

“WARS ARE ONLY PUNISHMENTS FOR SINS...” (PART II)



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PREFACE:

In Part I, we have The Eternal Father explain why He allows wars to chastise mankind and bring mankind's mind back to Him and to obey His laws. Since **sin is the reason for wars coming down upon us**, let us define **sin** per the teaching of the Roman Catholic Church.

Then, we shall review the tenets which **sin** violates, i.e. **The Ten Commandments of God** and **The Six Precepts of the Roman Catholic Church**.

WHAT IS SIN?

Sin is defined and elucidated by the following article from The Catholic Encyclopedia:¹

The subject is treated under these heads:

Nature of sin	Venial sin
Division	Permission and remedies
Mortal sin	The sense of sin

NATURE OF SIN

Since sin is a moral evil, it is necessary in the first place to determine what is meant by evil, and in particular by moral evil. **Evil** is defined by St. Thomas (De malo, 2:2) as **a privation² of form or order or due measure**. In the physical order a thing is good in proportion as it possesses being. **God alone is essentially being**, and **He alone is essentially and perfectly good**. Everything else possesses but a limited being, and, in so far as it possesses being, it is good. When it has its due proportion of form and order and measure it is, in its own order and degree, good. (*See GOOD*)³

Evil implies a deficiency in perfection, hence it cannot exist in God who is essentially and by nature good; it is found only in finite beings which, because of their origin from nothing, are subject to the privation of form or order or measure due them, and, through the opposition they encounter, are liable to an increase or decrease of the perfection they have: "for evil, in a large sense, may be described as **the sum of opposition**, which experience shows to exist in the universe, to the desires and needs of individuals; whence arises, among human

¹ CATHOLIC ENCYCLOPEDIA: Sin (newadvent.org) Copied in its entirety, but reformatted with sub-paragraphs formed, italics made for Latin words and color annotations made for easy reference and significance – **bright blue** for positive; **red** for negative; **reddish-brown** for Biblical verses or relevance; **bold type** for emphasis. Footnotes added for clarity or identifying certain noted persons. We thank the webmaster of www.newadvent.org for this great treatise on SIN. **Ed's Note:** Most of the footnotes herein unless specifically noted are from www.wikipedia.com.

² Deprivation or loss; the state of being robbed of something normally enjoyed (www.merriam-webster.com)

³ CATHOLIC ENCYCLOPEDIA: Good (newadvent.org)

beings at least, the suffering in which life abounds" (*see EVIL*)⁴.

According to the nature of the perfection which it limits, evil is metaphysical, physical, or moral. Metaphysical evil is not evil properly so called; it is but the negation of a greater good, or the limitation of finite beings by other finite beings. Physical evil deprives the subject affected by it of some natural good, and is adverse to the well-being of the subject, as pain and suffering. Moral evil is found only in intelligent beings; it deprives them of some moral good. **Here we have to deal with moral evil only.** This may be defined as **a privation of conformity** to right reason and to the law of God. Since the morality of a human act consists in its agreement or non-agreement with right reason and the eternal law, an act is good or evil in the moral order according as it involves this agreement or non-agreement. When the intelligent creature, knowing God and His law, **deliberately** refuses to obey, **moral evil results.**

Sin is nothing else than **a morally bad act** (St. Thomas, "*De malo*", 7:3), an act **not in accord** with reason informed by the Divine law. **God has endowed us with reason and free-will, and a sense of responsibility; He has made us subject to His law, which is known to us by the dictates of conscience, and our acts must conform with these dictates, otherwise we sin** (Romans 14:23). In every sinful act **two things** must be considered, **the substance** of the act and **the want of rectitude or conformity** (St. Thomas, I-II:72:1). The act is something positive. The sinner intends here and now to act in some determined matter, inordinately electing that particular good **in defiance** of God's law and the dictates of right reason. The deformity is not directly intended, nor is it involved in the act so far as this is physical, but in the act as coming from **the will** which has power over its acts and is capable of choosing this or that particular good contained within the scope of its adequate object, i.e. universal good (St. Thomas, "*De malo*", Q. 3, a. 2, ad 2um). **God, the first cause of all reality,** is the cause of the physical act as such, the free-will of the deformity (St. Thomas I-II:89:2; "*De malo*", 3:2). The evil act adequately considered has for its cause the free-will **defectively electing** some mutable good **in place of** the eternal good, God, and thus **deviating from its true last end.**

In every sin, a privation of due order or conformity to the moral law is found, but sin is not a pure, or entire privation of all moral good (St. Thomas, "*De malo*", 2:9; I-II:73:2). There is a twofold privation; one entire which leaves nothing of its opposite, as for instance, darkness which leaves no light; another, not entire, which leaves something of the good to which it is opposed, as for instance, disease which does not entirely destroy the even balance of the bodily functions necessary for health. A pure or entire privation of good could occur in a moral act only on the supposition that the will could incline to evil as such for an object. This is impossible because evil as such is not contained within the scope of the adequate object of the will, which is good. The sinner's intention terminates at some object in which there is a participation of God's goodness, and this object is directly intended by him. The privation of due order, or the deformity, is not directly intended, but is accepted in as much as the sinner's desire tends to an object in which this want of conformity is involved, so that sin is not a pure privation, but a human act deprived of its due rectitude. From the defect arises the evil of the act, from the fact that it is voluntary, its imputability.

DIVISION OF SIN

As regards the principle from which it proceeds **sin is original or actual.** The will of Adam acting as head of the human race for the conservation or **loss of original justice** is the **cause and source of original sin. Actual sin is committed by a free personal act of the individual will.** It is divided into sins of **commission** and **omission.** A sin of commission is **a positive act contrary to some prohibitory precept;** a sin of omission is **a failure to do what is commanded.** A sin of omission, however, requires a positive act whereby one **wills to omit** the fulfilling of a precept, or at least **wills something incompatible** with its fulfillment (I-II:72:5). As regards their malice, sins are distinguished into **sins of ignorance, passion or infirmity,** and **malice;** as regards the activities involved, into **sins of thought, word, or deed** (cordis, oris, operis); **as regards their gravity,** into **mortal** and **venial.** **This last named division is indeed the most important of all** and it calls for special treatment. But before taking up the details, it will be useful to indicate some further distinctions which occur in theology or in general usage.

⁴ CATHOLIC ENCYCLOPEDIA: Evil (newadvent.org)

MATERIAL AND FORMAL SIN

This distinction is based upon the difference between the objective elements (object itself, circumstances) and the subjective (advertence to the sinfulness of the act). An action which, as a matter of fact, is contrary to the Divine law but is not known to be such by the agent constitutes a material sin; whereas **formal sin is committed when the agent freely transgresses** the law as shown him by his conscience, whether such law really exists or is only thought to exist by him who acts. Thus, a person who takes the property of another while believing it to be his own commits a material sin; but the sin would be formal if he took the property **in the belief** that it belonged to another, whether his belief were correct or not.

INTERNAL SINS

That sin may be committed not only by outward deeds but also **by the inner activity of the mind** apart from any external manifestation, is plain from the precept of the Decalogue:⁵ "Thou shalt not covet", and from Christ's rebuke of the scribes and pharisees whom he likens to "**whited sepulchres... full of all filthiness**" (Matthew 23:27). Hence the Council of Trent (Sess. XIV, c. v), in declaring that **all mortal sins must be confessed**, makes special mention of those that are most secret and that violate only the last two precepts of the Decalogue, adding that they "sometimes more grievously wound the soul and are more dangerous than sins which are openly committed". Three kinds of internal sin are usually distinguished:

- *delectatio morosa*, i.e. **the pleasure taken in a sinful thought** or imagination even without desiring it;
- *gaudium*, i.e. **dwelling with complacency** on sins already committed; and
- *desiderium*, i.e. **the desire for what is sinful**.

An efficacious desire, i.e. one that includes the deliberate intention to realize or gratify the desire, **has the same malice, mortal or venial**, as the action which it has in view. An inefficacious desire is one that carries a condition, in such a way that the will is prepared to perform the action in case the condition were verified. When the condition is such as to eliminate all sinfulness from the action, the desire involves no sin: e.g. I would gladly eat meat on Friday, if I had a dispensation; and in general this is the case whenever the action is forbidden by positive law only. When the action is contrary to natural law and yet is permissible in given circumstances or in a particular state of life, the desire, if it include those circumstances or that state as conditions, is not in itself sinful: e.g. I would kill so-and-so if I had to do it in self-defence. Usually, however, **such desires are dangerous and therefore to be repressed**. If, on the other hand, the condition does not remove the sinfulness of the action, the desire is also sinful. This is clearly the case where the action is intrinsically and absolutely evil, e.g. blasphemy: one cannot without committing sin, have the desire — I would blaspheme God if it were not wrong; the condition is an impossible one and therefore does not affect the desire itself. The pleasure taken in a sinful thought (*delectatio*, *gaudium*) is, generally speaking, a sin of the same kind and gravity as the action which is thought of. Much, however, depends on the motive for which one thinks of sinful actions. The pleasure, e.g. which one may experience in studying the nature of murder or any other crime, in getting clear ideas on the subject, tracing its causes, determining the guilt etc., is not a sin; on the contrary, it is often both necessary and useful. The case is different of course where the pleasure means gratification in the sinful object or action itself. And it is evidently a sin when one boasts of his evil deeds, the more so because of the scandal that is given.

THE CAPITAL SINS OR VICES

According to St. Thomas (II-II:153:4) "a capital vice is that which has an exceedingly desirable end so that in his desire for it **a man goes on to the commission of many sins** all of which are said to originate in that **vice as their chief source**". It is not then the gravity of the vice in itself that makes it capital but rather the fact that **it gives rise to many other sins**. These are enumerated by St. Thomas (I-II:84:4) as **vainglory (pride), avarice, gluttony, lust, sloth, envy, anger**.

St. Bonaventure (Brevil., III, ix) gives the same enumeration. Earlier writers had distinguished eight capital sins: so St. Cyprian (De mort., iv); Cassian (Institutes 5, Conferences 5); Columbanus ("Instr. de octo vitiis princip.")

⁵ The Ten Commandments of God

in "Bibl. max. vet. patr.", XII, 23); Alcuin (De virtut. et vitiis, xxvii sqq.). The number seven, however, had been given by St. Gregory the Great (Lib. mor. in Job. XXXI, xvii), and it was retained by the foremost theologians of the Middle Ages.

It is to be noted that "sin" is not predicated univocally of all kinds of sin. "The division of sin into venial and mortal is not a division of genus into species which participate equally the nature of the genus, but the division of an analogue into things of which it is predicated primarily and secondarily" (St. Thomas, I-II:88:1, ad 1um). "Sin is not predicated univocally of all kinds of sin, but primarily of actual mortal sin ... and therefore it is not necessary that the definition of sin in general should be verified except in that sin in which the nature of the genus is found perfectly. The definition of sin may be verified in other sins in a certain sense" (St. Thomas, II, d. 33, Q. i, a. 2, ad 2um). **Actual sin** primarily consists in **a voluntary act repugnant to the order of right reason**. The act passes, **but the soul of the sinner remains stained, deprived of grace, in a state of sin**, until the disturbance of order has been **restored by penance**. This state is called **habitual sin**, *macula peccati, reatus culpæ* (I-II:87:6).

The division of sin into original and actual, mortal and venial, is not a division of genus into species because sin has not the same signification when applied to original and personal sin, mortal and venial. **Mortal sin cuts us off entirely from our true last end; venial sin only impedes us in its attainment**. Actual personal sin is **voluntary by a proper act of the will**. **Original sin** is voluntary not by a personal voluntary act of ours, **but by an act of the will of Adam**.

Original and actual sin are distinguished by the manner in which they are voluntary (*ex parte actus*); mortal and venial sin **by the way in which they affect our relation to God** (*ex parte deordinationis*). Since a voluntary act and its disorder are of the essence of sin, it is impossible that sin should be a generic term in respect to original and actual, mortal and venial sin. The true nature of sin is found perfectly only in a personal mortal sin, in other sins imperfectly, so that **sin is predicated primarily of actual sin**, only secondarily of the others. Therefore we shall consider: first, personal **mortal sin**; second, **venial sin**.

MORTAL SIN

Mortal sin is defined by St. Augustine (Reply to Faustus XXII.27) as "*Dictum vel factum vel concupitum contra legem æternam*", i.e. **something said, done or desired contrary to the eternal law, or a thought, word, or deed contrary to the eternal law**. This is a definition of sin as it is **a voluntary act**. As it is a defect or privation it may be defined as **an aversion** from God, our true last end, by reason of **the preference given** to some mutable good. The definition of St. Augustine is accepted generally by theologians and is primarily a definition of actual mortal sin. It explains well the material and formal elements of sin. The words "*dictum vel factum vel concupitum*" denote **the material element of sin**, a human act: "*contra legem æternam*", **the formal element**. The act is bad because **it transgresses** the Divine law. St. Ambrose (De paradiso, viii) defines sin as a **"prevarication of the Divine law"**. The definition of St. Augustine strictly considered, i.e. as sin averts us from our true ultimate end, does not comprehend venial sin, but in as much as venial sin is in a manner contrary to the Divine law, although not averting us from our last end, it may be said to be included in the definition as it stands. While primarily a definition of sins of commission, **sins of omission may be included** in the definition because they presuppose some positive act (St. Thomas, I-II:71:5) and negation and affirmation are reduced to the same genus. Sins that violate the human or the natural law **are also included**, for what is contrary to the human or natural law is also contrary to the Divine law, in as much as **every just human law is derived from the Divine law**, and is not just unless it is in conformity with the Divine law.

BIBLICAL DESCRIPTION OF SIN

In the Old Testament sin is set forth as

- **an act of disobedience** (Genesis 2:16-17; 3:11; Isaiah 1:2-4; Jeremiah 2:32);
- as **an insult to God** (Numbers 27:14);
- as something **detested and punished** by God (Genesis 3:14-19; Genesis 4:9-16);
- as **injurious to the sinner** (Tobit 12:10);
- **to be expiated by penance** (Psalm 51:19).

In the New Testament it is clearly taught in St. Paul that

- **sin is a transgression of the law** (Romans 2:23; 5:12-20);
- **a servitude** from which **we are liberated by grace** (Romans 6:16-18);
- **a disobedience** (Hebrews 2:2) punished by God (Hebrews 10:26-31).

St. John describes sin as

- **an offence** to God,
- **a disorder of the will** (John 12:43),
- **an iniquity** (1 John 3:4-10).

Christ in many of His utterances teaches the nature and extent of sin. He came to promulgate a new law more perfect than the old, which would extend to the ordering not only of external but also of internal acts to a degree unknown before, and, in His Sermon on the Mount, He condemns as sinful many acts which were judged honest and righteous by the doctors and teachers of the Old Law. He denounces in a special manner **hypocrisy and scandal, infidelity and the sin against the Holy Ghost**. In particular He teaches that **sins come from the heart** (Matthew 15:19-20).

SYSTEMS WHICH DENY SIN OR DISTORT ITS TRUE NOTION

There must be some law to which man is subject, superior to and distinct from him, which can be obeyed and transgressed, before sin can enter into his acts. This law must be the mandate of a superior, because the notions of superiority and subjection are correlative. This superior can be only God, Who alone is the Author and Lord of man.

That God exists and can be known from His visible creation, that He has revealed the decrees of His eternal will to man, and is distinct from His creatures (Denzinger-Bannwart, "Enchiridion", nn. 1782, 1785, 1701), are matters of Catholic faith and teaching. Man is a created being endowed with free will (ibid., 793), which fact can be proved from Scripture and reason (ibid., 1041-1650). The Council of Trent declares in Sess. VI, c. i (ibid., 793) that man by reason of the prevarication of Adam has lost his primeval innocence, and that while free will remains, its powers are lessened (see ORIGINAL SIN).

All systems, religious and ethical, which either **deny**, on the one hand, the existence of a personal creator and lawgiver distinct from and superior to his creation, or, on the other, the existence of free will and responsibility in man, **distort or destroy** the **true biblico-theological** notion of sin.

In the beginning of the Christian era the **Gnostics**⁶, although their doctrines varied in details, **denied the existence of a personal creator**. The idea of sin in the Catholic sense is not contained in their system. There is no sin for them, unless it be the sin of ignorance, no necessity for an atonement; Jesus is not God (see GNOSTICISM).

Manichaeism⁷ with its two eternal principles, good and evil, at perpetual war with each other, is also **destructive of the true notion of sin**. All evil, and consequently sin, is from the principle of evil. The Christian concept of God as a lawgiver is destroyed. Sin is not a conscious voluntary act of disobedience to the Divine will.

⁶ A group of people who follow or believe in **Gnosticism** (from Ancient Greek: γνῶστικός, Romanized: gnōstikós, Koine Greek: [ɣnostiˈkos], 'having knowledge') which was a collection of religious ideas and systems which coalesced in the late 1st century AD among Jewish and early Christian sects. These various groups emphasized **personal spiritual knowledge** (gnosis) above the orthodox teachings, traditions, and authority of religious institutions. Gnostic cosmogony generally presents a distinction between a supreme, hidden God and a malevolent lesser divinity (sometimes associated with the Yahweh of the Old Testament) who is responsible for creating the material universe. Consequently, **Gnostics considered material existence flawed or evil**, and held the principal element of salvation to be direct knowledge of the hidden divinity, attained via mystical or esoteric insight. Many Gnostic texts deal not in concepts of sin and repentance, but **with illusion and enlightenment**.

⁷ **Manichaeism** (/ˌmæniˈkiːzəm/; in New Persian آیین مانی Āyīn-e Mānī; Chinese: 摩尼教; pinyin: Mónijào) is a former major religion founded in the 3rd century AD by the **Parthian prophet Mani** (AD 216–274), in the Sasanian Empire.

Manichaeism teaches an elaborate **dualistic cosmology** describing the struggle between a good, spiritual world of light, and an evil, material world of darkness. Through an ongoing process that takes place in human history, light is gradually removed from the world of matter and returned to the world of light, whence it came. Its beliefs are based on local Mesopotamian religious movements and Gnosticism. It **reveres Mani as the final prophet** after Zoroaster, Gautama Buddha, and Jesus. It was briefly the main rival to Christianity in the competition to replace classical polytheism before the spread of Islam. Beginning with the emperor Diocletian, a follower of

Pantheistic systems, which deny the distinction between God and His creation **make sin impossible**. If man and God are one, man is not responsible to anyone for his acts, morality is destroyed. If he is his own rule of action, he cannot deviate from right as St. Thomas teaches (I:63:1). The identification of God and the world by Pantheism **leaves no place for sin**.

Materialism, denying as it does the spirituality and the immortality of the soul, the existence of any spirit whatsoever, and consequently of God, **does not admit sin**. There is no free will, everything is determined by the inflexible laws of motion. "Virtue" and "vice" are meaningless qualifications of action.

Positivism⁸ places man's last end in some sensible good. His supreme law of action is to seek the **maximum of pleasure**. **Egotism or altruism is the supreme norm and criterion of the Positivistic systems**, **not** the eternal law of God as revealed by Him, and dictated by conscience. **For the materialistic evolutionists, man is but a highly-developed animal, conscience a product of evolution**. **Evolution has revolutionized morality**, sin is no more.

Kant⁹ in his "**Critique of Pure Reason**" having rejected all the essential notions of true morality, namely, liberty, the soul, God and a future life, attempted in his "**Critique of the Practical Reason**" to restore them in the measure in which they are necessary for morality. The practical reason, he tells us, imposes on us the idea of law and duty. **The fundamental principle of the morality of Kant is "duty for duty's sake"**, **not** God and His law. Duty cannot be conceived of alone as an independent thing. It carries with it certain postulates, the first of which is liberty. "I ought, therefore I can", is his doctrine. Man by virtue of his practical reason has a consciousness of moral obligation (categorical imperative). This consciousness supposes three things: free will, the immortality of the soul, the existence of God, otherwise man would not be capable of fulfilling his obligations, there would be no sufficient sanction for the Divine law, no reward or punishment in a future life. **Kant's moral system labours in obscurities and contradictions and is destructive of much that pertains to the teaching of Christ**. Personal dignity is the supreme rule of man's actions. The notion of sin as opposed to God **is suppressed**. According to the teaching of materialistic Monism, now so widespread, there is, and can be, no free will. According to this doctrine, but one thing exists and this one being produces all phenomena, thought included; we are but puppets in its hands, carried hither and thither as it wills, and finally are cast back into nothingness. There is no place for good and evil, a free observance or a wilful transgression of law, in such a system. Sin in the true sense is impossible. Without law and liberty and a personal God there is no sin.

PROTESTANT ERRORS

Luther¹⁰ and **Calvin**¹¹ **taught as their fundamental error** that no free will properly so called remained in man after the fall of our first parents; that the fulfillment of God's precepts **is impossible** even with the assistance of grace, and that **man in all his actions sins**. Grace is not an interior gift, but something external. To some sin is not imputed, because they are covered as with a cloak by the merits of Christ. **Faith alone saves**, there is no necessity for good works. Sin in Luther's doctrine cannot be a deliberate transgression of the Divine law.

Jansenius¹², in his "**Augustinus**", taught that according to the present powers of man some of God's precepts **are**

Roman Religion, **Manichaeism** was persecuted by the Roman state and was eventually stamped out in the Roman Empire. An adherent of Manichaeism is called a Manichaean or Manichean, or Manichee, especially in older sources.

⁸ **Positivism** is an empiricist philosophical theory that holds that all genuine knowledge is either true by definition or positive—meaning a posteriori facts **derived by reason and logic** from sensory experience. Other ways of knowing, such as theology, metaphysics, intuition, or introspection, are **rejected or considered meaningless**.

⁹ **Immanuel Kant** (22 April 1724 – 12 February 1804) was a German philosopher and one of the central **Enlightenment** thinkers.

