



St. Francis of Assisi Fraternity, Triangle Virginia

20240914

On-Going Formation

The Redemption (Session 1)

Francis and Creation

CCC III, 1, 8 (Sin)

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2024 On-Going Formation Theme

- Living in Friendship with Jesus and Francis: Manifesting Our Savior and Our Seraphic Father in Our Daily Lives

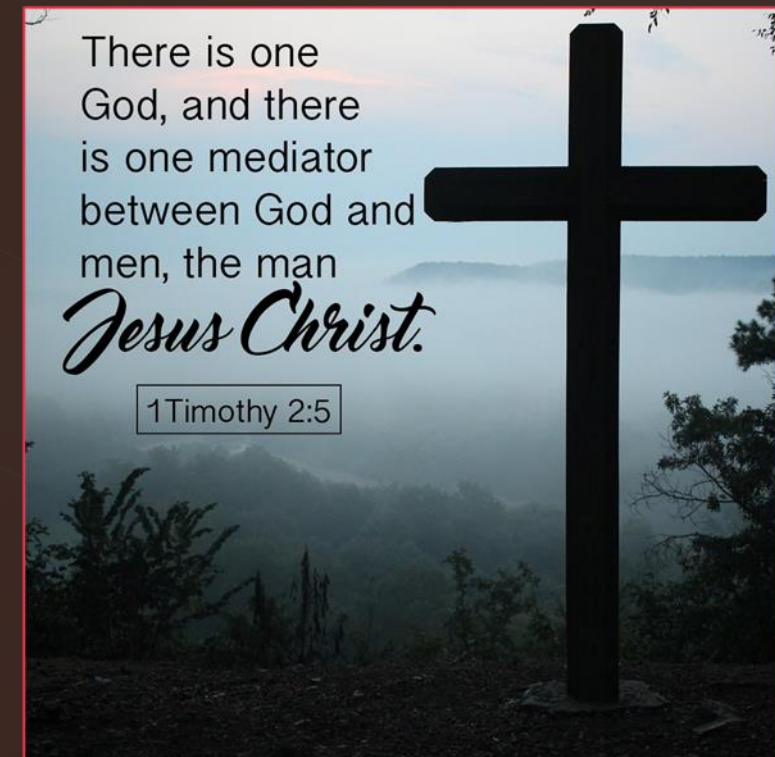


“Forgiveness is redemptive suffering.”



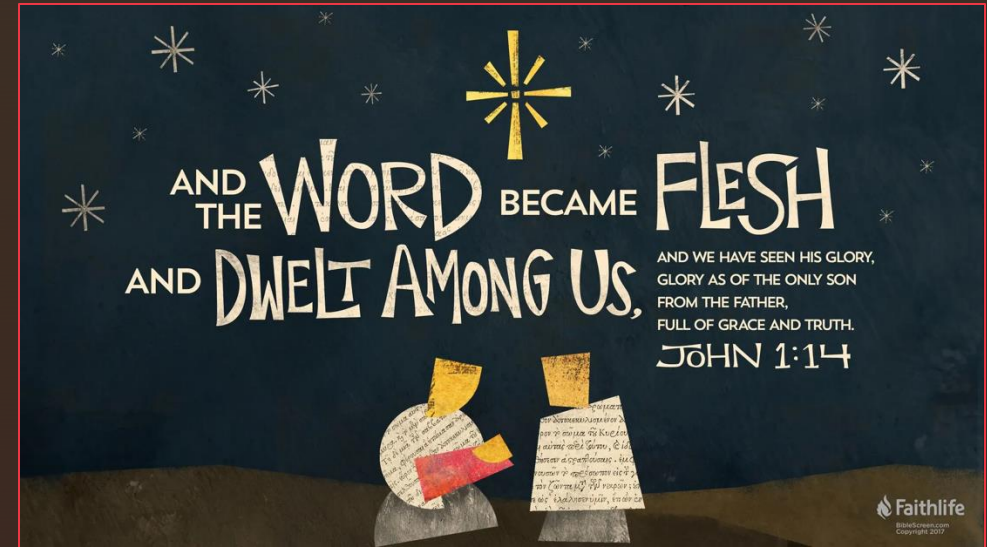
Christ: Mediator Between God and Men

- “There is only one God, and there is only one mediator between God and men, the man Christ Jesus” (1 Tim 2:5, Gal 3:19-20, Heb 8:6).
- A mediator is one who brings about union between people who are separated from one another.
- In a sense there is no separation between God and men, because God’s presence in man is so intimate that (as St. Paul says) “in Him we live and move and have our being” (Acts 17:28).
- In another sense, *sin completely cuts man off from that intimacy with God to which He was raised by grace.*
- God could have restored this union in a direct way, without the intervention of a mediator, but He chose to repair the damage done by sin and re-establish man as a son of God, through the Incarnation of His Only-Begotten Son.



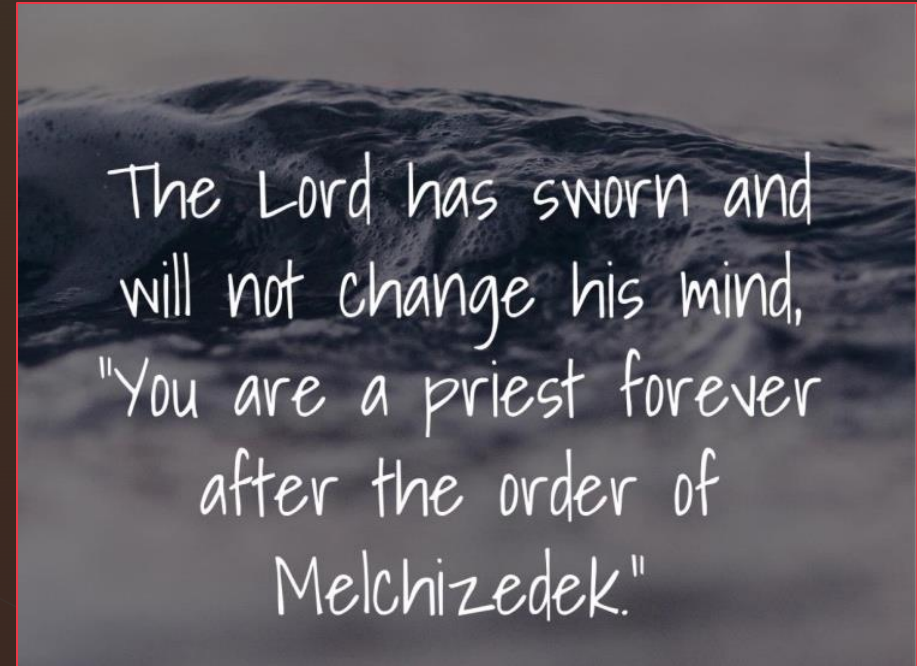
Jesus Christ: Priest of the New Covenant (cont.)

- The Letter to the Hebrew expressly propounds a concept of priesthood in two passages, each time in connection with sacrifice (Heb 5:1-2 & 8:3).
 - Heb 5:1 – “Every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.”
- *It is essential for the priest to belong to the human family (“chosen from among men”) and to have been chosen and established by God to offer gifts and sacrifices for sins.*
- Christ’s mediation (1 Tim 2:5) is more effective and on a different level from that of the prophets (Heb 1:1), the angels (1: 4-6), and Moses (3: 2-3):
 - “Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises” (Heb 8:6).
- *Christ’s mediation is linked up with His redemptive death* (Heb 9:15 and 12:24).



