

# DRAFT OF A DOGMATIC CONSTITUTION ON THE CHRISTIAN MORAL ORDER

## CHAPTER I

### THE FOUNDATION OF THE CHRISTIAN MORAL ORDER

#### *1. The Objective Character of the Moral Order*

When the infinitely good and infinitely holy God revealed the mystery of his holiness and love in the work of creation and redemption, he at the same time showed men the way of love and holiness. For this reason, in accord with the Apostle's statement, "This is the will of God, your sanctification" (1 Th 4:3),<sup>1</sup> the Second Vatican Council solemnly professes that there is an ordering [*ordinatio*] of the same infinitely good and infinitely holy God by which to measure the rightness and wrongness of human acts. This ordering of divine wisdom, which men share by knowledge, becomes the rule and norm of holiness for them so that, as Sacred Scripture teaches, they may be holy as God himself is holy. Observing this moral order with the help of God, without which no one can serve the divine will,<sup>2</sup> man conforms his will to the will of God; and, sharing in the law of liberty (see Jas 1:25), he not only becomes a faithful servant of God, but also shares in that freedom of the children of God in virtue of which, freed from the slavery of sin,<sup>3</sup> he can tend towards his ultimate end, which in this economy of salvation is God himself, Father and Son and Holy Spirit, to be possessed in heaven by contemplation and by love. The moral order, therefore, is not a fiction of the human mind, but really exists, just as the will of God, infinitely wise, good, and holy, really exists.

#### *2. An Absolute Moral Order*

The moral order, furthermore, is absolute, that is, it is valid always and everywhere, independently of circumstances, although in various ways and degrees. For it proceeds from the

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<sup>1</sup> 1 Th 4:3 does not concern only chastity but holiness in general, as is clear from v. 6 which speaks of deceit and fraud. St. Thomas notes in his *Commentary* on v. 3: "All God's precepts are so that you become holy. For holiness means cleanness and strength. And all God's precepts lead to this: that one be clean from evil and strong in the good." See also Lv 11:44: "I am the Lord your God: be holy because I am holy;" Lv 20:7-8: "Sanctify yourselves and be holy, because I am the Lord...who sanctify you;" Eph 1:4: "...in Christ, as he chose us in him, before the foundation of the world, to be holy and without blemish before him in love;" 1 Jn 3:3: "And everyone who has this hope based on him sanctifies himself as he is holy;" Jn 17:17-19: "Sanctify them in the truth.... And I sanctify myself for them so that they also may be sanctified in the truth."

<sup>2</sup> See Second Council of Orange, can. 23, "On the will of God and of man" (D 196).

<sup>3</sup> See Rm 6:20ff: "For when you were slaves of sin, you were free from righteousness.... But now that you have been freed from sin and have become slaves of God, the benefit you have leads to sanctification, and its end is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord;" Col 1:13: "Who delivered us from the power of darkness;" Jn 8:31:36: "If you remain in my word, you will truly be my disciples, and you will know the truth and the truth will set you free.' They answered him, 'We are descendants of Abraham and have never been enslaved to anyone. How can you say, 'You will become free?'" Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if a son frees you, then you will truly be free;" 1 Jn 3:7-8: "The person who acts in righteousness is righteous, just as he is righteous. Whoever sins belongs to the devil, because the devil has sinned from the beginning;" Rm 6:18: "Freed from sin, you have become slaves of righteousness;" Council of Trent, Session VI, Decree "On Justification," ch. 11; D 804; Council of Mainz (1549), Mansi 32, 1407 (*Doc. Eccl. Christ. Perf.*), n. 347); St. Thomas, *Summa theol.*, I-II, q. 108, a. 1, ad 2m: "Because the grace of the Holy Spirit is like an inner habit infused in us and inclining us to act rightly, it makes us perform freely the things that befit grace and avoid those which oppose it."

ordering of God who because of his infinite holiness necessarily loves the good and hates the evil and "in whom there is no alteration or shadow of change" (Jas 1:17). It also is related to a single and absolutely fixed goal which consists in this, that man remain inseparably linked with God. The moral order must be said to be absolute also with regard to its fundamental norms, which do not depend on changeable circumstances but radically inhere in God himself, supreme holiness and eternal wisdom; and it establishes the relationships that must necessarily exist both among rational creatures themselves and especially between rational creatures and their Creator. In its own way this order is also absolute in those matters which, although not necessary in themselves, God in this economy of salvation has by his own sovereignty willed immutably to establish, although he could have established things differently. Nor is it to be said to be absolute only with regard to commands and prohibitions, but also with regard to divine counsels which must be held in high honor by all even if all are not required to observe them. For these reasons, despite the different aspects which the divine order once had in the earthly paradise, which it now has here on earth in the fallen and redeemed human race, and which it will have finally in heaven, and despite also the various applications of norms in various circumstances of life, the moral order must not be said to be relative in any way, and the Holy Synod rejects any teaching in which its absolute validity is denied either in whole or in any essential part.

### 3. *God the Guardian, Judge, and Vindicator of the Moral Order*

God, who rules the whole world by his wisdom, gave man the law of freedom so that, by following the ordering of his Creator and Redeemer which he shares by nature and grace, he might attain true virtue and true dignity. Thus the holiness of God and the good of man himself immutably require that his every free activity be governed by the eternal law.<sup>4</sup> Not only, therefore, is God the author and end of the moral order, he is and must necessarily be also its guardian, judge, and vindicator,<sup>5</sup> in accordance with what the Fathers of the First Vatican Council taught about the providence with which God guards and governs all the things which he created.<sup>6</sup>

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<sup>4</sup> See St. Thomas, *Summa theol.*, I-II, q. 91, a. 1.

<sup>5</sup> Ps 7:12: "God a just judge, mighty and patient;" see Ps 118; Acts 10:42: "He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead;" 2 Tm 4:8: "From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance;" 1 Th 4:6: "For the Lord is the avenger in all these things;" Rm 12:19: "For it is written, 'Vengeance is mine, I will repay, says the Lord';" Mt 25:31-46, on the Last Judgement; Apoc. (passim); see what the Scriptures say about sin, the sinner, judgement, God as Judge, repayment, etc.; Pius IX, Address *Maxima quidem*, June 9, 1862 (*Acta*, I, vol. I, p. 454): "That is why these very boisterous promoters of perverted dogmas babble that moral laws do not need divine sanction, and that there is no need at all that human laws be in conformity with the law of nature or that they receive their obligatory force from God, and therefore they maintain that no divine law exists."