¹⁰ **Martin Luther** (10 November 1483 – 18 February 1546) was a German priest, theologian, author, hymnwriter, and professor, and Augustinian friar. He is the seminal figure of the Protestant Revolution and the namesake of Lutheranism.

¹¹ **John Calvin** (10 July 1509 – 27 May 1564) was a French theologian, pastor and reformer in Geneva during the Protestant Revolution. He was a principal figure in the development of the system of Christian theology later called **Calvinism**, including its doctrines of predestination and of God's absolute sovereignty in the salvation of the human soul from death and eternal damnation. Calvinist doctrines were influenced by and elaborated upon the Augustinian and other Christian traditions. Various Congregational, Reformed and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world.

¹² **Cornelius Jansen** (Latinized name, Cornelius Jansenius; also Corneille Jansen; 28 October 1585 – 6 May 1638) was the Dutch Catholic bishop of Ypres in Flanders and the father of a theological movement known as **Jansenism**.

impossible of fulfilment, even to the just who strive to fulfil them, and he further taught that grace by means of which the fulfilment becomes possible is wanting even to the just. His **fundamental error** consists in teaching that the will is not free but is necessarily drawn either by concupiscence or grace. Internal liberty is not required for merit or demerit. Liberty from coercion suffices. Christ did not die for all men.

Baius¹³ taught a semi-Lutheran doctrine. Liberty is not entirely destroyed, but is so weakened that without grace it can do nothing but sin. True liberty is not required for sin. A bad act committed involuntarily renders man responsible (propositions 50-51 in Denzinger-Bannwart, "Enchiridion", nn. 1050-1). All acts done without charity are mortal sins and merit damnation because they proceed from concupiscence. **This doctrine denies that sin is a voluntary transgression** of Divine law. If man is not free, a precept is meaningless as far as he is concerned.

PHILOSOPHICAL SIN

Those who would **construct a moral system independent** of God and His law distinguish between theological and philosophical sin. Philosophical sin is a morally bad act **which violates the natural order of reason**, not the Divine law. Theological sin is a transgression of the eternal law. Those who are of atheistic tendencies and contend for this distinction, either **deny** the existence of God or **maintain** that He exercises **no providence** in regard to human acts. This position is destructive of sin in the theological sense, as God and His law, reward and punishment, **are done away with**.

Those who admit the existence of God, His law, human liberty and responsibility, and still contend for a distinction between philosophical and theological sin, maintain that in the present order of God's providence there are morally bad acts, which, while violating the order of reason, are not offensive to God, and they base their contention on this that the sinner can be ignorant of the existence of God, or not actually think of Him and His law when he acts. Without the knowledge of God and consideration of Him, it is impossible to offend Him.

This doctrine was censured as scandalous, temerarious, and erroneous by Alexander VIII (24 Aug. 1690) in his condemnation of the following proposition: "Philosophical or moral sin is a human act not in agreement with rational nature and right reason, theological and mortal sin is **a free transgression** of the Divine law. However grievous it may be, philosophical sin in one who is either ignorant of God or does not actually think of God, is indeed **a grievous sin**, but not an offense to God, nor a mortal sin dissolving friendship with God, nor worthy of eternal punishment" (Denzinger-Bannwart, 1290).

This proposition is condemned because it does not distinguish between vincible and invincible ignorance, and further supposes invincible ignorance of God to be sufficiently common, instead of only metaphysically possible, and because in the present dispensation of God's providence we are clearly taught in Scripture that **God will punish all evil coming from the free will of man** (Romans 2:5-11). There is no morally bad act that does not include a transgression of Divine law. From the fact that an action is conceived of as morally evil it is conceived of as prohibited. **A prohibition is unintelligible without the notion of someone prohibiting**. The one prohibiting in this case and binding the conscience of man **can be only God, Who alone has power over man's free will and actions**, so that from the fact that any act is perceived to be morally bad and prohibited by conscience, God and His law are perceived at least confusedly, and a wilful transgression of the dictate of conscience is necessarily also a transgression of God's law. Cardinal de Lugo (De incarnat., disp. 5, lect. 3) admits the possibility of philosophical sin in those who are inculpably ignorant of God, but he holds that it does not actually occur, because in the present order of God's providence there cannot be invincible ignorance of God and His law. This teaching does not necessarily fall under the condemnation of Alexander VIII, but **it is commonly rejected** by theologians for the reason that a dictate of conscience necessarily involves a knowledge of the Divine law as a principle of morality.

Jansenism was an early modern theological movement within Catholicism, primarily active in the Kingdom of France, that emphasized original sin, human depravity, the necessity of divine grace, and predestination. **It was declared a heresy by the Catholic Church**.

The movement originated in the posthumously published work of the Dutch theologian Cornelius Jansen, who died in 1638. It was first popularized by Jansen's friend, Abbot Jean du Vergier de Hauranne of Saint-Cyran-en-Brenne Abbey, and after du Vergier's death in 1643, the movement was led by Antoine Arnauld. Through the 17th and into the 18th centuries, Jansenism was a distinct movement away from the Catholic Church.

¹³ **Michael Baius** (1513 – 16 September 1589) was a Belgian theologian. He formulated the school of thought now known as **Baianism**. It is the immediate historical predecessor of **Jansenism**, and, as with Jansenism, **has been deemed non-orthodox** by the Catholic Church.

CONDITIONS OF MORTAL SIN: KNOWLEDGE, FREE WILL, GRAVE MATTER

Contrary to the teaching of Baius (prop. 46, Denzinger-Bannwart, 1046) and the Reformers, **a sin must be a voluntary act**. Those actions alone are properly called human or moral actions which proceed from the human will deliberately acting with knowledge of the end for which it acts. Man differs from all irrational creatures in this precisely that **he is master of his actions by virtue of his reason and free will** (I-II:1:1). Since sin is a human act wanting in due rectitude, it must have, in so far as it is a human act, the essential constituents of a human act. The intellect must perceive and judge of the morality of the act, and the will must freely elect. For a deliberate mortal sin there must be full advertence on the part of the intellect and full consent on the part of the will in a grave matter. An involuntary transgression of the law even in a grave matter is not a formal but a material sin.

The gravity of the matter **is judged** from the teaching of Scripture, the definitions of councils and popes, and also from reason. Those sins are judged to be **mortal** which contain in themselves some **grave disorder** in regard to God, our neighbour, ourselves, or society. Some sins admit of no lightness of matter, as for example, **blasphemy, hatred of God; they are always mortal** (*ex toto genere suo*), unless rendered venial by want of full advertence on the part of the intellect or full consent on the part of the will. Other sins admit lightness of matter: they are grave sins (*ex genere suo*) in as much as their matter in itself is sufficient to constitute a grave sin without the addition of any other matter, but is of such a nature that in a given case, owing to its smallness, the sin may be venial, e.g. theft.

IMPUTABILITY

That the act of the sinner may be imputed to him it is not necessary that the object which terminates and specifies his act should be directly willed as an ends or means. It suffices that it be willed indirectly or in its cause, i.e. if the sinner foresees, at least confusedly, that it will follow from the act which he freely performs or from his omission of an act. When the cause produces a twofold effect, one of which is directly willed, the other indirectly, the effect which follows indirectly is morally imputable to the sinner when these three conditions are verified:

- first, the sinner must foresee at least confusedly the evil effects which follow on the cause he places;
- second, he must be able to refrain from placing the cause;
- third, he must be under the obligation of preventing the evil effect.

Error and ignorance in regard to the object or circumstances of the act to be placed, affect the judgment of the intellect and consequently the morality and imputability of the act. Invincible ignorance excuses entirely from sin. Vincible ignorance does not, although it renders the act less free (see IGNORANCE).

The passions, while they disturb the judgment of the intellect, more directly affect the will. Antecedent passion increases the intensity of the act, the object is more intensely desired, although less freely, and the disturbance caused by the passions may be so great as to render a free judgment impossible, the agent being for the moment beside himself (I-II:6:7, ad 3um). Consequent passion, which arises from a command of the will, does not lessen liberty, but is rather a sign of an intense act of volition.

Fear, violence, heredity, temperament and pathological states, in so far as they affect free volition, **affect the malice and imputability of sin**. From the condemnation of the errors of Baius and Jansenius (Denz.-Bann., 1046, 1066, 1094, 1291-2) it is clear that for an actual personal sin, **a knowledge of the law and a personal voluntary act, free from coercion and necessity, are required**.

No mortal sin is committed in a state of invincible ignorance or in a half-conscious state. Actual advertence to the sinfulness of the act is not required, **virtual advertence suffices**. It is not necessary that the explicit intention to offend God and break His law be present, **the full and free consent of the will to an evil act suffices**.

MALICE

The true malice of mortal sin consists in **a conscious and voluntary** transgression of the eternal law, and implies **a contempt** of the Divine will, a complete **turning away** from God, our true last end, and a **preferring of some created thing** to which we subject ourselves. It is an **offence** offered to God, and an **injury** done Him; not that it effects any change in God, Who is immutable by nature, but that the sinner by his act **deprives** God of the

reverence and honor due Him: it is not any lack of malice on the sinner's part, but God's immutability that prevents Him from suffering.

As an offence offered to God, mortal sin is in a way **infinite** in its malice, since it is **directed against** the Infinite Being, and **the gravity of the offence** is measured by the dignity of the one offended (St. Thomas, III:1:2, ad 2um). As an act, sin is finite, the will of man not being capable of infinite malice. Sin is an offence against Christ Who has redeemed man (**Philippians 3:18**); against the Holy Ghost Who sanctifies us (**Hebrews 10:29**), an injury to man himself, causing **the spiritual death of the soul**, and **making man the servant of the devil**. The first and primary malice of sin is derived from the object to which the will inordinately tends, and from the object considered morally, not physically. The end for which the sinner acts and the circumstances which surround the act are also determining factors of its morality. An act which, objectively considered, is morally indifferent, may be rendered good or evil by circumstances, or by the intention of the sinner. An act that is good objectively may be rendered bad, or a new species of good or evil may be added, or a new degree.

Circumstances can change the character of a sin to such a degree that it becomes specifically different from what it is objectively considered; or they may merely aggravate the sin while not changing its specific character; or they may lessen its gravity. That they may exercise this determining influence two things are necessary: they must contain in themselves some good or evil, and must be apprehended, at least confusedly, in their moral aspect. The external act, in so far as it is a mere execution of a voluntary efficacious internal act, does not, according to the common Thomistic opinion, add any essential goodness or malice to the internal sin.

GRAVITY

While every mortal sin averts us from our true last end, all mortal sins are not equally grave, as is clear from Scripture (**John 19:11; Matthew 11:22; Luke 6**), and also from reason. Sins are specifically distinguished by their objects, which do not all equally avert man from his last end. Then again, since sin is not a pure privation, but a mixed one, all sins do not equally destroy the order of reason. **Spiritual sins**, other things being equal, **are graver** than carnal sins. (St. Thomas, "De malo", Q. ii, a. 9; I-II.73.5).

SPECIFIC AND NUMERIC DISTINCTION OF SIN

Sins are distinguished specifically by their formally diverse objects; or from their opposition to different virtues, or to morally different precepts of the same virtue. Sins that are specifically distinct are also numerically distinct. Sins within the same species are distinguished numerically according to the number of complete acts of the will in regard to total objects. A total object is one which, either in itself or by the intention of the sinner, forms a complete whole and is not referred to another action as a part of the whole. When the completed acts of the will relate to the same object there are as many sins as there are morally interrupted acts.

SUBJECT CAUSES OF SIN

Since sin is a voluntary act lacking in due rectitude, **sin is found**, as in a subject, **principally in the will**. But, since not only acts elicited by the will are voluntary, but also those that are elicited by other faculties at the command of the will, sin may be found in these faculties in so far as they are subject in their actions to the command of the will, and are instruments of the will, and move under its guidance (I-II:74).

The external members of the body cannot be effective principles of sin (I-II:74:2, ad 3um). They are mere organs which are set in activity by the soul; they do not initiate action. The appetitive powers on the contrary can be effective principles of sin, for they possess, through their immediate conjunction with the will and their subordination to it, a certain though imperfect liberty (I-II:56:4, ad 3um). The sensual appetites have their own proper sensible objects to which they naturally incline, and since original sin has broken the bond which held them in complete subjection to the will, they may antecede the will in their actions and tend to their own proper objects inordinately. Hence they may be proximate principles of sin when they move inordinately contrary to the dictates of right reason.

It is the right of reason to rule the lower faculties, and when the disturbance arises in the sensual part the reason

may do one of two things: it may either consent to the sensible delectation or it may repress and reject it. **If it consents**, the sin is no longer one of the sensual part of man, **but of the intellect and will**, and consequently, if the matter is grave, **mortal**. If rejected, no sin can be imputed. There can be no sin in the sensual part of man independently of the will. The inordinate motions of the sensual appetite which precede the advertence of reason, or which are suffered unwillingly, are not even venial sins. **The temptations of the flesh not consented to, are not sins.**

Concupiscence, which remains after the guilt of original sin is remitted in Baptism, **is not sinful so long as consent is not given to it** (Council of Trent, sess. V, can. v). The sensual appetite of itself cannot be the subject of mortal sin, for the reason that it can neither grasp the notion of God as an ultimate end, nor avert us from Him, without which aversion there cannot be mortal sin. The superior reason, whose office it is to occupy itself with Divine things, may be the proximate principle of sin both in regard to its own proper act, to know truth, and as it is directive of the inferior faculties: in regard to its own proper act, in so far as it voluntarily neglects to know what it can and ought to know; in regard to the act by which it directs the inferior faculties, to the extent that it commands inordinate acts or fails to repress them (I-II:74:7, ad 2um).

The will never consents to a sin that is not at the same time a sin of the superior reason as directing badly, by either actually deliberating and commanding the consent, or by failing to deliberate and impede the consent of the will when it could and should do so. The superior reason is the ultimate judge of human acts and has an obligation of deliberating and deciding whether the act to be performed is according to the law of God. **Venial sin** may also be found in the superior reason when it **deliberately consents** to sins that are venial in their nature, or when there is not a full consent in the case of a sin that is mortal considered objectively.

CAUSES OF SIN

Under this head, it is needful to distinguish between the efficient cause, i.e. the agent performing the sinful action, and those other agencies, influences or circumstances, which incite to sin and consequently involve a danger, more or less grave, for one who is exposed to them. These inciting causes are explained in special articles on **OCCASIONS OF SIN** and **TEMPTATION**. Here we have to consider only the efficient cause or causes of sin. These are interior and exterior. The complete and sufficient cause of sin is **the will**, which is regulated in its actions by the reason, and acted upon by the sensitive appetites. **The principal interior causes of sin are ignorance, infirmity or passion, and malice.** Ignorance on the **part of the reason**, infirmity and passion on the **part of the sensitive appetite**, and malice on the **part of the will**. A sin is from certain malice when the will sins of **its own accord** and not under the influence of ignorance or passion.

The **exterior causes of sin** are **the devil** and **man**, who move to sin by means of suggestion, persuasion, temptation and bad example. **God is not the cause of sin** (Council of Trent, sess. VI, can. vi, in Denz.-Bann., 816). He directs all things to Himself and is the end of all His actions, and could not be the cause of evil without self-contradiction. Of whatever entity there is in sin as an action, He is the cause. The evil will is the cause of the disorder (I-II:79:2).

One sin may be the cause of another inasmuch as one sin may be ordained to another as an end. The **seven capital sins**, so called, may be considered as **the source from which other sins proceed**. They are sinful propensities which reveal themselves in particular sinful acts. **Original sin** by reason of its dire effects is **the cause and source of sin** in so far as by reason of it **our natures are left wounded and inclined to evil**. **Ignorance, infirmity, malice, and concupiscence** are the consequences of **original sin**.

EFFECTS OF SIN

The first effect of mortal sin in man is **to avert him from his true last end**, and **deprive his soul of sanctifying grace**. The sinful act passes, and the sinner is left in **a state of habitual aversion** from God. The sinful state is voluntary and imputable to the sinner, because it necessarily follows from the act of sin he freely placed, and it remains **until satisfaction is made** (see **PENANCE**).

This state of sin is called by theologians **habitual sin**, not in the sense that habitual sin implies a vicious habit, but in the sense that it signifies **a state of aversion** from God depending on the preceding actual sin, consequently

voluntary and imputable. This state of aversion carries with it necessarily in the present order of God's providence the privation of grace and charity by means of which man is ordered to his supernatural end. The **privation of grace** is the "*macula peccati*" (St. Thomas, I-II.86), **the stain of sin** spoken of in Scripture (Joshua 22:17; Isaiah 4:4; 1 Corinthians 6:11). It is not anything positive, a quality or disposition, an obligation to suffer, an extrinsic denomination coming from sin, but is **solely the privation of sanctifying grace**. There is not a real but only a conceptual distinction between **habitual sin** (*reatus culpæ*) and the **stain of sin** (*macula peccati*). One and the same privation considered as destroying the due order of man to God is habitual sin, considered as **depriving the soul of the beauty of grace** is the stain or "*macula*" of sin.

The second effect of sin is to entail **the penalty of undergoing suffering** (*reatus pænæ*). Sin (*reatus culpæ*) is the cause of this obligation (*reatus pænæ*). The suffering **may be inflicted in this life** through **the medium of medicinal punishments, calamities, sickness, temporal evils, which tend to withdraw from sin**; or it may be inflicted **in the life to come** by the justice of God **as vindictive punishment**. The punishments of the future life are proportioned to the sin committed, and it is the obligation of undergoing this punishment for unrepented sin that is signified by the "*reatus pænæ*" of the theologians. The penalty to be undergone in the future life is divided into the pain of loss (*pæna damni*) and the pain of sense (*pæna sensus*).

The **pain of loss** is **the privation of the beatific vision** of God in punishment of turning away from Him. The **pain of sense** is **suffering in punishment** of the conversion to some created thing in place of God. This two-fold pain in punishment of mortal sin is **eternal** (1 Corinthians 6:9; Matthew 25:41; Mark 9:45). **One mortal sin suffices to incur eternal punishment.** (See HELL.)

Other effects of sins are: **remorse of conscience** (Wisdom 5:2-13); an **inclination towards evil**, as habits are formed by a repetition of similar acts; a **darkening of the intelligence**, a **hardening of the will** (Matthew 13:14-15; Romans 11:8); a **general vitiating of nature**, which does not however totally destroy the substance and faculties of the soul but merely **weakens** the right exercise of its faculties.

VENIAL SIN

Venial sin is essentially different from mortal sin. It does not avert us from our true last end, it does not destroy charity, the principle of union with God, nor deprive the soul of sanctifying grace, and it is intrinsically **reparable**. It is called venial precisely because, considered in its own proper nature, **it is pardonable**; in itself **meriting, not eternal, but temporal punishment**. It is distinguished from mortal sin on the part of the disorder. By mortal sin man is **entirely averted** from God, his true last end, and, at least implicitly, he places his last end in some created thing. By venial sin he is not averted from God, neither does he place his last end in creatures. He remains united with God by charity, but does not tend towards Him as he ought. The true nature of sin as it is contrary to the eternal law, repugnant namely to the primary end of the law, is found only in mortal sin. Venial sin is only in **an imperfect way** contrary to the law, since it is not contrary to the primary end of the law, nor does it avert man from the end intended by the law. (St. Thomas, I-II.88.1; and Cajetan, I-II, Q. lxxxviii, a. 1, for the sense of the *præter legem* and *contra legem* of St. Thomas).

DEFINITION

Since a voluntary act and its disorder are of the essence of sin, venial sin as it is a voluntary act may be defined as a thought, word or deed at variance with the law of God. It retards man in the attainment of his last end while not averting him from it. Its disorder consists either in the not fully deliberate choosing of some object prohibited by the law of God, or in the deliberate adhesion to some created object not as an ultimate end but as a medium, which object does not avert the sinner from God, but is not, however, referable to Him as an end. Man cannot be averted from God except by deliberately placing his last end in some created thing, and in venial sin he does not adhere to any temporal good, enjoying it as a last end, but as a medium referring it to God not actually but habitually inasmuch as he himself is ordered to God by charity. "*Ille qui peccat venialiter, inhæret bono temporali non ut fruens, quia non constituit in eo finem, sed ut utens, referens in Deum non actu sed habitu*" (I-II:88:1, ad 3). For a mortal sin, some created good must be adhered to as a last end at least implicitly. This adherence cannot be accomplished by a semi-deliberate act. By adhering to an object that is at variance with the

law of God and yet not destructive of the primary end of the Divine law, a true opposition is not set up between God and that object. The created good is not desired as an end. The sinner is not placed in the position of choosing between God and creature as ultimate ends that are opposed, but is in such a condition of mind that if the object to which he adheres were prohibited as contrary to his true last end he would not adhere to it, but would prefer to keep friendship with God. An example may be had in human friendship. A friend will refrain from doing anything that of itself will tend directly to dissolve friendship while allowing himself at times to do what is displeasing to his friends without destroying friendship.

