Principles and Choices©
Book 1: Identity and Values

Catechism References Sheet

Chapter 1 – Four Levels of Happiness

P&C	Catechism #	Catechism Text
1	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: 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. How is it, then, that I seek you, Lord? Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you (St. Augustine, *Conf*. 10,20:PL 32,791). God alone satisfies. (St. Thomas Aquinas, *Expos. in symb. apost*. I.)
5	2535	The sensitive appetite leads us to desire pleasant things we do not have, e.g., the desire to eat when we are hungry or to warm ourselves when we are cold. These desires are good in themselves; but often they exceed the limits of reason and drive us to covet unjustly what is not ours and belongs to another or is owed to him.
11	30	"Let the hearts of those who seek the LORD rejoice." Although man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness. But this search for God demands of man every effort of intellect, a sound will, "an upright heart", as well as the witness of others who teach him to seek God. You are great, O Lord, and greatly to be praised: great is your power and your wisdom is without measure. And man, so small a part of your creation, wants to praise you: this man, though clothed with mortality and bearing the evidence of sin and the proof that you withstand the proud. Despite everything, man, though but a small a part of your creation, wants to praise you. You yourself encourage him to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you. (Pius XII, *Humani generis*, 561:DS 3875)
12	45	Man is made to live in communion with God in whom he finds happiness: When I am completely united to you, there will be no more sorrow or trials; entirely full of you, my life will be complete. (St. Augustine, *Conf*. 10, 28, 39: PL 32, 795)
15	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."(*GS* 17; *Sir* 15:14.) Man is rational and therefore like God; he is created with free will and is master over his acts. (St. Irenaeus, *Adv. haeres.* 4,4,3:PG 7/1,983.)
21	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: All bow down before wealth. Wealth is that to which the multitude of men pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability. . . . It is a homage resulting from a profound faith . . . that with wealth he may do all things. Wealth is one idol of the day and notoriety is a second. . . . Notoriety, or the making of a noise in the world - it may be called "newspaper fame" - has come to be considered a great good in itself, and a ground of veneration. (John Henry Cardinal Newman, "Saintliness the Standard of Christian Principle," in *Discourses to Mixed Congregations* (London: Longmans, Green and Co., 1906) V, 89-90.)
22	2539	Envy is a capital sin. It refers to the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin: St. Augustine saw envy as "*the* diabolical sin" (St. Augustine, *De catechizandis rudibus* 4,8:PL 40,315-316.) From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity." (St. Gregory the Great, *Moralia in Job* 31,45:PL 76,621.)
25	2002	God's free initiative demands *man's free response*, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. The soul only enters freely into the communion of love. God immediately touches and directly moves the heart of man. He has placed in man a longing for truth and goodness that only he can satisfy. The promises of "eternal life" respond, beyond all hope, to this desire: If at the end of your very good works . . ., you rested on the seventh day, it was to foretell by the voice of your book that at the end of our works, which are indeed "very good" since you have given them to us, we shall also rest in you on the sabbath of eternal life. (St. Augustine, *Conf*. 13,36 51:PL 32,868; cf. *Gen* 1:31.)
27	41	All creatures bear a certain resemblance to God, most especially man, created in the image and likeness of God. The manifold perfections of creatures - their truth, their goodness, their beauty all reflect the infinite perfection of God. Consequently we can name God by taking his creatures" perfections as our starting point, "for from the greatness and beauty of created things comes a corresponding perception of their Creator."(Wis 13:5)
28	2467	Man tends by nature toward the truth. He is obliged to honor and bear witness to it: "It is in accordance with their dignity that all men, because they are persons . . . are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth." (*DH* 2 § 2.)
30	27	The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for: The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator. (Vatican Council II, *GS* 19 § 1.)
31	1954	Man participates in the wisdom and goodness of the Creator who gives him mastery over his acts and the ability to govern himself with a view to the true and the good. 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: The natural law is written and engraved in the soul of each and every man, because it is human reason ordaining him to do good and forbidding him 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, *Libertas*

		praestantissimum, 597.)
	1955	The "divine and natural" law (*GS* 89 § 1.7) shows man the way to follow so as to practice the good and attain his end. The natural law states the first and essential precepts which govern the moral life. It hinges upon the desire for God and submission to him, who is the source and judge of all that is good, as well as upon the sense that the other is one's equal. Its principal precepts are expressed in the Decalogue. This 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 man 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, *De Trin.* 14,15,21:PL 42,1052.) 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, *Dec. præc.* I.)
	1956	The natural law, present in the heart of each man 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 men, 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, *Rep*. III,22,33)
32	2500	The practice of goodness is accompanied by spontaneous spiritual joy and moral beauty. Likewise, truth carries with it the joy and splendor of spiritual beauty. Truth is beautiful in itself. Truth in words, the rational expression of the knowledge of created and uncreated reality, is necessary to man, who is endowed with intellect. But truth can also find other complementary forms of human expression, above all when it is a matter of evoking what is beyond words: the depths of the human heart, the exaltations of the soul, the mystery of God. Even before revealing himself to man in words of truth, God reveals himself to him through the universal language of creation, the work of his Word, of his wisdom: the order and harmony of the cosmos-which both the child and the scientist discover-"from the greatness and beauty of created things comes a corresponding perception of their Creator," "for the author of beauty created them." (Wis 13:3,5) [Wisdom] is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. (Wisdom 7:25-26) For [wisdom] is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior, for it is succeeded by the night, but against wisdom evil does not prevail. (292 Wis 7:29-30) I became enamored of her beauty. (Wis 8:2)
37	2825	"Although he was a Son, [Jesus] learned obedience through what he suffered. (*Heb* 5:8.) How much more reason have we sinful creatures to learn obedience - we who in him have become children of adoption. We ask our Father to unite our will to his Son's, in order to fulfill his will, his plan of salvation for the life of the world. We are radically incapable of this, but united with Jesus and with the power of his Holy Spirit, we can surrender our will to him and decide to choose what his Son has always chosen: to do what is pleasing to the Father. (105 Cf. *Jn* 8:29.) In committing ourselves to [Christ], we can become one spirit with him, and thereby accomplish his will, in such wise that it will be perfect on earth as it is in heaven. (Origen, *De orat.* 26:PG 11,501B.) Consider how Jesus Christ] teaches us to be humble, by making us see that our virtue does not depend on our work alone but on grace from on high. He commands each of the faithful who prays to do so universally, for the whole world. For he did not say "thy will be done in me or in us," but "on earth," the whole earth, so that error may be banished from it, truth take root in it, all vice be destroyed on it, virtue flourish on it, and earth no longer differ from heaven. (St. John Chrysostom, *Hom. in Mt.* 19,5:PG 57,280.)

	2830	"*Our bread*": The Father who gives us life cannot not but give us the nourishment life requires - all appropriate goods and blessings, both material and spiritual. In the Sermon on the Mount, Jesus insists on the filial trust that cooperates with our Father's providence (Cf. *Mt* 6:25-34.). He is not inviting us to idleness (Cf. *2 Thess* 3:6-13.), but wants to relieve us from nagging worry and preoccupation. Such is the filial surrender of the children of God: To those who seek the kingdom of God and his righteousness, he has promised to give all else besides. Since everything indeed belongs to God, he who possesses God wants for nothing, if he himself is not found wanting before God. (St. Cyprian, *De Dom. orat.* 21:PL 4,534A.)
39	159	*Faith and science*: "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth."(*Dei Filius* 4:DS 3017.) "Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are."(*GS* 36 § 1).
40	31	Created in God's image and called to know and love him, the person who seeks God discovers certain ways of coming to know him. These are also called proofs for the existence of God, not in the sense of proofs in the natural sciences, but rather in the sense of "converging and convincing arguments", which allow us to attain certainty about the truth. These "ways" of approaching God from creation have a twofold point of departure: the physical world, and the human person.
	32	The *world*: starting from movement, becoming, contingency, and the world's order and beauty, one can come to a knowledge of God as the origin and the end of the universe. As St. Paul says of the Gentiles: For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.(*Rom* 1:19-20; cf. *Acts* 14:15,17; 17:27-28; *Wis* 13:1-9.) And St. Augustine issues this challenge: Question the beauty of the earth, question the beauty of the sea, question the beauty of the air distending and diffusing itself, question the beauty of the sky. . . question all these realities. All respond: "See, we are beautiful." Their beauty is a profession [confessio]. These beauties are subject to change. Who made them if not the Beautiful One [Pulcher] who is not subject to change? (St. Augustine, *Sermo* 241, 2:PL 38,1134.)
	33	The *human person*: with his openness to truth and beauty, his sense of moral goodness, his freedom and the voice of his conscience, with his longings for the infinite and for happiness, man questions himself about God's existence. In all this he discerns signs of his spiritual soul. The soul, the "seed of eternity we bear in ourselves, irreducible to the merely material", (*GS* 18 § 1; cf. 14 § 2.) can have its origin only in God.
	34	The world, and man, attest that they contain within themselves neither their first principle nor their final end, but rather that they participate in Being itself, which alone is without origin or end. Thus, in different ways, man can come to know that there exists a reality which is the first cause and final end of all things, a reality "that everyone calls God". (St. Thomas Aquinas, *STh* I,2,3.)
	35	Man's faculties make him capable of coming to a knowledge of the existence of a personal God. But for man to be able to enter into real intimacy with him, God willed both to reveal himself to man and to give him the grace of being able to welcome this revelation in faith. The proofs of

		God's existence, however, can predispose one to faith and help one to see that faith is not opposed to reason.
41	1998	This vocation to eternal life is *supernatural*. It depends entirely on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature. (Cf. *1 Cor* 2:7-9.)

