



## Chapter 1 – Truth

[illegible]

	<p>1956</p> <p>1957</p> <p>1958</p> <p>1959</p> <p>1960</p>	<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> <p>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.</p> <p>The natural law is <i>immutable</i> and permanent throughout the variations of history (Cf. <i>GS</i> 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:</p> <p>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, <i>Conf.</i> 2,4,9:PL 32,678.).</p> <p>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.</p> <p>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, <i>Humani generis</i>: DS 3876; cf. <i>Dei Filius</i> 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.</p>
7	1849	<p>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, <i>Contra Faustum</i> 22:PL 42,418; St. Thomas Aquinas, <i>STh</i> I-II,71,6.).</p>
8	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>

9	1795	"Conscience is man's most secret core, and his sanctuary. There he is alone with God whose voice echoes in his depths" ( <i>GS</i> 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."( <i>DV</i> 21.) Hence "access to Sacred Scripture ought to be open wide to the Christian faithful."( <i>DV</i> 22.)



## Catechism References Sheet

### 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."( <i>Mt</i> 7:12; cf. <i>Lk</i> 6:31; <i>Tob</i> 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."( <i>1 Cor</i> 8:12.) Therefore "it is right not to . . . do anything that makes your brother stumble."( <i>Rom</i> 14:21.)
3	1823	Jesus makes charity the <i>new commandment</i> (Cf. <i>Jn</i> 13:34.). By loving his own "to the end,"( <i>Jn</i> 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."( <i>Jn</i> 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"( <i>Dei Filius</i> 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"( <i>Dei Filius</i> 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" ( <i>motiva credibilitatis</i> ), which show that the assent of faith is "by no means a blind impulse of the mind"( <i>Dei Filius</i> 3:DS 3008-3010; Cf. <i>Mk</i> 16 20; <i>Heb</i> 2:4.).
	157	Faith is <i>certain</i> . 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.)

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"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.).

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*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 conservator of all things, who made them what they are."(*GS* 36 § 1)



## Catechism References Sheet

### 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, <i>SRS</i> 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, <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.
	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 <i>the human race forms a unity</i> , 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, <i>Enc. Summi Pontificatus</i> 3; cf. NA 1)
	361	"This law of human solidarity and charity", (Pius XII, <i>Summi Pontificatus</i> 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 <i>constitutive element of a civil society and its legislation</i> :  "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

		<p>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> III.)</p>
5	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>
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 <i>willed</i> by God.
	363	In Sacred Scripture the term “soul” often refers to human <i>life</i> or the entire human <i>person</i> (Cf. <i>Mt</i> 16:25-26; <i>Jn</i> 15:13; <i>Acts</i> 2:41.). But “soul” also refers to the innermost aspect of man, that which is of greatest value in him(Cf. <i>Mt</i> 10:28; 26:38; <i>Jn</i> 12:27; 2 <i>Macc</i> 6:30.), that by which he is most especially in God's image: “soul” signifies the <i>spiritual principle</i> in man.
	364	<p>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 <i>Cor</i> 6:19-20; 15:44-45.):</p> <p>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. <i>Dan</i> 3:57-80.)</p>
	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, <i>Humani Generis</i> : DS 3896; Paul VI, <i>CPG</i> § 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 <i>Thess</i> 5:23.) The Church teaches that this distinction does not introduce a duality into

		<p>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, <i>Dei Filius</i>: DS 3005; <i>GS</i> 22 § 5; <i>Humani Generis</i>: DS 3891.).</p>
	368	<p>The spiritual tradition of the Church also emphasizes the <i>heart</i>, in the biblical sense of the depths of one's being, where the person decides for or against God (Cf. <i>Jer</i> 31:33; <i>Deut</i> 6:5; 29:3; <i>Isa</i> 29:13; <i>Ezek</i> 36:26; <i>Mt</i> 6:21; <i>Lk</i> 8:15; <i>Rom</i> 5:5.).</p>
8	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 (St. Augustine, <i>De moribus eccl.</i> 1,3,4:PL 32,1312.).</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>
	1719	<p>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.</p>





## Catechism References Sheet

### Chapter 4 – Application to Social Issues

P&C	Catechism #	Catechism Text
1	360	Because of its common origin <i>the human race forms a unity</i> , 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, <i>Enc. Summi Pontificatus</i> 3; cf. NA 1.).
	361	"This law of human solidarity and charity"(Pius XII, <i>Summi Pontificatus</i> 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."( <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.
		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.).
3	2273	The inalienable right to life of every innocent human individual is a <i>constitutive element of a civil society and its legislation</i> :
		"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>"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> III.)</p>
4	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 2 § 2</i>)</p>
8	2322	<p>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 (<i>GS 27 § 3</i>), gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life.</p>
	2323	<p>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.</p>