<sup>6</sup> Vatican Council I, Session III, Dogmatic Const. "On Catholic Faith," ch. 1 (D 1784): "And all that God created he protects and governs by his providence, 'spanning the world in power from end to end and ordering all things well' (see Wis 8:1). For 'everything is naked and exposed to his eyes' (Hb 4:13), including the things which will come to be by the free activity of creatures;" Pius XII, Encyclical *Summi Pontificatus*, Oct. 20, 1939 (*AAS* 31 [1939], 423): "This natural law rests upon God as its foundation,... who is the supreme and most perfect lawgiver and the most wise and most just vindicator of human actions."

#### 4. The Twofold Manifestation of the Moral Order

The Holy Synod also teaches and professes that the moral order is made manifest to creatures in two ways. The first is through the natural law, insofar, that is, as the will of God by which we are commanded to be holy as he himself is holy becomes known through the natural light of reason as it reflects upon human nature and its tendencies and essential relationships, especially with its Creator. The second is through the revelation of God shared in by the supernatural light of faith, by which the natural law is confirmed and perfected and, what is more important, by which that divine law becomes known which by God's merciful will is proper to the economy of salvation. For what the Apostle attested concerning the Gentiles, namely that, although they do not have the law of Moses, they, unless their hearts are darkened, naturally do what the law requires (see Rm 1:21-22 and 2:14), is also proved by sound reason and common experience. For in obvious, common and daily circumstances, men of sound judgement, even if uneducated, spontaneously as it were and led by some innate inclination, judge and act about what is right and allowed, what is wrong and forbidden. But by revelation God has made it possible that all the children of Adam, wretchedly darkened and weakened by the sin of their first parent in their knowledge and performance of morality, can know the natural law easily, with firm certainty, and with no mixture of error.<sup>7</sup> Speaking finally through his Son, who did not come to abolish but to fulfill the precepts of the Decalogue which were naturally although imperfectly known to the Gentiles, he restored, articulated, perfected and raised the natural law to a higher order. There is, then, no opposition between the natural law and the law of the Gospel; the natural law is contained and perfected in the Gospel's law.<sup>8</sup> For this reason also the magisterium of the Church, to which Christ entrusted the deposit of faith and to which through the Paraclete he handed over all truth (see Jn 16:13), has the right and the duty authoritatively to explain and definitively to interpret the natural law too;<sup>9</sup> and, when the common good of the Church demands it, it also has the right and duty to issue, not without the help of the Holy Spirit, disciplinary decrees which provide determinate solutions to controversies over obscure issues.

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<sup>7</sup> Vatican I, Session III, Dogmatic Const. "On Catholic Faith," ch. 2 (D 1786): "It is to be ascribed to this divine revelation that things about God which of themselves are not beyond reason can in the present condition of the human race be known by all easily, with firm certainty, and with no mixture of error;" Pius XII, Encyclical *Humani generis*, Aug. 12, 1950 (D 2305): "Divine 'revelation,' therefore, must be said to be morally necessary so that things which *in religious and moral matters* are not beyond reason can..."

<sup>8</sup> Mt 5:17: "Do not think that I have come to abolish the law or the prophets; I did not come to abolish but to fulfill them;" Pius XI, Encyclical *Divini illius magistri*, Dec. 31, 1929 (*AAS* 22 [1930], 58; D 2206): "...the supernatural order on which the Church's rights rest is so far from destroying or diminishing the natural order to which, as we have recalled, other rights pertain, that, to the contrary, it exalts and perfects it. Of these orders the one lends the other a help and as it were completion suited to the nature and dignity of each, since both flow from God who cannot contradict himself..." coll. John XXIII, *Synodus Romana*, art. 300, n. 1.

<sup>9</sup> Pius XII, Encyclical *Humani generis*, D 2325: "It would be superfluous to deplore these departures from the truth if everyone, even in philosophical matters, were to look to the Magisterium of the Church with the proper reverence; for by divine institution its role is not only to guard and interpret the deposit of divinely revealed truth, but also to watch over philosophical disciplines themselves lest Catholic dogmas suffer injury from incorrect views;" Vatican I, Session IV, Dogmatic Const. "On the Church of Christ," ch. 4 (D 1839); Vatican I, First Draft of a Dogmatic Const. "On the Church of Christ" (Mansi, 51, 580).

### 5. *The Content of the Moral Order*

As by Christ's grace it appears in the law of the Gospel, the moral order contains all that man needs in order simply and more easily to obtain eternal life, that is, what is required, forbidden, permitted, or counselled: all of which Christ the Lord summarized in those two supreme commandments, love of God and love of neighbor.<sup>10</sup> Indeed, perfecting the law of the Old Testament by the new commandment by which the faithful are to be recognized as true disciples of Christ (see Jn 13:34 and 15:12), he desired that they should love all men, including their enemies (see Lk 19:18; Mt 5:43) and indeed with the same love with which he loved them. This love by which we love God above all and love all men for God's sake fulfills, as the Lord himself attested (see Mt 5:43-48), that divine precept which reads: "Be perfect even as your heavenly Father is perfect" (Mt 5:48), and displays to all the baptized the royal and surpassing way to acquire perfection. A splendid witness in praise of the law of grace and charity is that special way for acquiring Christian perfection by which believers, called by God to embrace the keeping of the evangelical counsels, attempt to follow as closely as possible and to imitate as completely as possible the Christ who was poor, chaste and obedient unto death. The Sacred Synod therefore testifies that the keeping of the counsels recommended by the divine Creator is a precious ornament and embellishment of the Bride of Christ.<sup>11</sup>

### 6. *Errors are rejected*

The Sacred Synod rejoices over the great number of children of the Church who by observing the moral order and the law of the Gospel cling with all their hearts to God and to his only-begotten Son. It grieves, however, that many people are transgressing the divine law, more from weakness than from wickedness, though rarely without grave guilt. It notes with great horror that errors are being spread everywhere, errors that open the way to perdition and close the gate of salvation. There are those who deny a personal God and so deprive the natural law of its foundation;<sup>12</sup> there are those who, repudiating the mission of Christ, reject the law of the Gospel;<sup>13</sup> there are those who rely only on human principles in explaining the moral order and therefore rob it of its genuine and ultimate obligation and sanction;<sup>14</sup> there are those who deny that the intellect can enjoy true certitude in moral

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<sup>10</sup> Mt 22:37; Mk 12:30; Lk 10:27, collated with Dt 6:5.

<sup>11</sup> Pius XII, Encyclical *Sacra Virginitas*, March 25, 1954 (*AAS* 46 [1954], 161-191).