Jesus Christ: Priest of the New Covenant (cont.)

- This priestly mediation includes (Hebrews stresses) the fact that Jesus shares our flesh and blood and has also partaken of our suffering and death (2:11-18).
- **He partakes of everything that is ours**—with the exception of sin (4:15), because it was fitting that our High Priest should be holy and spotless so that, **not needing to offer sacrifices for himself, he could offer for all the people the sacrifice of his own body and blood** (7:26).
- **He is a mediator who does not stand in need of anyone else's mediation; He is a perfect priesthood.**



There are reasons for describing Christ with Psalm 110:

- Because "**Melchizedek**" means "**king of righteousness**", and "**King of Salem**" means "**King of Peace**."
 - The kingdom of the Messiah will be the kingdom of peace and righteousness
- Because **Melchizedek is "without father or mother or genealogy"** and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.
- Because **Melchizedek blessed Abraham and received tithes from him** which showed that Melchizedek was higher than Abraham → This shows the superiority of Christ for whom Melchizedek is a type.

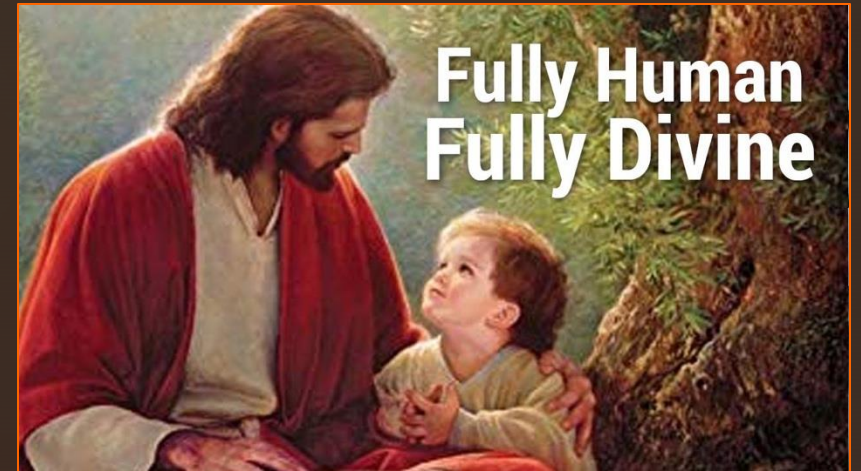
The Redemption (1)



The Mystery of Jesus Christ (pages 199-227)

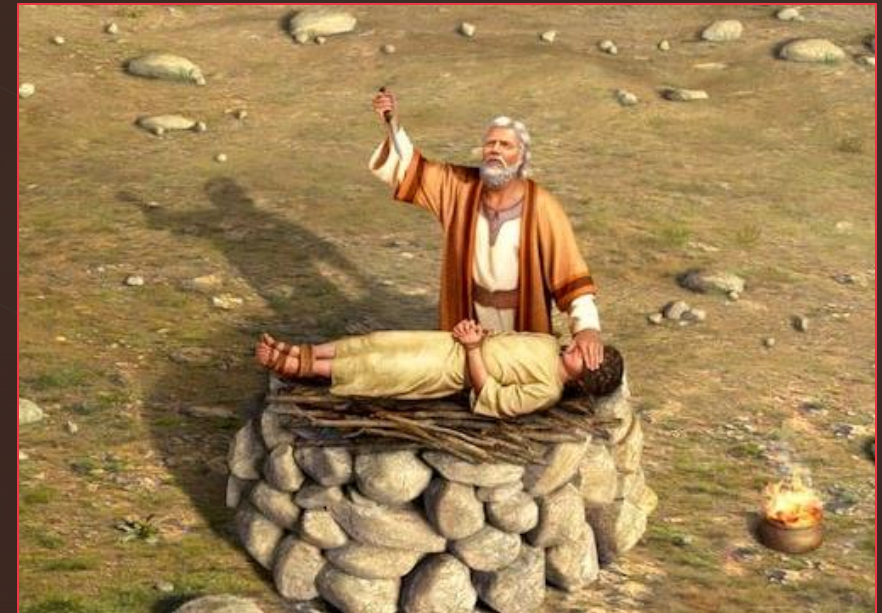
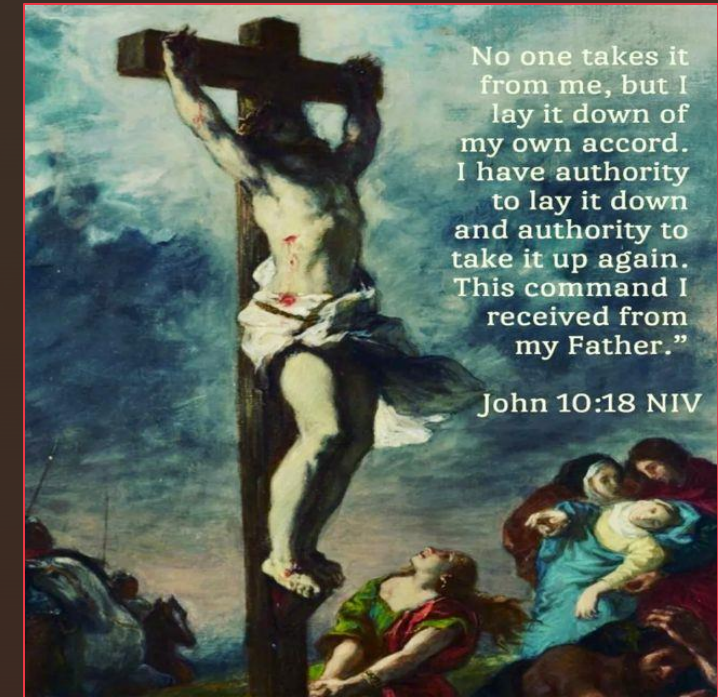
The Redemption

- Right through His life on earth **Christ exercised his triple role of mediation** (as king, prophet, and priest) reestablishing unity between men and God, and He continues to act as a mediator in heaven.
- Every human action of Jesus, because it is a human action of God, is of transcendent value for our salvation and redemption.
- **The salvation brought about by Christ involves two things which are indissolubly linked—man's liberation from sin and its consequences, and his reconciliation with God.**
- Jesus, out of love and obedience, rendered satisfaction to the Father which more than compensated for our disaffection and disobedience; he **atoned** for our sins, he **merited** for us the grace of forgiveness and reconciliation with God; He was the **efficient cause** in us of that same salvific grace.
- **Our redemption was purchased at the cost of His blood.**



