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Christian Life Formatin 1



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THE THREE DIVISIONS AND THE TWELVE ARTICLES OF THE APOSTLES' CREED

INTRODUCTION

In this module, students are expected to learn and understand the prayer, Apostle's Creed. This creed is called the Apostles' Creed not because it was produced by the apostles themselves but because it contains a brief summary of their teachings. It sets forth their doctrine "in sublime simplicity, in unsurpassable brevity, in beautiful order, and with liturgical solemnity." In its present form it is dated no later than the fourth century. More than any other Christian creed, it may justly be called an ecumenical symbol of faith.

LESSON 1:

I. SUBJECT MATTER

Title: APOSTLE'S CREED

II. LEARNING CONTENTS

How religion is related to the Credo?

Religion from the Latin word "*religare*" means *to bind* or *to tie*. Religion is the virtue by which we give God the honor and service due to Him alone as our Creator, Master and Supreme Lord. It is also defined as fundamental set of beliefs and practices generally agreed upon by a number of persons or sects. Hence, religion and Credo are related because in the Creed, it lists a set of beliefs to be accepted by its believer.

What is the destiny of man?

Man's high destiny is to go to God, because man comes from God, and belongs entirely to God. Our reason tells us that Someone *made* us, that someone is God. Nothing can proceed from nothing (*ex nihilo fit*). If we exist, therefore, there must be someone who created us - we call this someone as God. "*All things have been created through Him and for Him.*" (Col.1:16)

Another thing worth to note is that God created us with *purpose*; the purpose is to *know*, *love* and *serve* Him. We are created after his image and likeness (Gen.1:26), reflects his divine perfection and to proclaim his goodness, majesty and power. Through this, God *destined* us to be with him in heaven to share his everlasting happiness in heaven. Thus, we belong to God because he is our creator, and as our gratitude to him we will follow all what he has commanded.

Our reason tells us to believe in God who is the creator of all things - we call this act of believing as *Faith*. Faith does not require us to believe in anything *contrary to reason*. Christian Faith is a supernatural gift of God which enables us to *believe* firmly whatever God has revealed through sacred scriptures, teaching authority of the Church (Magisterium) and tradition. "*Without faith it is impossible to please God.*" (Heb.11:6)

What do we mean by the word Credo?

Credo is a Latin word which means "I believe", that is, I accept or hold true something on the word of another. The Creed is the summary or statement of what one believes. It is the summary of beliefs or Faith of the Church. It was formulated in order to put into fruition the command of our Lord Jesus Christ to "*make disciples of all nations... teaching them to observe all that I have commanded you; and behold, I am with you always, to the end of age.*" (Mat.28:19-29)

It is called Apostles' Creed because it is considered to be a faithful summary of the apostles' faith and contains the summary of the *principal truth* they taught. The Apostles' Creed

has some down to us *intact*, except for a few clauses added by the Church later, in order to counteract various heresies. (My Catholic Faith; Part 1, Lesson 2.)

The Apostles' Creed is also called "*Profession of Faith*" or "*Symbol of Faith*". It is called *symbol* from the Greek word "*symbolon*" which means a gathering, collection or summary. The creed is called profession of faith because it is *first professed* during the Baptism. (CCC 189-189)

Through the centuries many professions or symbols of faith have been articulated in response to the needs of the different eras: the creed of the different apostolic and ancient Churches, the *Quicumque Vult*, Also called the Athanasian Creed, the professions of faith of certain councils, such as Toledo, Lateran, Lyon, Trent, or the symbols of certain popes, e.g. the *Fides Damasi*, or the *Credo of the a people of God* of Paul VI. (CCC.192) The *Nicene Creed* is an elaborate version of the Apostles' Creed; this was made to counteract the heresies of Arius during the Council of Nicea in 325 AD.

The Creed is divided into *three* parts:

- (1) speaks of the *first* divine Person and the wonderful work of *creation*.
- (2) speaks of the *second* divine Person and the mystery of his *redemption* of men.
- (3) speaks of the *third* divine Person the origin and source of our *sanctification*. (CCC.190)

The Apostles' Creed is also divided into *articles* it is numbered after the *twelve* Apostles:

- (1) I believe in God the Father almighty, creator of heaven and earth.
- (2) and in Jesus Christ, his only Son our Lord;
- (3) who was conceived by the power of the Holy Spirit, born of the Virgin Mary;
- (4) suffered under Pontius Pilate, was crucified, died and was buried.
- (5) He descended into hell; third day He rose again from the dead;
- (6) He ascended into heaven, seated at the right hand of the Father Almighty;
- (7) From then e He shall come to judge the living and the dead.
- (8) I believe in the Holy Spirit;
- (9) the Holy Catholic Church; the communion of Saints;
- (10) the forgiveness of sins;
- (11) the resurrection of the body;
- (12) and life everlasting. Amen.

The *twelve articles* of the Apostles' Creed contain the mystery of the Blessed Trinity, *one* God in *three* distinct Divine Persons - Father, Son and the Holy Spirit - with the particular operations attributed to each Person. (My Catholic Faith; Part 1, Lesson 2)

Since the Creed is the summary of our Catholic Faith we are reminded as baptized Christians to uphold the Faith up to the end. It is man's high destiny is to go to God, because man comes from God and belongs to God entirely.

As mentioned above, believing is to *accept* and *hold* something. Holding and accepting something will lead us to *trust* - and trust is derived from the Latin word "*fides*" means faith. Hence, everytime we profess our faith by reciting the Apostles' Creed during Sunday Masses and Solemnities we are doing an "*act of faith*".

"Faith is to believe what you do not see, and the reward of this faith is to see what you believe" -St. Augustine

LESSON 2:

I. SUBJECT MATTER

Topic: FIRST ARTICLE: I BELIEVE IN GOD (1ST ARTICLE)

II. LEARNING CONTENTS

“I believe in God”: this affirmation of the Apostles’ Creed is also the most fundamental. The whole Creed speaks of God, and when it also speaks of man and of the world it does so in relation to God. The other articles of the Creed all depend on the first, just as the remaining Commandments make the first explicit. The other articles help us to know God better as he revealed himself progressively to men. “The faithful first profess their belief in God.” (CCC. 199) The expression “I believe in God” tells us God’s oneness, which roots in the divine revelations of the Old Testament. God is unique; there is only one God. “The Christian Faith confesses that God is one in nature, substance and essence. In the Old Testament, God revealed himself to his chosen people Israel: “*Hear, O Israel: the LORD our God is one LORD...*” (Deut.6:4-5). Moreover, when Jesus took flesh he also revealed and affirmed that God is “the one LORD” whom we should love with all our heart, soul, mind and strength. (Mk.12:29-33) (CCC. 200-202)

Who is God?

