

Some Paragraphs of the Catechism of the Catholic Church on Sin

1847 "God created us without us: but he did not will to save us without us."¹¹⁶ To receive his mercy, we must admit our faults. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."¹¹⁷

1848 As St. Paul affirms, "Where sin increased, grace abounded all the more."¹¹⁸ But to do its work grace must uncover sin so as to convert our hearts and bestow on us "righteousness to eternal life through Jesus Christ our Lord."¹¹⁹ Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:

*Conversion requires convincing of sin; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in man's inmost being, becomes at the same time the start of a new grant of grace and love: "Receive the Holy Spirit." Thus in this "convincing concerning sin" we discover a double gift: the gift of the truth of conscience and the gift of the certainty of redemption. the Spirit of truth is the Consoler.*¹²⁰

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."¹²¹

1850 Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight."¹²² 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,"¹²³ knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God."¹²⁴ In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.¹²⁵

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,¹²⁶ The sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.

1854 Sins are rightly evaluated according to their gravity. the distinction between mortal and venial sin, already evident in Scripture,¹²⁹ became part of the tradition of the Church. It is corroborated by human experience.

1855 Mortal sin destroys charity in the heart of man by a grave violation of God's law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him.

Venial sin allows charity to subsist, even though it offends and wounds it.

1856 Mortal sin, by attacking the vital principle within us - that is, charity - necessitates a new initiative of God's mercy and a conversion of heart which is normally accomplished within the setting of the sacrament of reconciliation:

*When the will sets itself upon something that is of its nature incompatible with the charity that orients man toward his ultimate end, then the sin is mortal by its very object . . . whether it contradicts the love of God, such as blasphemy or perjury, or the love of neighbor, such as homicide or adultery... But when the sinner's will is set upon something that of its nature involves a disorder, but is not opposed to the love of God and neighbor, such as thoughtless chatter or immoderate laughter and the like, such sins are venial.*¹³⁰

1857 For a sin to be mortal, three conditions must together be met: "Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent."¹³¹

1858 Grave matter is specified by the Ten Commandments, corresponding to the answer of Jesus to the rich young man: "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and your mother."¹³² The gravity of sins is more or less great: murder is graver than theft. One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger.

1859 Mortal sin requires full knowledge and complete consent. It presupposes knowledge of the sinful character of the act, of its opposition to God's law. It also implies a consent sufficiently deliberate to be a personal choice. Feigned ignorance and hardness of heart¹³³ do not diminish, but rather increase, the voluntary character of a sin.

1860 Unintentional ignorance can diminish or even remove the imputability of a grave offense. But no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every man. The promptings of feelings and passions can also diminish the voluntary and free character of the offense, as can external pressures or pathological disorders. Sin committed through malice, by deliberate choice of evil, is the gravest.

1861 Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God.

1862 One commits venial sin when, in a less serious matter, he does not observe the standard prescribed by the moral law, or when he disobeys the moral law in a grave matter, but without full knowledge or without complete consent.

1871 Sin is an utterance, a deed, or a desire contrary to the eternal law (St. Augustine, *Faust* 22: PL 42, 418). It is an offense against God. It rises up against God in a disobedience contrary to the obedience of Christ.

1872 Sin is an act contrary to reason. It wounds man's nature and injures human solidarity.

1873 The root of all sins lies in man's heart. The kinds and the gravity of sins are determined principally by their objects.

1874 To choose deliberately - that is, both knowing it and willing it - something gravely contrary to the divine law and to the ultimate end of man is to commit a mortal sin. This destroys in us the charity without which eternal beatitude is impossible. Unrepented, it brings eternal death.

2072 Since they express man's fundamental duties towards God and towards his neighbor, the Ten Commandments reveal, in their primordial content, grave obligations. They are fundamentally immutable, and they oblige always and everywhere. No one can dispense from them. The Ten Commandments are engraved by God in the human heart.

2073 Obedience to the Commandments also implies obligations in matter which is, in itself, light. Thus, abusive language is forbidden by the fifth commandment, but would be a grave offense only as a result of circumstances or the offender's intention. "Apart from me you can do nothing."