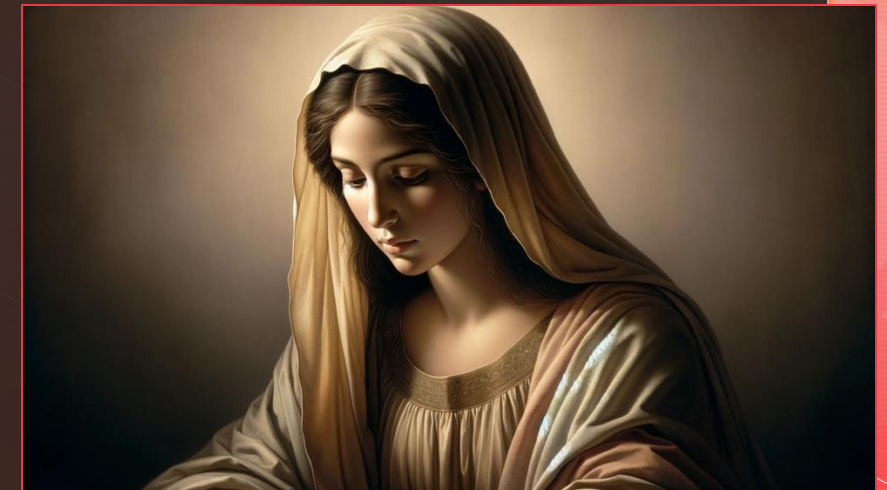
The Life of Christ

- Christ is the perfect mediator between God & men.
- **“The Son of Man must suffer many things...”** (Lk 9:22)
- This “must suffer” implies that **the Father had a plan and that the Son made man obeyed that plan**, so that His entire life on earth was a preparation for, a journey towards, the Cross and the Resurrection.
- Starting with the Incarnation, **the mysteries of Christ’s life are not merely preparation for the Redemption: they are themselves the Redemption**, because they combine with the Paschal Mystery to form one single salvific continuum.
- The very act of the Incarnation already had a redemptive meaning and made for our salvation.
- **The essence of the redemptive act is the Son of God’s love expressed as an offering of his Humanity to the Father for the salvation of men.**



The Incarnation

- If the essence of the redemptive act lies in Christ's infinite charity and obedience, the reason why we can receive the saving benefits of His life stems from the being the Mediator and especially from His being one with us.
- At the Incarnation, the Word does not just become man: He becomes one of us, "born of woman, born under the law" (Gal 4:4), that is, he takes on Himself our history; He is part of it, it is not foreign to Him.
- Redemption will come about through the obedience of the New Adam (Christ), who will erase the disobedience of the first Adam (cf. Rom 5:12 and 19).
- The "solidarity" with all mankind, resulting from the act of the Incarnation itself is what enables the "satisfaction" Christ offers the Father to be the satisfaction for all the sins of mankind.
- The Blessed Virgin begins to be the mother of men the very moment she becomes Mother of Christ, the head of mankind.



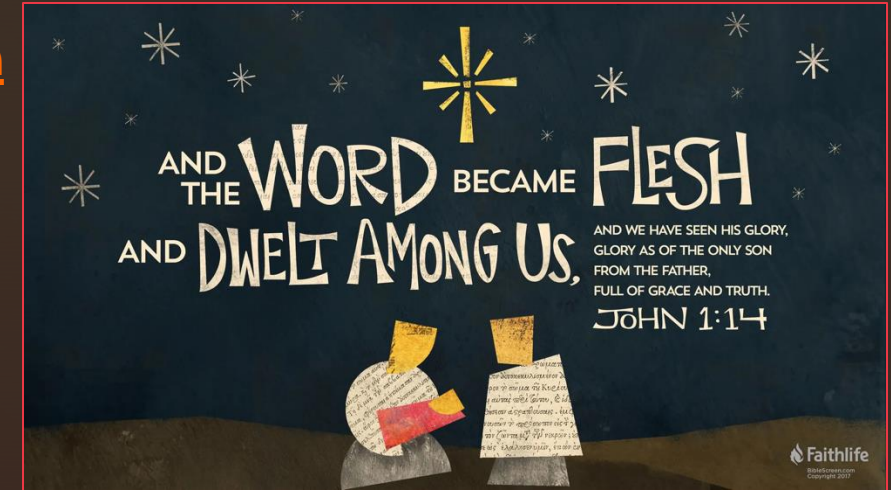
The Incarnation (continued)

- When broaching the subject of the Redemption, it is important to stress that **the Incarnation of the Word (the key to the economy of salvation) is firstly an initiative of the Father. The Son is sent to this world, His food is to do the will of Him who sent Him.**
- The hidden years of Jesus' life in Nazareth allow "everyone to enter into fellowship with Jesus by the most ordinary events of daily life."
- Jesus is in no hurry; he shares with his brother men "a daily life without any apparent importance, a life of manual work."
- His obedience in Nazareth inaugurates His work of restoring what Adam's disobedience had destroyed.
- **It follows that the year's of Christ's hidden life were not just a preparation for His public ministry: they too were genuine redemptive actions, oriented toward the climax of His life, the Paschal Mystery.**



The Incarnation (continued)

- **“Through His annihilation, through His simplicity and obedience, by divinizing the everyday, common life of men, the Son of God conquered.**
- The Eternal Word, by not only taking on human nature but also living an ordinary life, has redeemed and sanctified all the noble things which go to make the fabric of everyday life—family life and social relationships, children’s games, adult challenges, fatigue and rest, etc.
- St. Ambrose says, **“The Lord was baptized not to be purified but to purify the waters: cleansed by His flesh which knew no sin, the waters were empowered to perform the work of salvation.”**
- Jesus being abandoned – **God, whose providence directs the course of history, neither “protects” Him from His enemies nor accepts His prayer to have the bitter chalice set aside:** the Son can rightly claim that He feels abandoned into the hands of His enemies.



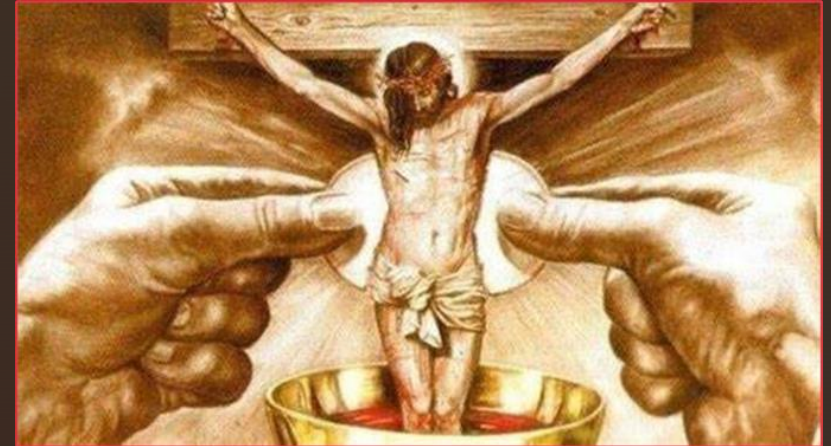
The Incarnation (continued)

- Christ's abandonment by the Father is not rejection, much less reproof. It is an expression that just as man never ceases to call God his God: His cry is one of trust rather than reproach.
- These words of Christ on the cross are not a cry of despair but rather a sign of his suffering and His trust, a prayer in which He makes His own the sentiments expressed in the Psalm He quotes.
- "Jesus did not experience reprobation as if He Himself had committed sin (cf. Jn 8:46). But in the redeeming love that always united Him to the Father (cf. Jn 8:29), He assumed us in the state of waywardness of sin, to the point that He could say in our name from the cross: 'My God, my God, why hast thou forsaken me?' (Mt 15:34; Ps 22:2)."
- The human soul of Jesus is reduced to a desert, and He does not then feel the presence of the Father, but rather, suffers the tragic experience of the most complete desolation.