God is the Supreme Being, infinitely perfect, who made all things and keeps them into existence. When we say God made everything this also means that he keeps them in existence. Keeping them in existence, when God withdraws his hands from something it will disappear into nothingness. God is the *cause* of everything, without a cause there would be no effects. “In Him we live and move and have our being.” (Acts 17:28) “in Him all things were created” (Col.1:16), “He himself gives everyone life and breath and everything else.” (Acts 17:25) *St. Thomas Aquinas* described God as the “*Unmoved mover*” means everything we see is moved by someone else and everything we see is in motion and changing. This idea will lead us to God as the “*First Cause*” that whatever things existed in this world *is caused* by someone we call God. Things *cannot cause existence in itself*. Therefore, there must be someone who cause something’s existence and that is God.

What do we mean when we say that God is the Supreme Being?

When we say God is the **Supreme Being** we mean that he is above all creatures, the self-existing and infinitely perfect spirit. “*I am the first and the last, and beside me there is no god.*” (Isa.44:6; Rev.1:8) God is the beginning of all things; he is the first cause whose effects are us men and all living beings.

THE CHARACTERISTICS OF GOD

What is a spirit?

A spirit is a being that has *understanding* and *free will*, but no body and will never die. God is a pure spirit, as God has no body, when we speak of his eyes and his hands we only speak in a *figurative* manner, in order to make ourselves more understandable according to our human way of speaking.

“*God is spirit: and they who worship him must worship in spirit and in truth*” (Jn.4:24)

God in his infinite power can take on visible forms, in order to be seen by men; *“for nothing is impossible with God.”* (Lk.1:37)

Angels and devils are pure spirits. Men are only partly spiritual because they have a body. Man’s soul is a spirit, absolutely independent of matter, and by creatures indestructible. As spirits, God and men have this in common, though in different degrees: all have understanding, intellect and free will. By his free will man can defy his creator, God.

What do we mean when we say that God is self-existing?

When we say That God is self-existing, we mean that He does owe His existence to any other being. We all know that God made us, but we might ask ourselves: *who made God?* The scriptures tell us when God appeared to Moses he said: *“I AM WHO AM”* (Ex.3:14), this could also be mean that *I exist before all things*. He is *infinitely* above everything that we can understand or say. Self-existing could also be mean as *“eternal”*. When God reveals his name as I AM, he reveals himself as the God who *is always there, present to his people in order to save them*. Out of utmost respect to God, the people of Israel do not pronounce God’s name and they replaced it with the divine title “LORD” (in Hebrew *ADONAI*, in Greek *KYRIOS*).

Man can never have a complete knowledge of God because human man is a *finite being* and cannot fully understand an *infinite being*. Man can only know about God *partly*, from the order of creation, harmony and existing of things, from our conscience and from God’s revelations to us men.

What do we mean when we say God is infinitely perfect?

When we say that God is infinitely perfect, we mean that He has all perfections without limit. *“Great is the LORD and most worthy of praise; his greatness no one can fathom.”* (Ps.145:3) God is so great and wonderful that he needs nothing to make Him greater or more wonderful. He possesses all perfections, countless, innumerable, illimitable, boundless. God cannot be better, holier, or more perfect that He already is. He is at the *acme* of perfection, the uncreated, the Infinite. *“The heaven, even the highest heaven, cannot contain you.”* (1 Kings 8:27) The Creator is above all the created, though something of Him, some likeness of His Being, maybe found in every creature. But even were all creatures, from the most glorious seraphim to the lowest of moss, to combine their powers and perfections, there would be a faint shadow of God’s all-encompassing supremacy.

GOD’S PERFECTIONS

What are some of the perfections of God?

Some of the perfections of God are: God is eternal, all-good, all-knowing, all-present and almighty.

God’s perfections do not exist separately in Him, but are one and identical with himself. They are only various manifestations of His one nature and perfection. We praise God’s perfection in the Mass, especially in the singing or reciting the *Gloria*. (Baltimore Catechism, Lesson 2) *“Be perfect, therefore, as your heavenly Father is perfect.”* (Mat.5:48)

What do you mean when we say God is eternal?

When we say God is *eternal*, we mean that He always was, and always will be, and always remains the same.

- 1) God has *no beginning*; there never was a time when there was no God. God never cease to exist; he will have no end. He will always be living, immortal. God is not bound by time, as St. Augustine acclaimed: *“O beauty ever ancient, ever new”*. *“With the Lord a day is like a thousand years, and a thousand years are like a*

day.” (2 Pet.3:8) “*Before the mountains were born or you brought forth the whole world, from everlasting you are God.*” (Ps.90:2)

- 2) God will always remain *the same*. He is the “*Father of lights, with whom there is no change.*” (James 1:17). God cannot change. The God that is God now is the same God that has ever been, the same God that will be, from and throughout all eternity “*who does not change, nor shadow of alterations*” (James 1:7) “*For I am the LORD, I do not change...*” (Mal.3:6)

What do we mean when we say God is all-good?

When we say that God is all-good, we mean that He is infinitely lovable in Himself, and that from His fatherly love every good comes to us.

- 1) God is himself *love*. Love is part of his nature. Compared to his infinite goodness, the goodness of man is nothing, only the shadow of a shadow. “*Taste and see that the Lord is Good.*” (Ps.34:8)
- 2) Out of His *goodness*, God created angels and men, although He had no need of them. God loved His creatures far more than a mother loves the children she has bore. God gives us the beautiful world to live in. He takes care of our body and soul. He showers benefits and graces on us day after day. He prepares for us a place in heave. Above all, He sent His Son down to earth to die for us.

What do we mean when we say that God is all-knowing?

When we say God is all-knowing, we mean that He knows all things, past, present and future, even our most secret thoughts, words and actions.

- 1) God is all-knowing. Before His eyes *all secrets*, even the most hidden, are clear, even secrets that will not be thought of by man until the end of the world. God knows for what we are: we cannot hide anything from Almighty God. “*And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.*” (Heb.4:13)
- 2) God, all-knowing, will one day make everything known to everybody, disclosing our entire lives for all to read and know. If we think of this power of God to see and know all things, and His promise to make everything manifest on the last day, we can more easily resist temptations to sin. “*For nothing is hidden that will not be disclosed, nor is anything secret that will not become known and come to light.*” (Luke 8:17)

What do we mean when we say that God is all-present?