The distinction between mortal and venial sin is set forth in Scripture. From St. John (1 John 5:16-17) it is clear there are some sins "unto death" and some sins not "unto death", i.e. mortal and venial. The classic text for the distinction of mortal and venial sin is that of St. Paul (1 Corinthians 3:8-15), where he explains in detail the distinction between mortal and venial sin. "For other foundation no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be manifest; for the day of the Lord shall declare it; because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." By wood, hay, and stubble are signified venial sins (St. Thomas, I-II:89:2) which, built on the foundation of a living faith in Christ, do not destroy charity, and from their very nature do not merit eternal but temporal punishment. "Just as", says St. Thomas, [wood, hay, and stubble] "are gathered together in a house and do not pertain to the substance of the edifice, so also venial sins are multiplied in man, the spiritual edifice remaining, and for these he suffers either the fire of temporal tribulations in this life, or of Purgatory after this life and nevertheless obtains eternal salvation." (I-II:89:2)

The suitability of the division into wood, hay, and stubble is explained by St. Thomas (iv, dist. 21, Q. i, a. 2). Some venial sins are graver than others and less pardonable, and this difference is well signified by the difference in the inflammability of wood, hay, and stubble. That there is a distinction between mortal and venial sins is of faith (Council of Trent, sess. VI, c. xi and canons 23-25; sess. XIV, de poenit., c. v). **This distinction is commonly rejected by all heretics ancient and modern.**

- In the fourth century Jovinian¹⁴ asserted that all sins are equal in guilt and deserving of the same punishment (St. Aug., "Ep. 167", ii, n. 4);
- Pelagius,¹⁵ that every sin deprives man of justice and therefore is mortal;
- Wyclif,¹⁶ that there is no warrant in Scripture for differentiating mortal from venial sin, and that the gravity of sin depends not on the quality of the action but on the decree of predestination or reprobation so that the

¹⁴ Jovinian (Latin: Iovinianus; died c. 405) was an opponent of Christian asceticism in the 4th century and was condemned as a heretic at synods convened in Rome under Pope Siricius and in Milan by Ambrose in 393, because of his anti-ascetic views. Our information about him is derived principally from the work of Jerome in two books, Adversus Jovinianum. Jerome referred to him as the "Epicurus of Christianity". He was a native of Corduene, in present day Turkey. John Henry Newman called Aeries of Sebaste, Jovinian and Vigilantius the forerunners of Protestantism, likening them to the "Luther, Calvin, and Zwingli of the fourth century". Other Protestants also praise Jovinian as an early reformer or even credit him as the "first Protestant". Jovinian's teachings received much popular support in Rome and Milan and his followers, Sarmatio and Barbatianus kept preaching his ideas after Jovinian was expelled.

¹⁵ Pelagius (c. 354–418) was a British theologian known for promoting a system of doctrines (termed Pelagianism by his opponents) which emphasized human choice in salvation and denied original sin. Pelagius and his followers abhorred the moral standards of Christians in Rome, which he blamed on the view of divine grace. Pelagius was accused of heresy at the synod of Jerusalem in 415 and his doctrines were harshly criticized by St. Augustine of Hippo, especially the Pelagian views about humankind's good nature and individual responsibility for choosing asceticism. Pelagius especially stressed the freedom of human will. Very little is known about the personal life and career of Pelagius.

¹⁶ John Wycliffe (also spelled Wyclif, Wickliffe, and other variants; c. 1328 – 31 December 1384) was an English scholastic philosopher, theologian, biblical translator, reformer, Catholic priest, and a seminary professor at the University of Oxford. He became an influential dissident within the Catholic priesthood during the 14th century and is considered an important predecessor to Protestantism. Wycliffe questioned the privileged status of the clergy, who had bolstered their powerful role in England, and the luxury and pomp of local parishes and their ceremonies. The Council of Constance declared Wycliffe a heretic on 4 May 1415, and banned his writings, effectively both excommunicating him retroactively and making him an early forerunner of Protestantism. The Council decreed that Wycliffe's works should be burned and his bodily remains removed from consecrated ground. This order, confirmed by Pope Martin V, was carried out in 1428. Wycliffe's corpse was exhumed and burned and the ashes cast into the River Swift, which flows through Lutterworth.

- worst crime of the predestined is infinitely less than the slightest fault of the reprobate;
- **Hus**,¹⁷ that all the actions of the vicious are mortal sins, while all the acts of the good are virtuous (Denz.-Bann., 642);
 - **Luther**, that all sins of unbelievers are mortal and all sins of the regenerate, with the exception of infidelity, are venial;
 - **Calvin**, like Wyclif, bases the difference between mortal sin and venial sin on predestination, but adds that a sin is venial because of the faith of the sinner.
 - The twentieth **among the condemned propositions** of **Baius** reads: "There is no sin venial in its nature, but every sin merits eternal punishment" (Denz.-Bann., 1020).
 - **Hirscher**¹⁸ in more recent times taught that all sins which are fully deliberate are mortal, thus denying the distinction of sins by reason of their objects and making the distinction rest on the imperfection of the act (Kleutgen, 2nd ed., II, 284, etc.).

MALICE OF VENIAL SIN

The difference in the malice of mortal and venial sin consists in this: that mortal sin is contrary to the primary end of the eternal law, that it attacks the very substance of the law which commands that **no created thing should be preferred** to God as an end, or equaled to Him, **while venial sin is only at variance with the law, not in contrary opposition to it, not attacking its substance.** The substance of the law remaining, its perfect accomplishment is prevented by venial sin.

CONDITIONS

Venial sin is committed when the matter of the sin is light, even though the advertence of the intellect and consent of the will are full and deliberate, and when, even though the matter of the sin be grave, there is not full advertence on the part of the intellect and full consent on the part of the will. A precept obliges *sub gravi* when it has for its object an important end to be attained, and its transgression is prohibited under penalty of losing God's friendship. A precept obliges *sub levi* when it is not so directly imposed.

EFFECTS

Venial sin does not deprive the soul of sanctifying grace, or diminish it. It does **not** produce a macula, or stain, as does mortal sin, but it **lessens the lustre of virtue** — "*In anima duplex est nitor, unus quidem habitualis, ex gratia sanctificante, alter actualis ex actibus virtutem, jamvero peccatum veniale impedit quidem fulgorem qui ex actibus virtutum oritur, non autem habitualement nitorem, quia non excludit nec minuit habitum charitatis*" (I-II:89:1).

Frequent and deliberate venial sin lessens the fervour of charity, **disposes** to mortal sin (I-II:88:3), and **hinders** the reception of graces God would otherwise give. It **displeases** God (Revelation 2:4-5) and obliges the sinner to **temporal punishment either in this life or in Purgatory**. We cannot avoid all venial sin in this life.

"Although the most just and holy occasionally during this life fall into some slight and daily sins, known as venial, they cease not on that account to be just" (Council of Trent, sess. VI, c. xi). And canon xxiii says: "If any one declare that a man once justified cannot sin again, or that he can avoid for the rest of his life every sin, even venial, let him be anathema", but according to the common opinion **we can avoid** all such as are fully deliberate. Venial sin may coexist with mortal sin in those who are averted from God by mortal sin. This fact does not change

¹⁷ **Jan Hus** (c. 1370 – 6 July 1415), sometimes anglicized as John Hus or John Huss, and referred to in historical texts as Iohannes Hus or Johannes Huss, was a Czech theologian and philosopher who became a Church rebel and the inspiration of **Hussitism**, a key predecessor to **Protestantism**, and a seminal figure in the Bohemian Revolution. Hus is considered by some to be the first Church rebel, even though some designate this honour to the theorist **John Wycliffe**. His teachings had a strong influence, most immediately in the approval of a reformed Bohemian religious denomination and, over a century later, on **Martin Luther**. Hus was a master, dean and rector at the Charles University in Prague between 1409 and 1410.

¹⁸ **Johann Baptist von Hirscher** (20 January 1788, Bodnegg – 4 September 1865) was a German Catholic theologian. He exerted a great influence in the areas of moral theology, homiletics, and catechetics. He was censured many times for misleading teachings and writings but manage to relent and repent. Due to his controversial thought process was always closely watched and rebuked.

its nature or intrinsic reparability, and the fact that it is not coexistent with charity is not the result of venial sin, but of mortal sin. It is *per accidens*, for an extrinsic reason, that venial sin in this case is irreparable, and is punished in hell. That venial sin may appear in its true nature as essentially different from mortal sin it is considered as de facto coexisting with charity (1 Corinthians 3:8-15). Venial sins **do not** need the grace of absolution. They can be **remitted by prayer, contrition, fervent communion, and other pious works**. Nevertheless **it is laudable to confess them** (Denz.-Bann., 1539).

PERMISSION OF SIN AND REMEDIES

Since it is of faith that God is omnipotent, omniscient, and all good it is difficult to account for sin in His creation. The existence of evil is the underlying problem in all theology. Various explanations to account for its existence have been offered, differing according to the philosophical principles and religious tenets of their authors. Any Catholic explanation must take into account the defined truths of the omnipotence, omniscience, and goodness of God; free will on the part of man; and the fact that **suffering is the penalty of sin**. Of metaphysical evil, the negation of a greater good, God is the cause inasmuch as He has created beings with limited forms. Of physical evil (*malum pænæ*) He is also the cause. Physical evil, considered as it proceeds from God and is inflicted in punishment of sin in accordance with the decrees of Divine justice, is good, compensating for the violation of order by sin. It is only in the subject affected by it that it is evil.

Of moral evil (*malum culpæ*), **God is not the cause** (Council of Trent, sess. VI, can. vi), either directly or indirectly. Sin is a violation of order, and God orders all things to Himself, as an ultimate end, consequently **He cannot be the direct cause of sin**. God's withdrawal of grace which would prevent the sin does not make Him the indirect cause of sin inasmuch as this withdrawal is affected according to the decrees of His Divine wisdom and justice in punishment of previous sin. He is under no obligation of impeding the sin, consequently it cannot be imputed to Him as a cause (I-II:79:1).

When we read in Scripture and the Fathers that God inclines men to sin the sense is, either that in His just judgment He permits men to fall into sin by a **punitive permission**, exercising His justice in punishment of past sin; or that He directly causes, not sin, but certain exterior works, good in themselves, which are so abused by the evil wills of men that here and now they commit evil; or that He gives them the power of accomplishing their evil designs. Of the physical act in sin, God is the cause inasmuch as it is an entity and good. Of the malice of sin man's evil will is the sufficient cause.

God could not be impeded in the creation of man by the fact that He foresaw his fall. This would mean the limiting of His omnipotence by a creature, and would be destructive of Him. He was free to create man even though He foresaw his fall, and He created him, **endowed him with free will, and gave him sufficient means of persevering in good** had he so willed. We must sum up our ignorance of the permission of evil by saying in the words of St. Augustine, that God would not have permitted evil had He not been **powerful enough to bring good out of evil**.

God's end in creating this universe is Himself, **not** the good of man, and somehow or other, good and evil **serve His ends**, and there shall finally be a **restoration of violated order by Divine justice**. **No sin shall be without its punishment**. The evil men do, **must be atoned** for, either in this world by penance (see PENANCE) or in the world to come in Purgatory or Hell, according as the sin that stains the soul, and is not repented of, is mortal or venial, and merits eternal or temporal punishment. (See EVIL.)

God has provided a **remedy for sin** and **manifested His love and goodness** in the face of man's ingratitude by the **Incarnation of His Divine Son** (see INCARNATION); by the **institution of His Church** to guide men and interpret to them His law, and administer to them the Sacraments, **seven channels of grace**, which, rightly used, furnish an **adequate remedy for sin** and a means **to union with God in heaven**, which is the end of His law.

SENSE OF SIN

The understanding of sin, as far as it can be understood by our finite intelligence, serves to unite man more closely to God. It impresses him with a salutary fear, a fear of his own powers, a fear, if left to himself, of falling from grace; with the necessity he lies under of **seeking God's help** and grace to stand firm in the fear and love of

God, and make progress in the spiritual life. Without the acknowledgment that the present moral state of man is not that in which God created him, that his powers are weakened; that he has a supernatural end to attain, which is impossible of attainment by his own unaided efforts, without grace there being no proportion between the end and the means; that **the world, the flesh, and the devil** are in reality **active agents fighting against him and leading him to serve them** instead of God, sin cannot be understood. The evolutionary hypothesis would have it that physical evolution accounts for the physical origin of man, that science knows no condition of man in which man exhibited the characteristics of the state of original justice, no state of sinlessness. The fall of man in this hypothesis is in reality a rise to a higher grade of being. "A fall it might seem, just as a vicious man sometimes seems degraded below the beasts, but in promise and potency, a rise it really was" (Sir O. Lodge, "Life and Matter", p. 79). This teaching is **destructive of the notion of sin** as taught by the Catholic Church. **Sin** is not a phase of an upward struggle, it is rather **a deliberate, wilful refusal to struggle**. If there has been no fall from a higher to a lower state, then the teaching of Scripture in regard to Redemption and the necessity of a baptismal regeneration is unintelligible. **The Catholic teaching is the one that places sin in its true light, that justifies the condemnation of sin we find in Scripture.**

The Church strives continually to impress her children with a sense of **the awfulness of sin** that they may **fear it and avoid it**. We are fallen creatures, and **our spiritual life on earth is a warfare**. Sin is our enemy, and while of our own strength we cannot avoid sin, **with God's grace we can**. If we but place no obstacle to the workings of grace **we can avoid all deliberate sin**. If we have the misfortune to sin, and seek God's grace and pardon **with a contrite and humble heart**, He will **not** repel us. Sin **has its remedy in grace**, which is given us by God, through the merits of His Only-begotten Son, Who has redeemed us, **restoring by His passion and death the order violated by the sin of our first parents, and making us once again children of God and heirs of heaven.**

Where sin is looked on as a necessary and unavoidable condition of things human, where inability to avoid sin is conceived as necessary, discouragement naturally follows. Where the Catholic doctrine of the creation of man in a superior state, his fall by a wilful transgression, the effects of which fall are by Divine decree transmitted to his posterity, destroying the balance of the human faculties and leaving man inclined to evil; where the dogmas of redemption and grace in reparation of sin are kept in mind, there is no discouragement. Left to ourselves we fall, **by keeping close to God and continually seeking His help we can stand and struggle against sin, and if faithful, in the battle we must wage, shall be crowned in heaven.** (See CONSCIENCE; JUSTIFICATION; SCANDAL.)

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The above discussion on sin is summarized by the Catechism of St. Pius X below:

THE MAIN KINDS OF SINS¹⁹

1. Q. How many kinds of sin are there?

A. There are two kinds of sin: **original sin** and **actual sin**.

¹⁹ Catechism of Pope St. Pius X, <https://sensusfidelium.com/bible-catechesis/catechism-of-saint-pius-x/>

2. Q. What is **original sin**?

A. **Original sin** is the sin in which we are all born, and which we contracted **by the disobedience** of our first parent, Adam.

3. Q. What evil effects has the sin of Adam brought upon us?

A. The evil effects of the sin of Adam are: The **privation** of grace, the **loss** of Paradise, together with ignorance, **inclination to evil, death, and all our other miseries.**

4. Q. How is original sin cancelled?

A. Original sin is cancelled by **holy Baptism.**

5. Q. What is **actual sin**?

A. **Actual sin** is that which man, after coming to the use of reason, **commits of his own free will.**

6. Q. How many kinds of actual sin are there?

A. There are two kinds of actual sin: **mortal** and **venial.**

7. Q. What is **mortal sin**?

A. **Mortal sin** is a **transgression** of the divine Law by which we seriously fail in our duties towards God, towards our neighbour, or towards ourselves.

8. Q. Why is it called **mortal**?

A. It is called **mortal** because it brings **death to the soul**²⁰ by making it lose sanctifying grace, which is the life of the soul, just as the soul itself is the life of the body.

9. Q. What injury does mortal sin do the soul?

- A. (1) **Mortal sin deprives** the soul of grace and of the friendship of God;
(2) It makes it **lose** Heaven;
(3) It **deprives** it of merits already acquired, and renders it incapable of acquiring new merits;
(4) It makes it the **slave of the devil**;
(5) It makes it **deserve Hell** as well as **the chastisements of this life.**

10. Q. Besides grave matter, what is required to constitute a mortal sin?

A. To constitute a mortal sin, besides **grave matter** there is also required **full consciousness** of the gravity of the matter, along with **the deliberate will** to commit the sin.

11. Q. What is **venial sin**?

A. **Venial sin** is a **lesser transgression** of the divine Law, by which we slightly fail in some duty towards God, towards our neighbour, or towards ourselves.

12. Q. Why is it called **venial**?

A. It is called **venial** because it is light compared with mortal sin; because it **does not** deprive us of divine grace; and because God more readily pardons us.

13. Q. Then little account need be made of **venial sin**?

A. That would be a **very great mistake**, not only because venial sin is **always** an offence against God; but also because it does no little harm to the soul.

14. Q. What harm does **venial sin** do the soul?

- A. **Venial sin** –
(1) **Weakens and chills** charity in us;
(2) **Disposes us to mortal sin**;
(3) Renders us deserving of great **temporal punishments** both in this world and in the next.

THE VICIES AND OTHER VERY GRIEVOUS SINS

1. Q. What is a **vice**?

A. A **vice** is an **evil disposition** of the mind to shirk good and **do evil**, arising from the **frequent repetition of evil acts.**

2. Q. What difference is there between a **sin** and a **vice**?

²⁰ 'death to the soul' means that the sin when **unconfessed for** and/or **unrepented**, before physical death of the person, **sends the impenitent soul to eternal suffering in Hell.**

A. Between sin and vice there is this difference that **sin is a passing act**, whereas **vice is a bad habit**, contracted by **continually** falling into some sin.

3. Q. Which are the vices called capital?

A. The vices called capital are seven: **Pride, Covetousness, Lust, Anger, Gluttony, Envy and Sloth.**

4. Q. How are the capital vices conquered?

A. The capital vices are conquered by the exercise of **the opposite virtues**:

Thus **Pride** is conquered by **humility**;

Covetousness by **liberality**;

Lust by **chastity**;

Anger by **patience**;

Gluttony by **abstinence**;

Envy by **brotherly love**;

Sloth by **diligence and fervour in the service of God.**

5. Q. Why are these vices called capital?

A. They are called capital because they are **the head and fount** of many other vices and sins.

6. Q. How many are the sins against the Holy Ghost?

A. The sins against the Holy Ghost are **six**:

(1) **Despairing of being saved**;

(2) **Presuming on being saved without merit**;

(3) **Opposing the known truth**;

(4) **Envyng another's graces**;

(5) **Obstinately remaining in sin**;

(6) **Final impenitence.**

7. Q. Why are these sins specially said to be against the Holy Ghost?

A. These sins are specially said to be against the Holy Ghost, because **they are committed through pure malice**, which is **contrary to goodness, the special attribute of the Holy Ghost.**

8. Q. Which are the sins that are said **to cry to God for vengeance**?

A. The sins that are said to cry to God for vengeance are these four:

(1) **Willful murder**;

(2) **The sin of sodomy**;

(3) **Oppression of the poor**;

(4) **Defrauding labourers of their wages.**

9. Q. Why are these sins said to cry to God for vengeance?

A. These sins are said to cry to God for vengeance **because the Holy Ghost says so**, and because their iniquity is so great and so manifest that it provokes God to punish them with **the severest chastisements.**

We thank the webmasters of the NewAdvent.org and Sesusfidelium.com for providing the above lessons on Sin which does provide a clear insight of its nature and relation to God and man.

Now let us proceed to the Laws the sin of mankind violates.

THE TEN COMMANDMENTS OF GOD, THE CATHOLIC VERSION^{21,22} and THE PRECEPTS OF THE ROMAN CATHOLIC CHURCH



GOD GIVING THE TABLETS TO MOSES

The Ten Commandments are series of religious and moral imperatives that are recognized as a moral foundation in several of the Abrahamic religions, including the Catholic Church. As described in the Old Testament books Exodus and Deuteronomy, the Commandments form part of a covenant offered by God to the Israelites to free them from the spiritual slavery of sin. According to the Catechism of the Catholic Church – the official exposition of the Catholic Church's Christian beliefs – the Commandments are considered essential for spiritual good health and growth, and serve as the basis for Catholic social teaching. A review of the Commandments is one of the most common types of examination of conscience used by Catholics before receiving the Sacrament of Penance. social teaching. A review of the Commandments is one of the most common types of examination of conscience used by Catholics before receiving the Sacrament of Penance.

The Commandments appear in the earliest Church writings; the Catechism states that they have "occupied a **predominant place**" in teaching the faith since the time of Augustine of Hippo (AD 354–430). The Church had no official standards for religious instruction until the Fourth Lateran Council in 1215; evidence suggests the Commandments were used in Christian education in the early Church and throughout the Middle Ages. The perceived lack of instruction in them by some dioceses was the basis of one of the criticisms launched against the Church by Protestant reformers. Afterward, the first Church-wide catechism in 1566 provided "thorough discussions of each commandment", but gave **greater emphasis to the Seven Sacraments**. The most recent Catechism devotes a large section to interpret each of the commandments. Church teaching of the Commandments is largely based on the Old and New Testaments and the writings of the early Church Fathers.

In the New Testament, Jesus acknowledged their validity and instructed His disciples to go further, demanding a righteousness exceeding that of the scribes and Pharisees. Summarized by Jesus into two "**Great Commandments**" that teach **love of God** and **love of neighbor**, they instruct individuals on their relationships with both. The **first three** commandments require **reverence and respect for God's name, observation of the Lord's Day and prohibit the worship of other gods**. The others deal with **the relationships between individuals**, such as that between parent and child; they include prohibitions against **lying, stealing, murdering, adultery** and **covetousness**.

THE TEN COMMANDMENTS

With Explanations by St. Thomas Aquinas²³

FIRST COMMANDMENT: "I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage. *Thou shalt not have strange gods before Me.* Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

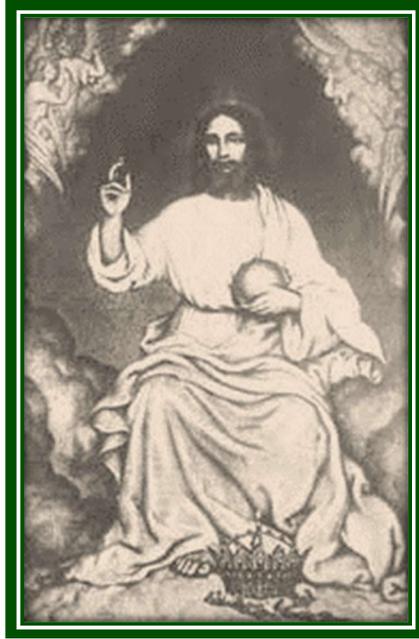
"Thou shalt not have strange gods before Me."