The Incarnation (continued)

- The humiliation, pain, and shame of the cross must not make us forget the power of the One who is dying there; and yet Christ's omnipotence does not lessen the depth of his *abandonment*.
- If we follow His path, life and death are made holy and acquire a new meaning.
- Salvation comes to us from Jesus Christ, not only through His example, not only through His word, but also and primordially through His own life, through His death and resurrection.
- His sufferings have reconciled us to God, setting us free from the power of the devil, from sin, and from death.
- Christ's death cannot be regarded as one of a number of possible ways his mortal life could have ended, or as an outcome which took Him by surprise; rather, it was an ending foreseen in God's plan and also accepted by Jesus' free human will (cf. Lk 12:50).



Francis and Creation



St. Francis and the Foolishness of God (pages 104-120)

Francis and Creation

- Francis had a great love for the natural world which shaped his identity, the expression of his spirituality, and his mission.
- As Francis' turning to God unfolded, he was gripped by the fact that, in the Incarnation, nature became holy. Everything created by God had been touched by the Word made Flesh.
- Francis saw that God was truly present in the created order.



CANTICLE OF THE SUN

Most High, all powerful, all good Lord!
All praise is yours, all glory, all honor, and all blessing.

To you, alone, Most High, do they belong.
No mortal lips are worthy to pronounce your name.

Be praised, my Lord, through all your creatures,
especially through my lord Brother Sun,
who brings the day; and you give light through him.
And he is beautiful and radiant in all his splendor!
Of you, Most High, he bears the likeness.

Be praised, my Lord, through Sister Moon and the stars;
in the heavens you have made them bright, precious and beautiful.

Be praised, my Lord, through Brothers Wind and Air,
and clouds and storms, and all the weather,
through which you give your creatures sustenance.

Be praised, my Lord, through Sister Water,
she is very useful, and humble, and precious, and pure.

Be praised, my Lord, through Brother Fire,
through whom you brighten the night.
He is beautiful and cheerful, and powerful and strong.

Be praised, my Lord, through our Sister Mother Earth,
who feeds us and rules us,
and produces various fruits with colored flowers and herbs.

Be praised, my Lord, through those who forgive for love of you;
through those who endure sickness and trial.

Happy those who endure in peace,
for by you, Most High, they will be crowned.

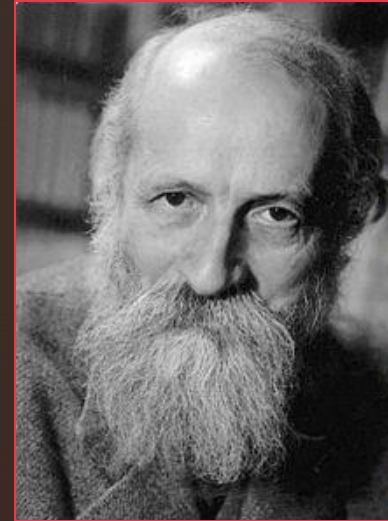
Be praised, my Lord, through our Sister Bodily Death,
from whose embrace no living person can escape.
Woe to those who die in mortal sin!
Happy those she finds doing your most holy will.
The second death can do no harm to them.

Praise and bless my Lord, and give thanks,
and serve him with great humility.



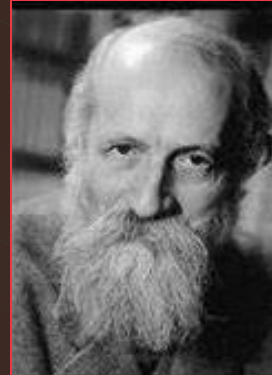
Walking Humbly with God and Creation

- Francis reveled in the glory of God in creation.
- He lived out a sense of ecstatic union with God's presence in all things.
- The nature of this encounter could be described in the language of Jewish theologian Martin Buber as an "I-Thou" encounter.
- Buber recognized that reality is fundamentally two kinds of relationships.
 - The impersonal, subject-object relationship, "I-It" extended to all objects (and, in actuality, to most human beings);
 - The "I-Thou" relationship, experienced in moments that honor the sacredness of human identity and personal relationship.



"A person cannot approach the divine by reaching beyond the human. To become human, is what this individual person, has been created for."

Martin Buber

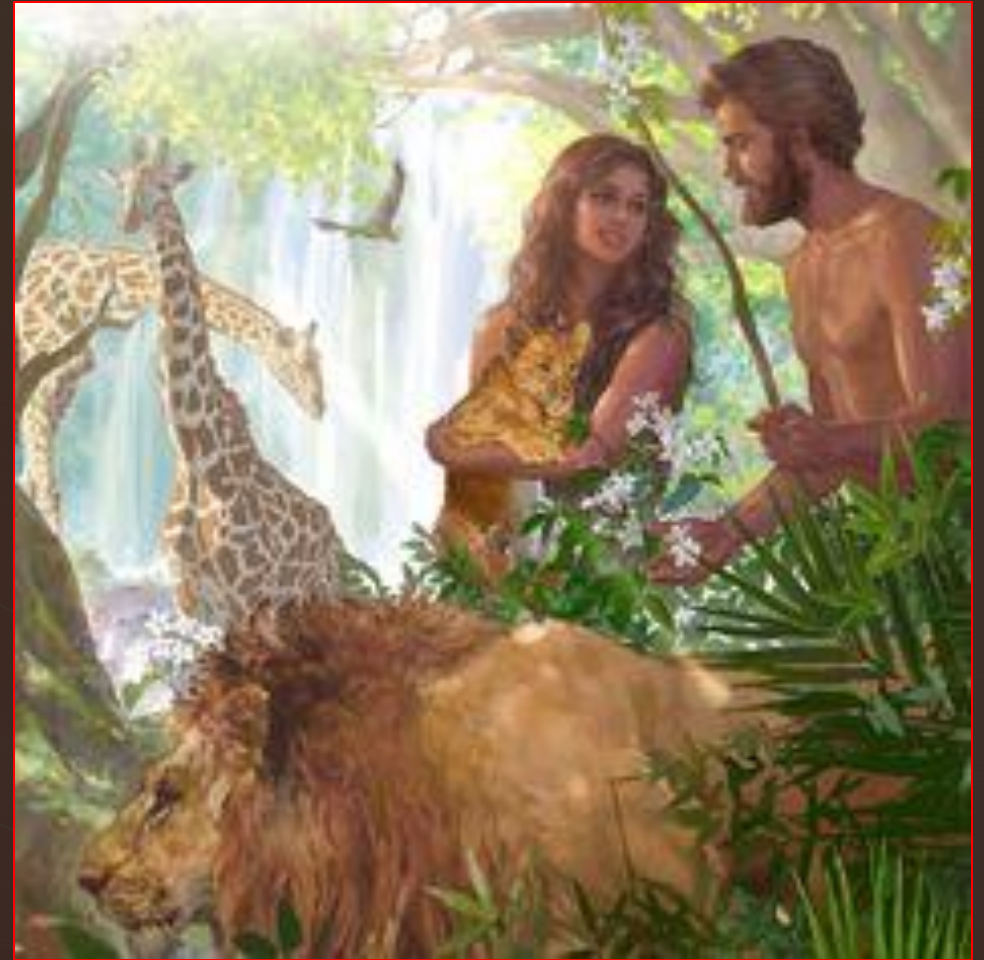


The world is not comprehensible, but it is embraceable: through the embracing of one of its beings.