When we say God is all-present, we mean that He is *everywhere*.

- 1) God is all-present, because is nothing that can have existence *apart* from Him. All creation exists in Him as thought exists in the mind. There is no place where God is not. “*Do I not fill the heaven and earth? Declares the LORD.*” (Jer.23:24) “*For in Him we live and move and have our being...*” (Act.17:28). However, we must not make the mistake of thinking that God, in whom everything exists, is limited by this everything. He has no limits, and exists outside as well as in all creation.
- 2) God is all-present, present everywhere, at the same time. He is not like man, that cannot be in two places at the same time. God is wholly everywhere *at the same time*. The presence of God should be an incentive for us to do everything to please Him. As we are careful never to do everything wrong in the presence of our mother, how much more careful should we be in the presence of God! “*Who can hide in secret places so that I cannot see them, says the LORD.*” (Jer.23:24)

What do we mean when we say God is almighty?

When we say God is almighty, we mean that He can do all things.

- 1) God can do anything, by mere act of His will. *“Nothing is impossible with God.”* (Lk.1:37) The only things that God cannot do is to make a *contradictions*. He cannot will wrong, because wrong is a contradiction of His goodness.
- 2) god’s *omnipotence* or power is known to us especially by the magnificence of creation, and by His miracles. Yet God created all the immensity of the heavens with nothing except His word. *“Be light made. And light was made.”* (Gen.1:3) In the same way, our Lord worked many of his miracles. *“Great is the Lord... of His greatness there is no end.* (Ps.144:2)

LESSON 3

I. SUBJECT MATTER

Title: THE BLESSED TRINITY: ONE GOD IN THREE PERSONS

II. LEARNING CONTENTS

Is there only one God?

Yes, there is only one God. “I am the first and the last, and beside me there is no God.” (Isa.44:6) There can only one God, because only one can be supreme, all-powerful, and independent of all.

Jesus in the Gospels taught that there is only one God. He commanded his Apostles “*to baptize all nations, in the name of the Father and of the Son and of the Holy Spirit.*” (Mat.28:19) Jesus made it clear that he and the Father and the Holy Spirit are one. They are *different Persons*, but only ONE GOD. Take note that in the given verse above, mentioned *name (singular)* NOT *names (plural)*.

This doctrine, God in three Persons is a *mystery*. It is something that we cannot understand. But we believe it because Jesus told us. We will not understand until it until we reach heaven. We call this mystery of the three Persons in ONE God the “*Blessed Trinity*”

The Trinity is a mystery if faith in the strictest sense, one of the “*mysteries that are hidden from God, which can never be known unless they are revealed by God.*” To be sure, God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even to Israel’s faith before the Incarnation God’s Son and the Sending of the Holy Spirit. (CCC 237)

In speaking of the *Persons* in God, we do not use the term in *exactly* the same way we use it when speaking of people. We use it only for *lack* of another to show our meaning better. In speaking of a man as a “*person*” we mean that he is an intelligent being, acting individually for himself. The *acts* he performs belong to him and he is responsible for them - himself, not his tongue, nor his mind, nor his whole body even, but the whole himself.

Are the three Divine Persons really distinct from one another?

The three Divine Persons are really distinct from one another. “*So there is one Father, not Three Fathers; one Son, not Three Sons; one Holy Spirit, not Three Holy Spirits. And in this Trinity, none is afore or after Other, none is greater or less than Another, but the whole Three Persons are Co-eternal together, and Co-equal. So that in all things, as is aforesaid, the Unity, is to be worshipped.* (Athanasian Creed)

God the Father, seeing his own image in the Son, *loves* the Son; and God the Son loves the Father from all eternity. Each loves the other, because each see in the other the Infinity of the Godhead, the beauty of Divinity, the Supreme Truth of God. The Two Persons loving each other do not just have a thought, as human beings would have, but from their mutual love is breathed forth, as it is were, a Living Person with them, and of their own substance. *This is God the Holy Spirit*. Thus, the Holy Spirit, the Spirit of Love, proceeds from the Father and the Son.

“*But when the Advocate has come, whom I will send you from the Father - the Spirit of truth who proceeds from the Father, he will bear witness concerning me.* (Jn.15:26)

The Church uses (1) the term “*substance*” (rendered also at times by “*essence*” or “*nature*”) to designate the divine being in its unity; (2) the term “*person*” or “*hypostasis*” to

designate the Father, Son and Holy Spirit in the real distinction among them; and (3) the term “*relation*” to designate the fact that their distinction lies in the relationship of each to the others. (CCC 252)

“*God is one but not solitary.*” “Father”, “Son”, “Holy Spirit” are not simply names designating modalities of the divine being, for they are really distinct from one another: “*He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son.*” They are distinct from one another in their *relations* of origin: “*It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.*” The divine Unity is Triune. (CCC 254)

Why do we believe in the mystery of the Blessed Trinity?

We believe in the mystery of the Blessed Trinity because God himself revealed it to us. “*Your word is Truth...*” (Jn.17:17) The mystery of the Blessed Trinity is the greatest of all mysteries. We believe it because God has revealed it to us, but we cannot fully understand it. It would be foolish to refuse to believe just because we cannot understand; that would be like a blind man who refuses to believe that there is a sun, because he cannot see it. Is God limited because we are?

1. The Jew did not *explicitly* believe in the Blessed Trinity, although there are references to the mystery in the Old Testament. “*Let us make man in our image...*” (Gen.1:26); “*Come, let us go down and confuse their language...*” (Gen.11:7); “*The Lord said to says to my Lord, Sit on my right hand...*” (Ps.110)
2. Our Lord Jesus Christ revealed the mystery. He said: “*Go, therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.*” (Mat.28:19) “*But when the Advocate has come, whom I will send you from the Father, the Spirit of Truth who proceeds from the Father, he will bear witness concerning me.*” (Jn.15:26)
3. The Blessed Trinity *manifested* itself at the baptism of Jesus Christ. “*As soon as Jesus baptized, he went up out of the water. At the moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”* (Mat.13:16-17)

When do we profess our faith in the Blessed Trinity?

We profess our faith in the Blessed Trinity especially when we make the sign of the cross.

