



## Catechism References Sheet

### Chapter 1 – Four Levels of Happiness

P&C	Catechism #	Catechism Text
1	1718	<p>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:</p> <p>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.</p> <p>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, <i>Conf.</i> 10,20:PL 32,791).</p> <p>God alone satisfies. (St. Thomas Aquinas, <i>Expos. in symb. apost.</i> I.)</p>
5	2535	<p>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.</p>
11	30	<p>"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.</p> <p>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, <i>Humani generis</i>, 561:DS 3875)</p>
12	45	<p>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, <i>Conf.</i> 10, 28, 39: PL 32, 795)</p>
15	1730	<p>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."(<i>GS</i> 17; <i>Sir</i> 15:14.)</p> <p>Man is rational and therefore like God; he is created with free will and is master over his acts. (St. Irenaeus, <i>Adv. haeres.</i> 4,4,3:PG 7/1,983.)</p>
21	1723	<p>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</p>

		<p>in God alone, the source of every good and of all love:</p> <p>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 <i>Discourses to Mixed Congregations</i> (London: Longmans, Green and Co., 1906) V, 89-90.)</p>
22	2539	<p>Envy is a capital sin. It refers to the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin:</p> <p>St. Augustine saw envy as "<i>the diabolical sin</i>" (St. Augustine, <i>De catechizandis rudibus</i> 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, <i>Moralia in Job</i> 31,45:PL 76,621.)</p>
25	2002	<p>God's free initiative demands <i>man's free response</i>, 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:</p> <p>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, <i>Conf.</i> 13,36 51:PL 32,868; cf. <i>Gen</i> 1:31.)</p>
27	41	<p>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)</p>
28	2467	<p>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." (<i>DH</i> 2 § 2.)</p>
30	27	<p>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:</p> <p>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, <i>GS</i> 19 § 1.)</p>
31	1954	<p>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:</p> <p>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, <i>Libertas</i></p>

		<p><i>praestantissimum</i>, 597.)</p>
1955		<p>The "divine and natural" law (<i>GS</i> 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:</p> <p>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, <i>De Trin.</i> 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, <i>Dec. præc.</i> I.)</p>
1956		<p>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:</p> <p>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, <i>Rep.</i> III,22,33)</p>
32	2500	<p>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)</p> <p>[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)</p>
37	2825	<p>"Although he was a Son, [Jesus] learned obedience through what he suffered. (<i>Heb</i> 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. <i>Jn</i> 8:29.)</p> <p>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, <i>De orat.</i> 26:PG 11,501B.)</p> <p>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, <i>Hom. in Mt.</i> 19,5:PG 57,280.)</p>

	2830	<p>"<i>Our bread</i>": 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. <i>Mt</i> 6:25-34.). He is not inviting us to idleness (Cf. <i>2 Thess</i> 3:6-13.), but wants to relieve us from nagging worry and preoccupation. Such is the filial surrender of the children of God:</p> <p>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, <i>De Dom. orat.</i> 21:PL 4,534A.)</p>
39	159	<p><i>Faith and science</i>: "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."(<i>Dei Filius</i> 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 conservator of all things, who made them what they are."(<i>GS</i> 36 § 1).</p>
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	<p>The <i>world</i>: 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.</p> <p>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.(<i>Rom</i> 1:19-20; cf. <i>Acts</i> 14:15,17; 17:27-28; <i>Wis</i> 13:1-9.)</p> <p>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, <i>Sermo</i> 241, 2:PL 38,1134.)</p>
	33	The <i>human person</i> : 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", ( <i>GS</i> 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, <i>STh</i> 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 <i>supernatural</i> . 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. <i>1 Cor</i> 2:7-9.)



## Catechism References Sheet

### 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	<p>Envy represents a form of sadness and therefore a refusal of charity; the baptized person should struggle against it by exercising good will. Envy often comes from pride; the baptized person should train himself to live in humility:</p> <p>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, <i>Hom. in Rom.</i> 71,5:PG 60,448.)</p>
8	2549	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.
	2550	<p>On this way of perfection, the Spirit and the Bride call whoever hears them (Cf. <i>Rev</i> 22:17.) to perfect communion with God:</p> <p>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, <i>De civ. Dei</i>, 22,30:PL 41,801-802; cf. <i>Lev</i> 26:12; cf. <i>1 Cor</i> 15:28.)</p>
13	1022	<p>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, <i>Benedictus Deus</i> (1336):DS 1000-1001; John XXII, <i>Ne super his</i> (1334):DS 990.) -- or immediate and everlasting damnation. (Cf. Benedict XII, <i>Benedictus Deus</i> (1336):DS 1002.)</p> <p>At the evening of life, we shall be judged on our love. (St. John of the Cross, <i>Dichos</i> 64.)</p>