<sup>12</sup> Already Pius IX, Address *Maxima quidem*, June 9, 1862 (*Acta*, I, vol. I, pp. 451f and then 454): "And they go on with such rashness of thought that they do not fear most boldly to deny all truth and all law, authority, and right of divine origin. Their impiety and impudence reach such a point that they attempt to assault heaven and to remove God himself from the midst. With notorious wickedness and equal foolishness they are not afraid to state that there is no supreme, most wise and most provident God distinct from the universe;" see above note 5; Pius IX, Encyclical *Quanta cura*, Dec. 8, 1864 (D 1691); *Syllabus of Errors*, propositions 3, 56, 58 (D 1703, 1756, 1758).

<sup>13</sup> Already earlier, Pius IX, Address *Maxima quidem*, loc. cit., p. 453: "With supreme impudence they do not hesitate to state that divine revelation not only is of no benefit but even is harmful to man's perfection...;" *Syllabus*, propositions 6, 57 (D 1706, 1757).

<sup>14</sup> See above, notes 12 and 13; Pius IX, Address *Maxima quidem*, loc. cit., p. 454: "...they maintain that human reason, without any regard for God, is the only judge of the true and the false, the good and the evil, and that the same reason is a law unto itself;" *Syllabus*, proposition 56 (D 1756).

matters;<sup>15</sup> there are those who maintain that the moral law is subject to changes and to evolution even in fundamental matters;<sup>16</sup> there are those who teach that the human person has been endowed with so exalted a dignity that he is not subject to any law imposed upon him by God or by the Church or teach that he can embrace and fulfill the Christian law by his own powers without the help of grace;<sup>17</sup> there are those who claim that the moral law has no validity except by an agreement that proceeds either from the collectivity or from the "totality,"<sup>18</sup> whether this is considered to be the majority of the citizens or the State or the people or the race or the nation or a faction or a social class. There also are those who think that the moral law proceeds merely from naked, crass, and brutal power and who put this ideology of theirs into practice.<sup>19</sup> Although all these people disagree among themselves on many matters, they have it in common that by their views they close the gate of the kingdom of heaven and do not allow others to enter (see Mt 23:13). Creeping error has many colors and many heads; but the truth which will free us (see Jn 8:32) is one as Christ is one. But the same thing that the Founder of the Church once testified about himself, he can today profess to the Church before the world: "I came in the name of my Father and you do not accept me, yet if another comes in his own name, you will accept him" (Jn 5:43).

## CHAPTER II

### CHRISTIAN CONSCIENCE

#### 7. *The Notion of Conscience*

It is through the conscience of individuals that the Christian moral order, about which believers are taught by the help of reason and revelation, directs and leads them in practical judgements about the rightness of their actions. Conscience, if it be rightly formed, makes clear to them at the moment of choice what God's will requires be judged and done.<sup>20</sup> Since the will of God becomes clearer to us through the teaching of Christ and the magisterium of the Church, illumined by the Holy Spirit,

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<sup>15</sup> Pius XII, Encyclical *Humani generis*, D 2320-2321.

<sup>16</sup> *Ibid.*, D 2306.

<sup>17</sup> Pius IX, Encyclical *Quanta cura*, Dec. 8, 1864, D 1690; Pius XII, Address, April 10, 1958 (*AAS* 50 [1958], 268ff).

<sup>18</sup> Pius IX, Encyclical *Quanta cura*, D 1691; *Syllabus*, proposition 39 (D 1739); Pius XI, Encyclical *Divini Redemptoris*, March 19, 1937 (*AAS* 29 [1937], 65-106); Encyclical *Mit brennender Sorge*, March 14, 1937 (*AAS* 29 [1937], 145-67); Pius XII, Address, Sept. 13, 1952 (*AAS* 44 [1952], 779-789); Address, Sept. 30, 1954 (*AAS* 46 [1954], 587-98, esp. pp. 590ff).

<sup>19</sup> Pius IX, Encyclical *Maxima quidem*: "...they have no hesitation in substituting for true and legitimate right the false and counterfeit rights of men and to subordinate the order of morality to the order of material things...;" *Syllabus*, propositions 59-61 (D 1759-1761); Pius XI, Encyclical *Firmissimam constantiam*, March 28, 1937 (D 2278).

<sup>20</sup> See Gn 3:7-10; 4:12ff; 2 Sm 24:10; Ps 25:1-7; Wis 12:18; Job 27:6; Mk 9:44,46,48; Rm 2:15: The Gentiles "show that the demands of the law are written in their hearts, their conscience bearing witness...;" Rm 13:5: "Therefore it is necessary to be subject not only because of wrath but also because of conscience;" Rm 14:20-23; 1 Cor 8:7-12; 1 Tm 1:5: "The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith;" 1 Tm 3:9; Acts 24:16: "Because of this, I always strive to keep my conscience clear before God and man;" Pius XII, Radio Message, March 23, 1952 (*AAS* 44 [1952] 270-78); Address, April 23, 1952 (*AAS* 44 [1952] 413-19).

conscience is as it were the herald of God, of Christ, and of the Church.<sup>21</sup> And, furthermore, since the whole life of Christians, with regard to morality, is subject to the conscience of individuals, is governed and led by its dictates, that saying of Christ can also be accommodated to conscience: "The lamp of your body is your eye. When your eye is sound, then your whole body is filled with light" (Lk 11:34).

### 8. *Proper Formation of Conscience*

The following words of Christ can equally be accommodated to conscience: "If your eye is bad, then your body is in darkness. Take care, then, that the light in you not become darkness" (Lk 11:34-35). These words reveal how important it is that careful diligence be given to the right formation of conscience; for without a right formation of conscience, rightness of life cannot be had. Care must be taken, first, that conscience be correct or prudently formed, serious, sincere, and true. But it will not be true simply because it is formed in accord with the views or personal persuasion of individuals, but because it is in harmony with norms established by God, as they really are, and thus discloses to us God's will as clearly expressed in the will, teaching, and life of Christ.<sup>22</sup> In forming his conscience, therefore, man is not autonomous, but subject to the will of God; nor should anyone dare to say that the will of God is to be adapted to the views of men, since, quite the contrary, man is to be adapted to God.<sup>23</sup>

### 9. *Erroneous Conscience*

The fundamental principle that the norm for forming conscience is the objective moral order and not merely subjective persuasion, is not at all abandoned in the case of a malformed conscience. For even a believer can err in forming his conscience; but even with respect to someone in error, the dictate of an erroneous conscience does not change the objective moral order, just as it also does not abolish the bond by which an erring person is bound to that order, even if he may perhaps be without guilt in performing the error his conscience falsely dictates. In a case of an error committed in good faith, therefore, a man does not at all become in the forum of conscience a source and norm of morality. Indeed that a man not only can but even must follow his erroneous conscience does not arise from his subjective persuasion but from the objective moral order itself which seriously prohibits that will to sin that a man displays in his very refusal to follow his conscience, even when it is in error. That is why the Apostle said of conscience, "Whatever is not from faith, is sin" (Rm 14:23). This shows how great for conscience is the force and validity of the objective order, however it is apprehended. Anyone who errs in good faith about objective rightness remains free from guilt

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<sup>21</sup> Pius XII, Radio Message, March 23, 1952, l.c., 272-76; Address, April 18, 1952, l.c., 418ff.