1. We also honor the Blessed Trinity everytime we say the *doxology* or *prayer of praise*: “*Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and will be forever.*”

The Feast of the Blessed Trinity, called Trinity Sunday, is kept on the first Sunday after Pentecost. 2. All the sacraments are administered in the name of the Blessed Trinity. On our death-bed the Church through the priest will comfort us with the words: “*Even though he hath sinned, he hath not denied the Father, the Son, and the Holy Spirit.*”

LESSON 4

I. SUBJECT MATTER

Title: THE IMAGE OF GOD

II. LEARNING CONTENTS

God created man in his own image, in the image of God he created him, male and female he created them (Gen.1:27). Man occupies a unique place in creation:

I. he is the *“image of God”*;

II. in His own nature he unites the spiritual and material world;

III. he is created *“male and female”*;

IV. he is created *“male and female”*;

Of all visible creatures, only man is *“able to know and love his creator.”* He is *“the only creature on earth that God has willed for its own sake,”* and he alone is called to share, by knowledge and love, in God’s own life. It was for this end that he was created, and this is the fundamental reason for his dignity: (CCC 356)

What is man?

Man is a creature composed of body and soul, and made to the image and likeness of God. Before the creation of man, God said, *“Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moves upon the earth.”* (Gen.1:26)

1. God formed the body of man from the slime of the earth; but He *breathed the soul* into man’s body; the soul come directly from God and indicates closer likeness to Him. We should always respect our likeness to God, trying to perfect it by making our soul holy as possible.

2. The soul of man is different from the soul of brute animals. Animals have senses and *instinct*, but neither reason nor free will. Free will is that the power of the soul to choose whether to act or not to act.

If a horse has not eaten for a day, and you put hay before him, he will eat, because his instinct moves him to do so. Nevertheless, a hungry man may fast for days, and still refuse to eat no matter how hungry he may be, if he wills not to eat. *The difference between man’s free will and animal instinct is that a man can say “no” to himself.*

Is this likeness to God in the body or in the soul?

This likeness to God is chiefly in the soul. Man continues in this likeness to God only when he remains in God’s grace, for then he is a *“partaker of the divine nature.”* (2 Pet.1:4)

1. Like God, man’s soul is an *immortal spirit*, with understanding and free will. Some deny the existence of the soul because we cannot see it; yet some people would not deny the existence of human reason, even if we cannot see it.

2. Through his two faculties of the soul namely the understanding and the free will, man obtains dominion over the material world, as God possesses power over the entire universe.

As God said before creating of man: *“Let him have dominion over the beasts and the whole earth.”* (Gen.1:26) Through his likeness to God, man has the power to know the true, the good, the beautiful, so far even as to know the Source of all truth, goodness, and beauty, God himself.

How can we prove that the soul of man is immortal?

We can prove that the soul of man is immortal, because man's acts of intelligence are spiritual; therefore, his soul must spiritual being, not dependent on matter, and hence not subject to decay or death.

In Sacred Scripture, the term "*soul*" often refers to human *life* or the entire human *person*. However, soul also refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God's image: "soul" signifies the *spiritual principle* in man. (CCC 363)

The Church teaches that every spiritual soul is created immediately by God - it is not "*produced*" by the parents - and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the Final Resurrection. (CCC 366)

1. There have been many instances of the dead *appearing* to the living. In the Gospel, Moses and Elijah appeared on Mount Tabor to Christ and three his Apostles (Mat.17:3).

2. *Belief* in the immortality of the soul and life after death is universal among humankind, including the most primitive people. In the Bible are many instances of the belief of the Jews in another life, where the souls of the dead would be.

3. If the soul were not an immortal, the wicked who commit evil all their lives would go unpunished. The just who suffer continually on earth would not receive any reward. This would be *injustice* impossible to the perfect justice of God.

4. Holy Scripture, the Word of God, teaches that the soul is immortal.

"Many of those that asleep in the dust of the earth shall awake: some unto life everlasting and others unto reproach, to see it always." (Dan.12:2)

"Jesus answered to him, 'truly I tell you, today you will be with me in paradise.'" (Lk.23:43)

"Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell." (Mat.10:28)

"He is not the God of the dead but of the living." (Mat.22:32)



LESSON 5

I. SUBJECT MATTER

Title: ADAM AND EVE: OUR FIRST PARENTS

II. LEARNING CONTENTS

God created man and woman *together* and willed each for *each* the other. The Word of God gives us to understand this through various features of the sacred text. *“It is not good that the man should be alone. I will make him a helper fit for him.”* (Gen.2:18) None of the animals can be man’s partner. The woman God *“fashions”* from the man’s ribs and brings him elicits on the man’s part a cry of wonder, an exclamation of love and communion: *“This at last is bone of my bones and flesh of my flesh.”* (Gen.2:23) Man discovers woman as “I,” sharing the same humanity. (CCC 371)

Who were the first man and woman?

The first man and woman were Adam and Eve, the first parents of the human race.

1. God made Adam’s body out of the slime of the earth, and breathed an immortal soul into it. (Gen.2:7) God then cast a deep sleep upon Adam, and taking one of his ribs formed it into Eve. (Gen.2:22).

Adam’s body came from the mud. Yet his *soul* was immediately *out of nothing* by the Almighty power of God. The soul of every person blooms in this way. We do not inherit our soul from our parents; it comes *directly* from the hand of God the moment that we receive life.

2. Adam and Eve were our first parents. All humankind makes up one great family.

Sacred Scripture says that before the creation of Adam *“there was not a man to till the earth.”* (Gen.2:5); and that Eve was the *“mother of all the living”* (Gen.3:20)

a) All men have common bodily characteristics.

The beat of the pulse, the temperature of the body, the physical structure and even the faculties as the sense of smell, sight, and hearing – they varied little among different races. Differences are results of variation in climate, food, ways of living and opportunity.

b) Emotionally and intellectually, all races are the same.

*Researchers have discovered a universal sameness in the ideas of right and wrong; there is a **universal moral code**, even among the most primitive of tribes. For example, all men consider wrong the murder of those who are not enemies, cruelty to children, incest and irreverence. If the moral code were the result of fear of reprisal, why does stealing consider wrong when committed against an enemy? Science almost compels the conviction of the origin of humankind from one pair of ancestors; religion declares it.*

What was the chief gift bestowed on Adam and Eve by God?

The chief gift bestowed on Adam and Eve by God was **sanctifying grace**, which made them children of God and gave them the right to heaven.