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".( <i>Jn</i> 5:22; cf. 5:27; <i>Mt</i> 25:31; <i>Acts</i> 10:42; 17:31; 2 <i>Tim</i> 4:1.) Yet the Son did not come to judge, but to save and to give the life he has in himself.( Cf. <i>Lk</i> 21:12; <i>Jn</i> 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. <i>Jn</i> 3:18; 12:48; <i>Mt</i> 12:32; 1 <i>Cor</i> 3:12-15; <i>Heb</i> 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."( <i>GS</i> 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."( <i>Mt</i> 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. ( <i>Mt</i> 20:28; cf. <i>Rom</i> 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 <i>Cor</i> 5:15; 1 <i>Jn</i> 2:2.)
36	356	Of all visible creatures only man is "able to know and love his creator". ( <i>GS</i> 12 § 3.) He is "the only creature on earth that God has willed for its own sake", ( <i>GS</i> 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, <i>Dialogue</i> 4,13 "On Divine Providence": <i>LH</i> , Sunday, week 19, OR.)
	1703	Endowed with "a spiritual and immortal" soul, ( <i>GS</i> 14 § 2) the human person is "the only creature on earth that God has willed for its own sake."( <i>GS</i> 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.



## Catechism References Sheet

### 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 <i>purification of the social climate</i> . 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	<i>Fornication</i> 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 <i>flattery, adulation, or complaisance</i> 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. <i>Mt</i> 5:37.)
	2339	Chastity includes an <i>apprenticeship in self-mastery</i> 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. <i>Sir</i> 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." ( <i>Phil</i> 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, <i>De beatitudinibus</i> , 1:PG 44,1200D.)
37	2045	Because they are members of the Body whose Head is Christ, (Cf. <i>Eph</i> 1:22.) Christians contribute to <i>building up the Church</i> 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." ( <i>Eph</i> 4:13; cf. <i>LG</i> 39.)

	2046	By living with the mind of Christ, Christians <i>hasten the coming of the Reign of God</i> , "a kingdom of justice, love, and peace."( <i>Roman Missal</i> , 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	<p>"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."(<i>GS</i> 49 § 2.) Sexuality is a source of joy and pleasure:</p> <p>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.)</p>
	2363	<p>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.</p> <p>The conjugal love of man and woman thus stands under the twofold obligation of fidelity and fecundity.</p>
39	2380	<i>Adultery</i> 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. <i>Mt</i> 5:27-28.) The sixth commandment and the New Testament forbid adultery absolutely.( Cf. <i>Mt</i> 5:32; 19:6; <i>Mk</i> 10:11; <i>1 Cor</i> 6:9-10.)The prophets denounce the gravity of adultery; they see it as an image of the sin of idolatry.(Cf. <i>Hos</i> 2:7; <i>Jer</i> 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	<p>In a so-called <i>free union</i>, a man and a woman refuse to give juridical and public form to a liaison involving sexual intimacy.</p> <p>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?</p> <p>The expression covers a number of different situations: concubinage, rejection of marriage as such, or inability to make long-term commitments. (Cf. <i>FC</i> 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.</p>

	2391	Some today claim a " <i>right to a trial marriage</i> " 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, <i>Persona humana</i> 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 <i>privileged community</i> 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 <i>end of marriage</i> , 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 <i>per se</i> 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 <i>cooperating with</i> the love of <i>God the Creator</i> 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	<i>Freedom and sin.</i> 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	<i>Threats to freedom.</i> 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, <i>Libertatis conscientia</i> 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	<i>Liberation and salvation.</i> 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. <i>Jn</i> 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 <i>Cor</i> 17.) Already we glory in the "liberty of the children of God."( <i>Rom</i> 8:21.)
1742		<p><i>Freedom and grace.</i> 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:</p> <p>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.( <i>Roman Missal</i>, 32nd Sunday, Opening Prayer: <i>Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude, ut, mente et corpore pariter expediti, quæ tua sunt liberis mentibus exsequamur.</i>)</p>
1743		"God willed that man should be left in the hand of his own counsel (cf. <i>Sir</i> 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" ( <i>GS</i> 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."( <i>Rev</i> 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."( <i>Rev</i> 14:1.)
48	30	<p>"Let the hearts of those who seek the Lord rejoice."( <i>Ps</i> 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.</p> <p>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, <i>Conf.</i> 1,1,1:PL 32,659-661.)</p>
50	2638	<i>Adoration</i> 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. <i>Ps</i> 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,"( <i>Ps</i> 24, 9-10.) respectful silence in the presence of the "ever greater" God.( Cf. St. Augustine, <i>En. in Ps.</i> 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 <i>form</i> 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 <i>friendship</i> . It shows the disciple how to follow and imitate him