2088 The first commandment requires us to nourish and protect our faith with prudence and vigilance, and to reject everything that is opposed to it. There are various ways of sinning against faith:

Voluntary doubt about the faith disregards or refuses to hold as true what God has revealed and the Church proposes for belief. Involuntary doubt refers to hesitation in believing, difficulty in overcoming objections connected with the faith, or also anxiety aroused by its obscurity. If deliberately cultivated doubt can lead to spiritual blindness.

2089 Incredulity is the neglect of revealed truth or the willful refusal to assent to it. "Heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him."¹¹

2090 When God reveals Himself and calls him, man cannot fully respond to the divine love by his own powers. He must hope that God will give him the capacity to love Him in return and to act in conformity with the commandments of charity. Hope is the confident expectation of divine blessing and the beatific vision of God; it is also the fear of offending God's love and of incurring punishment.

2091 The first commandment is also concerned with sins against hope, namely, despair and presumption:

By despair, man ceases to hope for his personal salvation from God, for help in attaining it or for the forgiveness of his sins. Despair is contrary to God's goodness, to his justice - for the Lord is faithful to his promises - and to his mercy.

2092 There are two kinds of presumption. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God's almighty power or his mercy (hoping to obtain his forgiveness without conversion and glory without merit).

2094 One can sin against God's love in various ways:

- indifference neglects or refuses to reflect on divine charity; it fails to consider its prevenient goodness and denies its power.
- ingratitude fails or refuses to acknowledge divine charity and to return him love for love.
- lukewarmness is hesitation or negligence in responding to divine love; it can imply refusal to give oneself over to the prompting of charity.
- acedia or spiritual sloth goes so far as to refuse the joy that comes from God and to be repelled by divine goodness.
- hatred of God comes from pride. It is contrary to love of God, whose goodness it denies, and whom it presumes to curse as the one who forbids sins and inflicts punishments.

2111 Superstition is the deviation of religious feeling and of the practices this feeling imposes. It can even affect the worship we offer the true God, e.g., when one attributes an importance in some way magical to certain practices otherwise lawful or necessary. To attribute the efficacy of prayers or of sacramental signs to their mere external performance, apart from the interior dispositions that they demand, is to fall into superstition.⁴¹

Idolatry

2112 The first commandment condemns polytheism. It requires man neither to believe in, nor to venerate, other divinities than the one true God. Scripture constantly recalls this rejection of "idols, (of) silver and gold, the work of men's hands. They have mouths, but do not speak; eyes, but do not see." These empty idols make their worshippers empty: "Those who make them are like them; so are all who trust in them."⁴² God, however, is the "living God"⁴³ who gives life and intervenes in history.

2113 Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing what is not God. Man commits idolatry whenever he honors and reveres a creature in place of God, whether this be gods or demons (for example, satanism), power, pleasure, race, ancestors, the state, money, etc. Jesus says, "You cannot serve God and mammon."⁴⁴ Many martyrs died

for not adoring "the Beast"⁴⁵ refusing even to simulate such worship. Idolatry rejects the unique Lordship of God; it is therefore incompatible with communion with God.⁴⁶

2114 Human life finds its unity in the adoration of the one God. the commandment to worship the Lord alone integrates man and saves him from an endless disintegration. Idolatry is a perversion of man's innate religious sense. An idolater is someone who "transfers his indestructible notion of God to anything other than God."⁴⁷

Divination and magic

2115 God can reveal the future to his prophets or to other saints. Still, a sound Christian attitude consists in putting oneself confidently into the hands of Providence for whatever concerns the future, and giving up all unhealthy curiosity about it. Improvidence, however, can constitute a lack of responsibility.

2116 All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to "unveil" the future.⁴⁸ Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone.

2117 All practices of magic or sorcery, by which one attempts to tame occult powers, so as to place them at one's service and have a supernatural power over others - even if this were for the sake of restoring their health - are gravely contrary to the virtue of religion. These practices are even more to be condemned when accompanied by the intention of harming someone, or when they have recourse to the intervention of demons. Wearing charms is also reprehensible. Spiritism often implies divination or magical practices; the Church for her part warns the faithful against it. Recourse to so-called traditional cures does not justify either the invocation of evil powers or the exploitation of another's credulity.