<sup>22</sup> Pius XII, Radio Message, March 23, 1952, l.c., 272-76; Address, April 18, 1952, l.c., 418f.

<sup>23</sup> Gregory XVI, Encyclical *Mirari vos*, Aug. 15, 1832 (D 1613): "From this foulest source of indifferentism there flows the absurd and wrong view, or rather insanity, according to which freedom of conscience must be asserted and vindicated for everyone;" Pius IX, Address *Maxima quidem*, June 9, 1862 (*Acta*, I, vol. I, 454): "...to man they ascribe as a primary right that he can freely think and speak about religion and show God that honor and worship which he according to his desire thinks best;" *Syllabus*, proposition 15 (D 1715); Leo XIII, Encyclical *Libertas praestantissimum*, June 20, 1888 (*ASS*, 20 [1887] 608-609).

as long as that persuasion lasts without guilt. But since that inculpable error cannot be without some harm to the one in error himself or to the community, indeed since such harm can sometimes be considerable, Christians cannot remain indifferent to the formation of a right conscience in others.<sup>24</sup>

### 10. *The Pseudo-autonomy of Conscience*

If even a conscience that is erroneous in good faith does not remove the subjection and subordination of conscience to the laws contained in the objective order, much less can it be taken away by the wicked attempt of those who knowingly and willingly attempt to subtract themselves from that objective order, ineptly appealing to the right, freedom, and dignity of their own conscience.<sup>25</sup> For such a right, such a freedom, such a dignity does not exist in human nature nor in man as a person, even if many people, led by false principles and ideologies, may claim the contrary, not without serious harm to souls.<sup>26</sup> The true freedom of the children of God and the true dignity of the created person are only had in free dependence on God.

### 11. *Conscience Marked by Christ's Truth and Love*

Finally, the Sacred Synod teaches that in the direction of conscience not only the truth but also Christian love must be kept in mind; for knowledge without love, says the Apostle, puffs up but does not build up (see 1 Cor 8:1). That is why, after we have striven with all our might to make our brothers aware of their error, not only must love guide our judgments of those who err in good faith and transgress God's law, but we must also take account of those who mistakenly see sin where there is no sin, lest we be a scandal to them, by our example leading them to things they mistakenly think are sins.<sup>27</sup> For true love demands that when we cannot at all convince our brothers of their error, we always (so long, of course, as the rights of truth, justice, and the common good are preserved) avoid

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<sup>24</sup> Rm 14:22f: "Keep the faith that you have to yourself before God; blessed is he who does not condemn himself by what he approves. But he who has doubts is condemned if he eats, because this is not from faith; for whatever is not from faith is sin;" Jn 9:41: "Surely we are not blind, are we?" Jesus said to them, 'If you were blind, you would have no sin; but now you are saying, "We see," so your sin remains;" Jn 15:22: "If I had not come and spoken to them, they would have no sin; but as it is, they have no excuse for their sin;" Alexander VIII, Decree of the Holy Office, Dec. 7, 1690, Jansenists' Errors, prop. 2 (D 1292): "Although there is such a thing as invincible ignorance about the natural law, this, in the state of fallen nature, does not excuse from formal sin anyone acting out of ignorance;" Leo XIII, Encyclical *Immortale Dei*, Nov. 1, 1885 (D 1875): "The Church is also always very careful that no one be forced to join the Catholic faith against his will, for, as Augustine wisely admonishes, 'One can only believe freely';" Pius IX, Address *Singulari quadam*, Dec. 9, 1854 (D 1647): "Yet, on the other hand, it must likewise be held as certain that those who are in ignorance of the true religion, if this ignorance is invincible, are not subject to any guilt in this matter before the eyes of the Lord;" Pius IX, Encyclical *Quanto conficiamur moerore*, Aug. 10, 1863 (D 1677): "We and you know that they who labor under invincible ignorance with regard to our most holy religion and who, carefully following the natural law and its precepts, inscribed by God on the hearts of all, and prepared to obey God, live proper and right lives, can, by the power of divine light and grace attain eternal life, since God, who clearly sees, inspects, and knows the minds, hearts, thoughts, and habits of all, will never, in his supreme goodness and mercy, allow anyone to be eternally punished who bears no burden of voluntary guilt."

<sup>25</sup> See n. 1 above: Pius XII, the Radio Message and Address cited there; Pius IX, see note 4 above; Gregory XVI, *Ibid*.

<sup>26</sup> Innocent XI, Decree of the Holy Office, March 4, 1679, Various Errors on Morality, prop. 4 (D 1154): "An unbeliever, led by a less probable opinion, will be excused for his unbelief."

<sup>27</sup> 1 Cor 8:12-13: "When you sin in this way against your brothers and wound their consciences, weak as they are, you are sinning against Christ. Therefore if food causes my brother to sin, I will never eat meat again, so that I may not cause my brother to sin."

anything that would prevent their being won by Christ who also died for them. An authentic Christian conscience must always be marked by Christ's truth and love.

### CHAPTER III

#### ETHICAL SUBJECTIVISM AND RELATIVISM

##### *12: The Gospel Law and Particular Conditions*

The fundamental obligations of the law of the Gospel in part rest upon immutable human nature itself; in part, however, insofar as they exceed the obligations of the natural law, they inhere in the proper character of the supernatural order established by the divine Redeemer; and for that reason these obligations have force wherever and in whatever conditions a Christian may find himself.<sup>1</sup> Although human action is necessarily singular, subject to the conditions of time and place, nevertheless the very character of the law of the Gospel demands that it be this law which dictates to individual consciences what they should decide in individual cases and in various circumstances.<sup>2</sup> If, therefore, the divine legislator has commanded or forbidden something, it may never be a matter of deliberation; rather the words of the early martyrs remain valid: "In so just a matter, no deliberation is needed."<sup>3</sup> But if in a particular case, it is not clear that a universal law, transcending circumstances, must be applied in order to judge the rightness of an action, the virtue of prudence is most necessary;<sup>4</sup> for this virtue considers not only universals but also particulars, so as to determine what is and is not permitted from an accurate and diligent consideration of the end and the means.