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Chapter 2 – Success and Quality of Life

P&C	Catechism #	Catechism Text
6	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." (*GS* 15 § 2.)
7	2540	Envy represents a form of sadness and therefore a refusal of charity; the baptized person should struggle against it by exercising good will. Envy often comes from pride; the baptized person should train himself to live in humility: Would you like to see God glorified by you? Then rejoice in your brother's progress and you will immediately give glory to God. Because his servant could conquer envy by rejoicing in the merits of others, God will be praised. (St. John Chrysostom, *Hom. in Rom.* 71,5:PG 60,448.)
8	2549 2550	It remains for the holy people to struggle, with grace from on high, to obtain the good things God promises. In order to possess and contemplate God, Christ's faithful mortify their cravings and, with the grace of God, prevail over the seductions of pleasure and power. On this way of perfection, the Spirit and the Bride call whoever hears them (Cf. *Rev* 22:17.) to perfect communion with God: There will true glory be, where no one will be praised by mistake or flattery; true honor will not be refused to the worthy, nor granted to the unworthy; likewise, no one unworthy will pretend to be worthy, where only those who are worthy will be admitted. There true peace will reign, where no one will experience opposition either from self or others. God himself will be virtue's reward; he gives virtue and has promised to give himself as the best and greatest reward that could exist. . . . "I shall be their God and they will be my people. . . . " This is also the meaning of the Apostle's words: "So that God may be all in all." God himself will be the goal of our desires; we shall contemplate him without end, love him without surfeit, praise him without weariness. This gift, this state, this act, like eternal life itself, will assuredly be common to all. (St. Augustine, *De civ. Dei*, 22,30:PL 41,801-802; cf. *Lev* 26:12; cf. *1 Cor* 15:28.)
13	1022	Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven- through a purification (Cf. Council of Lyons II (1274):DS 857-858; Council of Florence (1439):DS 1304- 1306; Council of Trent (1563):DS 1820.) or immediately, (Cf. Benedict XII, *Benedictus Deus* (1336):DS 1000-1001; John XXII, *Ne super his* (1334):DS 990.) -- or immediate and everlasting damnation. (Cf. Benedict XII, *Benedictus Deus* (1336):DS 1002.) At the evening of life, we shall be judged on our love. (St. John of the Cross, *Dichos* 64.)

23	679	Christ is Lord of eternal life. Full right to pass definitive judgment on the works and hearts of men belongs to him as redeemer of the world. He "acquired" this right by his cross. The Father has given "all judgment to the Son".(*Jn* 5:22; cf. 5:27; *Mt* 25:31; *Acts* 10:42; 17:31; *2 Tim* 4:1.) Yet the Son did not come to judge, but to save and to give the life he has in himself.(Cf. *Lk* 21:12; *Jn* 15:19-20.) By rejecting grace in this life, one already judges oneself, receives according to one's works, and can even condemn oneself for all eternity by rejecting the Spirit of love.(Cf. *Jn* 3:18; 12:48; *Mt* 12:32; *1 Cor* 3:12-15; *Heb* 6:4-6; 10:26-31.)
31	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."(*GS* 27 § 1.) 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.
35	605	At the end of the parable of the lost sheep Jesus recalled that God's love excludes no one: "So it is not the will of your Father who is in heaven that one of these little ones should perish."(*Mt* 18:14.) He affirms that he came "to give his life as a ransom for many"; this last term is not restrictive, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us. (*Mt* 20:28; cf. *Rom* 5:18-19) The Church, following the apostles, teaches that Christ died for all men without exception: "There is not, never has been, and never will be a single human being for whom Christ did not suffer."(Council of Quiercy (853): DS 624; cf. *2 Cor* 5:15; *1 Jn* 2:2.)
36	356	Of all visible creatures only man is "able to know and love his creator". (*GS* 12 § 3.) He is "the only creature on earth that God has willed for its own sake", (*GS* 24 § 3.) and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity: What made you establish man in so great a dignity? Certainly the incalculable love by which you have looked on your creature in yourself! You are taken with love for her; for by love indeed you created her, by love you have given her a being capable of tasting your eternal Good. (St. Catherine of Siena, *Dialogue* 4,13 "On Divine Providence": *LH*, Sunday, week 19, OR.)
	1703	Endowed with "a spiritual and immortal" soul, (*GS* 14 § 2) the human person is "the only creature on earth that God has willed for its own sake."(*GS* 24 § 3.) From his conception, he is destined for eternal beatitude.
	2319	Every human life, from the moment of conception until death, is sacred because the human person has been willed for its own sake in the image and likeness of the living and holy God.

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Chapter 3 – Love

P&C	Catechism #	Catechism Text
2	2512	Society has a right to information based on truth, freedom, and justice. One should practice moderation and discipline in the use of the social communications media.
	2525	Christian purity requires a *purification of the social climate*. It requires of the communications media that their presentations show concern for respect and restraint. Purity of heart brings freedom from widespread eroticism and avoids entertainment inclined to voyeurism and illusion.
3	2353	*Fornication* is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young.
6	374	The first man was not only created good, but was also established in friendship with his Creator and in harmony with himself and with the creation around him, in a state that would be surpassed only by the glory of the new creation in Christ.
7	2360	Sexuality is ordered to the conjugal love of man and woman. In marriage the physical intimacy of the spouses becomes a sign and pledge of spiritual communion. Marriage bonds between baptized persons are sanctified by the sacrament.
	2361	"Sexuality, by means of which man and woman give themselves to one another through the acts which are proper and exclusive to spouses, is not something simply biological, but concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and woman commit themselves totally to one another until death."(*FC* 11.) Tobias got out of bed and said to Sarah, "Sister, get up, and let us pray and implore our Lord that he grant us mercy and safety." So she got up, and they began to pray and implore that they might be kept safe. Tobias began by saying, "Blessed are you, O God of our fathers. . . . You made Adam, and for him you made his wife Eve as a helper and support. From the two of them the race of mankind has sprung. You said, 'It is not good that the man should be alone; let us make a helper for him like himself.' I now am taking this kinswoman of mine, not because of lust, but with sincerity. Grant that she and I may find mercy and that we may grow old together." And they both said, "Amen, Amen." Then they went to sleep for the night. (*Tob* 8:4-9.)
14	605	At the end of the parable of the lost sheep Jesus recalled that God's love excludes no one: "So it is not the will of your Father who is in heaven that one of these little ones should perish." (*Mt* 18:14.) He affirms that he came "to give his life as a ransom for many"; this last term is not restrictive, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us. (*Mt* 20:28; cf. *Rom* 5:18-19.)The Church, following the apostles, teaches that Christ died for all men without exception: "There is not, never has been, and never will be a single human being for whom Christ did not suffer."(Council of Quiercy (853): DS 624; cf.

		2 Cor 5:15; *1 Jn* 2:2)
19	2480	Every word or attitude is forbidden which by *flattery, adulation, or complaisance* encourages and confirms another in malicious acts and perverse conduct. Adulation is a grave fault if it makes one an accomplice in another's vices or grave sins. Neither the desire to be of service nor friendship justifies duplicitous speech. Adulation is a venial sin when it only seeks to be agreeable, to avoid evil, to meet a need, or to obtain legitimate advantages.
23	2337	Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman. The virtue of chastity therefore involves the integrity of the person and the integrality of the gift.
	2338	The chaste person maintains the integrity of the powers of life and love placed in him. This integrity ensures the unity of the person; it is opposed to any behavior that would impair it. It tolerates neither a double life nor duplicity in speech. (Cf. *Mt* 5:37.)
	2339	Chastity includes an *apprenticeship in self-mastery* which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy. (Cf. *Sir* 1:22.) "Man's dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions, he presses forward to his goal by freely choosing what is good and, by his diligence and skill, effectively secures for himself the means suited to this end."(*GS* 17.)
31	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."(*GS* 27 § 1) 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.
34	1803	Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." (*Phil* 4:8.) 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. (St. Gregory of Nyssa, *De beatitudinibus*, 1:PG 44,1200D.)
37	2045	Because they are members of the Body whose Head is Christ, (Cf. *Eph* 1:22.) Christians contribute to *building up the Church* by the constancy of their convictions and their moral lives. The Church increases, grows, and develops through the holiness of her faithful, until "we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."*(Eph* 4:13; cf. *LG* 39.)

	2046	By living with the mind of Christ, Christians *hasten the coming of the Reign of God*, "a kingdom of justice, love, and peace."(*Roman Missal*, Preface of Christ the King.) They do not, for all that, abandon their earthly tasks; faithful to their master, they fulfill them with uprightness, patience, and love.
38	2362	"The acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude."(*GS* 49 § 2.) Sexuality is a source of joy and pleasure: The Creator himself . . . established that in the [generative] function, spouses should experience pleasure and enjoyment of body and spirit. Therefore, the spouses do nothing evil in seeking this pleasure and enjoyment. They accept what the Creator has intended for them. At the same time, spouses should know how to keep themselves within the limits of just moderation. (Pius XII, Discourse, October 29, 1951.)
	2363	The spouses' union achieves the twofold end of marriage: the good of the spouses themselves and the transmission of life. These two meanings or values of marriage cannot be separated without altering the couple's spiritual life and compromising the goods of marriage and the future of the family. The conjugal love of man and woman thus stands under the twofold obligation of fidelity and fecundity.
39	2380	*Adultery* refers to marital infidelity. When two partners, of whom at least one is married to another party, have sexual relations - even transient ones - they commit adultery. Christ condemns even adultery of mere desire.(Cf. *Mt* 5:27-28.) The sixth commandment and the New Testament forbid adultery absolutely.(Cf. *Mt* 5:32; 19:6; *Mk* 10:11; *1 Cor* 6:9-10.)The prophets denounce the gravity of adultery; they see it as an image of the sin of idolatry.(Cf. *Hos* 2:7; *Jer* 5:7; 13:27.)
	2381	Adultery is an injustice. He who commits adultery fails in his commitment. He does injury to the sign of the covenant which the marriage bond is, transgresses the rights of the other spouse, and undermines the institution of marriage by breaking the contract on which it is based. He compromises the good of human generation and the welfare of children who need their parents' stable union.
40	2390	In a so-called *free union*, a man and a woman refuse to give juridical and public form to a liaison involving sexual intimacy. The expression "free union" is fallacious: what can "union" mean when the partners make no commitment to one another, each exhibiting a lack of trust in the other, in himself, or in the future? The expression covers a number of different situations: concubinage, rejection of marriage as such, or inability to make long-term commitments. (Cf. *FC* 81.) All these situations offend against the dignity of marriage; they destroy the very idea of the family; they weaken the sense of fidelity. They are contrary to the moral law. The sexual act must take place exclusively within marriage. Outside of marriage it always constitutes a grave sin and excludes one from sacramental communion.