2120 Sacrilege consists in profaning or treating unworthily the sacraments and other liturgical actions, as well as persons, things, or places consecrated to God. Sacrilege is a grave sin especially when committed against the Eucharist, for in this sacrament the true Body of Christ is made substantially present for us.⁵²

2148 Blasphemy is directly opposed to the second commandment. It consists in uttering against God - inwardly or outwardly - words of hatred, reproach, or defiance; in speaking ill of God; in failing in respect toward him in one's speech; in misusing God's name. St. James condemns those "who blaspheme that honorable name [of Jesus] by which you are called."⁷⁸ The prohibition of blasphemy extends to language against Christ's Church, the saints, and sacred things. It is also blasphemous to make use of God's name to cover up criminal practices, to reduce peoples to servitude, to torture persons or put them to death. the misuse of God's name to commit a crime can provoke others to repudiate religion.

Blasphemy is contrary to the respect due God and his holy name. It is in itself a grave sin.⁷⁹

2152 A person commits perjury when he makes a promise under oath with no intention of keeping it, or when after promising on oath he does not keep it. Perjury is a grave lack of respect for the Lord of all speech. Pledging oneself by oath to commit an evil deed is contrary to the holiness of the divine name.

The Sunday obligation

2180 The precept of the Church specifies the law of the Lord more precisely: "On Sundays and other holy days of obligation the faithful are bound to participate in the Mass."¹¹⁷ "The precept of participating in the Mass is satisfied by assistance at a Mass which is celebrated anywhere in a Catholic rite either on the holy day or on the evening of the preceding day."¹¹⁸

2181 The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor.¹¹⁹ Those who deliberately fail in this obligation commit a grave sin.

2182 Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church. the faithful give witness by this to their communion in faith and charity. Together they testify to God's holiness and their hope of salvation. They strengthen one another under the guidance of the Holy Spirit.

2183 "If because of lack of a sacred minister or for other grave cause participation in the celebration of the Eucharist is impossible, it is specially recommended that the faithful take part in the Liturgy of the Word if it is celebrated in the parish church or

in another sacred place according to the prescriptions of the diocesan bishop, or engage in prayer for an appropriate amount of time personally or in a family or, as occasion offers, in groups of families."¹²⁰

2223 Parents have the first responsibility for the education of their children. They bear witness to this responsibility first by creating a home where tenderness, forgiveness, respect, fidelity, and disinterested service are the rule. the home is well suited for education in the virtues. This requires an apprenticeship in self-denial, sound judgment, and self-mastery - the preconditions of all true freedom. Parents should teach their children to subordinate the "material and instinctual dimensions to interior and spiritual ones."³¹ Parents have a grave responsibility to give good example to their children. By knowing how to acknowledge their own failings to their children, parents will be better able to guide and correct them:

*He who loves his son will not spare the rod.... He who disciplines his son will profit by him.*³²

*Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.*³³

2261 Scripture specifies the prohibition contained in the fifth commandment: "Do not slay the innocent and the righteous."⁶¹ 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.

2268 The fifth commandment forbids direct and intentional killing as gravely sinful. the murderer and those who cooperate voluntarily in murder commit a sin that cries out to heaven for vengeance.⁶⁸

Infanticide,⁶⁹ fratricide, parricide, and the murder of a spouse are especially grave crimes by reason of the natural bonds which they break. Concern for eugenics or public health cannot justify any murder, even if commanded by public authority.

2269 The fifth commandment forbids doing anything with the intention of indirectly bringing about a person's death. the moral law prohibits exposing someone to mortal danger without grave reason, as well as refusing assistance to a person in danger.

*The acceptance by human society of murderous famines, without efforts to remedy them, is a scandalous injustice and a grave offense. Those whose usurious and avaricious dealings lead to the hunger and death of their brethren in the human family indirectly commit homicide, which is imputable to them.*⁷⁰

Unintentional killing is not morally imputable. But one is not exonerated from grave offense if, without proportionate reasons, he has acted in a way that brings about someone's death, even without the intention to do so.

