



Catechism References Sheet

Chapter 1 – Principles of Ethics

P&C	Catechism #	Catechism Text
1	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 praestantissimum</i>, 597.)</p>
	1955	<p>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:</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>
	1957	<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>
	1958	<p>The natural law is <i>immutable</i> 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</p>

		<p>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>
	1959	<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>
3	1703	<p>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.</p>
4	1700	<p>The dignity of the human person is rooted in his creation in the image and likeness of God (<i>article 1</i>); it is fulfilled in his vocation to divine beatitude (<i>article 2</i>). It is essential to a human being freely to direct himself to this fulfillment (<i>article 3</i>). By his deliberate actions (<i>article 4</i>), the human person does, or does not, conform to the good promised by God and attested by moral conscience (<i>article 5</i>). Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth (<i>article 6</i>). With the help of grace they grow in virtue (<i>article 7</i>), 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 (<i>article 8</i>). In this way they attain to the perfection of charity.</p>
8	1789	<p>Some rules apply in every case:</p> <ul style="list-style-type: none"> - 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 7:12</i>; cf. <i>Lk 6:31</i>; <i>Tob 4:15</i>.) - 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 8:12</i>.) Therefore "it is right not to . . . do anything that makes your brother stumble."(<i>Rom 14:21</i>.)
9	1935	<p>The equality of men rests essentially on their dignity as persons and the rights that flow from it:</p> <p>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.)</p>



Catechism References Sheet

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."(<i>GS</i> 26 § 1; cf. <i>GS</i> 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 <i>three essential elements</i> :
	1907	First, the common good presupposes <i>respect for the person</i> 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."(<i>GS</i> 26 § 2.)
	1908	Second, the common good requires the <i>social well-being</i> and <i>development</i> 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. <i>GS</i> 26 § 2.)
	1909	Finally, the common good requires <i>peace</i> , that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the <i>security</i> 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, <i>Dec. praec.</i> 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, <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.
4	2261	Scripture specifies the prohibition contained in the fifth commandment: "Do not slay the innocent and the righteous."(<i>Ex</i> 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 <i>choosing between good and evil</i> , 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. <i>Rom</i> 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. <i>Gen</i> 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 <i>right to private property</i> , acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind. The <i>universal destination of goods</i> 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."(<i>GS</i> 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 <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.) "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.)
	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 <i>PT</i> 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. <i>Lk</i> 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, <i>Evangelium vitae</i> 56.)
10	2235	Those who exercise authority should do so as a service. "Whoever would be great among you must be your servant."(<i>Mt</i> 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. <i>CA</i> 25.)
	2237	<i>Political authorities</i> 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, <i>STh</i> I-II,93 3, <i>ad</i> 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 <i>PT</i> 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. <i>Gen</i> 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 <i>right to private property</i> , acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind. The <i>universal destination of goods</i> 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."(<i>GS</i> 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	<i>Political authority</i> has the right and duty to regulate the legitimate exercise of the right to ownership for the sake of the common good.(Cf. <i>GS</i> 71 § 4; <i>SRS</i> 42; <i>CA</i> 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. <i>Concern for the health</i> 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 <i>avoid every kind of excess</i> : 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."(<i>Mt</i> 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. <i>CA</i> 25.)
	2237	<i>Political authorities</i> 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	<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.
	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 <i>use of drugs</i> 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.



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 <i>enslavement of human beings</i> , 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."(<i>Philem</i> 16.)
4	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>
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 1937	<p>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. <i>GS</i> 29 § 2.) The "talents" are not distributed equally.(Cf. <i>Mt</i> 25:14-30; <i>Lk</i> 19:27.)</p> <p>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:</p> <p>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, <i>Dial.</i> I,7.)</p>
9	1829	The <i>fruits</i> 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, <i>In ep. Jo.</i> 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."(<i>Heb</i> 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."(<i>Titus</i> 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	<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>
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, <i>Conf.</i> 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. <i>Rom</i> 6:17.)
	1734	Freedom makes man <i>responsible</i> for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts.
15	1809	<p><i>Temperance</i> 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."(<i>Sir</i> 5:2; cf. 37:27-31.) Temperance is often praised in the Old Testament: "Do not follow your base desires, but restrain your appetites."(<i>Sir</i> 18:30.) In the New Testament it is called "moderation" or "sobriety." We ought "to live sober, upright, and godly lives in this world."(<i>Titus</i> 2:12.)</p> <p>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, <i>De moribus eccl.</i> 1,25,46:PL 32,1330-1331.)</p>
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

		<p>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.</p>
	1607	<p>According to faith the disorder we notice so painfully does not stem from the <i>nature</i> 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. <i>Gen</i> 3:12.); their mutual attraction, the Creator's own gift, changed into a relationship of domination and lust (Cf. <i>Gen</i> 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. <i>Gen</i> 1:28; 3:16-19.)</p>
	1608	<p>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. <i>Gen</i> 3:21.) Without his help man and woman cannot achieve the union of their lives for which God created them "in the beginning."</p>
19	2288	<p>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.</p> <p><i>Concern for the health</i> 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.</p>
	2289	<p>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 <i>cult of the body</i>, 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.</p>
20	2052	<p>"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."(<i>Mt</i> 19:16-19)</p>
	2053	<p>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."(<i>Mt</i> 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. <i>Mt</i> 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. <i>Mt</i> 19:6-12,21,23-29.) The evangelical counsels are inseparable from the Commandments.</p>
21	2367	<p>Called to give life, spouses share in the creative power and fatherhood of God (Cf. <i>Eph</i></p>

		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 <i>cooperating with the love of 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.)
24	2711	<i>Entering into contemplative prayer</i> 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."(<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.)
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."(<i>GS</i> 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."(<i>1 Tim</i> 5; cf. 8:9; <i>2 Tim</i> 3; <i>1 Pet</i> 3:21; <i>Acts</i> 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 (<i>GS</i> 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 <i>right to the exercise of freedom</i> , 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. <i>DH</i> 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."(<i>Phil</i> 4:8.)