	2391	Some today claim a *"right to a trial marriage"* where there is an intention of getting married later. However firm the purpose of those who engage in premature sexual relations may be, "the fact is that such liaisons can scarcely ensure mutual sincerity and fidelity in a relationship between a man and a woman, nor, especially, can they protect it from inconstancy of desires or whim."(CDF, *Persona humana* 7.) Carnal union is morally legitimate only when a definitive community of life between a man and woman has been established. Human love does not tolerate "trial marriages." It demands a total and definitive gift of persons to one another.(Cf. *FC* 80.)
41	2206	The relationships within the family bring an affinity of feelings, affections and interests, arising above all from the members' respect for one another. The family is a *privileged community* called to achieve a "sharing of thought and common deliberation by the spouses as well as their eager cooperation as parents in the children's upbringing."(*GS* 52 § 1)
42	2366	Fecundity is a gift, an *end of marriage*, for conjugal love naturally tends to be fruitful. A child does not come from outside as something added on to the mutual love of the spouses, but springs from the very heart of that mutual giving, as its fruit and fulfillment. So the Church, which is "on the side of life,"(*FC* 30.) teaches that "it is necessary that each and every marriage act remain ordered *per se* to the procreation of human life."(*HV* 11.)"This particular doctrine, expounded on numerous occasions by the Magisterium, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act."(*HV* 12; cf. Pius XI, encyclical, Casti connubii.)
	2367	Called to give life, spouses share in the creative power and fatherhood of God."(*GS* 50 § 2.)"Married couples should regard it as their proper mission to transmit human life and to educate their children; they should realize that they are thereby *cooperating with* the love of *God the Creator* and are, in a certain sense, its interpreters. They will fulfill this duty with a sense of human and Christian responsibility."(*GS* 50 § 2.)
	2379	The Gospel shows that physical sterility is not an absolute evil. Spouses who still suffer from infertility after exhausting legitimate medical procedures should unite themselves with the Lord's Cross, the source of all spiritual fecundity. They can give expression to their generosity by adopting abandoned children or performing demanding services for others.
44	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. It is false to maintain that man, "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."(CDF, instruction, *Libertatis conscientia* 13.) Moreover, the economic, social, political, and cultural conditions that are needed for a just exercise of freedom are too often disregarded or violated. Such situations of blindness and injustice injure the moral life and involve the strong as well as the weak in the temptation to sin against charity. By deviating from the moral law man violates his own freedom, becomes imprisoned within himself, disrupts neighborly fellowship, and rebels against divine truth.
	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."(*Gal* 5:1.) In

		him we have communion with the "truth that makes us free."(Cf. *Jn* 8:32) The Holy Spirit has been given to us and, as the Apostle teaches, "Where the Spirit of the Lord is, there is freedom."(*2 Cor* 17.) Already we glory in the "liberty of the children of God."(*Rom* 8:21.)
	1742	*Freedom and grace*. The grace of Christ is not in the slightest way a rival of our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart. On the contrary, as Christian experience attests especially in prayer, 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. By the working of grace the Holy Spirit educates us in spiritual freedom in order to make us free collaborators in his work in the Church and in the world: Almighty and merciful God, in your goodness take away from us all that is harmful, so that, made ready both in mind and body, we may freely accomplish your will.(*Roman Missal*, 32nd Sunday, Opening Prayer: *Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude, ut, mente et corpore pariter expediti, quæ tua sunt liberis mentibus exsequamur*.)
	1743	"God willed that man should be left in the hand of his own counsel (cf. *Sir* 15:14), so that he might of his own accord seek his creator and freely attain his full and blessed perfection by cleaving to him" (*GS* 17 § 1).
46	2159	The name one receives is a name for eternity. In the kingdom, the mysterious and unique character of each person marked with God's name will shine forth in splendor. "To him who conquers . . . I will give a white stone, with a new name written on the stone which no one knows except him who receives it."(*Rev* 2:17.)"Then I looked, and Lo, on Mount Zion stood the Lamb, and with him a hundred and forty- four thousand who had his name and his Father's name written on their foreheads."(*Rev* 14:1.)
48	30	"Let the hearts of those who seek the Lord rejoice."(*Ps* 105:3.) Although man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness. But this search for God demands of man every effort of intellect, a sound will, "an upright heart", as well as the witness of others who teach him to seek God. You are great, O Lord, and greatly to be praised: great is your power and your wisdom is without measure. And man, so small a part of your creation, wants to praise you: this man, though clothed with mortality and bearing the evidence of sin and the proof that you withstand the proud. Despite everything, man, though but a small a part of your creation, wants to praise you. You yourself encourage him to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you.(St. Augustine, *Conf.* 1,1,1:PL 32,659-661.)
50	2638	*Adoration* is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us(Cf. *Ps* 95:1-6) and the almighty power of the Savior who sets us free from evil. Adoration is homage of the spirit to the "King of Glory,"(*Ps* 24, 9-10.) respectful silence in the presence of the "ever greater" God.(Cf. St. Augustine, *En. in Ps.* 62,16:PL 36,757-758.) Adoration of the thrice-holy and sovereign God of love blends with humility and gives assurance to our supplications.
52	2346	Charity is the *form* of all the virtues. Under its influence, chastity appears as a school of the gift of the person. Self-mastery is ordered to the gift of self. Chastity leads him who practices it to become a witness to his neighbor of God's fidelity and loving kindness.
	2347	The virtue of chastity blossoms in *friendship*. It shows the disciple how to follow and imitate him

		who has chosen us as his friends,(Cf. *Jn* 15:15.)who has given himself totally to us and allows us to participate in his divine estate. Chastity is a promise of immortality. Chastity is expressed notably in *friendship with one's neighbor*. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion.
	2348	All the baptized are called to chastity. The Christian has "put on Christ,"(*Gal* 3:27.) the model for all chastity. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. At the moment of his Baptism, the Christian is pledged to lead his affective life in chastity.
	2349	"People should cultivate [chastity] in the way that is suited to their state of life. Some profess virginity or consecrated celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law, whether they are married or single."(CDF, *Persona humana* 11.) Married people are called to live conjugal chastity; others practice chastity in continence: There are three forms of the virtue of chastity: the first is that of spouses, the second that of widows, and the third that of virgins. We do not praise any one of them to the exclusion of the others. . . . This is what makes for the richness of the discipline of the Church.(St. Ambrose, *De viduis* 4,23:PL 16,255A.)
	2350	Those who are *engaged to marry* are called to live chastity in continence. They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity, and the hope of receiving one another from God. They should reserve for marriage the expressions of affection that belong to married love. They will help each other grow in chastity.
53	2342	Self-mastery is a *long and exacting work*. One can never consider it acquired once and for all. It presupposes renewed effort at all stages of life.(Cf. *Titus* 2:1-6) The effort required can be more intense in certain periods, such as when the personality is being formed during childhood and adolescence.

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Chapter 4 – Application to Social Issues

P&C	Catechism #	Catechism Text
1	1929	Social justice can be obtained only in respecting the transcendent dignity of man. 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, *SRS* 47.)
	1930	Respect for the human person entails respect for the rights that flow from his 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.(Cf. John XXIII, *PT* 65.) 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 men of good will of these rights and to distinguish them from unwarranted or false claims.
2	2258	"*Human life is sacred* because from its beginning it involves the creative action of God and it remains for ever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being."(CDF, instruction, *Donum vitae*, intro. 5.)
5	1022	Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven-through a purification(Cf. Council of Lyons II (1274):DS 857-858; Council of Florence (1439):DS 1304- 1306; Council of Trent (1563):DS 1820.) or immediately,(Cf. Benedict XII, *Benedictus Deus* (1336):DS 1000-1001; John XXII, *Ne super his* (1334):DS 990.) -- or immediate and everlasting damnation.(Cf. Benedict XII, *Benedictus Deus* (1336):DS 1002.) At the evening of life, we shall be judged on our love. (St. John of the Cross, *Dichos* 64.)
6	2536	The tenth commandment forbids greed and the desire to amass earthly goods without limit. It forbids avarice arising from a passion for riches and their attendant power. It also forbids the desire to commit injustice by harming our neighbor in his temporal goods: When the Law says, "You shall not covet," these words mean that we should banish our desires for whatever does not belong to us. Our thirst for another's goods is immense, infinite, never quenched. Thus it is written: "He who loves money never has money enough."(*Roman Catechism*, III,37; cf. *Sir* 5:8.)
8	2271	Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law: You shall not kill the embryo by abortion and shall not cause the newborn to perish.(*Didache* 2,2:SCh 248,148;

		cf. *Ep. Barnabae* 19,5:PG 2 777; *Ad Diognetum* 5,6:PG 2,1173; Tertullian, *Apol*. 9:PL 1,319-320.) God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.(*GS* 51 § 3.)
9	1935	The equality of men 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.(*GS* 29 § 2.)
10	2448	"In its various forms - material deprivation, unjust oppression, physical and psychological illness and death - *human misery* is the obvious sign of the inherited condition of frailty and need for salvation in which man finds himself as a consequence of original sin. This misery elicited the compassion of Christ the Savior, who willingly took it upon himself and identified himself with the least of his brethren. Hence, those who are oppressed by poverty are the object of *a preferential love* on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense, and liberation through numerous works of charity which remain indispensable always and everywhere."(CDF, instruction, *Libertatis conscientia*, 68.)
	2449	Beginning with the Old Testament, all kinds of juridical measures (the jubilee year of forgiveness of debts, prohibition of loans at interest and the keeping of collateral, the obligation to tithe, the daily payment of the day-laborer, the right to glean vines and fields) answer the exhortation of *Deuteronomy*: "For the poor will never cease out of the land; therefore I command you, 'You shall open wide your hand to your brother, to the needy and to the poor in the land.'"(*Deut* 15:11.) Jesus makes these words his own: "The poor you always have with you, but you do not always have me"(*Jn* 12:8.) In so doing he does not soften the vehemence of former oracles against "buying the poor for silver and the needy for a pair of sandals . . .," but invites us to recognize his own presence in the poor who are his brethren:(*Am* 8:6; cf. *Mt* 25:40.) When her mother reproached her for caring for the poor and the sick at home, St. Rose of Lima said to her: "When we serve the poor and the sick, we serve Jesus. We must not fail to help our neighbors, because in them we serve Jesus. (P. Hansen, *Vita mirabilis*, Louvain, 1668.)
11	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, *Libertas præstantissimum*: AAS 20 (1887/88),597; cf. St. Thomas Aquinas, *STh* I-II,90,1.) Alone among all animate beings, man can boast of having been counted worthy to receive a law from God: as an animal endowed with reason, capable of understanding and discernment, he is to govern his conduct by using his freedom and reason, in obedience to the One who has entrusted everything to him. (Cf. Tertullian, *Adv. Marc*, 2,4:PL 2,288-289.)
12	1759	"An evil action cannot be justified by reference to a good intention" (cf. St. Thomas Aquinas, *Dec. praec*. 6). The end does not justify the means.