²¹ Ten Commandments in Catholic Theology, https://en.wikipedia.org/wiki/Ten_Commandments_in_Catholic_theology

²² Following image from www.celebrationcc.com

²³ Culled from <https://www.ewtn.com/catholicism/library/explanation-of-the-ten-commandments--1452> (In its entirety. Reformatted and color annotated for quick reference.) Provided herein as a guide for proper obedience to God's rules in this modern world of fake catholic church and doctrines. The Roman Catholic Saints became so because they loved God's commandments. "**Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments.**" [Psalms 111:1]

God is Our Father



Abba, Our Eternal Father

(As He appeared to Mother Eugenia Elisabetta Ravasio, July 1, 1932)

"Clouds and darkness are round about Him: justice and judgment are the establishment of His throne." (Psalm 96:2)

"O Lord God of hosts, convert us: and shew Thy face, and we shall be saved." (Psalm 79:20)

Our Father's words to Mother Ravasio: "I have already told you and now I say it again: I cannot give My beloved Son another time to prove My love for men! I am now coming among them in order to love them and to make them know this love, assuming their image, their poverty. Look, now I am putting aside My crown and all My glory to take on the appearance of an ordinary man!"

Ed's Note: It would be easier to obey our superiors when we see them. Has anybody seen God? We have seen Jesus but not Our Eternal Father, until **He decided to show Himself** to mankind in Grenoble, France **on July 1, 1932**, The Feast of the Precious Blood of Our Lord Jesus. Above is the artist's rendering of His portrait as described by Mother Eugenia Elisabetta Ravasio. Seeing the amazed look of Mother Ravasio, He said, "Man gets old. **I do not, because I am eternal.**" He looks like Jesus.

Just as Jesus told St. Phillip, when Phillip showed earnest in seeing God the Father: "Have I been so long a time with you; and have you not known Me? Philip, **he that seeth Me seeth the Father also.** How sayest thou, shew us the Father?" [John 14:9]

When Jesus told His Apostles, "I and the Father, are one." [John 10:30], we thought He was speaking figuratively but He was also speaking literally! Two distinct Persons but looking the same.



The entire law of Christ depends upon **charity**. And charity depends on **two precepts**, one of which concerns **loving God** and the other concerns **loving our neighbor**.

Now God, in delivering the law to Moses, gave him Ten Commandments written upon **two tablets** of stone. **Three** of these Commandments that were written on the first tablet referred to the love of God; and the seven Commandments written on the other tablet related to the love of our neighbor. The whole law, therefore, is founded on these two precepts.[1]

The First Commandment which relates to the love of God is: "**Thou shalt not have strange gods.**" For an understanding of this Commandment, one must know how of old it was violated. **Some worshipped demons.** "All the gods of the Gentiles are devils." [2] **This is the greatest and most detestable of all sins.** Even now there are many who transgress this Commandment: all such as practice **divinations and fortune-telling**. Such things, according to St. Augustine, cannot be done without some kind of **pact with the devil**. "I would not that you should be made partakers with devils." [3]

Some **worshipped the heavenly bodies**, believing the stars to be gods: "They have imagined the sun and the moon to be the gods that rule the world." [4] For this reason Moses forbade the Jews to raise their eyes, or adore the sun and moon and stars: "Keep therefore your souls carefully . . . lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all the nations." [5] The **astrologers sin** against this Commandment in that they say that these bodies are the rulers of souls,

when in truth they were made for the use of man whose sole ruler is God.

Others worshipped the lower elements: "They imagined the fire or the wind to be gods." [6] Into this error also fall those who wrongly use the things of this earth and love them too much: "Or covetous person (who is a server of idols)." [7]

Some men have erred in worshipping their ancestors. This arose from three causes.

(1) From Their Carnal Nature — "For a father being afflicted with a bitter grief, made to himself the image of his son who was quickly taken away; and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants." [8]

(2) Because of Flattery — Thus being unable to worship certain men in their presence, they, bowing down, honored them in their absence by making statues of them and worshipping one for the other: "Whom they had a mind to honor . . . they made an image . . . that they might honor as present him that was absent." [9] Of such also are those men who love and honor other men more than God: "He that loveth his father and mother more than Me, is not worthy of Me." [10] "Put your trust not in princes; in the children of man, in whom there is no salvation." [11]

(3) From Presumption — Some because of their presumption made themselves be called gods; such, for example, was Nabuchodonosor (Judith, iii. 13). "Thy heart is lifted up and thou hast said: I am God." [12] Such are also those who believe more in their own pleasures than in the precepts of God. They worship themselves as gods, for by seeking the pleasures of the flesh, they worship their own bodies instead of God: "Their god is their belly." [13] We must, therefore, avoid all these things.

WHY WE SHOULD ADORE ONE GOD

"Thou shalt not have strange gods before Me." As we have already said, the First Commandment forbids us to worship other than the One God. We shall now consider five reasons for this.

God's Dignity — The first reason is the dignity of God which, were it belittled-in any way, would be an injury to God. We see something similar to this in the customs of men. Reverence is due to every degree of dignity. Thus, a traitor to the king is he who robs him of what he ought to maintain. Such, too, is the conduct of some towards God: "They changed the glory of the incorruptible God into the likeness of the image of a corruptible man." [14] This is highly displeasing to God: "I will not give My glory to another, nor My praise to graven things." [15] For it must be known that the dignity of God consists in His omniscience, since the name of God, Deus, is from "seeing," and this is one of the signs of divinity: "Show the things that are to come hereafter, and we shall know that ye are gods." [16] "All things are naked and open to His eyes." [17] But this dignity of God is denied Him by practitioners of divination, and of them it is said: "Should not the people seek of their God, for the living and the dead?" [18]

God's Bounty — We receive every good from God; and this also is of the dignity of God, that He is the Maker and Giver of all good things: "When Thou openest Thy hand, they shall all be filled with good." [13] And this is implied in the name of God, namely, Deus, which is said to be distributor, that is, "dator" of all things, because He fills all things with His goodness. You are, indeed, ungrateful if you do not appreciate what you have received from Him, and, furthermore, you make for yourself another god; just as the sons of Israel made an idol after they had been brought out of Egypt: "I will go after my lovers." [20] One does this also when one puts too much trust in someone other than God, and this occurs when one seeks help from another: "Blessed is the man whose hope is in the name of the Lord." [21] Thus, the Apostle says: "Now that you have known God . . . how turn you again to the weak and needy elements? . . . You observe days and months and times and years." [22]

The Strength of Our Promise — The third reason is taken from our solemn promise. For we have renounced the devil, and we have promised fidelity to God alone. This is a promise which we cannot break: "A man making void the law of Moses dieth without mercy under two or three witnesses. How much more think ye he deserveth punishment who hath trodden underfoot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace!" [23] "Whilst her husband liveth, she shall be called an adulteress, if she be with another man." [24] Woe, then, to the sinner who enters the land by two ways, and who "halts between two sides." [25]

Against Service of the Devil — The fourth reason is because of the great burden imposed by service to the devil: "You shall serve strange gods day and night, who will give you no rest." [26] The devil is not satisfied with leading to one sin, but tries to lead on to others: "Whosoever sins shall be a slave of sin." [27] It is, therefore, not easy for one to escape from the habit of sin. Thus, St. Gregory says: "The sin which is not remitted by penance soon draws man into another sin." [28] The very opposite of all this is true of service to God; for His Commandments are not a heavy burden: "My yoke is sweet and My burden light." [29] A person is considered to have done enough if he does for God as much as what he has done for the sake of sin: "For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice unto sanctification." [30] But on the contrary, it is written of those who serve the devil: "We wearied

ourselves in the way of iniquity and destruction, and have walked through hard ways." [31] And again: "They have labored to commit iniquity." [32]

Greatness of the Reward — The fifth reason is taken from [the greatness of the reward or prize](#). In no law are such rewards promised as in the law of Christ. Rivers flowing with milk and honey are promised to the Mohammedans, to the Jews the land of promise, but to Christians [the glory of the Angels](#): "They shall be as the Angels of God in heaven." [33] It was with this in mind that St. Peter asked: "Lord, to whom shall we go? Thou hast the words of eternal life." [34]

ENDNOTES

1. "The Decalogue, i.e. The Ten Commandments, is the summary and epitome of the entire law of God," is the opinion of St. Augustine (Quest. cxi super Exod., lib. ii). "Although the Lord had spoken many things, yet He gave only two tablets of stone to Moses. . . . If carefully examined and well understood, it will be found that on them depend whatever else is commanded by God. Again, [these ten commandments are reducible to two, the love of God and our neighbor, on which 'depend the whole law and the prophets'](#)" ("Roman Catechism," "The Decalogue," Chapter I, 1).

2. Ps. xcvi. 5

13. Phil., iii. 19.

24. Rom., vii. 3.

3. I Cor., x. 20.

14. Rom., i. 23.

25. III Kings, xviii. 21.

4. Wis., xiii. 2.

15. Isa., xlii. 8.

26. Jerem., xvi. 13.

5. Deut., iv. 15, 19.

16. "Ibid.," xli. 23.

27. John, viii.

6. Wis., xiii. 2.

17. Heb., iv. 13.

28. "Super Ezech.," xi.

7. Eph., v. 5.

18. Isa., viii. 19.

29. Matt., xi. 30.

8. Wis., xiv. 15.

19. Ps. ciii. 28.

30. Rom., vi. 19.

9. "Ibid.," 17.

20. Osee, ii. 5.

31. Wis., v. 7.

10. Matt., x. 37.

21. Ps. xxxix. 5.

32. Jerem., ix. 5.

11. Ps. cxlv. 3.

22. Gal., iv. 9, 10.

33. Matt., xxii. 30.

12. Ezech., xxviii. 2.

23. Heb., x. 28-29.

34. John, vi. 69. "The faithful should continually remember these words, 'I am the Lord thy God.' They will learn from these words that [their Lawgiver is none other than their Creator, by Whom they were made and are preserved](#). . . . 'Who brought thee out of the land of Egypt, out of the house of bondage' appear at first to relate solely to the Jews liberated from the bondage of Egypt. But if we ponder on the meaning of the salvation of the entire human race, these words will be seen to [apply still more specifically to all Christians](#) who are liberated by God, not from the bondage of Egypt, but [from the bondage of sin and 'the powers of darkness, and are translated into the kingdom of His beloved Son'](#) (Col., i. 13). . . . And when it is said, 'Thou shalt not have strange gods before Me,' it is the same as to say: 'Thou shalt worship Me Who am the true God, thou shalt not worship strange gods.' . . . It should be accurately taught that [the veneration and invocation of the Angels, of the Saints, and of the blessed souls who enjoy the glory of heaven—and, moreover, the honor which the Catholic Church has always paid even to the bodies and ashes of the Saints – are not forbidden by this Commandment](#)" ("Roman Catechism," "First Commandment," 1, 2, 5, 8).

SECOND COMMANDMENT: "Thou shall not take the name of the Lord thy God in vain."

This is the Second Commandment of the law. Just as there is but [one God Whom we must worship](#), so there is only one God Whom [we should reverence in a special manner](#). This, first of all, has reference to [the name of God](#). "**Thou shalt not take the name of the Lord thy God in vain.**" [1]

THE MEANING OF 'IN VAIN'

'In vain' has a [threefold](#) meaning. Sometimes it is said of that which is [false](#): "They have spoken vain things everyone to his neighbor." [2] One, therefore, takes the name of God in vain when one uses it to confirm that which is not true: "Love not a false oath." [3] "Thou shalt not live because thou hast spoken a lie in the name of the Lord." [4] Any one so doing does injury to God, to himself, and to all men.

It is an [insult](#) to God because, when you swear by God, it is nothing other than to call Him [to witness](#); and when you swear falsely, you either believe God to be ignorant of the truth and thus place ignorance in God, whereas "all things are naked and open to His eyes," [5] or you think that God loves a lie, whereas He hates it: "Thou wilt destroy all that speak a lie." [6] Or, again, you detract from His power, as if He were not able to punish a lie.

Likewise, such a one does an injury to himself, for he [binds](#) himself to the judgment of God. It is the same thing to say, "By God this is so," as to say, "May God [punish me](#) if it is not so!"

He, finally, does an [injury](#) to other men. For there can be no lasting society [unless men believe one another](#). Matters that are doubtful may be confirmed by oaths: "An oath in confirmation puts an end to all controversy." [7] Therefore, he who violates this precept does injury to God, is cruel to himself, and harmful to other men.

Sometimes "vain" signifies [useless](#): "The Lord knoweth the thoughts of men, that they are vain." [8] God's name, therefore,

is taken in vain when it is used to confirm vain things.

In the Old Law it was **forbidden to swear falsely**: "Thou shalt not take the name of the Lord thy God in vain." [9] And Christ forbade the taking of oaths except in case of necessity: "You have heard that it was said to them of old: Thou shalt not forswear thyself. . . . But I say to you not to swear at all." [10] And the reason for this is that in no part of our body are we so weak as in the tongue, for "the tongue no man can tame." [11] And thus even in light matter one can perjure himself. "Let your speech be: Yea, yea; No, no. But I say to you not to swear at all." [12]

Note well that **an oath is like medicine**, which is never taken continually but **only in times of necessity**. Hence, the Lord adds: "And that which is over and above these is evil." [13] "Let not the mouth be accustomed to swearing, for in it there are many falls. And let not the name of God be usual in thy mouth, and meddle not with the names of saints. For thou shalt not escape free from them." [14]

Sometimes "in vain" means **sin or injustice**: "O ye sons of men, how long will you be dull of heart? Why do you love vanity?" [15] Therefore, **he who swears to commit a sin**, takes the name of his God in vain. **Justice consists in doing good and avoiding evil**. Therefore, if you take an oath to steal or commit some crime of this sort, you sin against justice. And although you must not keep this oath, you are still guilty of perjury. Herod did this against John. [16] **It is likewise against justice when one swears not to do some good act**, as not to enter a church or a religious community. And although this oath, too, is not binding, yet, despite this, the person himself is a perjurer.

CONDITIONS OF A LAWFUL OATH

One **cannot**, therefore, **swear to a falsehood**, or without good reason, or in any way against justice: "And thou shalt swear: As the Lord liveth, in truth, and in judgment and in justice." [17]

Sometimes "vain" also means **foolish**: "All men are vain, in whom there is not the knowledge of God." [18] Accordingly, he who takes the name of God **foolishly, by blasphemy²⁴**, takes the name of God in vain: "And **he that blasphemeth** the name of the Lord, **dying let him die**." [19]

TAKING GOD'S NAME JUSTLY

"**Thou shalt not take the name of the Lord thy God in vain.**" However, the name of God **may be taken** for **six purposes**:

- First, **to confirm** something that is said, as in an **oath**. In this we show **God alone is the first Truth**, and also we show due **reverence to God**. For this reason it was commanded in the Old Law that one must not swear **except by God**. [20] They who swore otherwise violated this order: "By the name of strange gods you shall not swear." [21] Although at times **one swears by creatures**, nevertheless, it must be known that **such is the same** as swearing by God. When you swear by your soul or your head, it is as if you bind yourself **to be punished** by God. Thus: "But I call God to witness upon my soul." [22] And when you swear by the Gospel, you swear by God who gave the Gospel. But **they sin** who swear either by God or by the Gospel **for any trivial reason**.
- The second purpose is that of **sanctification**. Thus, Baptism sanctifies, for as St. Paul says: "But you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and the Spirit of God." [23] Baptism, however, does not have power **except through the invocation of the Trinity**: "But Thou, O Lord, art among us, and Thy name is called upon by us." [24]
- The third purpose is the **expulsion of our adversary**; hence, before Baptism we renounce the devil: "Only let Thy name be called upon us; take away our reproach." [25] Wherefore, if one return to his sins, the name of God has been taken in vain.
- Fourthly, God's name is taken in order **to confess it**: "How then shall they call on Him, in whom they have not believed?" [26] And again: "Whosoever shall call upon the name of the Lord, shall be saved." [27] First of all, we confess by word of mouth that we may show forth the glory of God: "And every one that calleth upon My name, I have created him for My glory." [28] Accordingly, if one says **anything against** the glory of God, he takes the name of God **in vain**. Secondly, we confess God's name by our works, when our very actions show forth God's glory: "That they may see your good works, and may glorify your Father who is in heaven." [29] "Through you the name of God is blasphemed

²⁴ **OMG**, that blasphemous utterances by almost everyone in this planet who loves and listens well to fake news, bad movies and nefarious shows is particularly heinous for it insults God **for no reason at all**. It is very unpleasant to the God-fearing person to hear this whenever he watches shows. It is better not to watch the show when **OMG** is uttered more than once. Jesus said that whenever one hears the name of God blasphemously, one must say immediately, "**Admirable is the Name of God** (or **Jesus**, whichever applies)!" This appeases God's wrath and deflects any punishment to those who hear it. Removal of one's self from those who utter this insulting blasphemy would definitely leave a message to the blasphemer. To those who hear it and does nothing, sadly, Divine retribution is deserved. Just read the news.

among the Gentiles."[30]

- Fifthly, it is taken for **our defense**: "The name of the Lord is a strong tower; the just runneth to it and shall be exalted."[31] "In My name they shall cast out devils."[32] "There is no other name under heaven given to men, whereby we must be saved.[33]
- Lastly, it is taken in order to **make our works complete**. Thus says the Apostle: "All whatsoever you do in word or work, **do all in the name of the Lord Jesus Christ**."[34] The reason is because "**our help is in the name of the Lord**."[35] Sometimes it happens that one begins a work imprudently by starting with a vow, for instance, and then not completing either the work or the vow. And this again is taking God's name in vain. "If thou hast vowed anything to God, defer not to pay it."[36] "Vow and pay to the Lord your God; all ye that are round about Him bring presents."[37] "**For an unfaithful and foolish promise displeaseth Him**."[38]

ENDNOTES

1. "He who requires that honor be paid Him, also demands that we speak of Him **with reverence**, and He forbids the contrary. . . . There are those who are so blinded by darkness of error as **not to fear to blaspheme** His name, whom the Angels glorify. Men **are not deterred** by this Commandment from **shamelessly and daringly outraging** His divine majesty **every day**, or rather **every hour and moment of the day**. Who does not know that every assertion is accompanied with an oath and teems with curses and imprecations? To such lengths has this impiety been carried that one scarcely buys or sells, or transacts ordinary business of any sort, without having recourse to swearing, and who, **even in matters the most unimportant and trivial**, does not **profane the most holy name** of God thousands of times" ("Roman Catechism," "Second Commandment,"

2). See also teaching of St. Thomas in "Summa Theol.," II-II, Q. lxxxix, art. 3, 5, 6.

2. Ps. xi. 3.

7. Heb., vi. 16.

3. Zach, viii. 17.

8. Ps. xciii. 11.

4. "Ibid.," xiii. 3.

9. Deut., v. 11.

5. Heb., iv. 13.

10. Matt., v. 33-34.

6. Ps. v. 7.

11. James, iii. 8.

12. Matt., v. 34, 37. "It cannot be stated that these words condemn oaths universally and under all circumstances, since the Apostles and Our Lord Himself made frequent use of oaths (Deut., vi. 13; Ps. lxii. 12; II Cor., i. 23; Philem., 8; Apoc., x. 6). The object of the Lord was rather **to reprove** the perverse opinion of the Jews, which was to the effect that the only thing **to be avoided** in an oath was **a lie**. . . . **For oaths have been instituted on account of human frailty**. They bespeak the inconstancy of him who takes it or the stubbornness of him who refuses to believe without it. However, **an oath can be justified by necessity**. When Our Lord says, 'Let your speech be: Yea, yea; No, no,' **He evidently forbids the habit of swearing in familiar conversation and on trivial matters**" ("Roman Catechism," "loc. cit.," 19).

13. Matt., v. 37.

15. Ps. iv. 3.

14. Eccles., xxiii. 9, 10.

16. Mark, vi.

17. Jerem., iv. 2. Although to constitute an oath it is sufficient to call God to witness, yet to make a holy and just oath many other conditions are required. . . . The words [of Jeremias, cited above] briefly sum up **all the conditions that constitute the perfection of an oath, namely, truth, judgment, justice** ("Roman Catechism.," "loc. cit.," 11).

18. Wis., xiii. 1.

25. Isa., iv. 1.

32. Mark, xvi. 17.

19. Levit., xxiv. 16.

26. Rom., x. 14.

33. Acts, iv. 12.

20. Deut., vi. 13.

27. "Ibid.," 13.

34. Col., iii. 17.

21. Exod., xxiii. 13.

28. Isa., xliii. 7.

35. Ps. cxxiii. 8.

22. Cor., i. 23.

29. Matt., v. 16.

36. Eccles., v. 3.

23. I Cor., vi. 11.

30. Rom., ii. 24.

37. Ps. lxxv. 12.

24. Jerem., xiv. 9.

31. Prov., xviii. 10.

38. Eccles., v. 3.

THIRD COMMANDMENT: "Remember to keep holy the Sabbath day."

This is the Third Commandment of the law, and very suitably is it so. For we are first commanded to adore God in our hearts, and the Commandment is to worship one God: "Thou shalt not have strange gods before Me." In the Second Commandment we are told to reverence God by word: "Thou shalt not take the name of the Lord thy God in vain." The Third commands us to reverence God **by act**. It is: "**Remember that thou keep holy the Sabbath day**." [1] God wished that **a certain day** be set aside on which men direct their minds **to the service of the Lord**.

REASONS FOR THIS COMMANDMENT

There are **five reasons** for this Commandment.