Abortion

2270 Human life must be respected and protected absolutely from the moment of conception.

From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life.⁷¹

*Before I formed you in the womb I knew you, and before you were born I consecrated you.*⁷²

*My frame was not hidden from you, when I was being made in secret, intricately wrought in the depths of the earth.*⁷³

2271 Since the first century the Church has affirmed the moral evil of every procured abortion.

This teaching has not changed and remains unchangeable.

Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law:

*You shall not kill the embryo by abortion and shall not cause the newborn to perish.*⁷⁴

God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves.

*Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.*⁷⁵

2272 Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. "A person who procures a completed abortion incurs excommunication latae sententiae,"⁷⁶ "by the very commission of the offense,"⁷⁷ and subject to the conditions provided by Canon Law.⁷⁸ The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

2273 The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation:

"The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."⁷⁹

"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."⁸⁰

2274 Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being.

Prenatal diagnosis is morally licit, "if it respects the life and integrity of the embryo and the human fetus and is directed toward its safe guarding or healing as an individual.... It is gravely opposed to the moral law when this is done with the

thought of possibly inducing an abortion, depending upon the results: a diagnosis must not be the equivalent of a death sentence."⁸¹

2275 "One must hold as licit procedures carried out on the human embryo which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but are directed toward its healing the improvement of its condition of health, or its individual survival."⁸² "It is immoral to produce human embryos intended for exploitation as disposable biological material."⁸³ "Certain attempts to influence chromosomic or genetic inheritance are not therapeutic but are aimed at producing human beings selected according to sex or other predetermined qualities. Such manipulations are contrary to the personal dignity of the human being and his integrity and identity"⁸⁴ which are unique and unrepeatable.

Euthanasia

2276 Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible.

2277 Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.

Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator.

The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.

2278 Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of "over-zealous" treatment. Here one does not will to cause death; one's inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.

2279 Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted. The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen

and tolerated as inevitable. Palliative care is a special form of disinterested charity. As such it should be encouraged.

Suicide

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.

II. Respect for the Dignity of Persons

Respect for the souls of others: scandal

2284 Scandal is an attitude or behavior which leads another to do evil. the person who gives scandal becomes his neighbor's tempter. He damages virtue and integrity; he may even draw his brother into spiritual death. Scandal is a grave offense if by deed or omission another is deliberately led into a grave offense.

2285 Scandal takes on a particular gravity by reason of the authority of those who cause it or the weakness of those who are scandalized. It prompted our Lord to utter this curse: "Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea."⁸⁵ Scandal is grave when given by those who by

nature or office are obliged to teach and educate others. Jesus reproaches the scribes and Pharisees on this account: he likens them to wolves in sheep's clothing.⁸⁶

2286 Scandal can be provoked by laws or institutions, by fashion or opinion.

Therefore, they are guilty of scandal who establish laws or social structures leading to the decline of morals and the corruption of religious practice, or to "social conditions that, intentionally or not, make Christian conduct and obedience to the Commandments difficult and practically impossible."⁸⁷ This is also true of business leaders who make rules encouraging fraud, teachers who provoke their children to anger,⁸⁸ or manipulators of public opinion who turn it away from moral values.

2287 Anyone who uses the power at his disposal in such a way that it leads others to do wrong becomes guilty of scandal and responsible for the evil that he has directly or indirectly encouraged. "Temptations to sin are sure to come; but woe to him by whom they come!"⁸⁹

2290 The virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road, at sea, or in the air.

2291 The use of drugs inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct co-operation in evil, since they encourage people to practices gravely contrary to the moral law.

2295 Research or experimentation on the human being cannot legitimate acts that are in themselves contrary to the dignity of persons and to the moral law. the subjects' potential consent does not justify such acts. Experimentation on human beings is not morally legitimate if it exposes the subject's life or physical and psychological integrity to disproportionate or avoidable risks. Experimentation on human beings does not conform to the dignity of the person if it takes place without the informed consent of the subject or those who legitimately speak for him.

2296 Organ transplants are in conformity with the moral law if the physical and psychological dangers and risks incurred by the donor are proportionate to the good sought for the recipient. Donation of organs after death is a noble and meritorious act and is to be encouraged as a manifestation of generous solidarity. It is not

morally acceptable if the donor or those who legitimately speak for him have not given their explicit consent.

