battle. Spiritual progress entails the asceticism and mortification that gradually lead to living in the peace and joy of the Beatitudes:

One who climbs never stops going from beginning to beginning, through beginnings that have no end. One never stops desiring what one already knows. St. Gregory of Nyssa _____

2016 The children of our holy mother the Church rightly hope for **the grace of final perseverance** and the recompense of God their Father for the good works accomplished with God's grace in communion with Jesus. _____

2041 The **Precepts of the Church** are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the ~~indispensable~~ *very necessary* minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor:

2042 The **1st precept** (*You shall attend Mass on Sundays and holy days of obligation and rest from servile labor.*) requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days. _____

The **2nd precept** (*You shall confess your sins at least once a year.*) ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness. _____

The **3rd precept** (*You shall receive the sacrament of the Eucharist at least during the Easter season.*) guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy. _____

2043 The 4th precept (You shall observe the days of fasting and abstinence established by the Church.) ensures the times of ascesis and penance which prepare us for the liturgical feasts; they help us acquire mastery over our instincts and freedom of heart. _____

The 5th precept (You shall help to provide for the needs of the Church.) The faithful are obliged to assist with the material needs of the Church, each according to his or her abilities. _____

2047 The moral life is a spiritual worship.
Christian activity finds its nourishment in the liturgy and the celebration of the sacraments. _____

2049 The Magisterium of the Pastors of the Church in moral matters is ordinarily exercised in catechesis and preaching, on the basis of the Decalogue which states the principles of moral life valid for every man. _____

2050 The Roman Pontiff and the bishops, as authentic teachers, preach to the People of God the faith which is to be believed and applied in moral life. It is also incumbent on them to pronounce on moral questions that fall within the natural law and reason. _____

2051 The infallibility of the Magisterium of the Pastors extends to all the elements of doctrine, including moral doctrine, without which the saving truths of the faith cannot be preserved, expounded, or observed. _____