- **The first reason was to put aside error**, for the Holy Spirit saw that in the future some men would say that the world had always existed. "In the last days there shall come deceitful scoffers, walking after their own lusts, saying: Where is His promise or His coming? For since the time that the fathers slept, all things continue as they were from the beginning of creation. For this they are willfully ignorant of, that the heavens were before, and the earth out of water, and through water, created by the word of God." [2] God, therefore, wished that **one day should be set aside in memory of the fact that He created all things in six days, and that on the seventh day He rested** from the creation of new creatures. This is why the Lord placed this Commandment in the law, saying: **"Remember that thou keep holy the Sabbath day."** The Jews kept holy the Sabbath in memory of the first creation; but Christ at His coming brought about a new creation. For **by the first creation an earthly man was created, and by the second a heavenly man was formed**: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." [3] This new creation is **through grace**, which came **by the Resurrection**: "That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, so shall we also be in the likeness of His resurrection." [4] And thus, because the Resurrection took place on Sunday, **we celebrate that day**, even as the Jews observed the Sabbath on account of the first creation. [5]
- **The second reason for this Commandment is to instruct us in our faith in the Redeemer**. For the flesh of Christ was not corrupted in the sepulchre, and thus it is said: "Moreover My flesh also shall rest in hope." [6] "Nor wilt Thou give Thy holy one to see corruption." [7] Wherefore, God wished that the Sabbath should be observed, and that just as the sacrifices of the Old Law signified the death of Christ, so should **the quiet of the Sabbath signify the rest of His body in the sepulchre**. But we do not now observe these sacrifices, because with the advent of the reality and the truth, figures of it must cease, just as the darkness is dispelled with the rising of the sun. Nevertheless, **we keep the Saturdays in veneration of the Blessed Virgin**, in whom remained a firm faith on that Saturday while Christ was dead.
- **The third reason is that this Commandment was given to strengthen and foreshadow the fulfillment of the promise of rest**. For rest indeed was promised to us: "And it shall come to pass on that day, that when **God shall give thee rest** from thy labor, and from thy vexation, and from the hard bondage, wherewith thou didst serve before." [8] "My people shall sit in the beauty of peace, and in the tabernacle of confidence, and in wealthy rest." [9] We hope for rest from **three things**: from **the labors of the present life**, from **the struggles of temptations**, and from **the servitude of the devil**. Christ promised this rest to all those who will come to Him: "Come to Me, all ye that labor and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart; and you shall find rest to your souls. For My yoke is sweet and My burden light." [10] However, the Lord, as we know, worked for six days and on the seventh He rested, because it is necessary to do a perfect work: "Behold with your eyes how I have labored a little, and have found much rest to Myself." [11] For the period of eternity exceeds the present time incomparably more than a thousand years exceeds one day.
- **Fourthly, this Commandment was given for the increase of our love**: "For the corruptible body is a load upon the soul." [12] And **man always tends downwards towards earthly things unless he takes means to raise himself above them**. It is indeed necessary to have a certain time for this; in fact, **some do this continually**: "I will bless the Lord at all times, His praise shall ever be in my mouth." [13] And again: "Pray without ceasing." [14] These shall enjoy the everlasting Sabbath. There are others who do this (i.e., excite love for God) during a certain portion of the day: "Seven times a day I have given praise to Thee." [15] And some, in order to avoid being entirely apart from God, find it necessary to have a fixed day, lest they become too lukewarm in their love of God: "If you call the Sabbath delightful . . . then shalt thou be delighted in the Lord." [16] Again: "Then shalt thou abound in delights of the Almighty, and shalt lift up thy face to God." [17] And accordingly this day is not set aside for the sole exercise of games, but **to praise and pray to the Lord God**. Wherefore, St. Augustine says that it is a lesser evil to plough than to play on this day. [18]
- **Lastly, we are given this Commandment in order to exercise works of kindness to those who are subject to us**. For some are so cruel to themselves and to others that they labor ceaselessly **all on account of money**. This is true especially of the Jews, who are most avaricious. "Observe the day of the Sabbath to sanctify it . . . that thy man-servant and thy maid-servant may rest, even as thyself." [19] This Commandment, therefore, was given for all these reasons.

FROM WHAT WE SHOULD ABSTAIN ON THE SABBATH

"Remember that you keep holy (sanctify) the Sabbath day." We have already said that, as the Jews celebrated the Sabbath, so do we **Christians observe the Sunday and all principal feasts**. Let us now see in **what way** we should keep these days. We ought to know that God did not say to "keep" the Sabbath, but to remember **to keep it holy**. The word "holy" may be taken in **two ways**. Sometimes "holy" (sanctified) is **the same as pure**: "But you are washed, but you are sanctified" [20] (that is, made holy). Then again at times "holy" is said of a thing **consecrated to the worship of God**, as, for instance, a place, a season, vestments, and the holy vessels. Therefore, in these two ways we ought to celebrate the feasts, that is, **both purely and by giving ourselves over to divine service**.

We shall consider two things regarding this Commandment. First, **what should be avoided** on a feast day, and secondly, **what we should do**. We ought to **avoid three things**. The first is **servile work**.

Avoidance of Servile Work — "Neither do ye any work; sanctify the Sabbath day." [21] And so also it is said in the Law: "You shall do no servile work therein." [22] Now, **servile work is bodily work**; whereas "free work" (i.e., non-servile work) is done by the mind, for instance, the exercise of the intellect and such like. And one cannot be servilely bound to do this kind of work.

When Servile Work Is Lawful — We ought to know, however, that servile work **can be done** on the Sabbath **for four reasons**.

- The first reason is **necessity**. Wherefore, the Lord excused the disciples plucking the ears of corn on the Sabbath, as we read in St. Matthew (xii. 3-5).
- The second reason is when **the work is done for the service of the Church**; as we see in the same Gospel how the priests did all things necessary in the Temple on the Sabbath day.
- The third reason is **for the good of our neighbor**; for on the Sabbath the Saviour cured one having a withered hand, and He refuted the Jews who reprimanded Him, by citing the example of the sheep in a pit ("ibid.").
- And the fourth reason is **the authority of our superiors**. Thus, God commanded the Jews to circumcise on the Sabbath. [13]

Avoidance of Sin and Negligence on the Sabbath — Another thing **to be avoided on the Sabbath is sin**: "Take heed to your souls, and carry no burdens on the Sabbath day." [24] This **weight and burden on the soul is sin**: "My iniquities as a heavy burden are become heavy upon me." [25] Now, **sin is a servile work** because "whosoever committeth sin is the servant of sin." [26] Therefore, when it is said, "You shall do no servile work therein," [27] it can be understood of sin. Thus, one violates this commandment as often as **one commits sin on the Sabbath**; and so **both by working and by sin** God is offended. [28] "The Sabbaths and other festivals I will not abide." And why? "Because your assemblies are wicked. My soul hateth your new moon [29] and your solemnities; they are become troublesome to me." [30]

Another thing to avoid on the Sabbath is idleness²⁵: "**For idleness hath taught much evil**." [31] St. Jerome says: "**Always do some good work**, and the devil will always find you occupied." [32] Hence, it is not good for one to keep only the principal feasts, if on the others one would remain idle. "The King's honor loveth judgment," [33] that is to say, discretion. Wherefore, we read that certain of the Jews were in hiding, and their enemies fell upon them; but they, believing that they were not able to defend themselves on the Sabbath, were overcome and killed. [34] The same thing happens to many who are idle on the feast days: "The enemies have seen her, and have mocked at her Sabbaths." [35] But all such should do as those Jews did, of whom it is said: "Whosoever shall come up against us to fight on the Sabbath day, we will fight against him." [36]

WITH WHAT THE SABBATH AND FEASTS SHOULD BE OCCUPIED

"**Remember that thou keep holy the Sabbath day**." We have already said that man must keep the feast days holy; and that "holy" is considered in **two ways**, namely, "**pure**" and "**consecrated to God**." Moreover, we have indicated what things we should abstain from on these days. Now it must be shown **with what** we should occupy ourselves, and they are **three in number**.

The Offering of Sacrifice

The first is the offering of sacrifices. [37] In the Book of Numbers (xxviii) it is written how God ordered that on each day there be offered one lamb in the morning and another in the evening, but on the Sabbath day the number should be doubled. And this showed that on the Sabbath **we should offer sacrifice to God from all that we possess**: "All things are Thine; and we have given Thee what we received from Thy hand." [38] **We should offer**, first of all, **our soul** to God, being sorry for our sins: "A sacrifice to God is an afflicted spirit;" [39] and also pray for His blessings: "Let my prayer be directed as incense in Thy sight." [40] Feast days were instituted for that spiritual joy which is the effect of prayer. Therefore, on such days **our prayers should be multiplied**.

²⁵ St. Benedict wrote in his monastic 'Rules' that "**an idle person is the workshop of the devil**". He advises all to engage in 'Ora et labora', i.e. '**Pray and work always**' to fight off the devil. The preponderance of **serial and rampage killers** all over the world is evidence of the truism of this statement. When queried before they were put to death in the electric chair or other means, serial killers brought out the fact that they have nothing to do except engage in unnatural thoughts and schemes. Only one serial killer, the 'railroad killer', Angel Maturino Resendiz, admitted guilt and **asked for forgiveness** from the surviving relatives of his victims and from The Lord before his execution. Parents have the grave obligation of making sure that the media, TV and electronic gadgets and the world do not control the minds of their children. **The devil uses those devices efficiently in depositing evil into the children's subliminal consciousness**.

Secondly, we should offer our body, by mortifying it with fasting:[41] "I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice,"[42] and also by praising God: "The sacrifice of praise shall honor Me." [43] And thus on these days our hymns should be more numerous.

Thirdly, we should sacrifice our possessions by giving alms: "And do not forget to do good, and to impart; for by such sacrifice God's favor is obtained." [44] And this alms ought to be more than on other days because the Sabbath is a day of common joys: "Send portions to them that have not prepared for themselves, because it is the holy day of the Lord." [45]

Hearing of God's Word

Our second duty on the Sabbath is to be eager to hear the word of God. This the Jews did daily: "The voices of the prophets which are read every Sabbath." [46] Therefore Christians, whose justice should be more perfect, ought to come together on the Sabbath to hear sermons and participate in the services of the Church! "He that is God, heareth the words of God." [47] We likewise ought to speak with profit to others: "Let no evil speech proceed from your mouth; but that which is good unto sanctification." [48] These two practices are good for the soul of the sinner, because they change his heart for the better: "Are not My words as a fire, saith the Lord, and as a hammer that breaketh the rock in pieces?" [49] The opposite effect is had on those, even the perfect, who neither speak nor hear profitable things: "Evil communications corrupt good manners. Awake, ye just, and sin not." [50] "Thy words have I hidden in my heart." [51] God's word enlightens the ignorant: "Thy word is a lamp to my feet." [52] It inflames the lukewarm: "The word of the Lord inflamed him." [53]

THE SPIRITUAL SABBATH

The contemplation of divine things may be exercised on the Sabbath. However, this is for the more perfect. [54] "O taste, and see that the Lord is sweet," [55] and this is because of the quiet of the soul. For just as the tired body desires rest, so also does the soul. But the soul's proper rest is in God: "Be Thou unto me a God, a protector, and a house of refuge." [56] "There remaineth therefore a day of rest for the people of God. For he that is entered into his rest, the same also hath rested from his works, as God did from His." [57] When I go into my house, I shall repose myself with her" (i.e., Wisdom). [58]

However, before the soul arrives at this rest, three other rests must precede.

- The first is the rest from the turmoil of sin: "But the wicked are like the raging sea which cannot rest." [59]
- The second rest is from the passions of the flesh, because "the flesh lusteth against the spirit, and the spirit against the flesh." [60]
- The third is rest from the occupations of the world: "Martha, Martha, thou art careful and art troubled about many things." [61]

THE HEAVENLY SABBATH [62]

And then after all these things the soul rests peacefully in God: "If thou call the Sabbath delightful . . . then shalt thou be delighted in the Lord," [63] The Saints gave up everything to possess this rest, "for it is a pearl of great price which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [64] This rest in truth is eternal life and heavenly joy: "This is my rest for ever and ever; here will I dwell, for I have chosen it." [65] And to this rest may the Lord bring us all!

ENDNOTES

1. St. Thomas also treats of this Commandment in the "Summa Theologica," I-II Q. cii, art. 4, 10; "ibid.," II-II, Q. cxvii, art. 4.

2. II Peter, iii. 3-5.

3. Gal., vi. 15.

4. Rom., vi. 4-5.

5. "The Apostles, therefore, resolved to consecrate the first of the seven days of the week to the divine worship, and they called it 'the Lord's Day.' St. John makes mention of 'the Lord's Day' in the Apocalypse (i. 10), and St. Paul commands collections to be made 'on the first day of the week' (I Cor., xvi. 2). . . . From all this we learn that even then the Lord's Day was kept holy in the Church. . . . The Church of God has thought it well to transfer the celebration and observance of the Sabbath to Sunday. On that day light first shone on the world when the Lord arose on that day, and the gate of eternal life was thrown open to us and we were called out of darkness into light. . . . We also learn from the Holy Scriptures that the first day of the week was held sacred for other reasons, viz., on that day the creation began, and on that day the Holy Ghost descended upon the Apostles" ("Roman Catechism." Third Commandment, 7, 18).

6. Ps. xv. 9.

10. Matt., xi. 28-30.

14. I Thess., v. 17.

7. "Ibid.," 10.

11. Eccclus., li. 35.

15. Ps. cxviii. 164.

8. Isa., xiv. 3.

12. Wis., ix. 15.

16. Isa., lviii. 13-14.

9. "Ibid.," xxxii. 18.

13. Ps. xxxiii. 2.

17. Job xxii. 26.

18. This is a reference to the great public spectacles and games.

20. I Cor., vi. 11.

23. John, vii. 22-23.

21. Jerem., xvii. 22.

24. Jerem., xviii. 21.

19. Deut., v. 12-14.

22. Levit., xxiii. 25.

25. Ps. xxxvii. 5.

26. John, viii. 34.

27. Levit., iii. 25.

28. St. Thomas' comparison of sin and servile work follows from the words: "Whosoever committeth sin is the servant of sin," quoted above. This does not mean that commission of sin on the Sabbath changes the species of the sin or gravely increases its malice.

29. This refers to the celebration and special sacrifices offered on the first day of the month. The Lord here is displeased not with the external ritual itself, but **with the lack of proper internal dispositions** on the part of the Jews.

30. Isa., i. 13.

33. Ps. xcvi. 4.

36. I Mach., ii. 41.

31. Eccclus., xxxiii. 29.

34. I Mach., ii. 31-38.

32. "Ep. ad Rusticum."

35. Lam., i. 7.

37. For the Catholic, of course, **the great Sacrifice is that of the Mass**. And **we are bound to assist at Mass on Sundays and Holydays of obligation** unless we are excused for serious reason. "The pastor should not omit to teach the faithful what words and actions they should perform on the festival days. These are: **to go to church** and there **with true piety and devotion** assist at the celebration of the Holy Sacrifice of the Mass; and **to approach frequently the Sacraments of the Church which were instituted for our salvation**" ("Roman Catechism," "Third Commandment," 25).

38. I Paral., xxix. 14.

39. Ps. l. 19.

40. Ps. cxl. 2.

41. St. Thomas here refers **not** to the "fast of affliction" ("jejunium afflictionis") but to the "fast of joy" ("iejunium exultationis"), which is a **joyful lifting of the mind to higher things and proceeds from the Holy Ghost**, Who is the spirit of liberty (cfr. "Summa Theol.," III, Q. cxlvii, art. 5).

42. Rom., xii. 1.

46. Acts, xiii. 27.

50. I Cor., xv. 33.

43. Ps. xlix. 23.

47. John, viii. 47.

51. Ps. cxviii. 11.

44. Heb., xiii. 16.

48. Eph., iv. 29.

52. "Ibid.," 105.

45. II Esdras, viii. 10.

49. Jerem., xxiii. 29.

53. Ps. civ. 19.

54. "The spiritual Sabbath consists in a **holy and mystical rest** wherein, the carnal man (vetus homo, Rom., vi. 4) being buried with Christ, the new man is renewed to life and **carefully applies himself to exercise the spirit of Christian piety**" ("Roman Catechism," "Third Commandment," 15).

55. Ps. xxxiii. 9.

58. Wis., viii. 16.

61. Luke, x. 41.

56. Ps. xxx. 3.

59. Isa., lvii. 20.

57. Heb., iv. 9-10.

60. Gal., v. 17.

62. "The heavenly Sabbath, as St. Cyril observes on the words of St. Paul, 'There remaineth therefore a day of rest for the people of God' (Eph., v. 8), is that life in which, **living with Christ, we shall experience all joy** and all sin will be wiped away ("In Joan.," lib. 4). And **in this vision of God the souls of the saints shall obtain every good**" ("Roman Catechism," "loc. cit.," 16).

63. Isa., lviii. 13-14.

64. Matt., xiii. 44-46.

65. Ps. cxxxi. 14.

FOURTH COMMANDMENT: "Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee."^[1]

Perfection for man consists in the love of God and of neighbor. Now, the three Commandments which were written on the first tablet pertain to the love of God; for the love of neighbor there were the seven Commandments on the second tablet. But we must "love, not in word nor in tongue, **but in deed and in truth.**"^[2] For a man to love thus, he must do two things, namely, **avoid evil and do good**. Certain of the Commandments prescribe good acts, while others forbid evil deeds. And we must also know that to avoid evil is in our power; but we are incapable of doing good to everyone. Thus, St. Augustine says that we should love all, but we are not bound to do good to all. But among those to whom we are bound to do good are those in some way united to us. Thus, "if any man have not care of his own and especially of those of his house, he hath denied the faith."^[3] Now, amongst all our relatives there are none closer than our father and mother. "We ought to **love God first,**" says St. Ambrose, **"then our father and mother."** Hence, God has given us the Commandment: **"Honor thy father and thy mother."**^[4]

The Philosopher also gives another reason for this honor to parents, in that **we cannot make an equal return to our parents for the great benefits they have granted to us**; and, therefore, an offended parent has the right to send his son away, but the son has no such right.^[5] Parents, indeed, give their children three things. The first is that **they brought them into being**: "Honor thy father, and forget not the groanings of thy mother; remember that thou hadst not been born but through them."^[6] Secondly, **they furnished nourishment and the support necessary for life**. For a child comes naked into the world, as Job

relates (i. 24), but he is provided for by his parents. The third is **instruction**: "We have had fathers of our flesh for instructors."[7] "Hast thou children? Instruct them."[8]

Parents, therefore, should give instruction without delay to their children, because **"a young man according to his way, even when he is old will not depart from it."**[9] And again: "It is good for a man when he hath borne the yoke from his youth."[10] Now, the instruction which Tobias gave his son (Tob., iv) was this: **to fear the Lord and to abstain from sin. This is indeed contrary to those parents who approve of the misdeeds of their children.** Children, therefore, receive from their parents **birth, nourishment, and instruction.**

WHAT CHILDREN OWE PARENTS

Now, because we owe our birth to our parents, we ought to honor them **more than any other superiors**, because from such we receive only temporal things: "He that feareth the Lord honoreth his parents, and will serve them as his masters that brought him into the world. Honor thy father in work and word and all patience, that a blessing may come upon thee from him."[11] And in doing this **you shall also honor thyself**, because "the glory of a man is from honor of his father, and a father without honor is the disgrace of his son."[12]

Again, since we receive nourishment from our parents in our childhood, **we must support them in their old age**: "Son, support the old age of thy father, and grieve him not in his life. And if his understanding fail, have patience with him; and despise him not when thou art in thy strength. . . . Of what an evil fame is he that forsaketh his father! And **he is cursed** of God that angereth his mother."[13] For the humiliation of those who act contrary to this, Cassiodorus relates how **young storks**, when the parents have lost their feathers by approaching old age and are unable to find suitable food, **make the parent storks comfortable** with their own feathers, and bring back food for their worn-out bodies. Thus, by this affectionate exchange the young ones repay the parents for what they received when they were young."[14]

We **must obey our parents**, for they have instructed us. "Children, obey your parents in all things."[15] **This excepts, of course, those things which are contrary** to God. St. Jerome says that the only loyalty in such cases is to be cruel:[16] "If any man hate not his father and mother . . . he cannot be My disciple."[17] This is to say that God is in the truest sense our Father: "Is not He thy Father who hath possessed thee, and hath made thee, and created thee?"[18]

REWARDS FOR KEEPING THIS COMMANDMENT

"Honor thy father and thy mother." Among all the Commandments, this one only has the additional words: "that thou mayest be long-lived upon the land." The reason for this is lest it be thought that there is no reward for those who honor their parents, seeing that it is a natural obligation. Hence it must be known that **five most desirable rewards are promised those who honor their parents.**

- **Grace and Glory** — The first reward is **grace for the present life**, and **glory in the life to come**, which surely are greatly to be desired: "Honor thy father . . . that a blessing may come upon thee from God, and His blessing may remain in the latter end."[19] The very opposite comes upon **those who dishonor their parents**; indeed, **they are cursed** in the law by God.[20] It is also written: "He that is unjust in that which is little, is unjust also in that which is greater."[21] But this our natural life is as nothing compared with the life of grace. And so, therefore, if you do not acknowledge the blessing of the natural life which you owe to your parents, then you are unworthy of the life of grace, which is greater, and all the more so for the life of glory, which is the greatest of all blessings.
- **A Long Life** — The second reward is a long life: "That thou mayest be long-lived upon the land." For "he that honoreth his father shall enjoy a long life."[22] Now, that is a long life which is a full life, and it is not observed in time but in activity, as the Philosopher observes. Life, however, is full inasmuch as it is a life of virtue; so a man who is virtuous and holy enjoys a long life even if in body he dies young: "Being perfect in a short space, he fulfilled a long time; for his soul pleased God."[23] Thus, for example, he is a good merchant who does as much business in one day as another would do in a year. And note well that it sometimes happens that a long life may lead up to a spiritual as well as a bodily death, as was the case with Judas. Therefore, the reward for keeping this Commandment is a long life for the body. But the very opposite, namely, **death is the fate of those who dishonor their parents.** We receive our life from them; and just as the soldiers owe fealty to the king, and lose their rights in case of any treachery, so also they who dishonor their parents deserve to forfeit their lives: "The eye that mocketh at his father and that despiseth the labor of his mother in bearing him, let the ravens pick it out, and the young eagles eat it."[24] Here "the ravens" signify officials of kings and princes, who in turn are the "young eagles." But if it happens that such are not bodily punished, they nevertheless cannot escape death of the soul. **It is not well, therefore, for a father to give too much power to his children:** "Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest thou repent."[25]

- The third reward is **to have in turn grateful and pleasing children**. For a father naturally treasures his children, but the contrary is not always the case: "He that honoreth his father shall have **joy in his own children**." [26] Again: "With what measure you mete, it shall be measured to you again." [27]
- The fourth reward is **a praiseworthy reputation**: "For the glory of a man is from the honor of his father." [28] And again: "Of what an evil fame is he that forsaketh his father?" [29]
- A fifth reward is **riches**: "The father's blessing establisheth the houses of his children, but the mother's curse rooteth up the foundation." [30]

THE DIFFERENT APPLICATIONS OF FATHER

"Honor thy father and thy mother." A man is called father not only by reason of generation, but also for other reasons, and to each of these there is due a certain reverence. Thus, the Apostles and the Saints are called fathers because of their doctrine and their exemplification of faith: "For if you have ten thousands instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you." [31] And again: "Let us now praise men of renown and our fathers in their generation." [32] However, let us praise them not in word only, **but by imitating them**; and we do this if nothing is found in us contrary to what we praise in them.