14	2207	The family is the *original cell of social life*. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society.
	2208	The family should live in such a way that its members learn to care and take responsibility for the young, the old, the sick, the handicapped, and the poor. There are many families who are at times incapable of providing this help. It devolves then on other persons, other families, and, in a subsidiary way, society to provide for their needs: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world."(Jas 1:27.)
	2209	The family must be helped and defended by appropriate social measures. Where families cannot fulfill their responsibilities, other social bodies have the duty of helping them and of supporting the institution of the family. Following the principle of subsidiarity, larger communities should take care not to usurp the family's prerogatives or interfere in its life.
	2210	The importance of the family for the life and well-being of society(Cf. *GS* 47 § 1.) entails a particular responsibility for society to support and strengthen marriage and the family. Civil authority should consider it a grave duty "to acknowledge the true nature of marriage and the family, to protect and foster them, to safeguard public morality, and promote domestic prosperity."(*GS* 52 § 2.)
	2211	The political community has a duty to honor the family, to assist it, and to ensure especially: the freedom to establish a family, have children, and bring them up in keeping with the family's own moral and religious convictions; the protection of the stability of the marriage bond and the institution of the family; – the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions; – the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate; – in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits; – the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.; – the freedom to form associations with other families and so to have representation before civil authority.(Cf. *FC* 46.)
16	2276	Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible.
18	2544	Jesus enjoins his disciples to prefer him to everything and everyone, and bids them "renounce all that [they have]" for his sake and that of the Gospel.(*Lk* 14:33; cf. *Mk* 8:35.) Shortly before his passion he gave them the example of the poor widow of Jerusalem who, out of her poverty, gave all that she had to live on.(Cf. *Lk* 21:4.)The precept of detachment from riches is obligatory for entrance into the Kingdom of heaven.

	2545	All Christ's faithful are to "direct their affections rightly, lest they be hindered in their pursuit of perfect charity by the use of worldly things and by an adherence to riches which is contrary to the spirit of evangelical poverty."(*LG* 42 § 3.)
	2546	"Blessed are the poor in spirit."(*Mt* 5:3.) The Beatitudes reveal an order of happiness and grace, of beauty and peace. Jesus celebrates the joy of the poor, to whom the Kingdom already belongs:(Cf. *Lk* 6:20.) The Word speaks of voluntary humility as "poverty in spirit"; the Apostle gives an example of God's poverty when he says: "For your sakes he became poor."(St. Gregory of Nyssa, *De beatitudinibus* 1:PG 44,1200D; cf. *2 Cor* 8:9.)
	2547	The Lord grieves over the rich, because they find their consolation in the abundance of goods.(*Lk* 6:24.) "Let the proud seek and love earthly kingdoms, but blessed are the poor in spirit for theirs is the Kingdom of heaven."(St. Augustine, *De serm. Dom. in monte* 1,1,3:PL 34,1232.) Abandonment to the providence of the Father in heaven frees us from anxiety about tomorrow.(Cf. *Mt* 6:25-34.) Trust in God is a preparation for the blessedness of the poor. They shall see God.
19	2324	Intentional euthanasia, whatever its forms or motives, is murder. It is gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator.
21	2277	Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.
22	2280	Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life. We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls. We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of.
	2281	Suicide contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations. Suicide is contrary to love for the living God.
	2282	If suicide is committed with the intention of setting an example, especially to the young, it also takes on the gravity of scandal. Voluntary co-operation in suicide is contrary to the moral law. Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide.

	2283	We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives.
23	2299	The dying should be given attention and care to help them live their last moments in dignity and peace. They will be helped by the prayer of their relatives, who must see to it that the sick receive at the proper time the sacraments that prepare them to meet the living God.
24	2273	The inalienable right to life of every innocent human individual is a *constitutive element of a civil society and its legislation*: "The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."(CDF, *Donum vitae* III.) "The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."(CDF, *Donum vitae* I,2.)

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Appendices 1 and 2 – "A Logical Proof…" and "Proof that God can Fulfill…"

P&C	Catechism #	Catechism Text
1	296	We believe that God needs no pre-existent thing or any help in order to create, nor is creation any sort of necessary emanation from the divine substance.(Cf. *Dei Filius*, can. 2-4: DS 3022-3024.) God creates freely "out of nothing": If God had drawn the world from pre-existent matter, what would be so extraordinary in that? A human artisan makes from a given material whatever he wants, while God shows his power by starting from nothing to make all he wants.(St. Theophilus of Antioch, *Ad Autolycum* II, 4: PG 6,1052.)
2	2466	In Jesus Christ, the whole of God's truth has been made manifest. "Full of grace and truth," he came as the "light of the world," *he is the Truth*.(*Jn* 1:14; 8:12; cf. 14:6.) "Whoever believes in me may not remain in darkness."(*Jn* 12:46) The disciple of Jesus continues in his word so as to know "the truth [that] will make you free" and that sanctifies.(*Jn* 8:32; Cf. 17:17.) To follow Jesus is to live in "the Spirit of truth," whom the Father sends in his name and who leads "into all the truth."(*Jn* 16:13.) To his disciples Jesus teaches the unconditional love of truth: "Let what you say be simply 'Yes or No.'"(*Mt* 5:37.)
3	1024	This perfect life with the Most Holy Trinity - this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed - is called "heaven." Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.
4	580	The perfect fulfillment of the Law could be the work of none but the divine legislator, born subject to the Law in the person of the Son. (Cf. *Gal* 4:4.) In Jesus, the Law no longer appears engraved on tables of stone but "upon the heart" of the Servant who becomes "a covenant to the people", because he will "faithfully bring forth justice".(*Jer* 31:33; *Isa* 42:3, 6.) Jesus fulfills the Law to the point of taking upon himself "the curse of the Law" incurred by those who do not "abide by the things written in the book of the Law, and do them", for his death took place to redeem them "from the transgressions under the first covenant".(*Gal* 3:13; 3:10; *Heb* 9:15.)
6	813	*The Church is one because of her source*: "the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit."(*UR* 2 § 5.) The Church is one *because of her founder*: for "the Word made flesh, the prince of peace, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body."(*GS* 78 § 3) The Church is one *because of her "soul"*: "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church's unity."(*UR* 2 § 2.) Unity is of the essence of the Church: What an astonishing mystery! There is one Father of the universe, one Logos of the universe, and also one Holy Spirit, everywhere one and the same; there is also one virgin become mother, and I should like to call her "Church."(St. Clement Of Alexandria, *Pæd.* 1,6,42:PG 8,300.)

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Book 2: Truth and Reason

Catechism References Sheet

Chapter 1 – Truth

P&C	Catechism #	Catechism Text
2	2467	Man tends by nature toward the truth. He is obliged to honor and bear witness to it: "It is in accordance with their dignity that all men, because they are persons . . . are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth."(*DH* 2 § 2.)
4	2469	"Men could not live with one another if there were not mutual confidence that they were being truthful to one another."(St. Thomas Aquinas, *STh* II-II,109,3 *ad* 1.). The virtue of truth gives another his just due. Truthfulness keeps to the just mean between what ought to be expressed and what ought to be kept secret: it entails honesty and discretion. In justice, "as a matter of honor, one man owes it to another to manifest the truth."(St. Thomas Aquinas, *STh* II-II,109,3, *corp. art*.)
5	1956	The natural law, present in the heart of each man 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 men, 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, *Rep*. III,22,33.)
6	1954	Man participates in the wisdom and goodness of the Creator who gives him mastery over his acts and the ability to govern himself with a view to the true and the good. 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: The natural law is written and engraved in the soul of each and every man, because it is human reason ordaining him to do good and forbidding him 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, *Libertas praestantissimum*, 597.).
	1955	The "divine and natural" law(*GS* 89 § 1.) shows man the way to follow so as to practice the good and attain his end. The natural law states the first and essential precepts which govern the moral life. It hinges upon the desire for God and submission to him, who is the source and judge of all that is good, as well as upon the sense that the other is one's equal. Its principal precepts are expressed in the Decalogue. This 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 man 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, *De Trin.* 14,15,21:PL 42,1052.). 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, *Dec. præc.* I.).

	1956	The natural law, present in the heart of each man 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 men, 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, *Rep*. III,22,33.).
	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 men 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 (Cf. *GS* 10.); 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 man. 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, *Conf*. 2,4,9:PL 32,678.).
	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.
	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, *Humani generis*: DS 3876; cf. *Dei Filius* 2: DS 3005.). The natural law provides revealed law and grace with a foundation prepared by God and in accordance with the work of the Spirit.
7	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."(St. Augustine, *Contra Faustum* 22:PL 42,418; St. Thomas Aquinas, *STh* I-II,71,6.).
8	159	*Faith and science*: "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth."(*Dei Filius* 4:DS 3017)"Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are."(*GS* 36 § 1)

9	1795	"Conscience is man's most secret core, and his sanctuary. There he is alone with God whose voice echoes in his depths" (*GS* 16).
	1796	Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.
	1797	For the man who has committed evil, the verdict of his conscience remains a pledge of conversion and of hope.
	1798	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. Everyone must avail himself of the means to form his conscience.
	1799	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.
	1800	A human being must always obey the certain judgment of his conscience.
	1801	Conscience can remain in ignorance or make erroneous judgments. Such ignorance and errors are not always free of guilt.
	1802	The Word of God is a light for our path. We must assimilate it in faith and prayer and put it into practice. This is how moral conscience is formed.
11	131	"And such is the force and power of the Word of God that it can serve the Church as her support and vigor, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting fount of spiritual life."(*DV* 21.) Hence "access to Sacred Scripture ought to be open wide to the Christian faithful."(*DV* 22.)