(Martin Buber)

Walking Humbly with God and Creation (continued)

- Francis' Canticle of Creation is not just nice poetry. It is a profound celebration of creation as it really is and is meant to be.
- The canticle names reality as constituted in the relationship of all things as brother and sister.
- The canticle invites us to understand our destiny in the created world as a very simple one, that of walking in paradise.
- Francis lived out of an essential vision of paradise, a vision of what is God's original design for creation and what will be again when Creator and creation are reconciled, when God becomes "all in all".
- In Francis, we have a companion and guide who teaches us to walk on the face of the earth with humility and with an open and grateful heart.



Walking Humbly with God and Creation (continued)

- The gift of creation is a call to responsibility.
- Created in the image and likeness of God, human beings are called to participate fully with God in the process of creating a world where peace and justice reign.
- There is no global issue that is not, at first, a local issue.



Questions?

Peace Prayer of

Saint Francis

Lord, make me an instrument of your peace:

where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

where there is sadness, joy.

O Divine Master, grant that I may

not so much seek

to be consoled as to console,

to be understood as to understand,

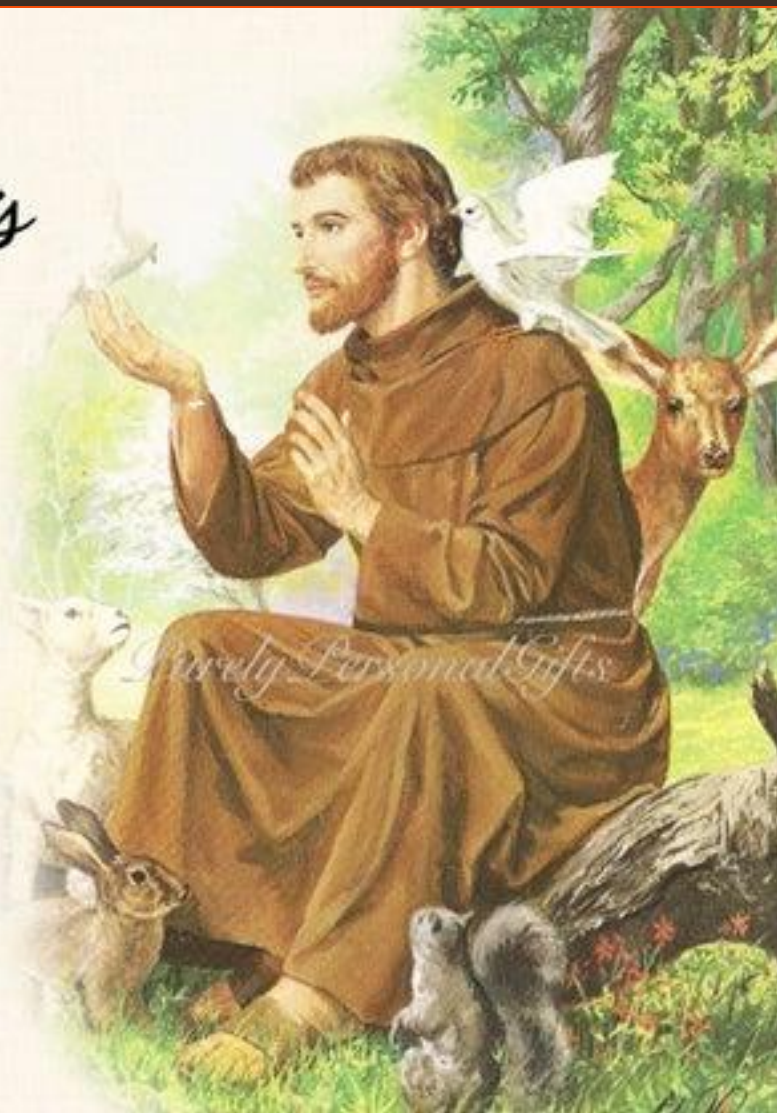
to be loved as to love.

For it is in giving that we receive,

it is in pardoning that we are pardoned,

and it is in dying that we are born to eternal life.

Amen.



The Catechism of the Catholic Church

Part Three, Chapter 1, Article 8

Sin

I. Mercy and Sin

- (1846) The Gospel is the revelation in Jesus Christ of God's mercy to sinners.
 - The angel announced to Joseph: "You shall call his name Jesus, for he will save his people from their sins." (Mt 1:21)
- The same is true of the Eucharist, the sacrament of redemption: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Mt 26:28)
- (1847) "God created us without us: but he did not want to save us without us." (St. Augustine)



I. Mercy and Sin (continued)

- To receive his mercy, we must admit our faults.
 - “If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.” (1 Jn 8-9)
- (1848) As St. Paul affirms, “Where sin increased, grace abounded all the more.” (Rom 5:50)
- But, to do its work, grace must uncover sin so as to convert our hearts and bestow on us “righteousness to eternal life through Jesus Christ our Lord.” (Rom 5:21)



I. Mercy and Sin (continued)

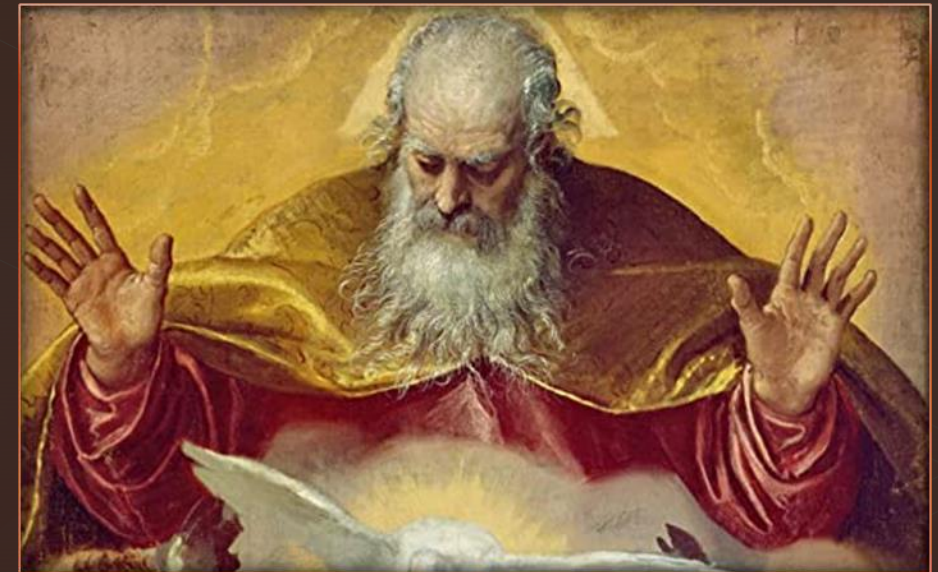
- Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:
 - “Conversion requires convincing of sin; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in man’s inmost being, becomes at the same time the start of a new grant of grace and love: ‘Receive the Holy Spirit.’ Thus in this ‘convincing concerning sin’ we discover a double gift: the gift of the truth of conscience and the gift of the certainty of redemption. The Spirit of truth is the Consoler.”