Our superiors in the Church are also called fathers; and they too are **to be respected** as the ministers of God: "Remember your prelates, . . . whose faith follow, considering the end of their conversation." [33] And again: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." [34] We honor them **by showing them obedience**: "Obey your prelates, and be subject to them." [35] And also **by paying them tithes**: "Honor the Lord with thy substance, and give Him of the first of thy fruits." [36]

Rulers and kings are called fathers: "Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it." [37] We call them fathers because their whole care is the good of their people. And we honor them **by being subject to them**: "Let every soul be subject to higher powers." [38] We should be subject to them not merely through fear, **but through love**; and not merely because it is reasonable, but **because of the dictates of our conscience**. Because "there is no power but from God." [39] And so to all such we must render what we owe them: "Tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor." [40] And again: "My son, fear the Lord and the king." [41]

Our benefactors also are called fathers: "Be merciful to the fatherless as a father." [42] He, too, is like a father [who gives his bond] of whom it is said: "Forget not the kindness of thy surety." [43] On the other hand, **the thankless shall receive a punishment** such as is written: "The hope of the unthankful shall melt away as the winter's ice." [44] Old men also are called fathers: "Ask thy father, and he will declare to thee; thy elders and they will tell thee." [45] And again: "Rise up before the hoary head, and honor the person of the aged man." [46] "In the company of great men take not upon thee to speak; and when the ancients are present, speak not much." [47] "Hear in silence, and for thy reverence good grace shall come to thee." [48] Now, **all these fathers must be honored, because they all resemble to some degree our Father Who is in heaven**; and of all of them it is said: "He that despiseth you, despiseth Me." [49]

ENDNOTES

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| 1. Exod., xx. 12; Deut., v. 16. | 16. "Ad Heliod." | 33. Heb., xiii. 7. |
| 2. I John, iii. 18. | 17. Luke, xiv. 26. | 34. Luke, x. 16. |
| 3. I Tim., v. 8. | 18. Deut., xxxii. 6. | 35. Heb., xiii. 17. |
| 4. St. Thomas also treats of the Fourth Commandment in "Summa Theol.," II-II, QQ. cxxii, ci. | 19. Ecclus., iii. 9-10. | 36. Prov., iii. 9. |
| 5. Aristotle, "Ethics." | 20. Deut., xxvii. 16. | 37. IV Kings, v. 13. |
| 6. Ecclus., vii. 29-30. | 21. Luke, xvi. 10. | 38. Rom., xiii. 1. |
| 7. Heb., xii. 9. | 22. Ecclus., iii. 7. | 39. "Ibid.," 7 |
| 8. Ecclus., vii. 25. | 23. Wis., iv. 13. | 40. "Ibid." |
| 9. Prov. xxii. 6. | 24. Prov., xxx. 17. | 41. Prov., xxiv. 21. |
| 10. Lam., iii. 27. | 25. Ecclus., xxxiii. 20. | 42. Ecclus., iv. 10. |
| 11. Ecclus. iii. 10. | 26. "Ibid.," iii. 6. | 43. "Ibid.," xxix. 19. |
| 12. "Ibid.," 13. | 27. Matt., vii. 2. | 44. Wis., xvi. 29. |
| 13. "Ibid.," 14, 15, 18. | 28. Ecclus., iii. 13. | 45. Deut., xxxii. 7. |
| 14. Epist., lib. II. | 29. "Ibid.," 18. | 46. Lev., xix. 32. |
| 15. Col., iii. 20. | 30. "Ibid.," 11. | 47. Ecclus., xxxii. 13. |
| | 31. I Cor., iv. 15. | 48. "Ibid.," 9. |
| | 32. Ecclus., xlv. 1. | 49. Luke, x. 16. |

FIFTH COMMANDMENT: "Thou shall not kill."

THE SIN OF KILLING

In the divine law which tells us we must love God and our neighbor, it is commanded that we not only do good but also avoid evil. The greatest evil that can be done to one's neighbor is to take his life. This is prohibited in the Commandment: "Thou shalt not kill."^[1]

Killing of Animals Is Lawful — In connection with this Commandment there are three errors. Some have said that it is not permitted to kill even brute animals. But this is false, because it is not a sin to use that which is subordinate to the power of man. It is in the natural order that plants be the nourishment of animals, certain animals nourish others, and all for the nourishment of man: "Even the green herbs have I delivered them all to you."^[2] The Philosopher says that hunting is like a just war.^[3] And St. Paul says: "Whatsoever is sold in the shambles eat; asking no questions for conscience' sake."^[4] Therefore, the sense of the Commandment is: "Thou shalt not kill men."

The Execution of Criminals — Some have held that the killing of man is prohibited altogether. They believe that judges in the civil courts are murderers, who condemn men to death according to the laws. Against this St. Augustine says that God by this Commandment does not take away from Himself the right to kill. Thus, we read: "I will kill, and I will make to live."^[5] It is, therefore, lawful for a judge to kill according to a mandate from God,²⁶ since in this God operates, and every law is a command of God: "By Me kings reign, and lawgivers decree just things."^[6] And again: "For if thou dost that which is evil, fear; for he beareth not the sword in vain. Because he is God's minister."^[7] To Moses also it was said: "Wizards thou shalt not suffer to live."^[8] And thus that which is lawful to God is lawful for His ministers when they act by His mandate. It is evident that God who is the Author of laws, has every right to inflict death on account of sin. For "the wages of sin is death."^[9] Neither does His minister sin in inflicting that punishment. The sense, therefore, of "Thou shalt not kill" is that one shall not kill by one's own authority.^[10]

Suicide is Prohibited — There are those who held that although this Commandment forbids one to kill another, yet it is lawful to kill oneself. Thus, there are the examples of Samson (Judges, xvi) and Cato and certain virgins who threw themselves into the flames, as St. Augustine relates in "The City of God."^[11] But he also explains this in the words: "He who kills himself, certainly kills a man."^[12] If it is not lawful to kill except by the authority of God, then it is not lawful to kill oneself except either upon the authority of God or instructed by the Holy Ghost, as was the case of Samson. Therefore, "thou shalt not kill."^[13]

Other Meanings of "To Kill." — It ought to be known that to kill a man may happen in several ways:

- Firstly, by one's own hand: "Your hands are full of blood."^[14] This is not only against charity, which tells us to love our neighbor as ourself: "No murderer hath eternal life abiding in himself."^[15] But also it is against nature, for "every beast loveth its like."^[16] And so it is said: "He that striketh a man with a will to kill him, shall be put to death."^[17] He who does this is more cruel than the wolf, of which Aristotle says that one wolf will not eat of the flesh of another wolf.^[18]
- Secondly, one kills another by word of mouth. This is done by giving counsel to anyone against another by provocation, accusation, or detraction: "The sons of men whose teeth are weapons and arrows, and their tongue a sharp sword."^[19]
- Thirdly, by lending aid, as it is written: "My son, walk not thou with them . . . for their feet run to evil, and they make haste to shed blood."^[20]
- Fourthly, by consent: "They are worthy of death, not only they that do them, but they also that consent to them that do them."^[21] Lastly, one kills another by giving a partial consent when the act could be completely prevented: "Deliver them that are led to death;"^[22] or, if one can prevent it, yet does not do so through negligence or avarice. Thus, St. Ambrose says: "Give food to him that is dying of hunger; if you do not, you are his murderer."

We have already considered the killing of the body, but some kill the soul also by drawing it away from the life of grace, namely, by inducing it to commit mortal sin: "He was a murderer from the beginning,"^[23] that is, in so far as he drew men into sin. Others, however, slay both body and soul. This is possible in two ways: first, by the murder of one with child, whereby the child is killed both in body and soul; and, secondly, by committing suicide.

²⁶ Genesis 9:6, "Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God."

Ed's Note: The devil's advocates of the world, i.e., modernists, liberals and progressives are laughing at mankind for believing they are more kind and merciful than God by eliminating the death penalty from the penal systems of states and countries. By doing so, they aim to bankrupt the states' and nations' economies by keeping alive inveterate killers, whose sustenance and security amount to almost \$100k per criminal per year. Christians have to bring back the death penalty for that is what God had taught in the first place.

THE SIN OF ANGER

Why We Are Forbidden to Be Angry — In the Gospel of St. Matthew (Chapter V) Christ taught that our justice should be greater than the justice of the Old Law. This means that Christians should observe the Commandments of the law more perfectly than the Jews observed them. The reason is that greater effort deserves a better reward: "He who soweth sparingly, shall also reap sparingly." [24] The Old Law promised a temporary and earthly reward: "If you be willing and will hearken to Me, you shall eat the good things of the land." [25] But in the New Law heavenly and eternal things are promised. Therefore, justice, which is the observance of the Commandments, should be more generous because a greater reward is expected.

The Lord mentioned this Commandment in particular among the others when He said: "You have heard that it was said to them of old: Thou shalt not kill. . . . But I say to you that anyone who is angry with his brother, shall be in danger of the judgment." [26] By this is meant the penalty which the law prescribes: "If any man kill his neighbor on set purpose, and by lying in wait for him; thou shalt take him away from My altar, **that he may die.**" [27]

Ways of Avoiding Anger — Now, there are **five ways** to avoid being angry or Why We Should Not Get Angry Easily:

1. The first is that one be not quickly provoked to anger: "Let every man be swift to hear, but slow to speak and slow to anger." [28] The reason is that anger is a sin, and is punished by God. But is all anger contrary to virtue? There are two opinions about this. The Stoics said that the wise man is free from all passions; even more, they maintained that true virtue consisted in perfect quiet of soul. The Peripatetics, on the other hand, held that the wise man is subject to anger, but in a moderate degree. This is the more accurate opinion. It is proved firstly by authority, in that the Gospel shows us that these passions were attributed to Christ, in whom was the full fountainhead of wisdom. Then, secondly, it is proved from reason. If all the passions were opposed to virtue, then there would be some powers of the soul which would be without good purpose; indeed, they would be positively harmful to man, since they would have no acts in keeping with them. Thus, the irascible and concupiscible powers would be given to man to no purpose. It must, therefore, be concluded that sometimes anger is virtuous, and sometimes it is not.

Three Considerations of Anger — We see this if we consider anger in **three different ways**.

- First, as it **exists solely in the judgment of reason**, without any perturbation of soul; and this is more properly not anger but judgment. Thus, the Lord punishing the wicked is said to be angry: "I will bear the wrath of the Lord because I have sinned against Him." [29]
- Secondly, **anger is considered as a passion**. This is in the sensitive appetite, and is twofold. Sometimes it is ordered by reason, or it is restrained within proper limits by reason, as when one is angry because it is justly fitting to be angry and within proper limits. This is an act of virtue and is called righteous anger. Thus, the Philosopher says that meekness is in no way opposed to anger. **This kind of anger then is not a sin.**
- There is a third kind of anger **which overthrows the judgment of reason and is always sinful**, sometimes mortally and sometimes venially. And whether it is one or the other will depend on that object to which the anger incites, which is sometimes mortal, sometimes venial. This may be mortal in two ways: either in its genus or by reason of the circumstances. For example, murder would seem to be a mortal sin in its genus, because it is directly opposite to a divine Commandment. Thus, consent to murder is a mortal sin in its genus, because if the act is a mortal sin, then the consent to the act will be also a mortal sin. Sometimes, however, the act itself is mortal in its genus, but, nevertheless, the impulse is not mortal, because it is without consent. This is the same as if one is moved by the impulse of concupiscence to fornication, and yet does not consent; one does not commit a sin. The same holds true of anger. For anger is really the impulse to avenge an injury which one has suffered. Now, if this impulse of the passion is so great that reason is weakened, then it is a mortal sin; if, however, reason is not so perverted by the passion as to give its full consent, then it will be a venial sin. On the other hand, if up to the moment of consent, the reason is not perverted by the passion, and consent is given without this perversion of reason, then there is no mortal sin. "Whosoever is angry with his brother, shall be in danger of the judgment," must be understood of that impulse of passion tending to do injury to the extent that reason is perverted—and this impulse, inasmuch as it is consented to, is a mortal sin.

2. The second reason why we should not be easily provoked to anger is because every man loves liberty and hates restraint. But he who is filled with anger is not master of himself: "Who can bear the violence of one provoked?" [30] And again: "A stone is heavy, and sand weighty, but the anger of a fool is heavier than both." [31]

3. One should also take care that one does not remain angry over long: "Be ye angry, and sin not." [32] And: "Let not the sun go down upon your anger." [33] The reason for this is given in the Gospel by Our Lord: "Be at agreement with thy adversary betimes whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge

deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from hence till thou repay the last farthing." [34] We should beware lest our anger grow in intensity, having its beginning in the heart, and finally leading on to hatred. For there is this difference between anger and hatred, that anger is sudden, but hatred is long-lived and, thus, is a mortal sin: "Whosoever hateth his brother is a murderer." [35] And the reason is because he kills both himself (by destroying charity) and another. Thus, St. Augustine in his "Rule" says: "Let there be no quarrels among you; or if they do arise, then let them end quickly, lest anger should grow into hatred, the mote becomes a beam, and the soul becomes a murderer." [36] Again: "A passionate man stirreth up strifes." [37] "Cursed be their fury, because it was stubborn, and their wrath, because it was cruel." [38]

4. We must take care lest our wrath explode in angry words: "A fool immediately showeth his anger." [39] Now, angry words are twofold in effect; either they injure another, or they express one's own pride in oneself. Our Lord has reference to the first when He said: "And whosoever shall say to his brother: 'Thou fool,' shall be in danger of hell fire." [40] And He has reference to the latter in the words: "And he that shall say: 'Raca,' shall be in danger of the council." [41] Moreover: "A mild answer breaketh wrath, but a harsh word stirreth up fury." [42]

5. Finally, we must beware lest anger provoke us to deeds. In all our dealings we should observe two things, namely, justice and mercy; but anger hinders us in both: "For the anger of a man worketh not the justice of God." [43] For such a one may indeed be willing, but his anger prevents him. A certain philosopher once said to a man who had offended him: "I would punish you, were I not angry." "Anger hath no mercy, nor fury when it breaketh forth." [45] And: "In their fury they slew a man." [46]

It is for all this that Christ taught us not only to beware of murder but also of anger. The good physician removes the external symptoms of a malady; and, furthermore, he even removes the very root of the illness, so that there will be no relapse. So also the Lord wishes us to avoid the beginnings of sins; and anger is thus to be avoided because it is the beginning of murder.

ENDNOTES

1. St. Thomas also treats of this Commandment in "Summa Theol.," II-II, Q. lxix. art. 2, 3; Q. cxii, art. 6. "The Lord points out (Matt., v. 21) the **twofold force** of this Commandment. The **one is prohibitory and forbids us to kill; the other is mandatory and commands us to cultivate charity, peace, and friendship towards our enemies, to have peace with all men, and finally to suffer all things with patience**" ("Roman Catechism," "Fifth Commandment," 2).

2. Gen., ix. 3

5. Deut., xxii. 39.

8. Exod., xxii. 18.

3. Aristotle, "Politics," I.

6. Prov., viii. 15.

9. Rom. vi. 23.

4. I Cor., x. 25.

7. Rom., xiii. 4.

10. Killing in a just war and killing by accident are among the other exceptions to this Commandment. The soldier is guiltless who in a just war takes the life of an enemy, provided that he is not actuated by motives of ambition or cruelty, but by a pure desire to serve the interests of his country. . . . Again, death caused, not by intent or design, but by accident, is not murder" ("Roman Catechism," "loc. cit.," 5-6).

11. Book I, xxvii.

12. "Ibid."

13.—"It is not lawful to take one's own life. No man possesses such power over his own life as to be free to put himself to death. We find that the Commandment does not say, 'Thou shalt not kill another,' but simply, 'Thou shalt not kill' " ("Roman Catechism," "loc. cit.," 10).

14. Isa., i. 15.

19. Ps. lvi. 5.

24. II Cor., ix. 6.

15. John, iii. 15.

20. Prov., i. 15-16.

25. Isa., i. 19.

16. Eccclus., xiii. 19.

21. Rom., i. 32.

26. Matt., v. 21-22.

17. Exod., xxi. 12.

22. Prov., xxiv. 11.

18. "De Animal.," IV.

23. John, viii. 44.

27. Exod., xxi. 14. "The Gospel has taught us that it is unlawful even to be angry with anyone. . . . From these words [of Christ, cited above] it clearly follows that he who is angry with his brother is not free from sin, even though he does not display his wrath. So also he who gives indication of his anger sins grievously; and he who treats another with great harshness and hurls insults at him, sins even more grievously. This, however, is to be understood of cases in which no just cause of anger exists. God and His laws permit us to be angry when we correct the faults of those who are subject to us. But even in these cases the anger of a Christian should spring from stern duty and not from the impulse of passion, for we are temples of the Holy Ghost in which Jesus Christ may dwell" ("Roman Catechism," "loc. cit.," 12).

28. James, i. 19.

32. Ps. iv. 5.

36. "Epist.," cxi.

29. Mic., vii. 9.

33. Eph., iv. 26.

37. Prov., xv. 18.

30. Prov., xxvii. 4.

34. Matt., v. 25, 26.

38. Gen., xlix. 7.

31. "Ibid.," 3.

35. I John, iii. 15.

39. Prov., xii. 16.

SIXTH COMMANDMENT: "Thou shall not commit adultery."

After the prohibition of murder, **adultery is forbidden**. This is fitting, **since husband and wife are as one body**. "They shall be," says the Lord, **"two in one flesh."**[1] Therefore, after an injury inflicted upon a man in his own person, none is so grave as that which is **inflicted upon a person with whom one is joined.**[2]

Adultery is forbidden both to the wife and the husband.

We shall first consider **the adultery of the wife**, since in this seems **to lie the greater sin**, for a wife who commits adultery is **guilty of three grave sins**, which are implied in the following words: "So every woman that leaveth her husband, . . . first, **she hath been unfaithful to the law of the Most High**; and secondly, **she hath offended against her husband**; thirdly, **she hath fornicated in adultery, and hath gotten her children of another man.**"

- First, therefore, **she has sinned by lack of faith**, since she is unfaithful to the law wherein God has forbidden adultery. Moreover, she has spurned the ordinance of God: "What therefore God has joined together, let no man put asunder."[4] And also she has sinned against the institution or Sacrament. Because marriage is contracted before the eyes of the Church, and thereupon God is called, as it were, to witness a bond of fidelity which must be kept: "The Lord hath been witness between thee and the wife of thy youth whom thou hast despised."[5] Therefore, she has sinned against the law of God, against a precept of the Church and against a Sacrament of God.
- Secondly, **she sins by infidelity because she has betrayed her husband**: "The wife hath not power of her own body: but the husband."[6] In fact, without the consent of the husband she cannot observe chastity. If adultery is committed, then, an act of treachery is perpetrated in that the wife gives herself to another, just as if a servant gave himself to another master: "She forsaketh the guide of her youth, and hath forgotten the covenant of her God."[7]
- Thirdly, **the adulteress commits the sin of theft** in that she brings forth children from a man not her husband; and this is a most grave theft in that she expends her heredity upon children not her husband's. Let it be noted that such a one should encourage her children to enter religion, or upon such a walk of life that they do not succeed in the property of her husband. Therefore, **an adulteress is guilty of sacrilege, treachery and theft.**

Husbands, however, do not sin any less than wives, although they sometimes may salve themselves to the contrary. This is clear for **three reasons**.