It is furthermore morally inadmissible directly to bring about the disabling mutilation or death of a human being, even in order to delay the death of other persons.

Respect for bodily integrity

2297 Kidnapping and hostage taking bring on a reign of terror; by means of threats they subject their victims to intolerable pressures. They are morally wrong. Terrorism threatens, wounds, and kills indiscriminately; it is gravely against justice and charity.

Torture which uses physical or moral violence to extract confessions, punish the guilty, frighten opponents, or satisfy hatred is contrary to respect for the person and for human dignity. Except when performed for strictly therapeutic medical reasons, directly intended amputations, mutilations, and sterilizations performed on innocent persons are against the moral law.⁹⁰

2302 By recalling the commandment, "You shall not kill,"⁹³ our Lord asked for peace of heart and denounced murderous anger and hatred as immoral.

Anger is a desire for revenge. "To desire vengeance in order to do evil to someone who should be punished is illicit," but it is praiseworthy to impose restitution "to correct vices and maintain justice."⁹⁴ If anger reaches the point of a deliberate desire to kill or seriously wound a neighbor, it is gravely against charity; it is a mortal sin. the Lord says, "Everyone who is angry with his brother shall be liable to judgment."⁹⁵

2303 Deliberate hatred is contrary to charity. Hatred of the neighbor is a sin when one deliberately wishes him evil. Hatred of the neighbor is a grave sin when one deliberately desires him grave harm. "But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven."⁹⁶

2313 Non-combatants, wounded soldiers, and prisoners must be respected and treated humanely.

Actions deliberately contrary to the law of nations and to its universal principles are crimes, as are the orders that command such actions. Blind obedience does not suffice to excuse those who carry them out. Thus the extermination of a people, nation, or ethnic minority must be condemned as a mortal sin. One is morally bound to resist orders that command genocide.

2314 "Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation."¹⁰⁹ A danger of modern warfare is that it provides the opportunity to those who possess modern scientific weapons especially atomic, biological, or chemical weapons - to commit such crimes.

2320 The murder of a human being is gravely contrary to the dignity of the person and the holiness of the Creator.

2321 The prohibition of murder does not abrogate the right to render an unjust aggressor unable to inflict harm. Legitimate defense is a grave duty for whoever is responsible for the lives of others or the common good.

2322 From its conception, the child has the right to life. Direct abortion, that is, abortion willed as an end or as a means, is a "criminal" practice (GS 27 # 3), gravely contrary to the moral law. the Church imposes the canonical penalty of excommunication for this crime against human life.

2323 Because it should be treated as a person from conception, the embryo must be defended in its integrity, cared for, and healed like every other human being.

2324 Intentional euthanasia, whatever its forms or motives, is murder. It is gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator.

2325 Suicide is seriously contrary to justice, hope, and charity. It is forbidden by the fifth commandment.

2326 Scandal is a grave offense when by deed or omission it deliberately leads others to sin.

2327 Because of the evils and injustices that all war brings with it, we must do everything reasonably possible to avoid it. the Church prays: "From famine, pestilence, and war, O Lord, deliver us."

2328 The Church and human reason assert the permanent validity of the moral law during armed conflicts. Practices deliberately contrary to the law of nations and to its universal principles are crimes.

Offenses against chastity

2351 Lust is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.

2352 By masturbation is to be understood the deliberate stimulation of the genital organs in order to derive sexual pleasure. "Both the Magisterium of the Church, in the course of a constant tradition, and the moral sense of the faithful have been in no doubt and have firmly maintained that masturbation is an intrinsically and gravely disordered action."¹³⁷ "The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose." For here sexual pleasure is sought outside of "the sexual relationship which is demanded by the moral order and in which the total meaning of mutual self-giving and human procreation in the context of true love is achieved."¹³⁸

To form an equitable judgment about the subjects' moral responsibility and to guide pastoral action, one must take into account the affective immaturity, force of acquired habit, conditions of anxiety, or other psychological or social factors that lessen or even extenuate moral culpability.