• (Pope St. John Paul II)



II. The Definition of Sin

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



II. The Definition of Sin (continued)

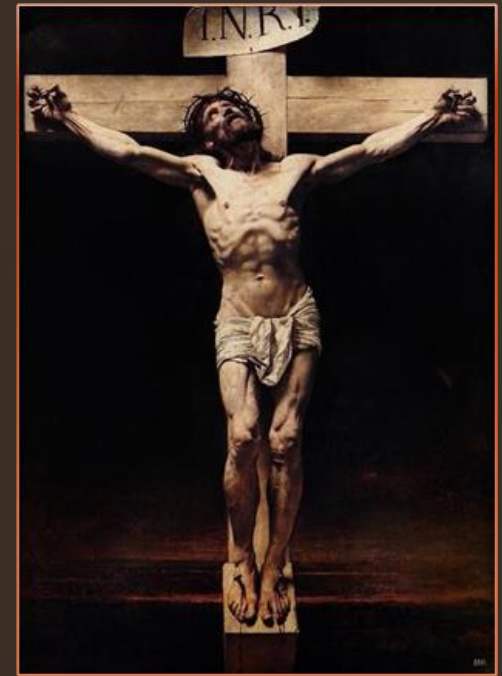
- (1850) Sin is an offense against God:

- “Against you, you alone, have I sinned, and done that which is evil in your sight.” (Psalm 51:4)
- Sin sets itself against God’s love for us and turns our hearts away from it.
- Like the first sin, it is disobedience, a revolt against God through the will to become “like gods,” knowing and determining good and evil.
- Sin is thus “love of oneself even to contempt of God.” (St. Augustine)
- In this proud self-exultation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.



II. The Definition of Sin (continued)

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



III. The Different Kinds of Sin

- (1852) There are a great many kinds of sins.
 - Scripture provides several lists (more to follow on later slides):
 - The ***Letter to the Galatians*** contrasts the works of the flesh with the fruit of the Spirit
 - “Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, factions, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God.” (Gal 5:19-21)



III. The Different Kinds of Sin (continued)

- (1853) Sins can be distinguished according to:
 - their objects (as can every human act)
 - the virtues they oppose, by excess or defect
 - the commandments they violate.
- Sins can also be classed according to whether they concern:
 - God
 - neighbor
 - Self
- Sins can be divided into:
 - spiritual and carnal sins.
 - sins in thought, word, deed, or omission



III. The Different Kinds of Sin (continued)

- The root of sin is in the heart of man, in his free will, according to the teaching of the Lord:

- The Gospel of Matthew

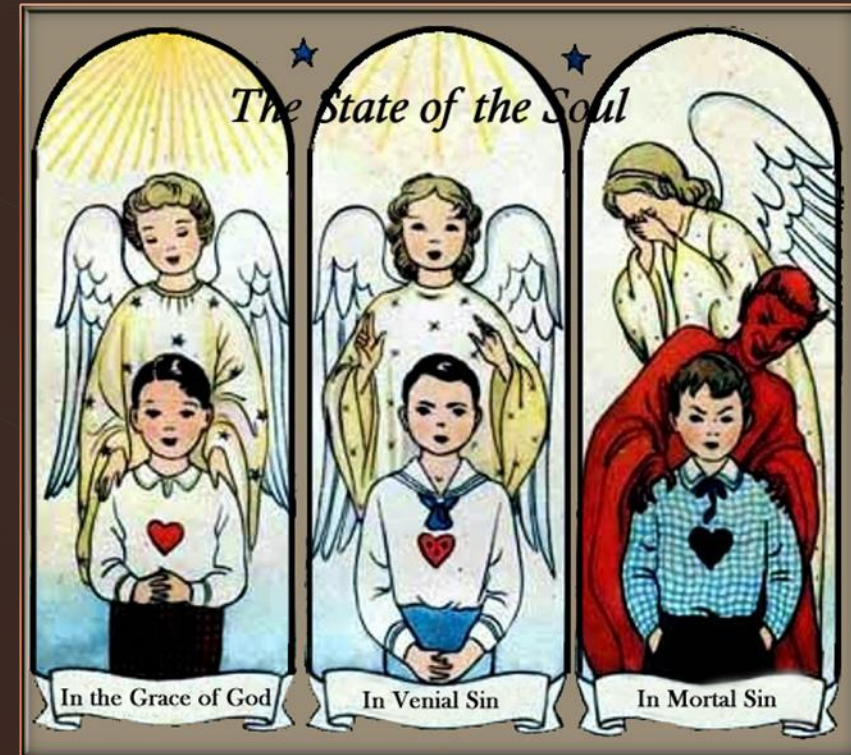
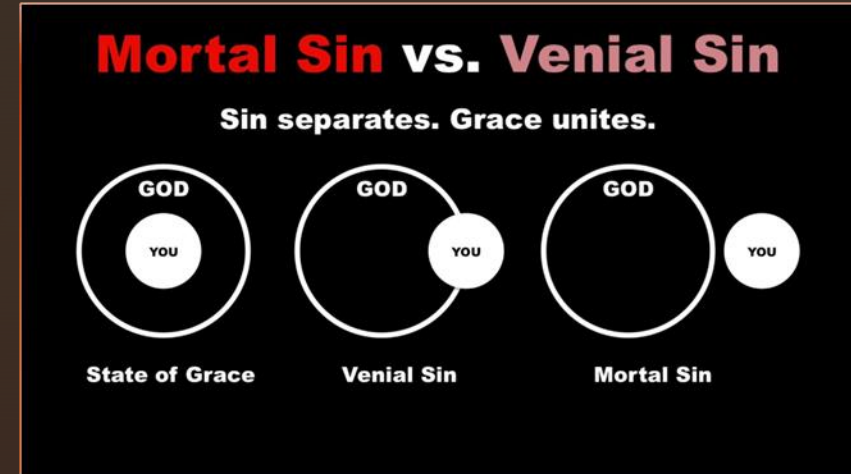
- “For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile man.” (Mt 15:19-21)

- Charity (the source of all good and pure works) also resides in the heart.
- Sin wounds the heart.



IV. The Gravity of Sin: Mortal and Venial Sin

- (1854) Sins are rightly evaluated according to their gravity.
 - The distinction between mortal and venial sins, already evident in Scripture, became part of the tradition of the Church.
 - It is corroborated by human experience.
- (1855) Mortal sin destroys charity in the heart of man by a grave violation of God's law.
 - Mortal sin turns man away from God, who is his ultimate end and beatitude, by preferring an inferior good to Him
 - Venial sin allows charity to subsist, even though it offends and wounds it.



IV. The Gravity of Sin: Mortal and Venial Sin (continued)

- (1856) Mortal sin, by attacking the vital principle within us—that is, CHARITY—necessitates a new initiative of God’s mercy and a conversion of heart which is normally accomplished within the setting of the Sacrament of Reconciliation:

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



IV. The Gravity of Sin: Mortal and Venial Sin (continued)

- (1857) For a sin to be mortal, three conditions must together be met:
 - Mortal sin is a sin whose object is *grave matter*.
 - Mortal sin is committed with full knowledge.
 - Mortal sin is committed with deliberate consent.
- (1858) *Grave matter* is specified by the Ten Commandments, corresponding to the answer of Jesus to the rich young man:
 - Do not kill
 - Do not commit adultery
 - Do not steal
 - Do not bear false witness
 - Do not defraud
 - Honor your father and your mother.