		<p>who has chosen us as his friends,(Cf. <i>Jn 15:15</i>.)who has given himself totally to us and allows us to participate in his divine estate. Chastity is a promise of immortality.</p> <p>Chastity is expressed notably in <i>friendship with one's neighbor</i>. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion.</p>
	2348	All the baptized are called to chastity. The Christian has "put on Christ,"( <i>Gal 3:27</i> .) 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	<p>"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, <i>Persona humana</i> 11.) Married people are called to live conjugal chastity; others practice chastity in continence:</p> <p>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, <i>De viduis</i> 4,23:PL 16,255A.)</p>
	2350	Those who are <i>engaged to marry</i> 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 <i>long and exacting work</i> . One can never consider it acquired once and for all. It presupposes renewed effort at all stages of life.(Cf. <i>Titus</i> 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.



# Catechism References Sheet

## Chapter 4 – Application to Social Issues

P&C	Catechism #	Catechism Text
1	1929  1930	<p>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:</p> <p>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, <i>SRS</i> 47.)</p> <p>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, <i>PT</i> 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.</p>
2	2258	" <i>Human life is sacred</i> 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, <i>Donum vitae</i> , intro. 5.)
5	1022	<p>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, <i>Benedictus Deus</i> (1336):DS 1000-1001; John XXII, <i>Ne super his</i> (1334):DS 990.) -- or immediate and everlasting damnation.( Cf. Benedict XII, <i>Benedictus Deus</i> (1336):DS 1002.)</p> <p>At the evening of life, we shall be judged on our love. (St. John of the Cross, <i>Dichos</i> 64.)</p>
6	2536	<p>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:</p> <p>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."(<i>Roman Catechism</i>, III,37; cf. <i>Sir</i> 5:8.)</p>
8	2271	<p>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:</p> <p>You shall not kill the embryo by abortion and shall not cause the newborn to perish.( <i>Didache</i> 2,2:SCh 248,148;</p>



14	2207	The family is the <i>original cell of social life</i> . 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	<p>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;</p> <p>the protection of the stability of the marriage bond and the institution of the family;</p> <ul style="list-style-type: none"> <li>– the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions;</li> <li>– the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate;</li> <li>– in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits;</li> <li>– the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.;</li> <li>– the freedom to form associations with other families and so to have representation before civil authority.(Cf. FC 46.)</li> </ul>
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, <i>De beatitudinibus</i> 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, <i>De serm. Dom. in monte</i> 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	<p>The inalienable right to life of every innocent human individual is a <i>constitutive element of a civil society and its legislation</i>:</p> <p>"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, <i>Donum vitae</i> III.)</p> <p>"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, <i>Donum vitae</i> I,2.)</p>



## Catechism References Sheet

### Appendices 1 and 2 – “A Logical Proof...” and “Proof that God can Fulfill...”

P&C	Catechism #	Catechism Text
1	296	<p>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. <i>Dei Filius</i>, can. 2-4: DS 3022-3024.) God creates freely "out of nothing":</p> <p>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, <i>Ad Autolyicum</i> II, 4: PG 6,1052.)</p>
2	2466	<p>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," <i>he is the Truth.</i>(<i>Jn</i> 1:14; 8:12; cf. 14:6.) "Whoever believes in me may not remain in darkness."(<i>Jn</i> 12:46) The disciple of Jesus continues in his word so as to know "the truth [that] will make you free" and that sanctifies.(<i>Jn</i> 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."(<i>Jn</i> 16:13.) To his disciples Jesus teaches the unconditional love of truth: "Let what you say be simply 'Yes or No.'"(<i>Mt</i> 5:37.)</p>
3	1024	<p>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.</p>
4	580	<p>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. <i>Gal</i> 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".(<i>Jer</i> 31:33; <i>Isa</i> 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".(<i>Gal</i> 3:13; 3:10; <i>Heb</i> 9:15.)</p>
6	813	<p><i>The Church is one because of her source:</i> "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."(<i>UR</i> 2 § 5.) <i>The Church is one because of her founder:</i> 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."(<i>GS</i> 78 § 3) <i>The Church is one because of her "soul":</i> "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."(<i>UR</i> 2 § 2.)</p> <p>Unity is of the essence of the Church:</p> <p>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, <i>Pæd.</i> 1,6,42:PG 8,300.)</p>