2353 Fornication is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young.

2354 Pornography consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense. Civil authorities should prevent the production and distribution of pornographic materials.

2355 Prostitution does injury to the dignity of the person who engages in it, reducing the person to an instrument of sexual pleasure. The one who pays sins gravely against himself: he violates the chastity to which his Baptism pledged him and defiles his body, the temple of the Holy Spirit.¹³⁹ Prostitution is a social scourge. It usually involves women, but also men, children, and adolescents (The latter two cases involve the added sin of scandal.). While it is always gravely sinful to engage in

prostitution, the imputability of the offense can be attenuated by destitution, blackmail, or social pressure.

2356 Rape is the forcible violation of the sexual intimacy of another person. It does injury to justice and charity. Rape deeply wounds the respect, freedom, and physical and moral integrity to which every person has a right. It causes grave damage that can mark the victim for life. It is always an intrinsically evil act. Graver still is the rape of children committed by parents (incest) or those responsible for the education of the children entrusted to them.

Chastity and homosexuality

2357 Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity,¹⁴⁰ tradition has always declared that "homosexual acts are intrinsically disordered."¹⁴¹ They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2370 Periodic continence, that is, the methods of birth regulation based on self-observation and the use of infertile periods, is in conformity with the objective criteria of morality.¹⁵⁷ These methods respect the bodies of the spouses, encourage tenderness between them, and favor the education of an authentic freedom. In contrast, "every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible" is intrinsically evil:¹⁵⁸

Thus, the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life but also to a falsification of the inner truth of conjugal love, which is called upon to give itself in personal totality.... the difference, both anthropological and moral, between contraception and recourse

*to the rhythm of the cycle . . . involves in the final analysis two irreconcilable concepts of the human person and of human sexuality.*¹⁵⁹

2376 Techniques that entail the dissociation of husband and wife, by the intrusion of a person other than the couple (donation of sperm or ovum, surrogate uterus), are gravely immoral. These techniques (heterologous artificial insemination and fertilization) infringe the child's right to be born of a father and mother known to him and bound to each other by marriage. They betray the spouses' "right to become a father and a mother only through each other."¹⁶⁶

2377 Techniques involving only the married couple (homologous artificial insemination and fertilization) are perhaps less reprehensible, yet remain morally unacceptable. They dissociate the sexual act from the procreative act. the act which brings the child into existence is no longer an act by which two persons give themselves to one another, but one that "entrusts the life and identity of the embryo into the power of doctors and biologists and establishes the domination of technology over the origin and destiny of the human person. Such a relationship of domination is in itself contrary to the dignity and equality that must be common to parents and children."¹⁶⁷ "Under the moral aspect procreation is deprived of its proper perfection when it is not willed as the fruit of the conjugal act, that is to say, of the specific act of the spouses' union Only respect for the link between the meanings of the conjugal act and respect for the unity of the human being make possible procreation in conformity with the dignity of the person."¹⁶⁸

2378 A child is not something owed to one, but is a gift. the "supreme gift of marriage" is a human person. A child may not be considered a piece of property, an idea to which an alleged "right to a child" would lead. In this area, only the child possesses genuine rights: the right "to be the fruit of the specific act of the conjugal love of his parents," and "the right to be respected as a person from the moment of his conception."¹⁶⁹

2379 The Gospel shows that physical sterility is not an absolute evil. Spouses who still suffer from infertility after exhausting legitimate medical procedures should unite themselves with the Lord's Cross, the source of all spiritual fecundity. They can give expression to their generosity by adopting abandoned children or performing demanding services for others.

Adultery

2380 Adultery refers to marital infidelity. When two partners, of whom at least one is married to another party, have sexual relations - even transient ones - they commit adultery. Christ condemns even adultery of mere desire.¹⁷⁰ The sixth commandment and the New Testament forbid adultery absolutely.¹⁷¹ The prophets denounce the gravity of adultery; they see it as an image of the sin of idolatry.¹⁷²

2381 Adultery is an injustice. He who commits adultery fails in his commitment. He does injury to the sign of the covenant which the marriage bond is, transgresses the rights of the other spouse, and undermines the institution of marriage by breaking the contract on which it is based. He compromises the good of human generation and the welfare of children who need their parents' stable union.