- First, **because of the equality which holds between husband and wife**, for "the husband also hath not power of his own body, but the wife."[8] Therefore, as far as the rights of matrimony are concerned, one cannot act without the consent of the other. As an indication of this, God did not form woman from the foot or from the head, but from the rib of the man. Now, marriage was at no time a perfect state until the law of Christ came, because the Jew could have many wives, but a wife could not have many husbands; hence, equality did not exist.
- The second reason is because **strength is a special quality of the man**, while the passion proper to the woman is concupiscence: "Ye husbands, likewise dwelling with them according to knowledge, giving honor to the female as to the weaker vessel."[9] Therefore, if you ask from your wife what you do not keep yourself, then you are unfaithful.
- The third reason is from **the authority of the husband**. For the husband is head of the wife, and as it is said: "Women may not speak in the church, . . . if they would learn anything, let them ask their husbands at home."[10] The husband is the teacher of his wife, and God, therefore, gave the Commandment to the husband. Now, as regards fulfillment of their duties, a priest who fails is more guilty than a layman, and a bishop more than a priest, because it is especially incumbent upon them to teach others. In like manner, the husband that commits adultery breaks faith **by not obeying that which he ought.**

WHY ADULTERY AND FORNICATION MUST BE AVOIDED

Thus, **God forbids adultery both to men and women**. Now, it must be known that, although some believe that adultery is a sin, yet they do not believe that simple fornication is a mortal sin. Against them stand the words of St. Paul: "For fornicators and adulterers God will judge."[11] And: "Do not err: neither fornicators, . . . nor adulterers, nor the effeminate, nor liars with mankind shall possess the kingdom of God."[12] But one is not excluded from the kingdom of God except by mortal sin; therefore, **fornication is a mortal sin.**

But one might say that there is no reason why fornication should be a mortal sin, since the body of the wife is not given, as in adultery. I say, however, if the body of the wife is not given, nevertheless, there is given the body of Christ which was given to the husband when he was sanctified in Baptism. If, then, one must not betray his wife, with much more reason must

he not be unfaithful to Christ: "Know you not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid!"[13] It is **heretical** to say that fornication is not a mortal sin.

Moreover, it must be known that the Commandment, "**Thou shalt not commit adultery,**" not only forbids adultery but **also every form of immodesty and impurity**. [14] There are some who say that intercourse between married persons is not devoid of sin. But this is heretical, for the Apostle says: "Let marriage be honorable in all and the bed undefiled." [15] Not only is it devoid of sin, but for those in the state of grace it is meritorious for eternal life. Sometimes, however, it may be a **venial sin**, sometimes a **mortal sin**. When it is had with the intention of bringing forth offspring, it is **an act of virtue**. When it is had with the intent of rendering mutual comfort, it is **an act of justice**. When it is a **cause of exciting lust**, although within the limits of marriage, **it is a venial sin**; and when it **goes beyond these limits**, so as to intend intercourse with another if possible, **it would be a mortal sin**.

Adultery and fornication are forbidden for a number of reasons:

- First of all, because **they destroy the soul**: "He that is an adulterer, for the folly of his heart shall destroy his own soul." [16] It says: "for the folly of his heart," which is whenever the flesh dominates the spirit.
- Secondly, **they deprive one of life**; for one guilty of such should die according to the Law, as we read in Leviticus (xx. 10) and Deuteronomy (xxii. 22). Sometimes the guilty one is not punished now bodily, which is to his disadvantage since punishment of the body may be borne with patience and is conducive to the remission of sins; but nevertheless he shall be punished in the future life.
- Thirdly, **these sins consume his substance**, just as happened to the prodigal son in that "he wasted his substance living riotously." [17] "Give not thy soul to harlots in any point; lest thou destroy thyself and thy inheritance." [18]
- Fourthly, **they defile the offspring**: "The children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out. And if they live long they shall be nothing regarded, and their last old age shall be without honor." [19] And again: "Otherwise your children should be unclean; but now they are holy." [20] Thus, they are never honored in the Church, but if they be clerics their dishonor may go without shame.
- Fifthly, **these sins take away one's honor**, and this especially is applicable to women: "Every woman that is a harlot shall be trodden upon as dung in the way." [21] And of the husband it is said: "He gathereth to himself shame and dishonor, and his reproach shall not be blotted out." [22]

St. Gregory says that sins of the flesh are more shameful and less blameful than those of the spirit, and the reason is because **they are common to the beasts, i.e. animals**: "Man when he was in honor **did not understand**; and he hath been **compared to senseless beasts, and made like to them**." [23]

ENDNOTES

1. Gen., ii. 24.

2. "The bond between husband and wife is one of **the strictest union**, and nothing can be more gratifying to both than to realize that they are objects of **mutual and undivided affection**. On the other hand, nothing inflicts greater anguish than to feel that the legitimate love which they owe to each other **has been transferred elsewhere**. This Commandment which prohibits adultery follows properly and in order that which protects human life against the hand of the murderer" ("Roman Catechism," "Sixth Commandment," 1). St. Thomas treats of this Commandment also in the "Summa Theol.," II-II, Q. cxxii, art. 6; Q. cliv.

3. Eccclus., xxiii. 32, 33.

7. Prov., ii. 17-18.

11. Heb., xiii. 4.

4. Matt., xix. 6.

8. I Cor., vii. 4.

12. I Cor., vi. 9.

5. Mal., ii. 14.

9. I Peter, iii. 7.

13. I Cor., vi. 15.

6. Cor., vii. 4.

10. I Cor., xiv. 34-35.

14. "By the prohibition of adultery, **every kind of impurity and immodesty by which the body is defiled is also forbidden**. Nay, more, even **every inward thought against chastity is forbidden** by this Commandment. . . . You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall **look on a woman to lust after her, hath already committed adultery** with her in his heart." ("Roman Catechism," "loc. cit.," 5).

15. Heb., xiii. 4.

18. Eccclus., ix. 6.

21. Eccclus., ix. 10.

16. Prov., vi. 32.

19. Wis., iii. 16-17.

22. Prov., vi. 33.

17. Luke, xv. 13.

20. I Cor., vii. 14.

23. Ps. xlviii. 21. "If **the occasions of sin** which we have just enumerated [viz., **idleness, intemperance in eating and drinking, indulgence of the eyes, immodest dress, immodest conversation and immoral reading**] be carefully avoided, almost **every excitement to lust will be removed**. But the most efficacious means **to subdue its violence are frequent use of confession and reception of the Holy Eucharist. Unceasing and devout prayer to God**, accompanied by fasting and giving of alms, has the same salutary effect. **Chastity is a gift of God**. To those who ask it aright, He does not deny it; nor does He allow us to be tempted beyond our strength" ("Roman Catechism," "loc. cit.," 12).

SEVENTH COMMANDMENT: "Thou shalt not steal."

The Lord specifically forbids injury to our neighbor in the Commandments. Thus, "Thou shalt not kill" forbids us to injure our neighbor in his own person; "Thou shalt not commit adultery" forbids injury to the person to whom one is bound in marriage; and now the Commandment, "Thou shalt not steal," forbids us to injure our neighbor in his goods. This Commandment forbids any worldly goods whatsoever to be taken away wrongfully.[1]

Theft is committed in a number of ways.

- First, **by taking stealthily**: "If the goodman of the house knew at what hour the thief would come." [2] This is an act wholly blameworthy because it is a form of treachery. "Confusion . . . is upon the thief." [3]
- Secondly, **by taking with violence**, and this is an even greater injury: "They have violently robbed the fatherless." [4] Among such that do such things are wicked kings and rulers: "Her princes are in the midst of her as roaring lions; her judges are evening wolves, they left nothing for the morning." [5] They act contrary to God's will who wishes a rule according to justice: "By Me kings reign and lawgivers decree just things." [6] Sometimes they do such things stealthily and sometimes with violence: "Thy princes are faithless companions of thieves, they all love bribes, they run after rewards." [7] At times they steal by enacting laws and enforcing them for profit only: "Woe to them that make wicked laws." [8] And St. Augustine says that every wrongful usurpation is theft when he asks: "What are thrones but forms of thievery?" [9]
- Thirdly, theft is committed **by not paying wages that are due**: "The wages of him that hath been hired by thee shall not abide by thee until the morning." [10] This means that a man must pay everyone his due, whether he be prince, prelate, or cleric, etc.: "Render therefore to all men their dues. Tribute, to whom tribute is due, custom, to whom custom." [11] Hence, we are bound to give a return to rulers who guard our safety.
- The fourth kind of theft is **fraud in buying and selling**: "Thou shalt not have divers weights in thy bag, a greater and a less." [12] And again: "Do not any unjust thing in judgment, in rule, in weight, or in measure." [13] All this is directed against the keepers of wine-shops who mix water with the wine. **Usury is also forbidden**: "Who shall dwell in Thy tabernacle, or who shall rest in Thy holy hill? . . . He that hath not put his money out to usury." [14] This is also against money-changers who commit many frauds, and against the sellers of cloth and other goods.
- Fifthly, theft is committed by those who **buy promotions to positions of temporal or spiritual honor**. "The riches which he hath swallowed, he shall vomit up, and God shall draw them out of his belly," [15] has reference to temporal position. Thus, all tyrants who hold a kingdom or province or land by force are thieves, and are held to restitution. Concerning spiritual dignities: "Amen, amen, I say to you, he that entereth not by the door into the sheepfold but climbeth up another way is a thief and a robber." [16] Therefore, **they who commit simony are thieves**.

WHY STEALING MUST BE AVOIDED

"Thou shalt not steal." This Commandment, as has been said, forbids taking things wrongfully, and we can bring forth many reasons why it is given.

- The first is because of **the gravity of this sin**, which is **likened to murder**: "The bread of the needy is the life of the poor; he that defraudeth them thereof is a man of blood." [18] And again: "He that sheddeth blood and he that defraudeth the laborer of his hire are brothers." [19]
- The second reason is **the peculiar danger involved in theft**, for no sin is so dangerous. After committing other sins a person may quickly repent, for instance, of murder when his anger cools, or of fornication when his passion subsides, and so on for others; but even if one repents of this sin, one does not easily make the necessary satisfaction for it. This is owing to the obligation of restitution and the duty to make up for what loss is incurred by the rightful owner. And all this is above and beyond the obligation to repent for the sin itself: "Woe to him that heapeth together that which is not his own, how long doth he load himself with thick clay!" [20] For thick clay is that from which one cannot easily extricate himself. [21]
- The third reason is **the uselessness of stolen goods** in that they are of no spiritual value: "Treasures of wickedness shall profit nothing." [22] Wealth can indeed be useful for almsgiving and offering of sacrifices, for "the ransom of a man's life are his riches." [23] But it is said of stolen goods: "I am the Lord that love judgment, and hate robbery in a holocaust." [24]. And again: "He that offereth sacrifice of the goods of the poor is as one that sacrificeth the son in the presence of his father." [25]
- The fourth reason is that the results of theft are peculiarly harmful to the thief in that **they lead to his loss of other goods**. It is not unlike the mixture of fire and straw: "Fire shall devour their tabernacles, who love to take bribes." [26] And it ought to be known that a thief may lose not only his own soul, **but also the souls of his children, since they are bound to make restitution**.

ENDNOTES

1. St. Thomas also treats of this Commandment in the "Summa Theol.," II-II, Q. cxxii, Art. 6.
2. Matt., xxiv. 43.
3. Ecclus., v. 17.
4. Job, xxiv. 9.
5. Soph., iii. 3.
6. Prov., viii. 15.
7. Isa., i. 23.
8. "Ibid.," x. 1.
9. "The City of God," IV, 4. "It must be seen that the word 'steal' is understood not only of the taking away of anything from its rightful owner privately and without his consent, but **also the possession of that which belongs to another, contrary to his will, although not without his knowledge**. Otherwise we would say that he who forbids theft does not also forbid robbery, which is accomplished by violence and injustice. . . . So **robbery is a greater sin** than theft, inasmuch as it not only deprives another of his property, but also **offers violence and insult to him**. Nor can it be a matter of surprise that the Commandment is expressed in the lighter word, 'steal,' instead of 'rob.' A good reason for this is that **theft is more general** and of wider extent than robbery" ("Roman Catechism," "Seventh Commandment," 3-4).
10. Lev., xix. 13.
11. Rom., xiii. 7.
12. Deut., xxv. 13.
13. Lev., xix. 35-36.
14. Ps. xiv. 1, 5.
15. Job, xx. 15.
16. John, x. 1.
17. "Ibid.," 27.
18. Ecclus., xxxiv. 25.
19. "Ibid.," 27.
20. Hab., ii. 6.
21. "The possession of other men's property is called 'thick clay' by the prophet because **it is difficult to emerge and disengage** oneself from [ill-gotten goods]. . . . What shall we say of the obligation imposed by God on all of satisfying for the injury done? **'Without restitution,'** says St. Augustine, **'the sin is not forgiven'** ("Roman Catechism," "loc. cit.," 8).
22. Prov., x. 2.
23. "Ibid.," xiii. 8.
24. Isa., lxi. 8.
25. Ecclus., xxxiv. 24.
26. Job, xv. 34.

EIGHTH COMMANDMENT: "Thou shalt not bear false witness against thy neighbor."

The Lord has forbidden anyone to injure his neighbor by deed; now He forbids us to **injure him by word**. **"Thou shalt not bear false witness against thy neighbor."**[1] This may occur in **two ways**, either in a court of justice or in **ordinary conversation**.

In the **court of justice** it may happen in **three ways**, according to the **three persons** who may violate this Commandment in court.[2]

- The first person is **the plaintiff who makes a false accusation**: "Thou shalt not be a detractor nor a whisperer among the people." [3] And note well that it is not only wrong to speak falsely, but also to conceal the truth: "If thy brother shall offend against thee, go and rebuke him." [4]
- The second person is **the witness who testifies by lying**: "A false witness shall not be unpunished." [5] For this Commandment includes all the preceding ones, inasmuch as the false witness may himself be the murderer or the thief, etc. And such should be punished according to the law. "When after most diligent inquisition, they shall find that the false witness hath told a lie against his brother, they shall render to him as he meant to do to his brother. . . . Thou shalt not pity him, but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." [6] And again: "A man that beareth false witness against his neighbor is like a dart and a sword and a sharp arrow." [7]
- The third person is **the judge who sins by giving an unjust sentence**: "Thou shalt not . . . judge unjustly. Respect not the person of the poor, nor honor the countenance of the mighty. But judge thy neighbor according to justice." [8]

WAYS OF VIOLATING THIS COMMANDMENT

In **ordinary conversation** one may violate this Commandment in four ways.

- The first is **by detraction**: "Detractors, hateful to God." [9] "Hateful to God" here indicates that nothing is so dear to a man as his good name: "A good name is better than great riches." [10] But detractors take away this good name: "If a serpent bite in silence, he is no better that backbiteth secretly." [11] Therefore, if detractors do not restore this reputation, they cannot be saved.
- Secondly, one may break this precept **by listening to detractors willingly**: "Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth." [12] One should not listen deliberately to such things, **but ought to turn away**, showing a sad and stern countenance: "The north wind driveth away rain as doth a sad countenance a backbiting tongue." [13]
- Thirdly, **gossipers break this precept when they repeat whatever they hear**: "Six things there are which the Lord hateth, and the seventh His soul detesteth . . . him that soweth discord among brethren." [14]

Catechism," "loc. cit.," 6).

9. Rom., i. 30.

11. Eccles., x. 11.

10. Prov., xxii. 1.

12. Eccus., xxviii. 28.

13. Prov., xxv. 23. "This Commandment not only **forbids false testimony**, but also **the abominable sin of detraction**. This is a **moral pestilence** which is the **poisoned source** of many and calamitous evils. . . . That we may see the nature of the sin of detraction more clearly, we must know that **reputation is injured** not only **by calumniating the character**, but also **by exaggerating the faults of others**. He who makes known the secret sin of any man at any time or place unnecessarily, or before persons who have no right to know, is also rightly regarded as **a detractor and evil-speaker**, if his revelation **seriously injures the other's reputation**" ("Roman Catechism," "loc. cit.," 9).

14. Prov., vi. 16, 19.

15. Ps. ix. 24

16. Isa., iii. 12. "**Flatterers and sycophants** are among those who **violate this Commandment**, for by **fawning and insincere praise** they **gain the hearing and good will** of those whose **favor, money, and honors** they seek" ("Roman Catechism," "loc. cit.," 11).

17. Eccus., vii. 14.

23. Wis., i. 11.

29. "Ibid.," iv. 30.

18. Matt., xxvi. 73.

24. Ps. v. 7.

30. Isa., xxviii. 15.

19. John, viii. 44.

25. II Peter, ii. 1.

31. Prov., x. 4.

20. Gen. iii. 4.

26. Col., iii. 9.

32. Eccus., iv. 26.

21. Eph., iv. 25.

27. Job, xiii. 7.

33. Wis., iv. 12.

22. Eccus., xxxiv. 4.

28. Eccus., xxiv.

NINTH (TENTH) COMMANDMENT:[1] "Thou shalt not covet thy neighbor's goods."

"**Thou shalt not covet thy neighbor's goods.**" There is this difference between the divine and the human laws that **human law judges only deeds and words**, whereas **the divine law judges also thoughts**. The reason is because human laws are made by men **who see things only exteriorly**, but **the divine law is from God, Who sees both external things and the very interior of men**. "Thou art the God of my heart." [2] And again: "Man seeth those things that appear, but **the Lord beholdeth the heart**." [3] Therefore, having considered those Commandments which concern words and deeds, we now treat of the Commandments **about thoughts**. For with God **the intention is taken for the deed**, and thus the words, "Thou shalt not covet," mean to include not only **the taking by act**, but also **the intention to take**. Therefore, it says: "**Thou shalt not even covet thy neighbor's goods.**" There are a number of reasons for this.

- The first reason for the Commandment is that man's desire **has no limits**, because **desire itself is boundless**. But he who is wise will aim at some particular end, for no one should have aimless desires: "A covetous man shall not be satisfied with money." [4] But the desires of man are never satisfied, **because the heart of man is made for God**. Thus, says St. Augustine: "Thou hast made us for Thee, O Lord, and our heart is **restless until it rests in Thee**." [5] **Nothing, therefore, less than God can satisfy the human heart**: "Who satisfieth thy desire with good things." [6]
- The second reason is that covetousness **destroys peace of heart**, which is indeed highly delightful. The covetous man is ever solicitous to acquire what he lacks, and to hold that which he has: "The fullness of the rich will not suffer him to sleep." [7] "For where thy treasure is, there is thy heart also." [8] It was for this, says St. Gregory, that Christ **compared riches to thorns**. [9]
- Thirdly, covetousness in a man of wealth renders his riches **useless** both to himself and to others, because he desires **only to hold** on to them: "Riches are not comely for a covetous man and a niggard." [10]
- The fourth reason is that it **destroys the equality of justice**: "Neither shalt thou take bribes, which even blind the wise, and pervert the words of the just." [11] And again: "He that loveth gold shall not be justified." [12]
- The fifth reason is that it **destroys the love of God and neighbor**, for says St. Augustine: "The more one loves, the less one covets," and also the more one covets, the less one loves. "Nor despise thy dear brother for the sake of gold." [13] And just as "No man can serve two masters," so neither can he serve "God and mammon." [14]
- Finally, covetousness **produces all kinds of wickedness**. It is "**the root of all evil**," says St. Paul, and when this root is implanted in the heart it **brings forth murder and theft and all kinds of evil**. "They that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires which drown men in destruction and perdition. For the desire of money is the root of all evil." [15] And note, furthermore, that covetousness is **a mortal sin when one covets one's neighbor's goods without reason**; and even if there be a reason, **it is a venial sin**. [16]

ENDNOTES

1. St. Thomas places the Tenth Commandment (in the present traditional enumeration) **before** the Ninth. The Tenth Commandment is **wider in extension than the Ninth**, which is specific. The "Roman Catechism" ("Ninth and Tenth Commandments" 1) treats **both the**

Ninth and Tenth Commandments together, and remarks that "what is commanded in these two precepts amounts to this, that to observe the preceding Commandments we must be particularly careful **not to covet**. For he who does not covet, being content with what he has, will not desire what belongs to others, but will rejoice in their prosperity, giving glory to God."

2. Ps. lxxii. 26.

7. Eccles., v. 11.

12. Eccus., xxxi. 5.

3. I Kings, xvi. 7.

8. Matt. vi. 21.

13. "Ibid.," vii. 20.

4. Eccles., v. 9.

9. Luke viii. 14.

14. Matt., vi. 24.

5. "Confessions," l.

10. Eccus., xiv. 3.

15. I Tim., vi. 9, 10.

6. Ps. cii. 5.

11. Exod., xxiii. 8.

16. "Another reason for these two Commandments is that they clearly and in definite terms forbid some things not expressly prohibited in the Sixth and Seventh Commandments. The Seventh Commandment, for instance, forbids an unjust desire to take what belongs to another; but the Tenth Commandment further prohibits even to covet it in any way, even though it could be acquired justly and lawfully—if we foresee that by such acquisition our neighbor would suffer some loss. . . . Another reason why this sort of vicious desire is condemned is that it has for its object that which belongs to another, such as a house, maidservant, field, wife, ox, ass, and many other things, all of which the law of God forbids us to covet, simply because they belong to another. The desire for such things, when consented to, is criminal, and is numbered among the most grievous sins. When the mind, yielding to the impulse of evil desires, is pleased with evil or does not resist it, sin is necessarily committed" ("Roman Catechism," loc. cit.," 11)

TENTH (NINTH) COMMANDMENT: "Thou shalt not covet thy neighbor's wife."

St. John says in his first Epistle that "all that is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life." [1] Now, all that is desirable is included in these three, two of which are forbidden by the precept: "Thou shalt not covet thy neighbor's house." [2] Here "house," signifying height, refers to avarice, for "glory and wealth shall be in his house." [3] This means that he who desires the house, desires honors and riches. And thus, after the precept forbidding desire for the house of one's neighbor comes the Commandment prohibiting concupiscence of the flesh: "Thou shalt not covet thy neighbor's wife." [4]

Because of the corruption which resulted from the Fall, none has been free from concupiscence except Christ and the glorious Virgin. And wherever there is concupiscence, there is either venial or mortal sin, provided that it is allowed to dominate the reason. [5] Hence the precept is not, let sin not be; for it is written: "I know that there dwelleth not in me [that is to say, in my flesh] that which is good." [6]

First of all, sin rules in the flesh when, by giving consent to it, concupiscence reigns in the heart. And, therefore, St. Paul adds "so as to obey the lusts thereof" to the words: "Let not sin reign in your mortal body." [7] Accordingly the Lord says: "Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart." [8] For with God the intention is taken for the act.