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<sup>1</sup> Council of Trent, Session VI, "On Justification," ch. 11 (D 804): "No one, however much he be justified, should consider himself exempt from the observance of the commandments;" *Ibid.*, can. 20 (D 830): "If anyone says that a justified man, however perfect he may be, is not bound to observe the commandments of God and of the Church, but is bound only to believe..., Anathema sit;" Pius XII, Address, April 18, 1952 (*AAS* 44 [1952] 417): "It will be asked how the moral law, which is universal, can suffice and even be binding in a particular case which in its concrete situation is always unique and a 'one-time' thing. It can be and is binding because precisely on account of its universality, the moral law necessarily and 'intentionally' includes all the particular cases in which these concepts are verified...;" Instruction of the Sacred Congregation of the Holy Office, Feb. 2, 1956 (*AAS* 48 [1956] 144-45).

<sup>2</sup> Pius XII, Address cited, *Ibid.*, 414f.

<sup>3</sup> Proconsular Acts of St. Cyprian, n. 3 (Kirch, *Enchiridion*, 303); the Passion of the Martyrs of Scilium, *Ibid.*, 72: "In so just a matter there is no deliberation;" St. Ignatius Loyola, *Spiritual Exercises*: The three types of humility.

<sup>4</sup> Pius XII, Address cited, *Ibid.*, 418: "Where there are no absolutely obligatory norms, independent of all circumstance or eventuality, a 'one-time' situation and its uniqueness indeed require a careful examination to decide which norms to apply and how to apply them. Catholic morality has always and abundantly treated this problem in the formation of a proper conscience with a prior examination of the circumstances of the case to be decided. This whole teaching offers a precious help to both the theoretical and practical determinations of conscience. It is enough to cite the unsurpassed positions of St. Thomas on the cardinal virtue of prudence and the virtues linked with it" (St. Thomas, *Summa theol.*, II-II, qq. 47-57).

### 13. *The Necessary Knowledge of Individual Cases*

This diligent inquiry demands that conscience be rightly formed not only about the law of the Gospel and its obligations, but also about the things that are proper to individuals.<sup>5</sup> But the faithful should consider it certain that this individual diversity, which derives from differences in sex and in age and from the various places that individuals occupy in the Mystical Body of Christ, is circumscribed within certain just limits and does not imply dissimilarity in human nature. For otherwise Jesus Christ could not be through his Church the Lord, Head, and Teacher of every man, age and condition, nor could he represent for everyone the supreme exemplar of all the virtues.

### 14. *False Propositions*

The Christian faithful should therefore beware of certain false statements that are being widely popularized today. One of these maintains that the act of conscience is not properly speaking a dictate but should be considered the conclusion of an intimate and immediate dialogue with God, a conversation into which no external law, no authority, no religious confession can intrude itself.<sup>6</sup> Another position establishes a false opposition between God the Father and God the Legislator, suggesting that one should listen to the voice of the Father rather than to the precepts of the Legislator, so that the ultimate reason for acting is not the objective right order,<sup>7</sup> but some inner sense in each person by which he knows in individual circumstances what he should do or rather what God does not require be done. How pernicious to the salvation of souls such statements are we can know from their fruits, as the Savior teaches us. For from a pretext of being honest with oneself and before God the conclusion is drawn that it is licit to do things that are seriously and universally forbidden, for example, to exchange the Catholic faith for another, to attempt divorce, to procure an abortion,<sup>8</sup> to refuse obedience to legitimate authority, directly to commit suicide. The faithful, therefore, should not allow themselves to be seduced by a philosophy lofty in speech but empty and false (see Col 2:4-8). A father who truly loves his children commands that evil things be avoided in every case. Nor is that other proposition less pernicious that maintains that God, the reader and judge of consciences, looks only at the intention and at the fundamental attitude by which a person generally speaking shrinks from offending God. For the very intention of a man is not right if he neglects to investigate and to fulfill the divine will expressed in God's commandments and to carry out the good work required by God. Otherwise a man would not grow better or worse by his good or evil works,<sup>9</sup> and everything would be good as long as "a loving intention" or "a generally good attitude" were maintained. From such behavior arises that "double-minded man, unstable in all his ways" of whom James the Apostle speaks (Jas 1:8). "But he who has looked carefully into the perfect

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<sup>5</sup> Pius XII, Address cited, *Ibid.*, 418: "Christian education of conscience is quite far from neglecting the personality, even that of a young girl and of a child, and from strangling initiative..."

<sup>6</sup> Pius XII, Address cited, *Ibid.*, 415f.

<sup>7</sup> Sacred Congregation of the Holy Office, Instruction, Feb. 2, 1956 (*AAS* 48 [1956] 144).

<sup>8</sup> Pius XII, Address cited, *Ibid.*, 416-17.

<sup>9</sup> Council of Sens, proposition 13 (D 380): "That a man does not become better or worse because of his works."

law of liberty and has remained intact, not becoming a forgetful hearer but a doer, shall be blessed in his deed" (Jas 1:25).

### *15. The False Statement that Love is the Only Criterion of Morality*

Finally, there are people who so make love the only criterion of morality and its single norm that they think the other virtues are not important. It is true that the love by which the just love God above all things and love the neighbor because of God is "greater" than faith, hope, and the other virtues (see 1 Cor 13:13); it does not, however, remove the need for both these kinds of virtues, but so nourishes and fosters them that we may come "to the extent of the full stature of Christ" (Eph 4:13). The Holy Council therefore encourages that all the activities of the Christian faithful "be done in love" (1 Cor 16:14). But they should not therefore make the mistake of thinking that a man "acts in a Christian manner" only when love is the motive or that the other virtues are unimportant, as if God crowned only an explicit act of love. For acts of the just that proceed from another proper motive or impulse condignly merit the growth of grace and of glory, not however without that love.<sup>10</sup> Care should likewise be taken that simple people not misunderstand the statement, "Love and do what you wish," and mistakenly think that only one precept, namely "Thou shalt love," has to be kept in the Christian life. For such a life is reduced to some uncertain feeling of love, completely neglecting the keeping of the commandments, in contradiction of the Lord himself, who said, "If you wish to enter into life, keep the commandments" (Mt 19:17), and elsewhere, "Whoever has my commandments and observes them is the one who loves me" (Jn 14:21).