2384 Divorce is a grave offense against the natural law. It claims to break the contract, to which the spouses freely consented, to live with each other till death. Divorce does injury to the covenant of salvation, of which sacramental marriage is the sign. Contracting a new union, even if it is recognized by civil law, adds to the gravity of the rupture: the remarried spouse is then in a situation of public and permanent adultery:

*If a husband, separated from his wife, approaches another woman, he is an adulterer because he makes that woman commit adultery, and the woman who lives with him is an adulteress, because she has drawn another's husband to herself.*¹⁷⁷

2385 Divorce is immoral also because it introduces disorder into the family and into society. This disorder brings grave harm to the deserted spouse, to children traumatized by the separation of their parents and often torn between them, and because of its contagious effect which makes it truly a plague on society.

2386 It can happen that one of the spouses is the innocent victim of a divorce decreed by civil law; this spouse therefore has not contravened the moral law. There is a considerable difference between a spouse who has sincerely tried to be faithful to the sacrament of marriage and is unjustly abandoned, and one who through his own grave fault destroys a canonically valid marriage.¹⁷⁸

Other offenses against the dignity of marriage

2387 The predicament of a man who, desiring to convert to the Gospel, is obliged to repudiate one or more wives with whom he has shared years of conjugal life, is

understandable. However polygamy is not in accord with the moral law." [Conjugal] communion is radically contradicted by polygamy; this, in fact, directly negates the plan of God which was revealed from the beginning, because it is contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive."¹⁷⁹ The Christian who has previously lived in polygamy has a grave duty in justice to honor the obligations contracted in regard to his former wives and his children.

2388 Incest designates intimate relations between relatives or in-laws within a degree that prohibits marriage between them.¹⁸⁰ St. Paul stigmatizes this especially grave offense: "It is actually reported that there is immorality among you . . . for a man is living with his father's wife.... In the name of the Lord Jesus ... you are to deliver this man to Satan for the destruction of the flesh...."¹⁸¹ Incest corrupts family relationships and marks a regression toward animality.

2389 Connected to incest is any sexual abuse perpetrated by adults on children or adolescents entrusted to their care. the offense is compounded by the scandalous harm done to the physical and moral integrity of the young, who will remain scarred by it all their lives; and the violation of responsibility for their upbringing.

2390 In a so-called free union, a man and a woman refuse to give juridical and public form to a liaison involving sexual intimacy.

The expression "free union" is fallacious: what can "union" mean when the partners make no commitment to one another, each exhibiting a lack of trust in the other, in himself, or in the future?

The expression covers a number of different situations: concubinage, rejection of marriage as such, or inability to make long-term commitments.¹⁸² All these situations offend against the dignity of marriage; they destroy the very idea of the family; they weaken the sense of fidelity. They are contrary to the moral law. the sexual act must take place exclusively within marriage. Outside of marriage it always constitutes a grave sin and excludes one from sacramental communion.

2391 Some today claim a "right to a trial marriage" where there is an intention of getting married later. However firm the purpose of those who engage in premature sexual relations may be, "the fact is that such liaisons can scarcely ensure mutual sincerity and fidelity in a relationship between a man and a woman, nor, especially, can they protect it from inconstancy of desires or whim."¹⁸³ Carnal union is morally legitimate only when a definitive community of life between a man and woman has

been established. Human love does not tolerate "trial marriages." It demands a total and definitive gift of persons to one another.¹⁸⁴

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.

2413 Games of chance (card games, etc.) or wagers are not in themselves contrary to justice. They become morally unacceptable when they deprive someone of what is necessary to provide for his needs and those of others. the passion for gambling risks becoming an enslavement. Unfair wagers and cheating at games constitute grave matter, unless the damage inflicted is so slight that the one who suffers it cannot reasonably consider it significant.