IV. The Gravity of Sin: Mortal and Venial Sin (continued)

- The gravity of sins is more or less great:
 - i.e. Murder is graver than theft.
- One must also take into account who is wronged:
 - i.e. Violence against parents is graver than violence against a stranger.
- (1859) **Mortal sin requires:**
 - **Full knowledge**
 - **Complete consent**
- **Mortal sin presupposes knowledge of the sinful character** of the act, of its **opposition to God's law**.
- **Mortal sin** also **implies a consent** sufficiently **deliberate** to be a **personal choice**.
 - Feigned ignorance and hardness of heart **DO NOT diminish**, but rather **INCREASE**, the **voluntary character of sin**.



IV. The Gravity of Sin: Mortal and Venial Sin (continued)

- (1860) Unintentional ignorance can diminish or even remove the imputability of a grave offense.
 - But **NO ONE** is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every man.
 - Several things can diminish the voluntary and free character of the offense:
 - The promptings of feelings and passions
 - External pressures
 - Pathological disorders
- Sin committed through malice, by deliberate choice of evil, is the gravest.

EVEN GENTILES, WHO DO NOT HAVE
GOD'S WRITTEN LAW, SHOW THAT
THEY KNOW HIS LAW WHEN THEY
INSTINCTIVELY OBEY IT, EVEN
WITHOUT HAVING HEARD IT. THEY
DEMONSTRATE THAT GOD'S LAW IS
WRITTEN IN THEIR HEARTS, FOR
THEIR OWN CONSCIENCE AND
THOUGHTS EITHER ACCUSE THEM OR
TELL THEM THEY ARE DOING RIGHT.
ROMANS 2:14-15 NLT

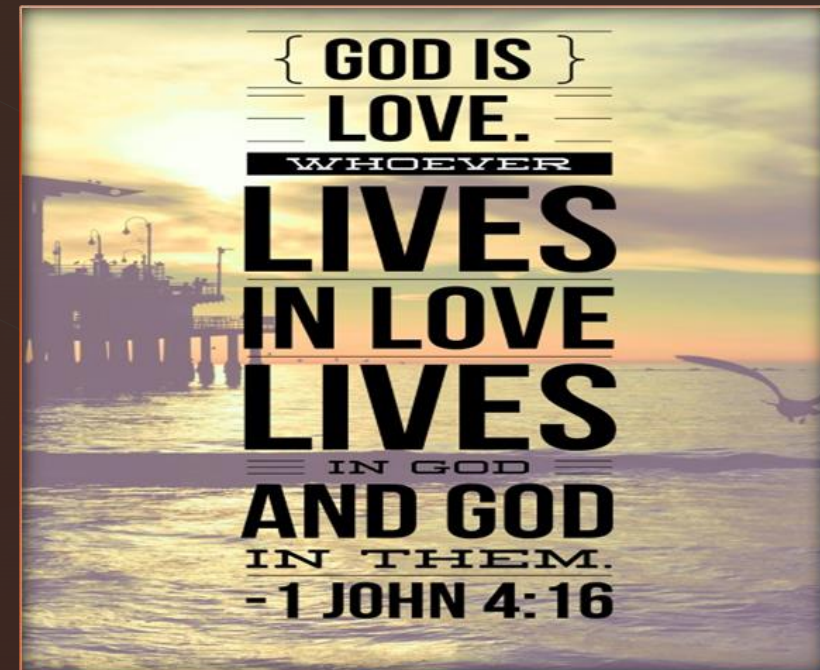
IV. The Gravity of Sin: Mortal and Venial Sin (continued)

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



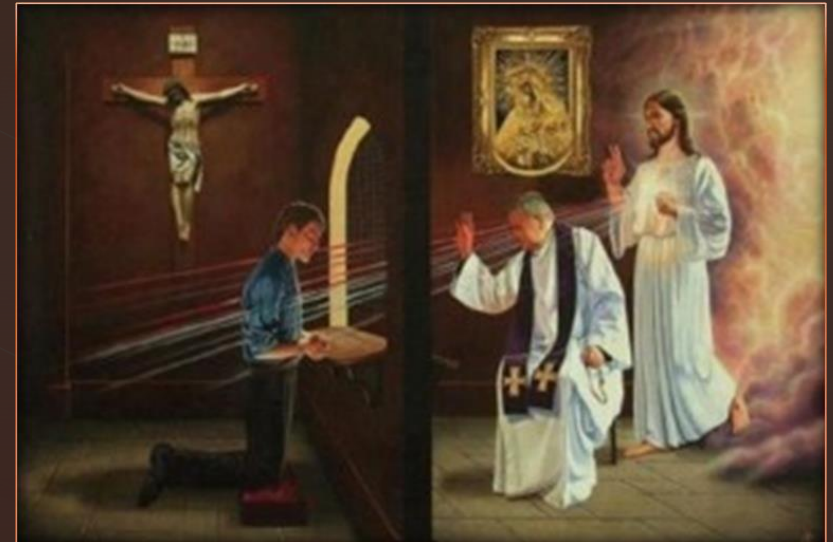
IV. The Gravity of Sin: Mortal and Venial Sin (continued)

- (1862) One commits venial sin:
 - when in a less serious matter, he does not observe the standard prescribed by the moral law, or
 - when he disobeys the moral law in a grave matter, but without full knowledge or without complete consent.
- (1863) Venial sin weakens charity.
 - It manifests a disordered affection for created goods.
 - It impedes the soul's progress in the exercise of virtues and the exercise of the moral good.
 - It merits temporal punishment.



IV. The Gravity of Sin: Mortal and Venial Sin (continued)

- Deliberate and unrepented venial sin disposes us little by little to commit mortal sin.
- Venial sin DOES NOT break the covenant with God.
 - With God's grace, venial sin is humanly reparable.
 - “Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness.” (Pope St. John Paul II)
 - “While he is in the flesh, man cannot help but have at least some light sins. But do not despise these sins which we call “light”: if you take them for light when you weigh them, tremble when you count them. A number of light objects makes a great mass; a number of drops fills a river; a number of grains makes a heap. What then is our hope? Above all, confession....” (St. Augustine)



IV. The Gravity of Sin: Mortal and Venial Sin (continued)

- (1864) “Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.” (Matthew 12:31)
- **There are no limits to God’s mercy!**
- However, anyone who deliberately refuses to accept His mercy by repenting, rejects the forgiveness of his sins and the salvation offered by the Holy Spirit.
 - Such hardness of heart can lead to final impenitence and eternal loss.



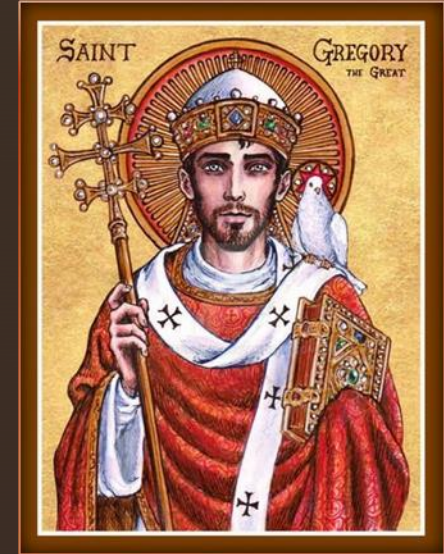
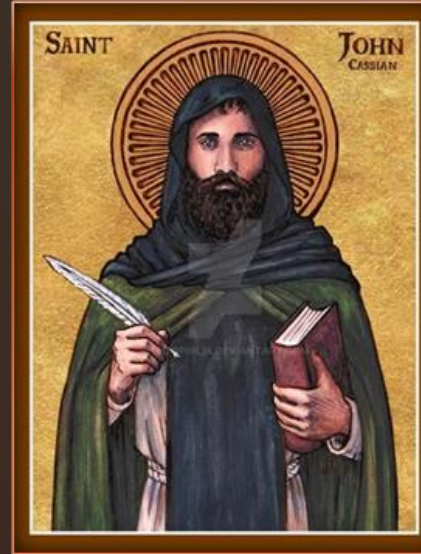
V. The Proliferation of Sin

- (1865) Sin creates a proclivity to sin.
 - Sin engenders vice by repetition of the same acts.
 - This repetition results in perverse inclinations which cloud conscience and corrupt concrete judgment of good and evil.
 - Thus, sin tends to reproduce itself and reinforce itself, but it cannot destroy the moral sense at its root.