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Chapter 2 – Principles of Reason

P&C	Catechism #	Catechism Text
1	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	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.
	1788	To this purpose, man 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 of the Holy Spirit and his gifts.
	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 men would do to you, do so to them."(*Mt* 7:12; cf. *Lk* 6:31; *Tob* 4:15.) - charity always proceeds by way of respect for one's neighbor and his conscience: "Thus sinning against your brethren and wounding their conscience . . . you sin against Christ."(*1 Cor* 8:12.) Therefore "it is right not to . . . do anything that makes your brother stumble."(*Rom* 14:21.)
3	1823	Jesus makes charity the *new commandment* (Cf. *Jn* 13:34.). By loving his own "to the end,"(*Jn* 13:1.)he makes manifest the Father's love which he receives. By loving one another, the disciples imitate the love of Jesus which they themselves receive. Whence Jesus says: "As the Father has loved me, so have I loved you; abide in my love." And again: "This is my commandment, that you love one another as I have loved you."(*Jn* 15:9,12.)
5	156	What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe "because of the authority of God himself who reveals them, who can neither deceive nor be deceived"(*Dei Filius* 3:DS 300). So "that the submission of our faith might nevertheless be in accordance with reason, God willed that external proofs of his Revelation should be joined to the internal helps of the Holy Spirit"(*Dei Filius* 3:DS 3009). Thus the miracles of Christ and the saints, prophecies, the Church's growth and holiness, and her fruitfulness and stability "are the most certain signs of divine Revelation, adapted to the intelligence of all"; they are "motives of credibility" (*motiva credibilitatis*), which show that the assent of faith is "by no means a blind impulse of the mind"(*Dei Filius* 3:DS 3008-3010; Cf. *Mk* 16 20; *Heb* 2:4.).
	157	Faith is *certain*. It is more certain than all human knowledge because it is founded on the very word of God who cannot lie. To be sure, revealed truths can seem obscure to human reason and experience, but "the certainty that the divine light gives is greater than that which the light of

	natural reason gives."(St. Thomas Aquinas, *STh* II-II,171,5,obj.3.)"Ten thousand difficulties do not make one doubt." (John Henry Cardinal Newman, *Apologia pro vita sua* (London: Longman, 1878) 239.)
158	"Faith *seeks understanding*"(St. Anselm, *Prosl. prooem.*:PL 153,225A.): it is intrinsic to faith that a believer desires to know better the One in whom he has put his faith, and to understand better what He has revealed; a more penetrating knowledge will in turn call forth a greater faith, increasingly set afire by love. The grace of faith opens "the eyes of your hearts" (*Eph* 1:18.)to a lively understanding of the contents of Revelation: that is, of the totality of God's plan and the mysteries of faith, of their connection with each other and with Christ, the center of the revealed mystery. "The same Holy Spirit constantly perfects faith by his gifts, so that Revelation may be more and more profoundly understood" (*DV* 5.). In the words of St. Augustine, "I believe, in order to understand; and I understand, the better to believe." (St. Augustine, *Sermo* 43,7,9:PL 38,257-258.).
159	*Faith and science*: "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth" (*Dei Filius* 4:DS 3017.). "Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are."(*GS* 36 § 1)

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Chapter 3 – Defining the Human Person

P&C	Catechism #	Catechism Text
1	1929	Social justice can be obtained only in respecting the transcendent dignity of man. 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, *SRS* 47.)
	1930	Respect for the human person entails respect for the rights that flow from his 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 (Cf. John XXIII, *PT* 65.). 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 men 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"(*GS* 27 § 1.). 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.
2	360	Because of its common origin *the human race forms a unity*, for "from one ancestor [God] made all nations to inhabit the whole earth";(*Acts* 17:26; cf. *Tob* 8:6.) O wondrous vision, which makes us contemplate the human race in the unity of its origin in God. . . in the unity of its nature, composed equally in all men of a material body and a spiritual soul; in the unity of its immediate end and its mission in the world; in the unity of its dwelling, the earth, whose benefits all men, by right of nature, may use to sustain and develop life; in the unity of its supernatural end: God himself, to whom all ought to tend; in the unity of the means for attaining this end;. . . in the unity of the redemption wrought by Christ for all. (Pius XII, *Enc. Summi Pontificatus* 3; cf. *NA* 1)
	361	"This law of human solidarity and charity",(Pius XII, *Summi Pontificatus* 3.) without excluding the rich variety of persons, cultures and peoples, assures us that all men are truly brethren.
3	2273	The inalienable right to life of every innocent human individual is a *constitutive element of a civil society and its legislation*: "The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to

		life and physical integrity from the moment of conception until death."(CDF, *Donum vitae* III.) "The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."(CDF, *Donum vitae* III.)
5	30	"Let the hearts of those who seek the LORD rejoice."(*Ps* 105:3). Although man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness. But this search for God demands of man every effort of intellect, a sound will, "an upright heart", as well as the witness of others who teach him to seek God. You are great, O Lord, and greatly to be praised: great is your power and your wisdom is without measure. And man, so small a part of your creation, wants to praise you: this man, though clothed with mortality and bearing the evidence of sin and the proof that you withstand the proud. Despite everything, man, though but a small a part of your creation, wants to praise you. You yourself encourage him to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you (St. Augustine, *Conf.* 1,1,1:PL 32,659-661.).
6	362	The human person, created in the image of God, is a being at once corporeal and spiritual. The biblical account expresses this reality in symbolic language when it affirms that "then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being"(*Gen* 2:7.). Man, whole and entire, is therefore *willed* by God.
	363	In Sacred Scripture the term "soul" often refers to human *life* or the entire human *person* (Cf. *Mt* 16:25-26; *Jn* 15:13; *Acts* 2:41.). But "soul" also refers to the innermost aspect of man, that which is of greatest value in him(Cf. *Mt* 10:28; 26:38; *Jn* 12:27; *2 Macc* 6:30.), that by which he is most especially in God's image: "soul" signifies the *spiritual principle* in man.
	364	The human body shares in the dignity of "the image of God": it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit (Cf. *1 Cor* 6:19-20; 15:44-45.): Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world. Through him they are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day.(*GS* 14 § 1; cf. *Dan* 3:57-80.)
	365	The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body (Cf. Council of Vienne (1312): DS 902.): i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.
	366	The Church teaches that every spiritual soul is created immediately by God - it is not "produced" by the parents - and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection (Cf. Pius XII, *Humani Generis*: DS 3896; Paul VI, *CPG* § 8; Lateran Council V (1513): DS 1440.)
	367	Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people "wholly", with "spirit and soul and body" kept sound and blameless at the Lord's coming (*1 Thess* 5:23.) The Church teaches that this distinction does not introduce a duality into

		the soul (Cf. Council of Constantinople IV (870): DS 657.) "Spirit" signifies that from creation man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God (Cf. Vatican Council I, *Dei Filius*: DS 3005; *GS* 22 § 5; *Humani Generis*: DS 3891.).
	368	The spiritual tradition of the Church also emphasizes the *heart*, in the biblical sense of the depths of one's being, where the person decides for or against God (Cf. *Jer* 31:33; *Deut* 6:5; 29:3; *Isa* 29:13; *Ezek* 36:26; *Mt* 6:21; *Lk* 8:15; *Rom* 5:5.).
8	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: 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, *De moribus eccl.* 1,3,4:PL 32,1312.). How is it, then, that I seek you, Lord? Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you (St. Augustine, *Conf*. 10,20:PL 32,791.). God alone satisfies (St. Thomas Aquinas, *Expos. in symb. apost.* I.).
	1719	The Beatitudes reveal the goal of human existence, the ultimate end of human acts: God calls us to his own beatitude. This vocation is addressed to each individual personally, but also to the Church as a whole, the new people made up of those who have accepted the promise and live from it in faith.

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Chapter 4 – Application to Social Issues

P&C	Catechism #	Catechism Text
1	360	Because of its common origin *the human race forms a unity*, for "from one ancestor [God] made all nations to inhabit the whole earth"(*Acts* 17:26; cf. *Tob* 8:6.): O wondrous vision, which makes us contemplate the human race in the unity of its origin in God. . . in the unity of its nature, composed equally in all men of a material body and a spiritual soul; in the unity of its immediate end and its mission in the world; in the unity of its dwelling, the earth, whose benefits all men, by right of nature, may use to sustain and develop life; in the unity of its supernatural end: God himself, to whom all ought to tend; in the unity of the means for attaining this end;. . . in the unity of the redemption wrought by Christ for all (Pius XII, *Enc. Summi Pontificatus* 3; cf. *NA* 1.).
	361	"This law of human solidarity and charity"(Pius XII, *Summi Pontificatus* 3.), without excluding the rich variety of persons, cultures and peoples, assures us that all men are truly brethren.
	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: 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 (*GS* 29 § 2.).
2	30	"Let the hearts of those who seek the LORD rejoice."(*Ps* 105:3.) Although man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness. But this search for God demands of man every effort of intellect, a sound will, "an upright heart", as well as the witness of others who teach him to seek God. You are great, O Lord, and greatly to be praised: great is your power and your wisdom is without measure. And man, so small a part of your creation, wants to praise you: this man, though clothed with mortality and bearing the evidence of sin and the proof that you withstand the proud. Despite everything, man, though but a small a part of your creation, wants to praise you. You yourself encourage him to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you (St. Augustine, *Conf.* 1,1,1:PL 32,659-661.).
3	2273	The inalienable right to life of every innocent human individual is a *constitutive element of a civil society and its legislation*: "The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."(CDF, *Donum vitae* III.)

		"The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."(CDF, *Donum vitae* III.)
4	2467	Man tends by nature toward the truth. He is obliged to honor and bear witness to it: "It is in accordance with their dignity that all men, because they are persons . . . are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth."(*DH* 2 § 2)
8	2322	From its conception, the child has the right to life. Direct abortion, that is, abortion willed as an end or as a means, is a "criminal" practice (*GS* 27 § 3), gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life.
	2323	Because it should be treated as a person from conception, the embryo must be defended in its integrity, cared for, and healed like every other human being.