	<p>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.</p> <p>The goal of a virtuous life is to become like God.(St. Gregory of Nyssa, <i>De beatitudinibus</i>, 1:PG 44,1200D.)</p>
1804	<p><i>Human virtues</i> 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.</p> <p>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.</p>
1805	<p>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."(<i>Wis</i> 8:7.) These virtues are praised under other names in many passages of Scripture.</p>
1806	<p><i>Prudence</i> 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." (<i>Prov</i> 14:15.)"Keep sane and sober for your prayers."(<i>1 Pet</i> 4:7.)Prudence is "right reason in action," writes St. Thomas Aquinas, following Aristotle.(St. Thomas Aquinas, <i>STh</i> II-II,47,2.) It is not to be confused with timidity or fear, nor with duplicity or dissimulation. It is called <i>auriga virtutum</i> (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.</p>
1807	<p><i>Justice</i> 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."(<i>Lev</i> 19:15.) "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven."(<i>Col</i> 4:1.)</p>
1808	<p><i>Fortitude</i> 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."(<i>Ps</i> 118:14.) "In the world you have tribulation; but be of good cheer, I have overcome the world."(<i>Jn</i> 16:33.)</p>

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)



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 <i>we cooperate in them</i> : <ul style="list-style-type: none">- 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, <i>RP</i> 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." (<i>GS</i> 16.) In such cases, the person is culpable for the evil he commits.
4	1789	Some rules apply in every case: <ul style="list-style-type: none">- 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.)
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 (<i>article 1</i>); it is fulfilled in his vocation to divine beatitude (<i>article 2</i>). It is essential to a human being freely to direct himself to this fulfillment (<i>article 3</i>). By his deliberate actions (<i>article 4</i>), the human person does, or does not, conform to the good promised by God and attested by moral conscience (<i>article 5</i>). Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth (<i>article 6</i>). With the help of grace they grow in virtue (<i>article 7</i>), avoid sin, and if they sin they entrust themselves as did the prodigal son (<i>Lk 15:11-32</i>) to the mercy of our Father in heaven (<i>article 8</i>). 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, <i>PT 65</i> .) 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	<i>Justice</i> 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."(<i>Lev 19:15</i> .) "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven."(<i>Col 4:1</i> .)
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" (<i>Acts 5:29</i>).
11	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> III.)</p>

13	1829	The <i>fruits</i> 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, <i>In ep. Jo.</i> 10,4:PL 35,2057.)
14	2356	<i>Rape</i> 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 <i>choosing between good and evil</i> , 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. <i>Rom</i> 6:17.)
	1734	Freedom makes man <i>responsible</i> for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts.
	1735	<i>Imputability</i> 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?"(<i>Gen</i> 3:13.) He asked Cain the same question. (Cf. <i>Gen</i> 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. <i>2 Sam</i> 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 <i>right to the exercise of freedom</i> , 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. <i>DH 2 § 7.</i>)
16	1803	<p>"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 4:8.</i>)</p> <p>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.</p> <p>The goal of a virtuous life is to become like God.(St. Gregory of Nyssa, <i>De beatitudinibus</i>, 1:PG 44,1200D.)</p>
	1804	<p><i>Human virtues</i> 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.</p> <p>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.</p>
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	<p>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.</p> <p>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.</p>
	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	<p>Because of Christ, Christian death has a positive meaning: "For to me to live is Christ, and to die is gain." (<i>Phil</i> 1:21.) "The saying is sure: if we have died with him, we will also live with him. (2 <i>Tim</i> 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:</p> <p>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, <i>Ad Rom.</i>, 6,1-2: <i>Apostolic Fathers</i>, II/2, 217-220.)</p>
	1011	<p>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. <i>Lk</i> 23:46.):</p> <p>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, <i>Ad Rom.</i>, 6,1-2: <i>Apostolic Fathers</i>, II/2, 223-224).</p> <p>I want to see God and, in order to see him, I must die (St. Teresa of Avila, <i>Life</i>, chap. 1.).</p> <p>I am not dying; I am entering life (St. Therese of Lisieux, <i>The Last Conversations</i>.).</p>
	1012	<p>The Christian vision of death receives privileged expression in the liturgy of the Church (Cf. <i>1 Thess</i> 4:13-14.):</p> <p>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 <i>Roman Missal</i>, Preface of Christian Death I.)</p>
	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

		<p>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.</p>
1014		<p>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" (<i>Roman Missal</i>, Litany of the Saints.); to ask the Mother of God to intercede for us "at the hour of our death" in the <i>Hail Mary</i>; and to entrust ourselves to St. Joseph, the patron of a happy death.</p> <p>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 . . . (<i>The Imitation of Christ</i>, 1,23,1.).</p> <p>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, <i>Canticle of the Creatures</i>.).</p>
24	1868	<p>Sin is a personal act. Moreover, we have a responsibility for the sins committed by others when <i>we cooperate in them</i>:</p> <ul style="list-style-type: none"> - 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.