1. God created Adam and Eve in the state of innocence and holiness. This made them pleasing to God, and full of love for Him. It made the children of God, and therefore heirs of heaven. This state of innocence we term *“sanctifying grace”*.

2. God is abiding grace that made Adam and Eve so happy that their happiness almost equal that of the angels. *“You have made them a little lower than the angels and crowned them with glory and honor.”* (Ps. 8:5)

What other gifts from God that were bestowed on Adam and Eve?

The other gifts bestowed on Adam and Eve by God were happiness in the Garden of Paradise, great knowledge, control of passions by reason and freedom from suffering and death.

If our first parents had not sinned, we receive these gifts as the possession of human nature.

1. God put Adam and Eve in the “*paradise of pleasure*”, a garden in which contained all kinds of plants, flowers, birds, and beasts - everything good that we could imagine.

All the birds and beasts were perfectly obedient to Adam and Eve. In the midst of the garden grew the tree of knowledge of good and evil. Near it was the tree of life, which protected Adam and Eve from disease.

2. God also gave Adam and Eve *infused knowledge*; that is, without experience or study they knew all that full-grown persons needed to fulfill the purpose of their creation, and were educators of men.

3. God blessed Adam and Eve with a freedom from subjection to their lower appetites, such as impurities, drunkenness, etc. They had *no inclination of evil*.

Their will was free from all weakness, weakened by no sensual desires because of the absence of rebellion of the flesh against the spirit; they felt no shame even though they were naked in Paradise.

4. Lastly, God gave Adam and Eve freedom from bodily disease and death.

They were *immortals*, and made free from all subjection to sickness, which is prelude to death. Had Adam and Eve been faithful to God, they would never have died, nor suffered.

What commandment did God give Adam and Eve?

God gave Adam and Eve the commandment not to eat of the fruit of a certain tree that grew in the Garden of Paradise.

1. God wanted Adam as *head* and *representative* of the human race to merit heaven: granting him His abiding grace, handing him with wonderful gifts, giving him the Garden of Paradise to live in, and commanding him not to eat of the fruit of a certain tree.

“*And the Lord God commanded the man, “you are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”*” (Gen.2:16-17)

The fruit of the forbidden tree was not *evil in itself*, for in Paradise God did not place anything bad. It was bad only because it was forbidden; and if Adam and Eve partook of it they would have disobeyed God.

2. If Adam and Eve had been faithful to God, they would pass without disease and without bodily death from their earthly Paradise in heaven, God’s home, where they would see Him face to face. All the children of Adam, the entire human race, would have been born as Adam, in a state of friendship with God, and with all his gifts. If one were sinned, God would have punished him, but not being the *head* of the entire human race; he would not have passed the stain to his descendants.

Did Adam and Eve obey the commandment of God?

Adam and Eve did not obey the commandment of God, but ate of the forbidden fruit.

The devil tempted Eve to eat of the fruit, and she ate; then she gave some to Adam, and he also ate. (Gen.3:1-13)

LESSON 6

I. SUBJECT MATTER

Title: ORIGINAL SIN

II. LEARNING CONTENTS

Sin is present in human history; any attempt to ignore it or to give this dark reality other names would be futile. To try to understand what sin is, one must first recognize *the profound relation of man to God*, for only in this relationship is the evil of sin unmasked in its true identity as humanity's rejection of God and opposition to him, even as it continues to weigh heavy on human life and history. (CCC 386)

The doctrine of *original sin* is, so to speak, the "*reverse side*" of The Good News that Jesus is the Savior of all men, that all need salvation and that salvation is offered to all through Christ. The Church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ. (CCC 389)

What happened to Adam and Eve on account of their sin?

On account of their sin Adam and Eve *lost* their *sanctifying grace*, the *right to heaven*, and their *special gifts*; they became *subject to death*, to *suffering* and to *strong inclination to evil*, and were *driven from the Garden of Paradise*.

1. Adam and Eve immediately lost God's abiding grace and friendship, their holiness and innocence: they lost *sanctifying grace*.

This was the worst punishment having lost sanctifying grace, to see God.

2. They lost their *special gifts*: they became subject to suffering and death.

Their minds and wills were so weakened that they became inclined to evil, subjected to *temptation*. (Gen.3:16-19)

3. God *expelled* Adam and Eve from the Garden of Paradise.

"*So the Lord banished him from the Garden of Eden...*" (Gen.3:23-24)

4. Some wonder how the eating of one fruit could have been so grievous a crime. We must remember that God gave Adam and Eve every blessing. He only requires them, as proof of their faithfulness, to abstain from eating the fruit of the one tree.

Doubtless Paradise was filled with trees having more delicious fruit than the forbidden tree. *Pride*, disobedience and ingratitude caused them to sin. They defied God, and despised His threats. *They wanted to be as powerful and great as God*.

What has happened to us on the account of the sin of Adam?

On the account of the sin of Adam, we, his descendants, come into the world *deprived* of sanctifying grace and *inherit* his punishment, as we would have inherited his gifts had he been obedient to God.

"*Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned...*" (Rom.5:12)

1. This sin is called *original sin*. It is the state in which every descendant of Adam comes into the world, totally deprived of grace; inheriting the punishment, not of Adam's personal sin, but of his

sin as *head of the human race*. This sin is called *original* because *it comes down to us through our origin*, from Adam.

Original sin does not come to us from Eve, but from Adam alone, since God made him *representative* and *head* of the whole human race.

The whole human race is in Adam “*as one body of one man*.” And that is why original sin is called “sin” only in an analogical sense: it is a sin “*contracted*” not “*committed*” - a *state* and not an *act*. (CCC 404)

2. Because of original sin, heaven was closed to all men until the death of our Lord Jesus Christ. Our Lord instituted the sacrament of Baptism in order to restore to us the right to heaven that Adam had lost.

A person after baptism is in the state of grace and free from sin. If he dies immediately after baptism, even if he had committed sins, he goes *straight to heaven*. His sins and punishments are forgiven by Him.

What are the chief punishments of Adam which we inherit through original sin?

The chief punishments of Adam which we inherit through original sin are: death, suffering, ignorance and a strong inclination to sin.