V. The Proliferation of Sin (continued)

- (1866) Vices can be:
 - classified according to the virtues they oppose, or
 - linked to the **capital sins** which Christian experience has distinguished (following St. John Cassian and St. Gregory the Great).
 - They are called “capital” because they engender other sins, other vices.
 - The **capital sins** (Seven Deadly Sins):
 - ❖ Pride
 - ❖ Envy
 - ❖ Avarice (greed)
 - ❖ Sloth or acedia (laziness)
 - ❖ Wrath (anger)
 - ❖ Gluttony
 - ❖ Lust



V. The Proliferation of Sin (continued)

- (1867) The catechetical tradition also recalls that there are “***sins that cry to heaven***”:
 - The blood of Abel (Gen 4:10)
 - The sin of the Sodomites (Gen 18:20, 19:13)
 - The cry of the people oppressed in Egypt (Ex 3:7-10)
 - The cry of the foreigner, the widow, and the orphan (Ex 20:20-22)
 - Injustice to the wage earner (Deut 24:14-15, Jas 5:4)



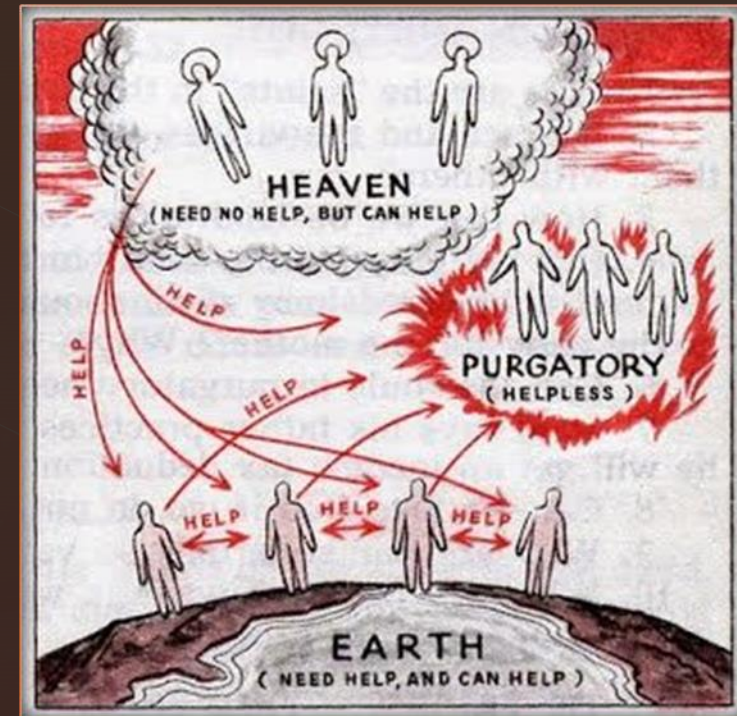
V. The Proliferation of Sin (continued)

- (1868) Sin is a personal act.
- We have a responsibility for the sins committed by others **when we cooperate in them.**
 - By participating directly and voluntarily in them;
 - By ordering, advising, praising, or approving them;
 - By not disclosing or not hindering them when we have an obligation to do so;
 - By protecting evil-doers.



“If we have no peace, it is because we have forgotten that we belong to each other.”

— Mother Teresa

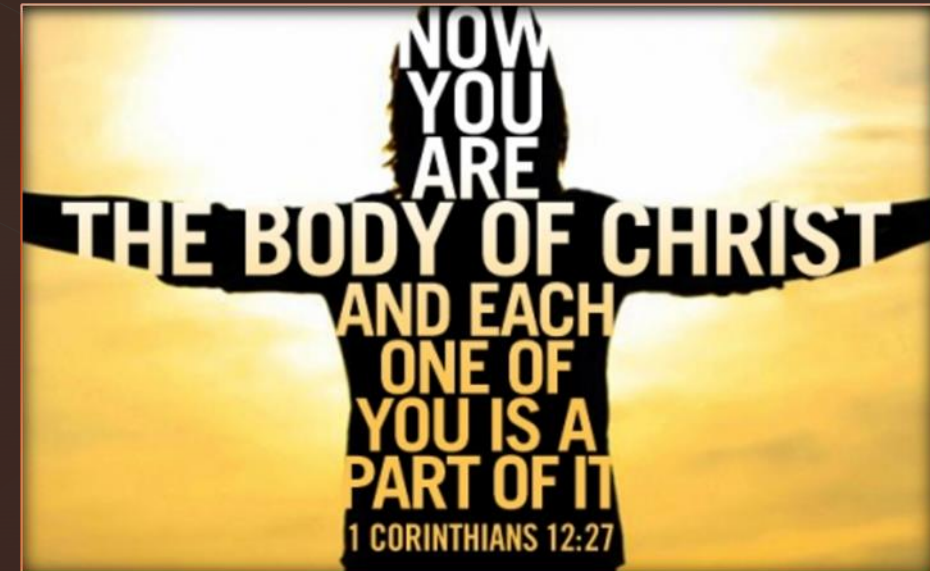


V. The Proliferation of Sin (continued)

- (1869) Thus sin makes men accomplices of one another and causes concupiscence, violence, and injustice to reign among them.
- Sin gives rise to social situations and institutions that are contrary to the divine goodness.
- “Structures of sin” are the expression and effect of personal sins.
 - They lead their victims to do evil in their turn.
 - In an analogous sense, they constitute a “social sin.”

Ephesians 4:1-6

¹ I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, ² with all humility and gentleness, with patience, bearing with one another in love, ³ making every effort to maintain the unity of the Spirit in the bond of peace. ⁴ There is one body and one Spirit, just as you were called to the one hope of your calling, ⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is above all and through all and in all.



In Brief (Summary of *Catechism* 1870-1876)

(1870)

“God has consigned all men to disobedience, that he may have mercy upon all.” (Romans 11:32)

(1871)

Sin is an utterance, a deed, or a desire contrary to the eternal law (St. Augustine). It is an offense against God. Sin rises up against God in a disobedience contrary to the obedience of Christ.

(1872)

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

(1873)

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

In Brief (Summary of *Catechism* 1870-1876)

(1874)

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

(1875)

Venial sin constitutes a moral disorder that is reparable by charity, which it allows to subsist in us.

(1876)

The repetition of sins—even venial sins—engenders vices, among which are the capital sins (deadly sins).

Questions?

Peace Prayer of

Saint Francis

Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O Divine Master, grant that I may
not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love.

For it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.

Amen.