## CHAPTER IV SIN

### *16. In What Sense the Reign of Sin has been Destroyed*

By his most holy death our Lord Jesus Christ destroyed the reign of both sin and death, and those whom he baptized in the Spirit he truly liberated from the lordship of sin, if they walk in the Spirit, as the Apostle testified: "For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death" (Rm 8:2). Nevertheless, as long as we are sojourn on earth, we can withdraw from the Source of life by sin, which is transgression of the law, wickedness (see 1 Jn 3:4), and an offense against God.<sup>1</sup> But while by mortal sin the friendship between God and men is destroyed and man

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<sup>10</sup> Clement XI, Dogmatic Constitution *Unigenitus*, Sept. 8, 1713, propositions 53-56 (D 1403-1406): 53: "Love alone makes actions Christian by relationship with God and Jesus Christ;" 54: "Love alone speaks to God; love alone does God hear;" 55: "God crowns only love, and anyone who runs by any other impulse or for any other motive, runs in vain;" 56: "God rewards only love, for only love honors God."

<sup>1</sup> 1 Jn 3:4: "Everyone who commits sin commits lawlessness, for sin is lawlessness;" 1 Jn 5:17: "All wrongdoing is sin;" 1 Jn 1:8: "If we say that we have not sin, we deceive ourselves;" Jas 3:2: "For we all offend in many things."

again becomes a child of wrath (see Eph 2:3),<sup>2</sup> by venial sin, into which, says the Council of Trent, we frequently fall, the warmth of love grows cold, indeed sometimes, especially if it is repeated, the soul is inclined towards mortal sin.<sup>3</sup>

### *17. Mortal Sin with and out of Contempt*

To prevent anyone from falling into error, to the harm of his immortal soul, the Sacred Synod teaches that mortal sin can be present even if a man does not explicitly despise or hate God. This can happen if with full advertence and full consent he embraces something that utterly opposes friendship with God and if he abandons the means that are of themselves and absolutely necessary to reach his true end. Sinning with contempt of God, therefore, is not the same thing as sinning out of contempt for him. The extreme of such wickedness is that it makes a man like the devil; but it cannot be denied that even serious sins that do not proceed from such contempt are of their nature done with contempt of the legislator and therefore destroy friendship with him.<sup>4</sup>

### *18. Sins Committed out of Weakness*

The teaching of the Church is seriously opposed, therefore, by anyone who says that every sin committed under the influence of a man's sensible powers is always only a venial sin.<sup>5</sup> Nor can the opinion of those be tolerated who maintain that serious sin, which they call formal sin, cannot be present except in a person who, free from all influence of the feelings, knowingly refuses to lay aside the evil habit under which he culpably labors.<sup>6</sup> If these views were correct, mortal, formal and imputable sin would scarcely ever occur; but this clearly opposes the practice of the Church and the Spirit by which it is ruled. For the Church has always considered that those who in the time of persecutions denied Christ out of fear of torture really fell and seriously sinned. And St. Peter himself bitterly wept over his guilt (see Mt. 26:75; Lk 22:62).<sup>7</sup>

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<sup>2</sup> Jn 19:11; 1 Cor 6:9-10; Gal 5:19-21; Eph 5:5; Jas 1:14-15; Council of Trent, Session VI, Decree "On Justification," ch. 14-15 (D 807-808); *Ibid.*, can. 23, 27-29 (D 833, 837-39); *Ibid.*, Session XIV, Doctrine "On the Sacrament of Penance," ch. 1 and 5 (D 894, 899); Sacred Congregation of the Holy Office, Decree, Aug. 24, 1960, prop. 2 (D 1290).

<sup>3</sup> Jn 19:11; Jas 3:2; Sixteenth Council of Carthage, can. 6-7 (D 106-107); Leo X, Bull *Exsurge Domine*, June 15, 1520, prop. 8 (D 748); Council of Trent, Session VI, Decree "On Justification," ch. 11 (D 804); *Ibid.*, can. 23 (D 833); *Ibid.*, Session XIV, Doctrine "On the Sacrament of Penance," ch. 5 (D 899); *Ibid.*, can. 7 (D 917); Pius VI, Constitution *Auctorem fidei*, August 28, 1794, prop. 39 (D 1539); Code of Canon Law, c. 902.

<sup>4</sup> See note 7 below.

<sup>5</sup> 1 Cor 6:9-10; Gal 5:19-21; Eph 5:5; Pius XII, Address, Feb. 22, 1952 (*AAS*, 44 [1952] 73f).

<sup>6</sup> Pius XII, Address, March 23, 1952 (*AAS* 44 [1952] 275).

<sup>7</sup> St. Thomas, *Commentary on Matthew* 26:75: "It should be noted that some writings appear to excuse Peter, that he did not sin mortally because, says Bernard, 'Love was asleep in him, not extinct.' But Peter must be said to have sinned mortally, although not out of wickedness but out of fear of death. And this is what Bernard meant when he said that love was asleep;" collate this with *Summa theol.*, II-II, q. 24, a. 12, ad 2m: "To the second objection it must be said that love is lost in two ways. First, directly, by actual contempt. And Peter did not lose love in this way. Secondly, indirectly, when something contrary to love is committed because of some passion of desire or of fear. And in this way Peter, acting against love, lost it; but he quickly recovered it."

### 19. *False Psychological Theories*

Although serious sin gives birth to death (see Jas 1:15) and there is nothing more detestable than it, remorse of conscience and consciousness of sin are great gifts that God gives to sinners so that they may move back from their wicked way and return to the source of divine mercy. It is injurious to the divine mercy, therefore, not to distinguish between these salutary gifts and that scrupulous anxiety or those merely psychic states that are said to flow from some conflict within consciousness.<sup>8</sup> Nor is remorse of conscience simply the effect of dissatisfaction or so-called frustration, on the way of sin and evil.<sup>9</sup>

### 20. *The Growth of the Christian in the Way of Justice*

In order to lead a Christian life so fruitfully as to respond to Christ's desires, it is not enough to avoid sins, especially lethal ones, as if the teaching of the Gospel were purely negative in character or simply a so-called "ethic of prohibited actions." For it is utterly necessary that "in all things we grow in love in him who is the Head, Christ" (Eph 4:15). To the warmth and growth of love are especially opposed those sins that are said to be lighter, daily, venial. As far as human frailty allows it,<sup>10</sup> the Christian must avoid these sins, especially those that are fully deliberate. In order to avoid venial sins and to make speedier progress in the path of the virtues, the Sacred Synod strongly recommends the pious use of frequent confession which did not arise in the Church without the impulse of the Holy Spirit. For by this practice a correct self-knowledge is increased, Christian humility grows, wrong habits are rooted out, spiritual negligence and laziness are combated, the conscience is purified, the will is strengthened, a salutary direction of souls is obtained, and grace is increased by the power of the sacrament itself.<sup>11</sup>

### 21. *The Great Duty of Penance*

As Sacred Scripture attests, the life of man on earth is a warfare (see Job 7:1).<sup>12</sup> The sum of Christian warfare is not to indulge the corrupt morals of the age, but indeed constantly to oppose and resist them. Christians should therefore recognize how foreign it is to the profession of the Christian name for people, as often happens, to pursue all sorts of pleasures, shrink from the labor of virtue, never refuse themselves whatever sweetly and delightfully allures the senses. "For those who are of Christ have crucified their flesh with its vices and desires" (Gal 5:24). It is not, therefore, a counsel but a duty that does not belong only to those who have chosen the more perfect kind of life but to all, that by the power of Christ who for us was flogged, crowned with thorns, crucified, we carry about in our bodies the dying of Jesus so that his life may be manifest in us (see 2 Cor 4:10-11).<sup>13</sup>

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<sup>8</sup> Most often neuroses.