1. By original sin, we became subject to *disease* and death. This was part of the punishment God laid on Adam. “*For in the day that you eat of it you shall die*.” (Gen.2:17)

2. Our whole nature became inclined to evil. Our reason is in perpetual conflict with our passions. Even after our souls are cleansed of original sin by baptism, the corruption of our nature and other punishments, such as sickness, evil inclinations, etc. remain. “*For the inclination of human heart is evil...*” (Gen.8:21) “*For what the flesh desires is opposed to the spirit, and what the spirit desires is opposed to the flesh*.” (Gal.5:17)

Is God unjust in punishing us on account of the sin of Adam?

God is not unjust in punishing us on account of the sin of Adam, because original sin does not take away from us anything to which we have a strict right as human beings, but only the free gifts which God in His goodness would have bestowed on us if Adam had not sinned.

1. All mankind must suffer for the sin of Adam because he was the *head* and representative of the whole human race.

In as much the same way, the ruler of a country represents the whole people. He declares war or makes peace and the people are affected by his acts.

2. We should have shared in Adam’s *blessing* of soul and body without any merit of our own, if he had not sinned. In the same way we share in his guilt. If he was not the head of the human race, he would not have transmitted his sin to all mankind.

Is there any person ever preserved from original sin?

The Blessed Virgin Mary was preserved from original sin in view of the merits of her Divine Son, and this privilege is called her *Immaculate Conception*.

“And he came to her and said, “Hail, full of grace, the Lord is with you!”” (Lk.1:28)
“Blessed are you among women...” (Lk.1:42)

- 1. From the very first moment of her conception the Blessed Virgin was preserved from all the stain of original sin. She was *conceived* and was *born* without original sin.
- 2. Our Blessed Mother’s soul was created as *pure* and spotless as the soul of Eve. When Eve committed sin and lost her spotlessness, our Mother Mary kept herself pure and spotless to the end of her life.

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LESSON 6.1

I. SUBJECT MATTER

Title: ACTUAL SIN

II. LEARNING CONTENTS

Sin before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason, conversion entails both God's forgiveness and reconciliation with the Church, which are expressed and accomplished liturgically by the sacrament of Penance and Reconciliation. (CCC 1440)

What is actual sin?

Actual sin is any willful thought, desire, word, action or omission forbidden by the law of God.

1. There are two general classes of sins: *original* and *actual*. Original sin is the kind of sin that we *inherit* from Adam. Actual sin is the kind of sin that we *ourselves commit*. In general, we speak of sin we mean actual sin.

Sin is an offense against God, a *violation* of His commandments. To sin is to despise God, to disobey Him, to offend Him. One who sins takes the gifts that God had given, and uses them to insult Him.

2. No person exists who does not sin, however holy he may be. The only human being created without sin, and never committed sin, was the Blessed Virgin; this was a special privilege bestowed on her because she was to be the Mother of our Savior.

We start to commit sin when we arrive at the *age of reason*.

In what way do we fall into sin?

We fall step by step from temptation into sin.

The different *steps* at times follow each other rapidly and are accomplished in the twinkling of an eye.

1. Sin is not committed without temptation. First, an evil *thought* comes into the mind. This in itself is not sinful; it is a temptation.

Ex. A man may be in a jewelry store looking at some jewels. The sales man turns away and talk to someone else, leaving a previous diamond ring on the counter. The thought enters the man's mind that it would be easy for him to take the ring and walk unnoticed. This is temptation, not sin.

2. If we do not immediately reject the thought, it awakens in the mind an *affection* or *liking* for it.

Ex. If the man above does not resist and reject the thought, but plays with it, and becomes pleased with the idea, he thereby given *partial consent*, and commits a slight sin.

3. Next, the thought is followed by an evil *desire* in which we take pleasure.

Ex. If still playing with the thought, the man wishes that he could take the diamond ring without being noticed, the *consent* is complete, and commits a sin in his heart (*interiorly*).

4. The *resolution* to commit the sin when occasion presents itself follows. Then the *exterior act* is committed.

Ex. Finally, the man glances at the salesman is still busy. Then he takes the ring and walks away with it. Thus, the wish or desire has been translated into an exterior act. Even should the man be prevented from stealing; he is guilty of grave sin.

Why an exterior sin is more evil than an interior sin?

An exterior sin is more evil than interior sin, because it is attended by worse consequences.

1. An exterior sin often causes *scandal*, and is more severely punished by here on earth as well as after death.
2. And worse, an exterior sin increases the malice of the will, and destroys the sense of shame. The repetition of exterior sins forms the *habit* of sinning, and *vice is formed*. The conscience goes to sleep, and the sinner becomes so hardened that he no longer sees evil and wickedness of his sin. Thus, it becomes easier and easier for him to commit sins of a worse kind. His state becomes worse and worse until finally he becomes a *hardened sinner* who believes himself sinless.

Are all evil acts sinful?

Not all evil acts are sinful; there may be times when such acts are not sinful as:

1. When we *do not know* that the act is sinful.

Ex. Noah became intoxicated, but committed no sin, because he was not aware of the strength of the wine. (Gen.9:21)

One might by mistake take poison instead of medicine and die, but he would not be guilty of suicide.

2. When the act is done through *no fault* of our own.

Ex. If one is not aware that a certain day is a day of abstinence, and eats meat, he commits no sin. One might by *pure accident* and through no negligence on his part drop a loaded revolver. Even if it explodes and kills a person, he is not guilty of murder.

3. When we *do not consent* to the evil.

Ex. A stronger man may take our hand, and in spite of our refusal and protest force it to drop a lighted match into a gasoline tank. Even if there is an explosion and a whole town is set on fire, we are not guilty of arson. In the same way, as long as one does not consent to an evil thought, it remains a temptation and he commits no sin.

When are we guilty of sins which we ourselves do not commit?

We are guilty of sins which we do not commit when we cooperate with another person's sins.

1. We in another's sin: (a) by counsel; (b) by command; (c) by consent; (d) by provocation; (e) by praise and flattery; (f) by silence; (g) by assistance; (h) by defense or concealment; (i) by not punishing the evil done.

Thus, rulers, legislative leaders, parents, employers, teachers, superiors, owners of shows and theaters, editors, publisher, and others in a position of responsibility, may easily render themselves guilty of the sins of others. One who is to blame for another's sin is as *guilty* as if he had committed the sin himself.

2. One who tempts or provokes another into sin is perhaps *the more guilty* of the two.

Our Lord says: "*But whoever causes one of these little ones who believe in me, it were better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea.*" (Mat 18:6)

How many kinds of actual sin are there?

