

CATECHISM OF THE CATHOLIC CHURCH (CCC)

REFERENCES FOR

Seven Deadly Sins, Seven Lively Virtues Worksheets

759 "The eternal Father, in accordance with the utterly gratuitous and mysterious design of his wisdom and goodness, created the whole universe and chose to raise up men to share in his own divine life," to which he calls all men in his Son. "The Father . . . determined to call together in a holy Church those who should believe in Christ." This "family of God" is gradually formed and takes shape during the stages of human history, in keeping with the Father's plan. In fact, "already present in figure at the beginning of the world, this Church was prepared in marvelous fashion in the history of the people of Israel and the old Advance. Established in this last age of the world and made manifest in the outpouring of the Spirit, it will be brought to glorious completion at the end of time." The Church - foreshadowed from the world's beginning

1765 There are many passions. the most fundamental passion is love, aroused by the attraction of the good. Love causes a desire for the absent good and the hope of obtaining it; this movement finds completion in the pleasure and joy of the good possessed. the apprehension of evil causes hatred, aversion, and fear of the impending evil; this movement ends in sadness at some present evil, or in the anger that resists it.

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." 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.

1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."

1850 Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight." Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods," knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God." In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.

1851 It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate's cowardice and the cruelty of the soldiers, Judas' betrayal - so bitter to Jesus, Peter's denial and the disciples' flight. However, at the very hour of darkness, the hour of the prince of this world, The sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.

1866 Vices can be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished, following St. John Cassian and St. Gregory the Great. They are called "capital" because they engender other sins, other vices. They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia.

1906 By common good is to be understood "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements:

1907 First, the common good presupposes respect for the person as such. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfill his vocation. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the development of the human vocation, such as "the right to act according to a sound norm of conscience and to safeguard . . . privacy, and rightful freedom also in matters of religion."

1908 Second, the common good requires the social well-being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.

1909 Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defense.

2392 "Love is the fundamental and innate vocation of every human being"

2393 By creating the human being man and woman, God gives personal dignity equally to the one and the other. Each of them, man and woman, should acknowledge and accept his sexual identity.

2394 Christ is the model of chastity. Every baptized person is called to lead a chaste life, each according to his particular state of life.

2395 Chastity means the integration of sexuality within the person. It includes an apprenticeship in self-mastery.

2396 Among the sins gravely contrary to chastity are masturbation, fornication, pornography, and homosexual practices.

2397 The covenant which spouses have freely entered into entails faithful love. It imposes on them the obligation to keep their marriage indissoluble.

2398 Fecundity is a good, a gift and an end of marriage. By giving life, spouses participate in God's fatherhood.

2399 The regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception).

2400 Adultery, divorce, polygamy, and free union are grave offenses against the dignity of marriage.

2447 The works of mercy are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. the corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God: He who has two coats, let him share with him who has none and he who has food must do likewise. But give for alms those things which are within; and behold, everything is clean for you. If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit?

2538 The tenth commandment requires that envy be banished from the human heart. When the prophet Nathan wanted to spur King David to repentance, he told him the story about the poor man who had only one ewe lamb that he treated like his own daughter and the rich man who, despite the great number of his flocks, envied the poor man and ended by stealing his lamb. Envy can lead to the worst crimes. "Through the devil's envy death entered the world": We fight one another, and envy arms us against one another.... If everyone strives to unsettle the Body of Christ, where shall we end up? We are engaged in making Christ's Body a corpse.... We declare ourselves members of one and the same organism, yet we devour one another like beasts.

2539 Envy is a capital sin. It refers to the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin: St. Augustine saw envy as "the diabolical sin." "From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity."

2540 Envy represents a form of sadness and therefore a refusal of charity; the baptized person should struggle against it by exercising good will. Envy often comes from pride; the baptized person should train himself to live in humility: Would you like to see God glorified by you? Then rejoice in your brother's progress and you will immediately give glory to God. Because his servant could conquer envy by rejoicing in the merits of others, God will be praised.

2546 "Blessed are the poor in spirit." 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: 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."

2547 The Lord grieves over the rich, because they find their consolation in the abundance of goods. "Let the proud seek and love earthly kingdoms but blessed are the poor in spirit for theirs is the Kingdom of heaven." Abandonment to the providence of the Father in heaven frees us from anxiety about tomorrow. Trust in God is a preparation for the blessedness of the poor. They shall see God.

2631 The first movement of the prayer of petition is asking forgiveness, like the tax collector in the parable: "God, be merciful to me a sinner!" It is a prerequisite for righteous and pure prayer. A trusting humility brings us back into the light of communion between the Father and his Son Jesus Christ and with one another, so that "we receive from him whatever we ask." Asking forgiveness is the prerequisite for both the Eucharistic liturgy and personal prayer.

2733 Another temptation, to which presumption opens the gate, is acedia. the spiritual writers understand by this a form of depression due to lax ascetical practice, decreasing vigilance, carelessness of heart. "The spirit indeed is willing, but the flesh is weak." The greater the height, the harder the fall. Painful as discouragement is, it is the reverse of presumption. the humble are not surprised by their distress; it leads them to trust more, to hold fast in constancy.