2424 A theory that makes profit the exclusive norm and ultimate end of economic activity is morally unacceptable. the disordered desire for money cannot but produce perverse effects. It is one of the causes of the many conflicts which disturb the social order.²⁰³

A system that "subordinates the basic rights of individuals and of groups to the collective organization of production" is contrary to human dignity.²⁰⁴ Every practice that reduces persons to nothing more than a means of profit enslaves man, leads to idolizing money, and contributes to the spread of atheism. "You cannot serve God and mammon."²⁰⁵

2434 A just wage is the legitimate fruit of work. To refuse or withhold it can be a grave injustice.²²⁰ In determining fair pay both the needs and the contributions of

each person must be taken into account. "Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level, taking into account the role and the productivity of each, the state of the business, and the common good."²²¹ Agreement between the parties is not sufficient to justify morally the amount to be received in wages.

2439 Rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events. It is a duty in solidarity and charity; it is also an obligation in justice if the prosperity of the rich nations has come from resources that have not been paid for fairly.

2445 Love for the poor is incompatible with immoderate love of riches or their selfish use.

2476 False witness and perjury. When it is made publicly, a statement contrary to the truth takes on a particular gravity. In court it becomes false witness.²⁷⁵ When it is under oath, it is perjury. Acts such as these contribute to condemnation of the innocent, exoneration of the guilty, or the increased punishment of the accused.²⁷⁶ They gravely compromise the exercise of justice and the fairness of judicial decisions.

2477 Respect for the reputation of persons forbids every attitude and word likely to cause them unjust injury.²⁷⁷ He becomes guilty:

- of rash judgment who, even tacitly, assumes as true, without sufficient foundation, the moral fault of a neighbor;
- of detraction who, without objectively valid reason, discloses another's faults and failings to persons who did not know them;²⁷⁸
- of calumny who, by remarks contrary to the truth, harms the reputation of others and gives occasion for false judgments concerning them.

2478 To avoid rash judgment, everyone should be careful to interpret insofar as possible his neighbor's thoughts, words, and deeds in a favorable way:

Every good Christian ought to be more ready to give a favorable interpretation to another's statement than to condemn it. But if he cannot do so, let him ask how the other understands it. and if the latter understands it badly, let the former correct him with love. If

*that does not suffice, let the Christian try all suitable ways to bring the other to a correct interpretation so that he may be saved.*²⁷⁹

2479 Detraction and calumny destroy the reputation and honor of one's neighbor. Honor is the social witness given to human dignity, and everyone enjoys a natural right to the honor of his name and reputation and to respect. Thus, detraction and calumny offend against the virtues of justice and charity.

2480 Every word or attitude is forbidden which by flattery, adulation, or complaisance encourages and confirms another in malicious acts and perverse conduct. Adulation is a grave fault if it makes one an accomplice in another's vices or grave sins. Neither the desire to be of service nor friendship justifies duplicitous speech. Adulation is a venial sin when it only seeks to be agreeable, to avoid evil, to meet a need, or to obtain legitimate advantages.

2481 Boasting or bragging is an offense against truth. So is irony aimed at disparaging someone by maliciously caricaturing some aspect of his behavior.

2482 "A lie consists in speaking a falsehood with the intention of deceiving."²⁸⁰ The Lord denounces lying as the work of the devil: "You are of your father the devil, . . . there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies."²⁸¹

2483 Lying is the most direct offense against the truth. To lie is to speak or act against the truth in order to lead into error someone who has the right to know the truth. By injuring man's relation to truth and to his neighbor, a lie offends against the fundamental relation of man and of his word to the Lord.

2484 The gravity of a lie is measured against the nature of the truth it deforms, the circumstances, the intentions of the one who lies, and the harm suffered by its victims. If a lie in itself only constitutes a venial sin, it becomes mortal when it does grave injury to the virtues of justice and charity.

2485 By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others. the deliberate intention of leading a neighbor into error by saying things contrary to the truth constitutes a failure in justice and charity. the culpability is greater when the intention of deceiving entails the risk of deadly consequences for those who are led astray.

2528 "Everyone who looks at a woman lustfully has already committed adultery with her in his heart" (See Mt 5:28).

2536 The tenth commandment forbids greed and the desire to amass earthly goods without limit. It forbids avarice arising from a passion for riches and their attendant power. It also forbids the desire to commit injustice by harming our neighbor in his temporal goods.

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."³²⁶ "From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity."³²⁷