<sup>9</sup> This is the view of false psychoanalytical theories.

<sup>10</sup> Council of Trent, Session XIV, Doctrine "On the Sacrament of Penance," ch. 5 (D 899).

<sup>11</sup> Pius XII, Encyclical *Mystici Corporis*, June 29, 1943 (*AAS* 35 [1943] 235).

<sup>12</sup> See Rm 13:12; 2 Cor 10:4; Eph 6:10-20, collated with Mt 10:34-39.

<sup>13</sup> See Leo XIII, Letter *Exeunte iam anno*, Dec. 25, 1888 (*ASS* 21 [1888] 328).

Anyone who offers God sacrifices for sin by that fact professes that the supreme laws of morality are holy, acknowledges their binding force, and the right of God to punish those who violate them. The power of penance is, therefore, a salutary kind of arms used by vigorous soldiers of Christ, prepared to defend the whole moral order and, where necessary, to restore it. If a Christian really burns with zeal for the divine law and with brotherly love, he will not only contribute by penance to the washing away of his own sins but will also take upon him the sins of others, to be expiated by the works of penance.<sup>14</sup>

## 22. *Errors are Rejected*

They are seriously in error, therefore, who because of a false quietism or naturalism or some other reason make light of Christian penance;<sup>15</sup> and they inflict harm upon the Church and Christ himself who describe penance as a secret hatred of the flesh which once was characteristic of the Manichees or as a perverse appetite for pain, sought for its pleasures.

## CHAPTER V

### THE NATURAL AND SUPERNATURAL DIGNITY OF THE HUMAN PERSON

## 23. *Man Made in the Image of God*

The dignity of the human person consists in the fact that he was made in the image and likeness of God and by his nature immediately ordered towards the Creator and received from God the light of reason, the power of free choice, the flame of love, and dominion over bodily realities.<sup>1</sup> Indeed, given to share in the divine nature (see 1 Pet 1:4), he is called to that participation in the divine Sonship of Christ because of which we are called and are children of God (see 1 Jn 3:1). This dignity of the human person<sup>2</sup> is both proclaimed by the Word of God and defended by the laws of the Church, and it only shines purely in those who by faith, hope, and love and by filial obedience submit themselves to God and to God's legates. For to serve God is to reign.<sup>3</sup>

## 24. *A Defense of the Freedom of the Will*

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<sup>14</sup> Pius XI, Encyclical *Caritate Christi compulsi*, May 3, 1932 (AAS 24 [1932] 190).

<sup>15</sup> Pius XII, Encyclical *Mystici Corporis*, June 29, 1943 (AAS 35 [1943] 234-35, collated with 245).

<sup>1</sup> Gn 1:26-30; 1 Cor 11:7; Jas 3:9; Pius XI, Encyclical *Quadragesimo anno*, May 15, 1931 (D 2270); St. Augustine, *De spiritu et littera*, ch. 28, n. 48 (PL 44, 229).

<sup>2</sup> 2 Cor 5:17; Gal 6:15; Gal 5:22; Rm 8:16-17; 1 Cor 6:19-20; 1 Jn 3:1-3; 1 Jn 4:7-9; Jn 1:12-13; Phil 4:7; Col 3:15.

<sup>3</sup> Pius XI, Encyclical *Divini illius magistri*, Dec. 31, 1929 (D 2206 and 2224); Encyclical *Casti connubii*, Dec. 31, 1930 (D 2237); the Prayer, "Deus qui humanae substantiae...;" for "to serve God is to reign," see the Postcommunion of the Mass for peace.

From its beginning the Catholic Church has strongly defended the freedom of the will against pagans and Gnostics;<sup>4</sup> no less strongly it has opposed that freedom which the Prince of the Apostles called "freedom for wickedness" (see 1 Pet 2:16), wicked and unrestrained use of the precious gift of freedom. At the Council of Trent the same Church declared that true freedom was not at all extinguished by the ruin of original sin.<sup>5</sup> And although it is highly regarded also by many of our contemporaries outside the Church,<sup>6</sup> still today there is no less need to defend it. For one must reject certain widespread views: that either the frightful circumstances of life today or the power of passions and feelings or the immense influence of modern ideologies on the mind and feelings of men or especially the ever-increasing psychopathic diseases are of such a nature that in today's conditions many people must be considered not only to be of diminished freedom but quite incapable of truly free actions, so that it is quite rare today to find people who can be said to be genuine adults in the moral order. It escapes no one that in such views not only does human freedom vanish but with it also merit and demerit, moral and juridical responsibility, and that therefore the possibility of the Christian life is necessarily destroyed. Holy Mother Church grieves over the facts and causes from which the views mentioned proceed and is striving with all her might to remove them; she strongly desires that pastoral theologians along with experts in medicine, psychology, and sociology join their forces to work for a better understanding of the causes of the evils and to remove them by appropriate remedies. Indeed the same Mother Church is not unaware that these opinions arise from a certain incautious zeal; if responsibility is taken away, so is formal offense to God and the danger to eternal life. But the Apostle already rebuked a zeal that is not according to knowledge (see Rm 10:2). It should be noted, moreover, that it is one thing for freedom to be lessened and another for it to be taken away; take it away and man is deprived of his dignity and the glory of God is obscured.