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Chapter 1 – Principles of Ethics

P&C	Catechism #	Catechism Text
1	1954	Man participates in the wisdom and goodness of the Creator who gives him mastery over his acts and the ability to govern himself with a view to the true and the good. 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: The natural law is written and engraved in the soul of each and every man, because it is human reason ordaining him to do good and forbidding him 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, *Libertas praestantissimum*, 597.)
	1955	The "divine and natural" law (*GS* 89 § 1.) shows man the way to follow so as to practice the good and attain his end. The natural law states the first and essential precepts which govern the moral life. It hinges upon the desire for God and submission to him, who is the source and judge of all that is good, as well as upon the sense that the other is one's equal. Its principal precepts are expressed in the Decalogue. This 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 man 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, *De Trin.* 14,15,21:PL 42,1052.) 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, *Dec. præc.* I.)
	1956	The natural law, present in the heart of each man 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 men, 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, *Rep*. III,22,33.)
	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 men 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 (Cf. *GS* 10.); 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 man. 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, *Conf*. 2,4,9:PL 32,678.)
	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.
3	1703	Endowed with "a spiritual and immortal" soul (*GS* 14 § 2.), the human person is "the only creature on earth that God has willed for its own sake."(*GS* 24 § 3) From his conception, he is destined for eternal beatitude.
4	1700	The dignity of the human person is rooted in his creation in the image and likeness of God (*article 1*); it is fulfilled in his vocation to divine beatitude (*article 2*). It is essential to a human being freely to direct himself to this fulfillment (*article 3*). By his deliberate actions (*article 4*), the human person does, or does not, conform to the good promised by God and attested by moral conscience (*article 5*). Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth (*article 6*). With the help of grace they grow in virtue (*article 7*), avoid sin, and if they sin they entrust themselves as did the prodigal son(*Lk* 15:11-32) to the mercy of our Father in heaven (*article 8*). In this way they attain to the perfection of charity.
8	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 men would do to you, do so to them."(*Mt* 7:12; cf. *Lk* 6:31; *Tob* 4:15.) - charity always proceeds by way of respect for one's neighbor and his conscience: "Thus sinning against your brethren and wounding their conscience . . . you sin against Christ."(*1 Cor* 8:12.) Therefore "it is right not to . . . do anything that makes your brother stumble."(*Rom* 14:21.)
9	1935	The equality of men 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.(*GS* 29 § 2.)

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Chapter 2 – Principles of Justice

P&C	Catechism #	Catechism Text
1	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."(*GS* 26 § 1; cf. *GS* 74 § 1.) 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. 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."(*GS* 26 § 2.)
	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.(Cf. *GS* 26 § 2.)
	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 defense.
2	1759	"An evil action cannot be justified by reference to a good intention" (cf. St. Thomas Aquinas, *Dec. praec*. 6). The end does not justify the means.
3	1930	Respect for the human person entails respect for the rights that flow from his 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 (Cf. John XXIII, *PT* 65). 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 men of good will of these rights and to distinguish them from unwarranted or false claims.
4	2261	Scripture specifies the prohibition contained in the fifth commandment: "Do not slay the innocent and the righteous."(*Ex* 23:7.) The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, to the golden rule, and to the holiness of the Creator. The law forbidding it is universally valid: it obliges each and everyone, always and everywhere.

5	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.
	1732	As long as freedom has not bound itself definitively to its ultimate good which is God, there is the possibility of *choosing between good and evil*, and thus of growing in perfection or of failing and sinning. This freedom characterizes properly human acts. It is the basis of praise or blame, merit or reproach.
	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."(Cf. *Rom* 6:17.)
6	2402	In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits.(Cf. *Gen* 1:26-29.) The goods of creation are destined for the whole human race. However, the earth is divided up among men to assure the security of their lives, endangered by poverty and threatened by violence. The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for helping each of them to meet his basic needs and the needs of those in his charge. It should allow for a natural solidarity to develop between men.
	2403	The *right to private property*, acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind. The *universal destination of goods* remains primordial, even if the promotion of the common good requires respect for the right to private property and its exercise.
	2404	"In his use of things man should regard the external goods he legitimately owns not merely as exclusive to himself but common to others also, in the sense that they can benefit others as well as himself."(*GS* 69 § 1.) The ownership of any property makes its holder a steward of Providence, with the task of making it fruitful and communicating its benefits to others, first of all his family.
7	2273	The inalienable right to life of every innocent human individual is a *constitutive element of a civil society and its legislation*: "The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."(CDF, *Donum vitae* III.) "The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."(CDF, *Donum vitae* III.)
8	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 *PT* 51.)

9	2265	Legitimate defense can be not only a right but a grave duty for one who is responsible for the lives of others. The defense of the common good requires that an unjust aggressor be rendered unable to cause harm. For this reason, those who legitimately hold authority also have the right to use arms to repel aggressors against the civil community entrusted to their responsibility.
	2266	The efforts of the state to curb the spread of behavior harmful to people's rights and to the basic rules of civil society correspond to the requirement of safeguarding the common good. Legitimate public authority has the right and duty to inflict punishment proportionate to the gravity of the offense. Punishment has the primary aim of redressing the disorder introduced by the offense. When it is willingly accepted by the guilty party, it assumes the value of expiation. Punishment then, in addition to defending public order and protecting people's safety, has a medicinal purpose: as far as possible, it must contribute to the correction of the guilty party.(Cf. *Lk* 23:40-43.)
	2267	Assuming that the guilty party's identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor. If, however, non-lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity to the dignity of the human person. Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm - without definitely taking away from him the possibility of redeeming himself - the cases in which the execution of the offender is an absolute necessity "are very rare, if not practically nonexistent."(John Paul II, *Evangelium vitae* 56.)
10	2235	Those who exercise authority should do so as a service. "Whoever would be great among you must be your servant."(*Mt* 20:26.) The exercise of authority is measured morally in terms of its divine origin, its reasonable nature and its specific object. No one can command or establish what is contrary to the dignity of persons and the natural law.
	2236	The exercise of authority is meant to give outward expression to a just hierarchy of values in order to facilitate the exercise of freedom and responsibility by all. Those in authority should practice distributive justice wisely, taking account of the needs and contribution of each, with a view to harmony and peace. They should take care that the regulations and measures they adopt are not a source of temptation by setting personal interest against that of the community.(Cf. *CA* 25.)
	2237	*Political authorities* are obliged to respect the fundamental rights of the human person. They will dispense justice humanely by respecting the rights of everyone, especially of families and the disadvantaged. The political rights attached to citizenship can and should be granted according to the requirements of the common good. They cannot be suspended by public authorities without legitimate and proportionate reasons. Political rights are meant to be exercised for the common good of the nation and the human community.
11	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"(*GS* 74 § 2.): 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, *STh* I-II,93 3, *ad* 2.)

	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 *PT* 51.)
	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."(*CA* 44.)
12	2402	In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits.(Cf. *Gen* 1:26-29.) The goods of creation are destined for the whole human race. However, the earth is divided up among men to assure the security of their lives, endangered by poverty and threatened by violence. The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for helping each of them to meet his basic needs and the needs of those in his charge. It should allow for a natural solidarity to develop between men.
	2403	The *right to private property*, acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind. The *universal destination of goods* remains primordial, even if the promotion of the common good requires respect for the right to private property and its exercise.
	2404	"In his use of things man should regard the external goods he legitimately owns not merely as exclusive to himself but common to others also, in the sense that they can benefit others as well as himself."(*GS* 69 § 1.) The ownership of any property makes its holder a steward of Providence, with the task of making it fruitful and communicating its benefits to others, first of all his family.
	2405	Goods of production - material or immaterial - such as land, factories, practical or artistic skills, oblige their possessors to employ them in ways that will benefit the greatest number. Those who hold goods for use and consumption should use them with moderation, reserving the better part for guests, for the sick and the poor.
	2406	*Political authority* has the right and duty to regulate the legitimate exercise of the right to ownership for the sake of the common good.(Cf. *GS* 71 § 4; *SRS* 42; *CA* 40; 48.)
13	2288	Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good. *Concern for the health* of its citizens requires that society help in the attainment of living-conditions that allow them to grow and reach maturity: food and clothing, housing, health care, basic education, employment, and social assistance.
	2290	The virtue of temperance disposes us to *avoid every kind of excess*: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road, at sea, or in the air.

15	2455	The moral law forbids acts which, for commercial or totalitarian purposes, lead to the enslavement of human beings, or to their being bought, sold or exchanged like merchandise.
16	2235	Those who exercise authority should do so as a service. "Whoever would be great among you must be your servant."(*Mt* 20:26.) The exercise of authority is measured morally in terms of its divine origin, its reasonable nature and its specific object. No one can command or establish what is contrary to the dignity of persons and the natural law.
	2236	The exercise of authority is meant to give outward expression to a just hierarchy of values in order to facilitate the exercise of freedom and responsibility by all. Those in authority should practice distributive justice wisely, taking account of the needs and contribution of each, with a view to harmony and peace. They should take care that the regulations and measures they adopt are not a source of temptation by setting personal interest against that of the community.(Cf. *CA* 25.)
	2237	*Political authorities* are obliged to respect the fundamental rights of the human person. They will dispense justice humanely by respecting the rights of everyone, especially of families and the disadvantaged.
17	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. It is false to maintain that man, "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."(CDF, instruction, *Libertatis conscientia* 13.) Moreover, the economic, social, political, and cultural conditions that are needed for a just exercise of freedom are too often disregarded or violated. Such situations of blindness and injustice injure the moral life and involve the strong as well as the weak in the temptation to sin against charity. By deviating from the moral law man violates his own freedom, becomes imprisoned within himself, disrupts neighborly fellowship, and rebels against divine truth.
	1747	The right to the exercise of freedom, especially in religious and moral matters, is an inalienable requirement of the dignity of man. But the exercise of freedom does not entail the putative right to say or do anything.
18	2291	The *use of drugs* inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct co-operation in evil, since they encourage people to practices gravely contrary to the moral law.