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

1. Another classification is: (a) sins of thought; (b) sins of desire; (c) sins of word; (d) sins of deed; (e) sins of omission.

If we think of pleasure in thinking proudly of ourselves, we sin by *thought*. If we cannot rest content because we envy *somebody's* clothes and wish we had them, we sin by *desire*. If we get angry and say angry words to someone, we sin by *word*. If we are so angry that we begin striking the person, we sin by deed. If we do not do what is our duty, such as going to Mass on Sunday, we sin by *omission*.

2. Sins are also classified into: (a) our own sins; and (b) sins in which we cooperate and for which we are responsible.

We must not be presumptuous and over-confident. We must remember that when we do not sin, it is only through the grace of God. “*So, if you think you are standing firm, be careful that you don't fall!*” (1 Cor. 10:12) A *humble distrust* of ourselves is a preservative against sin.



LESSON 6.2

I. SUBJECT MATTER

Title: MORTAL SIN

II. LEARNING CONTENTS

God created us without us; but he did not will to save us without us. To receive his mercy, we must admit our faults. *“If we say we have no sin, we deceived 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.1:8-9; CCC 1847)

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

What is mortal sin?

Mortal sin is a grievous offense against the law of God. (Baltimore Catechism Lesson 6) Mortal sin is the greatest evil in the world and it separates us from God. Jesus Christ suffered agonies and died on the cross. To strengthen our resolution not to commit sin, we should remember also that even a single mortal sin is enough to send us to hell.

1. Any willful thought, word, action or omission, in *serious violation* of God’s law, is mortal sin. Examples of mortal sins are blasphemy, willful murder, adultery, arson, robbery, etc. Mortal sin occurs as soon as God is *no longer our final end* in our thoughts, words and actions.

Each mortal sin we commit is a three-fold insult to Almighty God: insults Him by *rebellion* or *disobedience*, by *ingratitude* and by *contempt*.

2. Circumstances of person, cause, time, place, means, object and evil consequences *enhance* or *decrease* the guilt of sin.

Thus, mortal sins, although all mortal, differ in the weight of their guilt.

Why do we call sin as mortal?

We call this sin as mortal, or deadly because it deprives the sinner of sanctifying grace, the supernatural life of the soul.

1. Without sanctifying grace, the soul is displeasing to God, unclean and can never behold Him or be with Him in heaven.

Without the sanctifying grace, the soul is without God; and without God, the devil makes the soul his habitation. *“Consider then and realize how evil and bitter it is for you when you forsake the Lord your God...”* (Jer.2:19)

2. The sinner loses charity towards God and his fellow men and by the *weakening* of his will and the darkening of his intellect, is liable to fall into other mortal sin.

The devil cries to his subordinates, *“God has forsaken him; pursue him and seize him, for no one will rescue him.”* (Ps. 71:11)

3. Without sanctifying grace, the soul is truly *“dead”*; and if an adult dies in that state, he will suffer the torments of the damned.

The word *“mortal”* come from the Latin *mors*, which means death. St. John Chrysostom said, *“Sinners are dead while they live, and the just live after they are dead.”*

Besides depriving the sinner of sanctifying grace, what else does mortal sin do to the soul?

Besides depriving the sinner of sanctifying grace, mortal sin makes the soul an enemy of God, takes away the merit of all its good actions, deprives it of the right to everlasting happiness in heaven and makes it deserving of everlasting punishments in hell.

1. All the time that sinner remains in mortal sin and all his good works do not help him to heaven: he earns *no merits* until he gives up his state of mortal sin.

“If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.” (1 Cor.13:3)

2. However numerous the merits previously earned by the sinner, however many good works, if he dies with only one mortal sin on his soul he goes *to hell* forever.

“Depart from me, accursed ones, into the everlasting fire.” (Mat.25:41)

What are the three necessary things to make a sin mortal?

To make a sin mortal, these things are necessary:

First, the thought, desire, word, action or omission must be *seriously* wrong or considered seriously wrong. The matter must be *grave*, something very important.

Ex. A slight act of vanity or impatience is not serious matter, but murder is. Things seriously evil are known to be such from Sacred Scripture, Tradition, the teachings of the Church, or from their nature.

Second, the sinner must be *mindful* of the serious wrong. He must have *full knowledge* and reflection or attention and know that what he does is wrong. The person must know the malice and evil of what he is doing.

Ex. A man steals a precious diamond ring in the belief that it is a glass has not full knowledge.

“Even though I was once a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief.” (1 Tim.1:13)

Third, the sinner must fully consent to it. He must do it of his own free will, saying deliberately, *“I will do this.”* When one realizing what he is doing, still freely does it, he gives the matter deliberate consent. Therefore, infants and idiots cannot commit mortal sin; they cannot fully realize what they do.

Is mortal sin great evil?

Mortal sin is great evil, the greatest in the world, greater evil than disease, poverty or war, because it separates us from God. *“But they that commit sin and iniquity, are enemies to their own soul.”* (Tob.12:10)

1. It is a *rebellion* against and contempt of God, the blackest ingratitude towards Him. Our heavenly Father gave us everything we have, and in return we offered Him. We desecrate His temple. *“Do you not know that you are God’s temple and God’s Spirit dwells in you?”* (1 Cor.3:16)

2. It is *crucifying* Christ again, *“since they crucify again for themselves the Son of God and make him a mockery.”* (Heb.6:6)

3. Mortal sin must be a most terrible thing and contrary to be a just and merciful. God create hell for the everlasting punishment of the rebellious angels and sinners who die with even *only one* mortal sin. *“They wicked are like the raging sea, that cannot rest.”* (Isa.57:20)

LESSON 6.3

I. SUBJECT MATTER

Title: VENIAL SIN

II. LEARNING CONTENTS

Venial sin is a less serious offense against the law of God. (Baltimore Catechism Lesson 6) Venial sin weakens charity; it manifests a disordered affection for created good; it impedes the soul's progress in the exercise of the virtues and the practice of the moral good. (CCC 1863)

What is venial sin?

Is a less serious offense against the law of God, which does not deprive the soul of sanctifying grace and which can be pardoned even without sacramental confession?

1. A sin can be venial in two ways:

(a) When the evil is done is not seriously wrong. If we sin against God in matters of *slight* importance, we commit venial sin.

Ex. Grumbling when told by your mother to open a window is not gravely wrong; it is venial sin.

(b) When the evil is done is seriously wrong, but sinner sincerely believes it is only slightly wrong, or does it on the spur of the moment, without sufficient reflection, or without *full consent* of the will.