Secondly, sin rules in the flesh when the concupiscence of our heart is expressed in words: "Out of the abundance of the heart the mouth speaketh." [9] And again: "Let no evil speech proceed from your mouth." [10] Therefore, one is not without sin who composes frivolous songs. Even the philosophers so thought, and poets who wrote amatory verses were sent into exile. Lastly, sin rules in the flesh when at the behest of desire the members are made to serve iniquity: "As you have yielded your members to serve uncleanness and iniquity unto iniquity." [11] These, therefore, are the progressive steps of concupiscence.

WAYS TO OVERCOME CONCUPISCENCE

We must realize that the avoidance of concupiscence demands much labor, for it is based on something within us. It is as hard as trying to capture an enemy in one's own household. However, this desire can be overcome in four ways.

- Firstly, by fleeing the external occasions such as, for instance, bad company; and in fact, whatever may be an occasion for this sin: "Gaze not upon a maiden lest her beauty be a stumbling-block to thee. . . . Look not around about thee in the ways of the city, nor wander up and down in the streets thereof. Turn away thy face from a woman dressed up, and gaze not about upon another's beauty. For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire." [12] And again: "Can a man hide fire in his bosom, and his garments not burn?" [13] And thus Lot was commanded to flee, "neither stay thou in all the country about." [14]
- The second way is by not giving an opening to thoughts which of themselves are the occasion of lustful desires. And this must be done by mortification of the flesh: "I chastise my body, and bring it into subjection." [15]
- The third way is perseverance in prayer: "Unless the Lord build the house, they labor in vain who build it." [16] And also: "I knew that I could not otherwise be continent, except God gave it." [17] Again: "This kind is not cast out save by

prayer and fasting." [18] All this is not unlike to a fight between two persons, one of whom you desire to win, the other to lose. You must sustain the one and withdraw all support from the other. So also between the spirit and the flesh there is a continual combat. Now, if you wish the spirit to win, you must **assist it by prayer**, and likewise you must resist the flesh by such means as fasting; for **by fasting the flesh is weakened**.

- The fourth way is to **keep oneself busy with wholesome occupations**: "**Idleness hath taught much evil**." [19] Again: "This was the iniquity of Sodom thy sister, pride, fullness of bread, and abundance, and the idleness of her." [20] St. Jerome says: "**Be always busy in doing something good**, so that the devil may find you ever occupied." Now, study of the Scriptures is the best of all occupations, as St. Jerome tells us: "**Love to study the Scriptures**"²⁷ and you will not love the vices of the flesh." [21]

ENDNOTES

1. John, ii. 16.
2. The text of Exodus xx. 17, which contains the **Ninth** and **Tenth** Commandments, reads as follows: "**Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor anything that is his.**"
3. Ps. cxi. 3.
4. "He [the pastor] will show how these two Commandments are dissimilar; how one covetousness looks **only to utility and interest (the tenth)**, the other to **unlawful desire and criminal pleasure (the ninth)**. If one covets a field or house, he acts out of desire for gain or utility, while he who covets another man's wife yields to a desire for **criminal pleasure** rather than monetary gain" ("Roman Catechism," "loc. cit., 2). 5. "Concupiscence, the fuel of sin, which originated in sin, is always present in our fallen nature: from it we know that we are born in sin, and, therefore, **we suppliantly fly to Him who alone** can efface the sordid stains of sin" ("Roman Catechism," "loc. cit.," 5).
6. Rom., vii. 18.
7. "Ibid.," vi. 12.
8. Matt., v. 28.
9. Matt., xii. 34.
10. Eph., iv. 29.
11. Rom., vi. 19.
12. Eccus., ix. 5-9.
13. Prov., vi. 27.
14. Gen., xix. 17.
15. Cor., ix. 27.
16. Ps. cxxvi. 1.
17. Wis., viii. 21.
18. Matt., xvii. 20.
19. Eccus., xxxiii. 29.
20. Ezech., xvi. 49.
21. "Ad Paulin."

SUMMARY OF THE TEN COMMANDMENTS

These are the **Ten Precepts** to which Our Lord referred when He said: "If thou wilt enter into life, **keep the commandments**" (Matt., xix. 17). There are two main principles of all the Commandments, namely, **love of God** and **love of neighbor**. The man that loves God must necessarily do three things:

- (1) He must have **no other God**. And in support of this is the Commandment: "**Thou shalt not have strange gods**";
- (2) He must **give God all honor**. And so it is commanded: "**Thou shalt not take the name of God in vain**";
- (3) He must **freely take his rest in God**. Hence: "**Remember that thou keep holy the Sabbath day**."

But to love God worthily, one must first of all, **love one's neighbor**. And so: "**Honor thy father and mother**." Then, one must avoid doing harm to one's neighbor in act. "**Thou shalt not kill**" refers to our neighbor's person; "**Thou shalt not commit adultery**" refers to the person united in marriage to our neighbor; "**Thou shalt not steal**" refers to our neighbor's external goods. We must also avoid injury to our neighbor both **by word**, "**Thou shalt not bear false witness**," and **by thought**, "**Thou shalt not covet thy neighbor's goods**" and "**Thou shalt not covet thy neighbor's wife**".

WHY THE SIX PRECEPTS OF THE ROMAN CATHOLIC CHURCH

Catholics have to live their lives in certain ways compliant with the teachings of Jesus and His Catholic Church. The world's culture and societal norms are always the antithesis of God's rules regarding spirituality,

²⁷ **Buyer beware!** Only one true Catholic Bible exists that reflects the true teachings of God in the Old Testament and of Jesus in the New Testament. The accepted true and authentic English translation of the Latin Vulgate of St. Jerome is **The Douay Rheims Catholic Bible** whose last revision was in 1752. This is positive evidence of the authenticity of this Bible for it never changed since then. It does not have any of the subjective translation and interpretation of all the bibles since then and now. Yes, safe to say, the rest of the Bibles out there in the world is satanic in nature for they have obfuscated the truth of God's words rendering the reader to wander away from salvation and into perdition. Even the so called 'Catholic Bibles' authorized by Rome since 1962 belong to the same genre.

morality, modesty and charity. So the Church has to establish tenets to ensure that Catholics could live in the world but **not with the world**. In addition, God has to be dignified by the dignity of the people He called His own. For it is written:

"Blessed is the nation whose God is the Lord: **the people whom He hath chosen for His inheritance.**" [Psalms 32:12]

"So let your light shine before men, that they **may see your good works, and glorify your Father** Who is in heaven. [Matt. 5:16]

"Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, **to be His peculiar people** of all peoples that are upon the earth." [Deuteronomy 7:6]

"... you shall be My **peculiar possession** above all people: for all the earth is Mine. And you shall be to Me a priestly kingdom, and a holy nation. [Exodus 19:5,6]

"But you are a **chosen generation**, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, Who hath called you out of darkness into His marvelous light:" "Having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, **by the good works, which they shall behold in you**, glorify God in the day of visitation. [1Peter2:9,12]

"Put ye on therefore, **as the elect of God**, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things **have charity**, which is the bond of perfection: And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. **Let the word of Christ dwell in you abundantly**, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, **do all in the name of the Lord Jesus Christ**, giving thanks to God and the Father by Him." [Colossians 3:12-17]

As the elect of God, Catholics as to be good examples for others to follow. Notice the word Our Lord uses to call His people: "My **peculiar possession.**" **PECULIAR meaning special, extraordinary unlike any other!** Catholics shall by their good demeanor and example **be magnets** to bring others to God. They should **be readily noticed as unlike the other citizens of the world**. Unfortunately, in these nefarious times, most Catholics live **like the rest of the world** to avoid any confrontation or attracting attention. Fortitude or spiritual courage is lacking for many due to lack of faith in the powers of God, Who always defends His faithful children.

THE SIX PRECEPTS OF THE ROMAN CATHOLIC CHURCH

From the Loyola Press:

As early as the fourth century, we see **the Church insisting that its members behave in certain ways**: They were to attend Mass on Sundays and special feasts, receive the sacraments of Reconciliation and Eucharist, and not get married during Advent and Lent. By the end of the Middle Ages, there was a consensus that **Catholics were obliged to perform certain practices**.

Saint Peter Canisius, writing in 1555, listed **five precepts**, and his list is used in Germany and Latin America. Saint Robert Bellarmine, writing in 1589, listed **six precepts**, and his list is followed in France and Italy. The Baltimore Catechism used in the United States listed **six precepts**, and the 1992 Catechism of the Catholic Church lists the five precepts.

Whatever their number, the purpose of the precepts has always been **to preserve good order in the Church, to maintain discipline within the Church, and to establish a specific Catholic identity**.

We are under a rigorous obligation to keep the commandments of the Church, for disobedience to the Church is disobedience to Christ.

Christ has conferred upon the Church the same powers which He Himself received from His Father; He said to His apostles: "As the Father hath sent Me, I also send you" (John xx. 21).

When the Church enjoins anything upon us, it is the same as if Christ enjoined it; for He said: "Whatsoever you shall bind upon earth shall be bound also in heaven" (Matt. xviii. 18). In disobeying the Church we disobey Christ; as He told the apostles: "He that despiseth you, despiseth Me" (Luke x. 16).

Our Lord speaks of the Church as a kingdom; He also compares it to a fold, to teach us that the children of the Church must obey their ecclesiastical superiors.

Every society is authorized to make laws which the members must observe; this the Church does; and by her mouth God makes His will known to us.

He therefore, who wantonly violates one of the Church's laws, **commits a grievous sin.**

Our Lord expressly says that he **who will not hear** the Church is **to be regarded as a heathen** (Matt. xviii. 17). Under the Old Dispensation **death** was the punishment of one who through pride should refuse to obey the commandment of the high priest (Deut. xvii. 12). Thus we see that from the first **rebellion** against the spiritual authority was **a heinous sin.**

THE SIX PRECEPTS²⁸

1. To hear Mass on Sundays and Holidays of Obligation.
2. To fast and abstain on the days appointed.
3. To go to Confession at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

1. The **FIRST PRECEPT** of the Church enjoins upon the faithful to rest from work on Holidays of Obligation besides Sunday, to give thanks to God for special graces received.

HOLIDAYS OF OBLIGATIONS currently observed in the U.S. Roman Catholic Church:

a. Six of The Seven Feasts of Our Lord Jesus Christ:

- Christmas, December 25
- The Circumcision, January 1
- The Epiphany, January 6
- Easter
- The Ascension
- Pentecost

Corpus Christi, the Thursday of the second week after Pentecost is currently solemnized by the Traditional Catholic groups.

b. Two of The Five Feasts of Our Blessed Mother

- The Immaculate Conception, December 8
- The Assumption, August 15th

The other feast of Our Blessed Mother currently solemnized by the Traditional Catholic groups: **The Nativity of Our Lady, September 8; The Annunciation, March 25; The Purification, February 2d:**

c. One of The Feasts of The Saints

- The Feast of All Saints, November 1

The feasts of the following saints, **St. Stephen, December 26, St. Joseph, March 19, St. John the Baptist, June 24 and Saints Peter and St. Paul, June 29** are also currently solemnized by the Traditional Catholic groups.

2. The **SECOND PRECEPT** of the Church prescribes the manner in which Sunday, Holidays of Obligation and the Liturgical Seasons are to be observed.

The Church commands that all Catholics must **abstain from eating meat on all Fridays of the year;** and **to fast during the forty days of Lent, on the Ember days, and on the vigils of certain feasts.**²⁹

²⁸ Ed's Note: In this treatise, we will use the six precepts of St. Robert Bellarmine and of the Baltimore Catechism. Per the Bellarmine Forum,

'The Six Precepts of the Roman Catholic Church' are the amplification of the **Third Commandment of God.**

²⁹ Bellarmineforum.org

- We are forbidden to eat meat on Friday, because on that day Our Lord died for us. The only exception is when Christmas Day falls on a Friday.
- During the forty days of Lent only one full meal is to be taken, as a partial imitation of Our Lord's fast of forty days, and as a suitable preparation for celebrating the festival of Easter. The forty days of Lent begin on Ash Wednesday, and last until Easter Day; the Sundays are not fasting days.
- We ought to keep the fast of the Ember days strictly, to thank Him for the benefits received during the past quarter and to teach others to use the benefits in moderation. The Ember days are three in number, Wednesday, Friday, and Saturday, at the commencement of each quarter (quatuor tempora); of old these were the appointed seasons for ordination to the priesthood. The significance of the days of the week is that Wednesday was the day Christ was betrayed, Friday was the day He was crucified, and Saturday was the day He was entombed. The Ember days of the winter season fall in the third week of Advent, of the spring quarter in the second week of Lent; in summer in Pentecost week and in autumn in the third week in September.
- We are also bound to fast on the eve of the following feasts: Christmas, Pentecost, the Assumption, and All Saints' Day, in order to better prepare ourselves for celebration of these feasts.

Traditional Catholic Fast and Abstinence Recommendations³⁰
(Based on the 1917 Code of Canon Law, §§1250-54.)

	ABSTINENCE No meat or meat-sourced broth (binds persons who have turned 7 years old)	FAST Only one meal per day and two small meatless collations ⁱ (binds persons from age 21 to 59)
All Fridays except Holidays	✓	
Ash Wednesday	✓	✓
Mondays, Tuesdays, Wednesdays & Thursdays between Ash Wednesday & Easter		✓
Fridays & Saturdays between Ash Wednesday and Easterⁱⁱ	✓	✓
Ember Days	✓	✓
Day before Pentecost	✓	✓
August 14 (unless Sunday)	✓	✓
October 31 (unless Sunday)	✓	✓
December 24 (unless Sunday)	✓	✓

3. The **THIRD** and **FOURTH PRECEPTS** of the Church commands Catholics, under the penalty of mortal sin, to **go to Confession** and **receive Holy Communion** at least **once a year during Easter time**. Easter time starts on the **First Sunday of Lent** and ends on **Trinity Sunday**.

If one has committed a mortal sin, it is imperative that one **goes to Confession immediately**, for no one knows when one's time on this earth will be over. Do not wait for Easter time at all.

Also, frequent Holy Communion has been encouraged since the Council of Trent. The old adage, **"You are what you eat"** also **applies to Holy Communion**. Receiving Holy Communion **worthily** allows one to be united not only with Jesus but the Blessed Trinity. Our Eternal Father stressed this fact in His only apparition in this world on July 1, 1932, to Mother Eugenia Ravasio in Grenoble, France. He said He comes to dwell in our hearts with Jesus and the Holy Ghost in Holy Communion. Having the Blessed Trinity dwelling in one's heart makes one love God with fervor and live according to the promptings of the Holy Ghost. In Holy Communion, Jesus aims **to divinize** the recipient – to make that soul in **the original image and likeness of God** created in Adam and Eve before their fall. So one **becomes holy with Holy Communion worthily received** – you become what you eat.

Holy Communion **should never be received when one is in a state of mortal sin** for Divine Justice might be exacted imme-

³⁰ <https://catholiccandle.org/2019/12/22/1476/> except we kept only the Traditional Rules and removed the changes of the N.O. (Novus Ordo) Church

diately when the sacrilege is committed. Let gossipers gossip but **never receive Holy Communion with mortal sin** just to look good among the church attendees.

It is okay to go to Confession in another parish church, just so one does not feel ashamed of one's sins when one has to go to the local pastor who knows him/her personally.

4. The **FIFTH PRECEPT** bids us **support our pastors**. This is self-explanatory. Priests are human like us. They have to have food, pay for electricity, water, gas; upkeep of their homes, the church and the surrounding gardens. They have to buy clothes and their ministerial garments have to be laundered and when very old had to be replaced. The church has to have the necessary tools, i.e. candle holders, flower vases, fresh flowers every week etc. Sometimes, the church building has to be painted, pews repaired or replaced, etc. etc. So if one has to place himself in the shoes of the pastor, in addition to the spiritual responsibility, the temporal one is also daunting. That is why we have to pray for them always and support them financially, too.

Tithing is almost a strange word to Catholics. Why? Well, Catholics got used to just giving what they could 'spare' not what they ought to give. As a child, I used to see Catholic adults pulling out their wallets and pull out a peso bill among the tens and twenty's to show that they are giving to the church. They give a peso to the pastor and then **they go to casinos and lose hundreds of pesos even thousands**.

Talking about tithing: I had a Baptist colleague at work in the nuclear shipyard with a very amazing story. He had a hard time making ends meet with his salary due to the infrequent employment of his wife, the frequent break down of his car and the constant sickness of his children. He had a falling out with his Baptist pastor, so he tried the Mormons. He liked their company and services, but he was told that to remain a Mormon, **he has to tithe**. With all the financial problems he had, he decided to apply for many credit cards while his credit worthiness was still good. Then he used the cards to give his tithes. He kept doing this for several months.

Then a strange thing happened, his children stopped getting sick, his car stopped breaking down and his wife got a full time job. So with things getting better with him, he believed the Mormons must be the right religion. He was trying to convert me to his new church. Would the Mormons be actually better for all since they seemed to have a better grace-endowed congregation? The answer is NO! and YES!

No, they are not the better church than the Catholic Church because their teachings are all man formulated unlike the Catholic Church whose origination and function was started by Jesus and continued by His apostles. Only the Catholic Church is the way to salvation. Though thousands of sects and religions are proliferating out there, Jesus founded only the Catholic Church.

Yes, they are better grace-endowed because **in their hearts** they are **voluntarily** giving the tithes prescribed by God in the Old Testament. They obeyed God's teaching on tithes **with love and respect**. **Our God is the only grateful God**. He commands and when His commands are done with full docility and love, **He recompenses bountifully**. It is not the Mormon religion that generates well-being for the Mormon congregation around the world, but **the gratitude of God** to those who **voluntarily and lovingly** give a tenth of their blessing back to Him, **regardless of religion**. This I told my colleague – **it was his heartfelt giving** that God was paying back **not because he is a Mormon**.

So it is with the other sects and denominations. The latest one is the pseudo-Protestant 'Catholic' sect 'El Shaddai' in the Philippines. My friends give ten percent of their income to the Sect and most have experienced material well-being. But the biggest enrichment is to the founder of the group who now owns many mega-shopping centers in the Philippines, a luxury yacht and a personal jet. What else is new?! Religion is the biggest business in all the world.

So Catholics have to learn a big lesson from this story. Though we are not forced by the pastor to give tithes, we have to give a tenth of our first fruits for God keeps His promise. **Abundant graces and blessings, He will shower us with! Our Almighty God always keeps His promises!**

5. The **SIXTH forbids** Catholics to marry **non-Catholics**, or **relatives up to the fourth degree of kinship**; and **not to marry** during **forbidden times**.

Mixed marriages, i.e. Catholics marrying person of other religions and sects, had been with us since Vatican II (V2), which liberalized, modernized the Liturgy, cannons and teachings of the 'Old' Traditional Catholic Church. V2 made it into a Novus Ordo (N.O.) Church, i.e. New Order sect **more Protestant** than Catholic.

The resulting children of such marriages are all walking in confusion with regard to how to live their spiritual lives. In most cases, these children grew up agnostics which make them feel better – freedom from the constraints of a religion. Feeling

good being an agnostic is the reward deservedly gained when one thinks he has control of his life outside of an established religion. Of course, the opposite would also deservedly be gained in the next life. Parents who brought this on their children by going with the dictates of their emotions and not spiritual guidance has to also pay for their errors, also in the next life. Unfortunately, mixed marriages are increasing the population of Hell.

Marrying another relative less than the fourth degree of kinship biologically **increases the genetic deficiency** of the blood relatives to unhealthy levels endangering the lives of the forthcoming offspring. This is the main reason for this prohibition.

Catholics are **not allowed** to marry during these times:

- From **Ash Wednesday** to **Low Sunday** (the Sunday after Easter Sunday), and
- From **the first day of Advent** to **Epiphany**.

Bishops may give permission to marry during these periods. If it would be a public wedding, the Vatican has to concur also. Knowing the present state of **the modernized N.O. Church**, permission is readily available because **they do not care at all!**

I believe it would be better to just adhere to the prohibition and not seek any bishopric approval. The seasons appointed are all in preparation for the Jesus' Birth and Resurrection. Seasons of mourning or sadness as evidenced by the 'Purple' vestments of the priests and altar coverings. So a little sacrifice for the wait goes a long way to gaining God's gratitude for observing the solemnity of the aforementioned seasons.

The rulers of the Church are empowered **to dispense** the faithful from the observance of any of the commandments of the Church for weighty reasons.

Christ said to the apostles: **"What you loose upon earth shall be loosed also in heaven"** (Matt. xviii. 18).

Some bishops **permit meat to be eaten on Friday when a festival falls on that day**.

The Pope has sanctioned the **transference of certain Holy Days of Obligation** to the following Sunday in some countries.

CONCLUSION (PART II)

We have now seen the nature of sin and the Laws of God and His Church that are violated by sins committed voluntarily by men. The instruction provided by St. Thomas for The Ten commandments are like a 'new' Catechism for adults. Surely it was for this writer.

Next we have to review the various ways man has gone against God and His Law and that of His Church. Enumerating the Ten Commandments and The Six Precepts is a good start, but we could not even imagine the various ways they are violated. This we will treat in Part III of "Wars are Only Punishment for Sins.."

ⁱ As a concession to human weakness, traditional rules allow two small meatless collations in addition to the meal. *The New Marian Missal*, by Silvester P. Juergens, S.M., Regina Press, NY, NY, 1961, p.11.

ⁱⁱ Under the 1917 Code, fasting and abstaining **ends at noon on Holy Saturday**.