Principles and Choices©
Book 3: Ethics and Justice

Catechism References Sheet

Chapter 3 – Freedom

P&C	Catechism #	Catechism Text
1	2414	The seventh commandment forbids acts or enterprises that for any reason - selfish or ideological, commercial, or totalitarian - lead to the *enslavement of human beings*, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave "no longer as a slave but more than a slave, as a beloved brother, . . . both in the flesh and in the Lord."(*Philem* 16.)
4	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."(*GS* 17; *Sir* 15:14.) Man is rational and therefore like God; he is created with free will and is master over his acts.(St. Irenaeus, *Adv. haeres.* 4,4,3:PG 7/1,983.)
5	2535	The sensitive appetite leads us to desire pleasant things we do not have, e.g., the desire to eat when we are hungry or to warm ourselves when we are cold. These desires are good in themselves; but often they exceed the limits of reason and drive us to covet unjustly what is not ours and belongs to another or is owed to him.
7	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.(Cf. *GS* 29 § 2.) The "talents" are not distributed equally.(Cf. *Mt* 25:14-30; *Lk* 19:27.)
	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. 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, *Dial.* I,7.)
9	1829	The *fruits* of charity are joy, peace, and mercy; charity demands beneficence and fraternal correction; it is benevolence; it fosters reciprocity and remains disinterested and generous; it is friendship and communion: 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, *In ep. Jo.* 10,4:PL 35,2057.)

10	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. "Let us hold fast the confession of our hope without wavering, for he who promised is faithful."(*Heb* 10:23.) "The Holy Spirit . . . he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life."(*Titus* 3:6-7.)
	1818	The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.
11	30	"Let the hearts of those who seek the Lord rejoice."(*Ps* 105:3.) Although man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness. But this search for God demands of man every effort of intellect, a sound will, "an upright heart", as well as the witness of others who teach him to seek God. You are great, O Lord, and greatly to be praised: great is your power and your wisdom is without measure. And man, so small a part of your creation, wants to praise you: this man, though clothed with mortality and bearing the evidence of sin and the proof that you withstand the proud. Despite everything, man, though but a small a part of your creation, wants to praise you. You yourself encourage him to delight in your praise, for you have made us for yourself, and our heart is restless until it rests in you.(St. Augustine, *Conf.* 1,1,1:PL 32,659-661.)
12	45	Man is made to live in communion with God in whom he finds happiness: When I am completely united to you, there will be no more sorrow or trials; entirely full of you, my life will be complete {St. Augustine, *Conf*. 10, 28, 39: PL 32, 795}.
13	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."(Cf. *Rom* 6:17.)
	1734	Freedom makes man *responsible* for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and ascesis enhance the mastery of the will over its acts.
15	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 temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: "Do not follow your inclination and strength, walking according to the desires of your heart."(*Sir* 5:2; cf. 37:27-31.) Temperance is often praised in the Old Testament: "Do not follow your base desires, but restrain your appetites."(*Sir* 18:30.) In the New Testament it is called "moderation" or "sobriety." We ought "to live sober, upright, and godly lives in this world."(*Titus* 2:12.) 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, *De moribus eccl.* 1,25,46:PL 32,1330-1331.)
18	1606	Every man experiences evil around him and within himself. This experience makes itself felt in the relationships between man and woman. Their union has always been

		threatened by discord, a spirit of domination, infidelity, jealousy, and conflicts that can escalate into hatred and separation. This disorder can manifest itself more or less acutely, and can be more or less overcome according to the circumstances of cultures, eras, and individuals, but it does seem to have a universal character.
	1607	According to faith the disorder we notice so painfully does not stem from the *nature* of man and woman, nor from the nature of their relations, but from sin. As a break with God, the first sin had for its first consequence the rupture of the original communion between man and woman. Their relations were distorted by mutual recriminations (Cf. *Gen* 3:12.); their mutual attraction, the Creator's own gift, changed into a relationship of domination and lust (Cf. *Gen* 2:22; 3:16b.); and the beautiful vocation of man and woman to be fruitful, multiply, and subdue the earth was burdened by the pain of childbirth and the toil of work.(Cf. *Gen* 1:28; 3:16-19.)
	1608	Nevertheless, the order of creation persists, though seriously disturbed. To heal the wounds of sin, man and woman need the help of the grace that God in his infinite mercy never refuses them.(Cf. *Gen* 3:21.) Without his help man and woman cannot achieve the union of their lives for which God created them "in the beginning."
19	2288	Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good. *Concern for the health* of its citizens requires that society help in the attainment of living-conditions that allow them to grow and reach maturity: food and clothing, housing, health care, basic education, employment, and social assistance.
	2289	If morality requires respect for the life of the body, it does not make it an absolute value. It rejects a neo-pagan notion that tends to promote the *cult of the body*, to sacrifice everything for its sake, to idolize physical perfection and success at sports. By its selective preference of the strong over the weak, such a conception can lead to the perversion of human relationships.
20	2052	"Teacher, what good deed must I do, to have eternal life?" To the young man who asked this question, Jesus answers first by invoking the necessity to recognize God as the "One there is who is good," as the supreme Good and the source of all good. Then Jesus tells him: "If you would enter life, keep the commandments." And he cites for his questioner the precepts that concern love of neighbor: "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother." Finally Jesus sums up these commandments positively: "You shall love your neighbor as yourself."(*Mt* 19:16-19)
	2053	To this first reply Jesus adds a second: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."(*Mt* 19:21.) This reply does not do away with the first: following Jesus Christ involves keeping the Commandments. The Law has not been abolished (Cf. *Mt* 5:17.), but rather man is invited to rediscover it in the person of his Master who is its perfect fulfillment. In the three synoptic Gospels, Jesus' call to the rich young man to follow him, in the obedience of a disciple and in the observance of the Commandments, is joined to the call to poverty and chastity.(Cf. *Mt* 19:6-12,21,23-29.) The evangelical counsels are inseparable from the Commandments.
21	2367	Called to give life, spouses share in the creative power and fatherhood of God (Cf. *Eph*

		3:14; *Mt* 23:9.). "Married couples should regard it as their proper mission to transmit human life and to educate their children; they should realize that they are thereby *cooperating with* the love of *God the Creator* and are, in a certain sense, its interpreters. They will fulfill this duty with a sense of human and Christian responsibility."(*GS* 50 § 2.)
24	2711	*Entering into contemplative prayer* is like entering into the Eucharistic liturgy: we "gather up:" the heart, recollect our whole being under the prompting of the Holy Spirit, abide in the dwelling place of the Lord which we are, awaken our faith in order to enter into the presence of him who awaits us. We let our masks fall and turn our hearts back to the Lord who loves us, so as to hand ourselves over to him as an offering to be purified and transformed.
	2712	Contemplative prayer is the prayer of the child of God, of the forgiven sinner who agrees to welcome the love by which he is loved and who wants to respond to it by loving even more (Cf. *Lk* 7:36-50; 19:1-10.). But he knows that the love he is returning is poured out by the Spirit in his heart, for everything is grace from God. Contemplative prayer is the poor and humble surrender to the loving will of the Father in ever deeper union with his beloved Son.
26	322	Christ invites us to filial trust in the providence of our heavenly Father (cf. *Mt* 6:26-34), and St. Peter the apostle repeats: "Cast all your anxieties on him, for he cares about you" (I *Pt* 5:7; cf. *Ps* 55:23).
28	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. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. 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 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 (Cf. *Ps* 119:105.), 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 (Cf. *DH* 14.).
	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	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.

	1788	To this purpose, man 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 of the Holy Spirit and his gifts.
	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 men would do to you, do so to them."(*Mt* 7:12; cf. *Lk* 6:31; *Tob* 4:15.) - charity always proceeds by way of respect for one's neighbor and his conscience: "Thus sinning against your brethren and wounding their conscience . . . you sin against Christ."(*1 Cor* 8:12.) Therefore "it is right not to . . . do anything that makes your brother stumble."(*Rom* 14:21.)
29	1790	A human being must always obey the certain judgment of his conscience. If he were deliberately to act against it, he would condemn himself. Yet 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."(*GS* 16.) In such cases, the person is culpable for the evil he 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 his erroneous judgment, the evil committed by the person cannot be imputed to him. It remains no less an evil, a privation, a disorder. One must therefore work to correct the errors of moral conscience.
	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."(*1 Tim* 5; cf. 8:9; *2 Tim* 3; *1 Pet* 3:21; *Acts* 24:16.) 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 (*GS* 16.).
32	1738	Freedom is exercised in relationships between human beings. 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.(Cf. *DH* 2 § 7.)
34	1803	"Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."(*Phil* 4:8.)

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.(St. Gregory of Nyssa, *De beatitudinibus*, 1:PG 44,1200D.)

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."(*Wis* 8:7.) These virtues are praised under other names in many passages of Scripture.

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." (*Prov* 14:15.)"Keep sane and sober for your prayers."(*1 Pet* 4:7.)Prudence is "right reason in action," writes St. Thomas Aquinas, following Aristotle.(St. Thomas Aquinas, *STh* II-II,47,2.) It is not to be confused with timidity or fear, nor with duplicity or dissimulation. It is called *auriga virtutum* (the charioteer of the virtues); it guides the other virtues by setting rule and measure. It is prudence that immediately guides the judgment of conscience. The prudent man determines and directs his conduct in accordance with this judgment. With the help of this virtue we apply moral principles to particular cases without error and overcome doubts about the good to achieve and the evil to avoid.

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. The just man, often mentioned in the Sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct toward his neighbor. "You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor."(*Lev* 19:15.) "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven."(*Col* 4:1.)

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. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions. It disposes one even to renounce and sacrifice his life in defense of a just cause. "The Lord is my strength and my song."(*Ps* 118:14.) "In the world you have tribulation; but be of good cheer, I have overcome the world."(*Jn* 16:33.)