Ex. Stealing an expensive diamond ring is seriously wrong, but if the sinner took it in the belief that it was only a cheap imitation, the sin had not full consent, and is venial. If one suddenly burst into anger and insults a companion seriously, he commits a venial sin for lack of reflection and consent.

2. Examples of venial sin are impatience, slight fault finding, lies that harm nobody.

The word "*venial*" comes from the Latin *venialis*, meaning *easily pardonable*. Even the most just mortals fall into venial sin repeatedly. God permits this to keep us humble. The most imperfect of the mortals attains a very high degree of perfection as soon as he can avoid all deliberate venial sin: as soon as he does not commit any sin deliberately with full advertence and consent.

3. If a person is in the state of grace, venial sins are forgiven in many ways without necessity of confession. Provided one has sorrow and a sincere resolution not to commit the sins again, they are forgiven not only by confession, but also by Holy Communion, by acts of contrition, prayer and good works.

4. A distinction exists between venial sins and imperfections. Imperfections are faults that arise from ignorance or weakness, not from bad will.

For instance, involuntary distractions in prayer, white lies told while telling a story or in exaggerating or jokes, bad manners that hurt no one much, are imperfections.

How does venial sin harm us?

Venial sin harms us by making us less fervent in the service of God, by weakening our power to resist mortal sin, and by making us deserving of God's punishment in this life or in purgatory.

1. Although venial sin is not grievous offense against God, it is nevertheless a *great moral evil*, next alone to mortal sin.

2. If often committed, venial sin weakens the will, lessens our power to resist evil, and makes it easier for us to fall into mortal sin. *“He who despises small things will fail little by little.”* (Sir.19:1) *“Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much.”* (Lk.16:10)

3. Venial sin deprives us of many *actual graces* we need for resisting temptation.

When a mirror is dusty, it cannot reflect the image clearly; similarly, the mirror of the soul, when dusty with venial sin, cannot reflect the light of grace and justice. God will not bestow his blessings and graces on one whose soul is disfigured by venial sin, as a distinguished personage is not expected to embrace a man who is disfigured by a skin disease.

4. A great desire not to offend God in the least is the best *proof of love* and loyalty towards our heavenly Father. Holy Scripture shows many instances of God’s hatred for venial sin, which He punishes severely even on earth.

“I tell you, on the day of judgment you will have to give an account for every careless word you utter.” (Mat. 12:36)

How can we keep from committing sin?

We can keep from committing sin by praying and by receiving the sacraments; by remembering that God is always with us, by recalling that our bodies are temples of the Holy Spirit, by keeping occupied with work or play; by promptly resisting the sources of sin within us, and by avoiding the near occasions of sin.

1. Prayer and the sacraments protect us from sin. They are like a strong fortress against which the enemy strikes in vain, and within which the soul remains safe in the grace of God.

2. Even good people fall into sins, frequently because they forget *God’s presence*. Let us remember that the eye of God is always upon us, every single moment. Then, if we love Him, we should never sin; never insult His presence by sin.

3. The most practical way of avoiding sin is to *keep occupied* with work or play. Man must do something; if he does not do something good, he will do something evil.

If we are occupied in doing good, we have no time to sit idly and wag our tongues in gossip.

LESSON 6.4

I. SUBJECT MATTER

Title: OCCASIONS AND SOURCES OF SIN

II. LEARNING CONTENTS

Vice is easily formed, but requires great struggle to overcome it. The longer a man indulges on vice, the harder is the struggle. He becomes its slave. He is completely carried away by his passions. If we are so unfortunate as to fall into sin, we must at once repent and resolve to avoid it in the future.

What are the near occasions of sin?

The near occasions of sin are all persons, places or things that may easily lead us into sin. Most common occasions are:

1. **Bad companion.** One who provokes or leads us into sin is not our friend. We must stop going with that companion. Sin is a contagious disease. If we do not wish to be infected, we must go far away from it.

Ex. One rotten apple in a basket of a good apples quickly rots the rest.

2. **Dance halls.** Not every dance is sinful. But many dances are occasions of sin; and public dances without presence of respectable adults are extremely dangerous.

Ex. In many dances, women tend to dress with extravagance and immodesty, just to “*follow the fashion.*”

3. **Bars and liquors saloons.** These are very proximate occasions of sin, leading to intemperance and worse evils.

Ex. Those who frequent at bars are likely to be not only habitual drunkards, but constant gamblers, who neglect their homes and duties, become involved in disputes and finally end in badly even in temporal sense.

4. **Obscene literatures.** Bad newspapers and magazine are no less dangerous because their wickedness is often nit apparent, many hiding their evil under the guise of cleverness, science, art, etc. bad periodicals gradually undermine faith and make one *insensitive to evil*.

5. **Bad books.** Many novels are harmless; some are very helpful, but many are positively wicked. We must be very careful in the selection of the books we read. Must remember that poisonous food will only the body, but *poisonous reading kills the soul*.

6. **Indecent pictures and shows.** Today many moving pictures and theatrical shows are not decent. We must be careful to choose only the good.

How should we act towards occasions of sin?

We should never seek and always try to avoid occasions of sin.

1. It is wrong voluntarily to *seek* the occasions of sin.

“*A stubborn mind will fare badly at the end, and whoever loves danger will perish in it.*” (Sir.3:26)

2. We must avoid occasions of sin as soon as we perceive them.

What are the chief sources of actual sin?

The chief sources of actual sin are: pride, covetousness, lust, anger, gluttony, envy and sloth, these are called *capital sins*.

They are called capital, from the Latin *caput* which means *head*, because they are the heads or sources of all sins. Thus, they originate sins of luxury, gossip, excessive ambition.

- 1. They are called capital sins, not because they are the greatest sins in themselves, but because they are the *chief reasons* why men commit sin.
- 2. These sins are called *vices*, because they produce permanent disorders in the soul.

Does God punish sin?

Yes, God punish sin, partly in this life, but chiefly after death.

- 1. In this life sinners suffer from remorse of conscience, fear and unhappiness. Their sin often brings upon them disease or death, the hatred and scorn of their fellow-men and temporal punishment. Even on earth, *“the wages of sin, is death.”*
- 2. The punishment of the sinner is fully meted out to him only after death. The unrepentant sinner is punished in hell. Justice is always done in this world, where the wicked often prosper and the just are made to suffer.



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