## 25. *A Defence of Human Dignity against False Measures*

In its defense of human freedom, Holy Church also takes care that whatever is opposed to it be excluded from the practice of morality. Even those who exercise public or judicial authority or supervise the preparation of trials are never permitted, either themselves or through others, to use physical, chemical, or psychological means that are opposed to the dignity of the human person and the preservation of his bodily and mental integrity.<sup>7</sup> No one, moreover, is permitted to subject

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<sup>4</sup> Justin, *Apology I*, 43 (PG 6, 392; Rouet de Journal [RJ], 123); *Dialogue with Trypho the Jew*, 102 (PG 6, 713; RJ 142); Tatian, *Oration against the Greeks* (PG 6, 820; RJ 142); Theophilus of Alexandria, *To Autolytus*, 2, 27 (PG 6, 1093; RJ 184): "God made man free and autonomous;" Irenaeus, *Against the Heresies*, 4, 37 (PG 7, 1099; RJ 184): "God made him free from the beginning, having his own power as well as his own soul, to use the knowledge of God willingly and not as coerced by God;" Pius V, Bull *Ex omnibus afflictionibus*, Oct. 1, 1567, Errors of Michael Baius, prop. 41 (D 1041): "In the Scriptures the term 'freedom' does not mean freedom from necessity, but only freedom from sin;" Pius IX, Decree of the Sacred Congregation of the Index, June 11, 1855, prop. 2 (D 1650): "Reasoning can prove with certainty the existence of God, the spirituality of the soul, the freedom of man...;" Leo XIII, Encyclical, *Libertas praestantissimum*, June 20, 1888 (ASS 20 [1887-88], 593-613, esp. pp. 594ff).

<sup>5</sup> Council of Trent, Session VI, Decree "On Justification," ch. 1 (D 793); *ibid.*, can. 4, 5, 7 (D 814, 815, 817); see also Pius V, Bull *Ex omnibus afflictionibus*, propositions 27, 28, 39, 65, 66 (D 1027, 1028, 1039, 1065, 1066); Innocent X, Constitution *Cum occasione*, May 31, 1653, prop. 3 (D 1094); Clement XI, Dogmatic Constitution *Unigenitus*, Sept. 8, 1713, props. 38-39 (D 1388-89).

<sup>6</sup> As especially promoters of "existentialism."

<sup>7</sup> Pius XII, Address, Oct. 3, 1953 (AAS 45 [1953] 735): "Judicial inquiry must exclude physical and psychological torture and analysis by drugs, because they offend the natural law, even if the accused is really guilty."

himself unconditionally and indiscriminately to psychiatric clinics nor to surrender himself to physicians who advise the ill to use means that are opposed to Catholic precepts.<sup>8</sup>

## 26. *Science, Liberal Arts, Technology*

The dignity of the human person is displayed in a singular way not only in the divine sonship and participation in the divine nature but also in the fact that man has been created by God above the work of his hands and is therefore said by the Psalmist to be little less than the angels (see Ps 8:6-7). Therefore the Holy Synod is joyfully aware that the Church has always thought highly and favorably of science and the liberal arts, not only because in many ways they serve the glory of God and promote the salvation of souls, but also because of their very nature they are a certain representation of the divine knowledge and beauty. It has an equally high regard for the so-called exact sciences and for technology. Since God in the beginning gave man the command to lord it over all things (see Wis 9:2, collated with Gn 1:28-20), the efforts by which men probe the secrets of nature and strive more and more to turn the immense powers of nature to the good of humanity are in themselves praiseworthy.<sup>9</sup> By such inquiry many advantages are gained for the progress of human life; and technology, if used properly, can with the help of grace lead to God;<sup>10</sup> indeed it can and should help to spread Christian doctrine and to increase the glory of God. That is why every effort should be made that things which God destined for his glory and for men's temporal happiness not be disfigured by a human pride that attributes to man's genius what should be attributed to God and that they not serve the error and depraved passions of human nature, passions which if they are subject to right reason, help man to progress greatly in the way of the true and the good.

## 27. *Technological Progress and the Kingdom of God*

It is also wicked and contrary to faith to maintain that the tremendous progress in human civilization which can be achieved by the exact sciences and technology is the same thing as the spread of the Kingdom of God on earth. For profane human civilization, however exalted, does not constitute the earthly Kingdom of God, but ought in its own way serve this Kingdom. Indeed to the degree that this civilization grows in accord with or contrary to the law of the Gospel, it can similarly serve the increase or decrease of the Kingdom of God. In its own way it should entirely serve it. For although all things are Christ's and God's and all things are to be restored in Christ (see Eph 1:10), they are not to be restored in the same way. For sacred things, such as the grace by which we are made "sharers in the divine nature" (see 2 Pet 1:4), the Sacraments and other similar things, are fully and immediately related to the eternal life to which we are called. Profane things, however, are not

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<sup>8</sup> First Roman Synod, 1960, 239; Pius XII, Address, Sept. 13, 1952 (*AAS* 44 [1952] 783): "...to be delivered from psychological repression, inhibitions, and complexes, a man is not free, for therapeutic purposes, to stir up in himself each and every sexual appetite."

<sup>9</sup> First Vatican Council, Session III, Dogmatic Constitution "On the Catholic Faith," ch. 4 (D 1799); Pius XI, Encyclical *Quadragesimo anno*, May 15, 1931 (D 2270); Encyclical *Divini illius magistri* (D 2205, 2224); Leo XIII, Encyclical, *Libertas praestantissimum*, loc. cit., p. 608; Pius X, Decree *Lamentabili*, July 3, 1907, prop. 57 (D 2057).

<sup>10</sup> First Vatican Council, *Ibid.*

ordered immediately to the Kingdom of God, to the life of grace and of glory, but can and should be related to them by the just man, indeed they should in their own way serve the Kingdom of God.

*28. Technological Progress and Progress in Religion and Morality*

It is quite foreign to the Church's mind to say that Christians, because of their love and hope for eternal things, cannot esteem temporal goods as they should and that they labor under a certain false indifferentism with regard to physical evils, sorrows, hunger, and war.<sup>11</sup> Quite the contrary: the Church has always taught that grace presupposes nature and that generally it cannot fruitfully fulfill its supernatural task where the social conditions are lacking that really correspond to the dignity of man, created in the image of God. On the other hand, it is not true that progress in technology, the exact sciences, and human civilization of its very nature implies an equal progress also in the moral and religious field. If things that should serve the Kingdom of God instead favor its adversaries, this must be attributed to that threefold evil concupiscence of which St. John the Apostle speaks (see 1 Jn 2:16). That is why many expect salvation from man rather than from God and from Christ; even among Christians there are some who are more occupied with earthly things and long more for them than for Our Lord and Savior Jesus Christ (see Phil 3:19-20). They should be reminded again and again of those exhortations: "If you have been raised with Christ, seek what is above;...think of what is above, not of what is on earth" (Col 3:1-2).

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<sup>11</sup> See the preceding notes 9-10.