	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 temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: "Do not follow your inclination and strength, walking according to the desires of your heart."(*Sir* 5:2; cf. 37:27-31.)Temperance is often praised in the Old Testament: "Do not follow your base desires, but restrain your appetites."(*Sir* 18:30.) In the New Testament it is called "moderation" or "sobriety." We ought "to live sober, upright, and godly lives in this world."(*Titus* 2:12.) 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, *De moribus eccl.* 1,25,46:PL 32,1330-1331.)
38	2849	Such a battle and such a victory become possible only through prayer. It is by his prayer that Jesus vanquishes the tempter, both at the outset of his public mission and in the ultimate struggle of his agony (Cf. *Mt* 4:1-11; 26:36-44.). In this petition to our heavenly Father, Christ unites us to his battle and his agony. He urges us to *vigilance* of the heart in communion with his own. Vigilance is "custody of the heart," and Jesus prayed for us to the Father: "Keep them in your name."(*Jn* 17:11; cf. *Mk* 13:9,23,33-37; 14:38; *Lk* 12:35-40.) The Holy Spirit constantly seeks to awaken us to keep watch. (Cf. *1 Cor* 16:13; *Col* 4:2; *1 Thess* 5:6; *1 Pet* 5:8.) Finally, this petition takes on all its dramatic meaning in relation to the last temptation of our earthly battle; it asks for *final perseverance*. "Lo, I am coming like a thief! Blessed is he who is awake."(*Rev* 16:15.)
39	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. It is false to maintain that man, "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."(CDF, instruction, *Libertatis conscientia* 13.) Moreover, the economic, social, political, and cultural conditions that are needed for a just exercise of freedom are too often disregarded or violated. Such situations of blindness and injustice injure the moral life and involve the strong as well as the weak in the temptation to sin against charity. By deviating from the moral law man violates his own freedom, becomes imprisoned within himself, disrupts neighborly fellowship, and rebels against divine truth.
	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."(*Gal* 5:1.) In him we have communion with the "truth that makes us free."(Cf. *Jn* 8:32.) The Holy Spirit has been given to us and, as the Apostle teaches, "Where the Spirit of the Lord is, there is freedom."(*2 Cor* 17.) Already we glory in the "liberty of the children of God."(*Rom* 8:21.)
	1742	*Freedom and grace*. The grace of Christ is not in the slightest way a rival of our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart. On the contrary, as Christian experience attests especially in prayer, 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. By the working of grace the Holy Spirit educates us in spiritual freedom in order to make us free collaborators in his work in the Church and in the world:

Almighty and merciful God,
in your goodness take away from us all that is harmful,
so that, made ready both in mind and body,
we may freely accomplish your will.(*Roman Missal*, 32nd Sunday, Opening Prayer)

Principles and Choices©
Book 3: Ethics and Justice

Catechism References Sheet

Chapter 4 – Application to Social Issues

P&C	Catechism #	Catechism Text
1	2323	Because it should be treated as a person from conception, the embryo must be defended in its integrity, cared for, and healed like every other human being.
2	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.
	1869	Thus sin makes men accomplices of one another and causes concupiscence, violence, and injustice to reign among them. Sins give rise to social situations and institutions that are contrary to the divine goodness. "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."(John Paul II, *RP* 16.)
3	1790	A human being must always obey the certain judgment of his conscience. If he were deliberately to act against it, he would condemn himself. Yet 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."(*GS* 16.) In such cases, the person is culpable for the evil he commits.
4	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 men would do to you, do so to them."(*Mt* 7:12; cf. *Lk* 6:31; *Tob* 4:15.) - charity always proceeds by way of respect for one's neighbor and his conscience: "Thus sinning against your brethren and wounding their conscience . . . you sin against Christ."(*1 Cor* 8:12.) Therefore "it is right not to . . . do anything that makes your brother stumble."(*Rom* 14:21.)
5	2244	Every institution is inspired, at least implicitly, by a vision of man and his destiny, from which it derives the point of reference for its judgment, its hierarchy of values, its line of conduct. Most societies have formed their institutions in the recognition of a certain preeminence of man over things. Only the divinely revealed religion has clearly recognized man's origin and destiny in God, the Creator and Redeemer. The Church invites political authorities to measure their judgments and decisions against this inspired truth about God and man:

		Societies not recognizing this vision or rejecting it in the name of their independence from God are brought to seek their criteria and goal in themselves or to borrow them from some ideology. Since they do not admit that one can defend an objective criterion of good and evil, they arrogate to themselves an explicit or implicit totalitarian power over man and his destiny, as history shows.(Cf. *CA* 45; 46.)
6	1703	Endowed with "a spiritual and immortal" soul,(*GS* 14 § 2.) the human person is "the only creature on earth that God has willed for its own sake."(*GS* 24 § 3.) From his conception, he is destined for eternal beatitude.
7	1700	The dignity of the human person is rooted in his creation in the image and likeness of God (*article 1*); it is fulfilled in his vocation to divine beatitude (*article 2*). It is essential to a human being freely to direct himself to this fulfillment (*article 3*). By his deliberate actions (*article 4*), the human person does, or does not, conform to the good promised by God and attested by moral conscience (*article 5*). Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth (*article 6*). With the help of grace they grow in virtue (*article 7*), avoid sin, and if they sin they entrust themselves as did the prodigal son (*Lk* 15:11-32) to the mercy of our Father in heaven (*article 8*). In this way they attain to the perfection of charity.
8	1930	Respect for the human person entails respect for the rights that flow from his 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.(Cf. John XXIII, *PT* 65.) 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 men of good will of these rights and to distinguish them from unwarranted or false claims.
9	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. The just man, often mentioned in the Sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct toward his neighbor. "You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor."(*Lev* 19:15.) "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven."(*Col* 4:1.)
10	2256	Citizens are obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order. "We must obey God rather than men" (*Acts* 5:29).
11	2273	The inalienable right to life of every innocent human individual is a *constitutive element of a civil society and its legislation*: "The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."(CDF, *Donum vitae* III.) "The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."(CDF, *Donum vitae* III.)

13	1829	The *fruits* of charity are joy, peace, and mercy; charity demands beneficence and fraternal correction; it is benevolence; it fosters reciprocity and remains disinterested and generous; it is friendship and communion: 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, *In ep. Jo.* 10,4:PL 35,2057.)
14	2356	*Rape* is the forcible violation of the sexual intimacy of another person. It does injury to justice and charity. Rape deeply wounds the respect, freedom, and physical and moral integrity to which every person has a right. It causes grave damage that can mark the victim for life. It is always an intrinsically evil act. Graver still is the rape of children committed by parents (incest) or those responsible for the education of the children entrusted to them.
15	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.
	1732	As long as freedom has not bound itself definitively to its ultimate good which is God, there is the possibility of *choosing between good and evil*, and thus of growing in perfection or of failing and sinning. This freedom characterizes properly human acts. It is the basis of praise or blame, merit or reproach.
	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."(Cf. *Rom* 6:17.)
	1734	Freedom makes man *responsible* for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and ascesis 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: Thus the Lord asked Eve after the sin in the garden: "What is this that you have done?"(*Gen* 3:13.) He asked Cain the same question. (Cf. *Gen* 4:10.)The prophet Nathan questioned David in the same way after he committed adultery with the wife of Uriah and had him murdered.(Cf. *2 Sam* 12:7-15.) An action can be indirectly voluntary when it results from negligence regarding something one should have known or done: for example, an accident arising from ignorance of traffic laws.
	1737	An effect can be tolerated without being willed by its agent; for instance, a mother's exhaustion from tending her sick child. 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	Freedom is exercised in relationships between human beings. 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.(Cf. *DH* 2 § 7.)
16	1803	"Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."(*Phil* 4:8.) 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.(St. Gregory of Nyssa, *De beatitudinibus*, 1:PG 44,1200D.)
	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.
18	2276	Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible.
	2277	Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.
	2278	Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of "over-zealous" treatment. Here one does not will to cause death; one's inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.
	2279	Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted. The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen and tolerated as inevitable Palliative care is a special form of disinterested charity. As such it should be encouraged.

19	2280	Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life. We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls. We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of.
	2281	Suicide contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations. Suicide is contrary to love for the living God.
	2282	If suicide is committed with the intention of setting an example, especially to the young, it also takes on the gravity of scandal. Voluntary co-operation in suicide is contrary to the moral law. Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide.
	2283	We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives.
22	1010	Because of Christ, Christian death has a positive meaning: "For to me to live is Christ, and to die is gain."(*Phil* 1:21.)"The saying is sure: if we have died with him, we will also live with him. (*2 Tim* 2:11.) What is essentially new about Christian death is this: through Baptism, the Christian has already "died with Christ" sacramentally, in order to live a new life; and if we die in Christ's grace, physical death completes this "dying with Christ" and so completes our incorporation into him in his redeeming act: It is better for me to die in (eis) Christ Jesus than to reign over the ends of the earth. Him it is I seek - who died for us. Him it is I desire - who rose for us. I am on the point of giving birth. . . . Let me receive pure light; when I shall have arrived there, then shall I be a man.(St. Ignatius of Antioch, Ad Rom.,6,1-2:Apostolic Fathers,II/2,217-220.)
	1011	In death, God calls man to himself. Therefore the Christian can experience a desire for death like St. Paul's: "My desire is to depart and be with Christ. "[579] He can transform his own death into an act of obedience and love towards the Father, after the example of Christ(Cf. *Lk* 23:46.): My earthly desire has been crucified; . . . there is living water in me, water that murmurs and says within me: Come to the Father (St. Ignatius of Antioch, *Ad Rom.*,6,1-2:*Apostolic Fathers*,II/2,223-224). I want to see God and, in order to see him, I must die (St. Teresa of Avila, *Life*, chap. 1.). I am not dying; I am entering life (St. Therese of Lisieux, *The Last Conversations*.).
	1012	The Christian vision of death receives privileged expression in the liturgy of the Church (Cf. *1 Thess* 4:13-14.): Lord, for your faithful people life is changed, not ended. When the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven (585 *Roman Missal*, Preface of Christian Death I.)
	1013	Death is the end of man's earthly pilgrimage, of the time of grace and mercy which God offers him so as to work out his earthly life in keeping with the divine plan, and to decide his ultimate

		destiny. When "the single course of our earthly life" is completed, (*LG* 48 § 3)we shall not return to other earthly lives: "It is appointed for men to die once."(*Heb* 9:27.) There is no "reincarnation" after death.
	1014	The Church encourages us to prepare ourselves for the hour of our death. In the ancient litany of the saints, for instance, she has us pray: "From a sudden and unforeseen death, deliver us, O Lord"(*Roman Missal*, Litany of the Saints.); to ask the Mother of God to intercede for us "at the hour of our death" in the *Hail Mary*; and to entrust ourselves to St. Joseph, the patron of a happy death. Every action of yours, every thought, should be those of one who expects to die before the day is out. Death would have no great terrors for you if you had a quiet conscience. . . . Then why not keep clear of sin instead of running away from death? If you aren't fit to face death today, it's very unlikely you will be tomorrow . . .(*The Imitation of Christ*,1,23,1.). Praised are you, my Lord, for our sister bodily Death, from whom no living man can escape. Woe on those who will die in mortal sin! Blessed are they who will be found in your most holy will, for the second death will not harm them (St. Francis of Assisi, *Canticle of the Creatures*.).
24	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.