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Take up my yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls. For my yoke is sweet and my burden light - Matt. 11:29-30



Eight Promise of our Blessed Mother To Christians Who Recite The Rosary Contd. ...and the plentitude of His Graces; at the moment of death they shall participate in the merits of the saints in Paradise.

J.M.J.

CATECHISM OF THE CATHOLIC CHURCH

The following are excerpts from the text; for complete version click here - [Vatican - Catechism](#)

I. The Particular Judgment

1021 Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ.² The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also **repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith.** The parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul--a destiny which can be different for some and for others.³

1022 Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven--through a purification⁴ or immediately,⁵ --or immediate and everlasting damnation.⁶

At the evening of life, we shall be judged on our love⁷

1023 Those who die in God's grace and friendship and are perfectly purified live for ever with Christ. They are like God for ever, for they "see him as he is," face to face:⁸

IV. Hell

1033 We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbour or against ourselves: "He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him"⁷ Our Lord warns us that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren.⁸ **To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell."**

1034 Jesus often speaks of "Gehenna" of "the unquenchable fire" reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost.¹ Jesus solemnly proclaims that he "will send his angels, and they will gather . . . all evil doers, and throw them into the furnace of fire,"² and that he will pronounce the condemnation: "Depart from me, you cursed, into the eternal fire!"³

1035 The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire."⁴ The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs.

1036 The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They are at the same time an urgent call to conversion: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."⁵

Since we know neither the day nor the hour, we should follow the advice of the Lord and watch constantly so that, when the single course of our earthly life is completed, we may merit to enter with him into the marriage feast and be numbered among the blessed, and not, like the wicked and slothful servants, be ordered to depart

into the eternal fire, into the outer darkness where "men will weep and gnash their teeth."⁶

1037 God predestines no one to go to hell; "for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. ... God...does not want "any to perish, but all to come to repentance."⁸

IV: The Effects of the Sacrament of Matrimony

1638 "From a valid marriage arises a bond between the spouses which by its very nature is perpetual and exclusive; furthermore, **in a Christian marriage the spouses are strengthened and, as it were, consecrated for the duties and the dignity of their state by a special sacrament.**"³

The marriage bond

1639 The consent by which the spouses mutually give and receive one another is sealed by God himself.⁴ From their covenant arises "an institution, confirmed by the divine law,... even in the eyes of society."⁵ The covenant between the spouses is integrated into God's covenant with man: "Authentic married love is caught up into divine love"⁶

1640 Thus the marriage bond has been established by God himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved. This bond, which results from free human act of the spouses and their consummation of the marriage, is a reality, henceforth irrevocable, and gives rise to a covenant guaranteed by God's fidelity. The Church does not have the power to contravene this disposition of divine wisdom!

The grace of the sacrament of Matrimony

1641 "By reason of their state in life and of their order, [Christian spouses] have their own special gifts in the People of God."⁸ This grace proper to the sacrament of Matrimony is intended to perfect the couple's love and to strengthen their indissoluble unity. By this grace they "help one another to attain holiness in their married life and in welcoming and educating their children."⁹

1642 Christ is the source of this grace. "Just as of old God encountered his people with a covenant of love and fidelity, so our Saviour, the spouse of the Church, now encounters Christian spouses through the sacrament of Matrimony."¹ **Christ dwells with them, gives them the strength to take up their crosses and so follow him, to rise again after they have fallen, to forgive one another, to bear one another's burdens, to "be subject to one another out of reverence for Christ"**² and to love one another with supernatural, tender and fruitful love. In the joys of their love and family life he gives them here on earth a foretaste of the wedding feast of the Lamb:

V. The Goods and Requirements of Conjugal Love

1643 "Conjugal love involves a totality, in which all the elements of the person enter - appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul; it demands indissolubility and faithfulness in definitive mutual giving; and it **is open to fertility** . In a word it is a question of the normal characteristics of all natural conjugal love, but with a new significance which not only purifies and strengthens them, but raises them to the extent of making them the expression of specifically Christian values."⁴

The unity and indissolubility of marriage

1644 The love of the spouses requires, of its very nature, the unity and indissolubility of the spouses' community of persons, which embraces their entire life: "so they are no longer two, but one flesh."⁵ They "are called to grow continually in their communion through day-to-day fidelity to their marriage promise of total mutual self-giving."⁶ This human communion is confirmed, purified and completed by communion in Jesus Christ, given through the sacrament of Matrimony. It is deepened by lives of the common faith and by the Eucharist received together.

II. The Formation of Conscience

1785 In the formation of conscience the Word of God is the light for our path;¹ we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church.²

III. To Choose in accord with Conscience

1786 Faced with a moral choice, conscience can make either a right judgment in accordance with reason and the divine law or, on the contrary, an erroneous judgment that departs from them.

1787 Man is sometimes confronted by situations that make moral judgments less assured and decision difficult. **But he must always seriously seek what is right and good and discern the will of God expressed in divine law.**

1788 To this purpose, man strives to interpret the data of experience and the signs of the times assisted by the virtue of prudence, by the advice of competent people, **and by the help of the Holy Spirit and his gifts.**

1789 Some rules apply in every case:

- One may never do evil so that good may result from it;
- the Golden Rule: "Whatever you wish that men would do to you, do so to them"³
- charity always proceeds by way of respect for one's neighbour and his conscience: "Thus sinning against your brethren and wounding their conscience... you sin against Christ."⁴ Therefore "it is right not to... do anything that makes your brother stumble."⁵



IV: Erroneous Judgment

1790 A human being must always obey the certain judgment of his conscience. If he were deliberately to act against it, he would condemn himself. Yet it can happen that moral conscience remains in ignorance and makes erroneous judgments about acts to be performed or already committed.

1791 This ignorance can often be imputed to personal responsibility. This is the case when a man "takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin."⁶ In such cases, the person is culpable for the evil he commits.

1792 Ignorance of Christ and his Gospel, bad example given by others, enslavement to one's passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church's authority and her teaching, lack of conversion and of charity: these can be at the source of errors of judgment in moral conduct.

IV: The Gravity of Sin: Mortal and Venial Sin

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

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 neighbour, such as homicide or adultery....

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

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, Honour your father and your mother."¹ The gravity of sins is more or less great: murder is graver than theft. One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger.

1859 Mortal sin requires full knowledge and complete consent. It presupposes knowledge of the sinful character of the act, of its opposition to God's law. It also implies a consent sufficiently deliberate to be a personal choice. Feigned ignorance and hardness of heart² do not diminish, but rather increase, the voluntary character of a sin.

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

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

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