

Potentially Grave/Mortal/Capital/Deadly Sins from the Catechism of the Catholic Church

(A few related paragraph numbers are specified in parentheses – see further below for full text)

Paragraph [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 and deliberate consent.”

Paragraph [1858](#): Grave matter is specified by the [Ten Commandments](#)...

- abortion ([2270](#), [2271](#), [2272](#), [2274](#), [2322](#))
- abuse of food, alcohol, tobacco, medicine ([2290](#))
- abusive language ([2073](#))
- acedia or sloth ([1866](#), [2094](#))
- adulation is a grave fault if it makes one an accomplice in another's vices or grave sins ([2480](#))
- adultery ([1447](#), [1756](#), [1853](#), [1856](#), [1858](#), [2380](#), [2384](#), [2400](#))
- anger ([2223](#), [2262](#), [2286](#), [2302](#))
- antichrist, a pseudo-messianism, man glorifies himself in place of God and the Messiah come in the flesh ([675](#))
- armed resistance to oppression by political authority is not legitimate, unless... ([2243](#))
- avarice ([1866](#), [2534](#), [2536](#))
- bear false witness ([1853](#), [1858](#), [2476](#))
- blasphemy ([1756](#), [1856](#), [2148](#), [1864](#))
- blasphemy against the Spirit will not be forgiven ([1864](#))
- calumny ([1753](#), [2539](#))
- contraception not using periodic continence ([2370](#))
- coveting the goods of another ([2534](#))
- crucify him still, when you delight in your vices and sins ([598](#))
- defraud ([1858](#))
- deliberate hatred of neighbor ([2303](#))
- detraction ([2539](#))
- disobedience toward God and lack of trust in his goodness ([397](#))
- disobey God ([394](#))
- divorce ([2384](#), [2385](#), [2386](#), [2400](#), [2415](#))
- donation of sperm or ovum, surrogate uterus - are gravely immoral ([2376](#))
- drug use, clandestine production of and trafficking in drugs ([2211](#), [2291](#))
- eats the bread or drinks the cup of the Lord in an unworthy manner or without discerning the body ([1385](#))
- endanger safety on the road, at sea, or in the air ([2290](#))
- enslavement of human beings ([2414](#))
- envy ([1866](#), [2538](#), [2539](#), [2553](#))
- envy is sadness at the sight of another's goods and the immoderate desire to have them for oneself ([2553](#))
- euthanasia ([2277](#), [2324](#))
- evil thoughts ([1853](#))
- excessive gambling, unfair wagers and cheating at games ([2413](#))
- extermination of a people, nation, or ethnic minority ([2313](#))
- fail as a confessor by betraying, in any way, a penitent ([2490](#))
- fail to acknowledge the true nature of marriage and the family ([2210](#))
- fail to attend Mass on Sundays and on holy days of obligation and rest from servile labor ([2042](#))
- fail to confess your sins at least once a year ([2042](#))
- fail to defend, care for, and heal an embryo in its integrity ([2275](#))
- fail to educate and give good example to their children ([2223](#))
- fail to enact laws that provide penal sanctions for every deliberate violation of born & unborn child's rights ([2273](#))
- fail to grasp that the Church will follow her Lord in his death and Resurrection, not by a historic triumph of the Church through a progressive ascendancy ([677](#))
- fail to have respect for the integrity of creation ([2415](#))
- fail to help to provide for the needs of the Church ([2043](#))
- fail to honor the family or to assist it ([2211](#))
- fail to honor your father and your mother ([1858](#))
- fail to keep responsibilities toward their parents ([2218](#))
- fail to love, anyone who hates his brother is a murderer ([1033](#))

- fail to meet the serious needs of the poor ([1033](#))
- fail to observe the days of fasting and abstinence established by the Church ([2043](#))
- fail to provide legitimate defense which is a grave duty ([2265](#))
- fail to receive the sacrament of the Eucharist at least during the Easter season ([2042](#))
- fail to respect and protect human life absolutely from the moment of conception ([2270](#))
- fail with submission to God - subject to the laws of creation and to the moral norms ([396](#))
- failure of a priest who hears confessions to keep absolute secrecy ([1467](#))
- failure of civil authorities to prevent the production and distribution of pornographic materials ([2354](#))
- false witness ([1853](#), [1858](#), [2476](#))
- falsify the truth, exercise political control of opinion through the media ([2499](#))
- feigned ignorance and hardness of heart increase the voluntary character of a sin ([1859](#))
- formal cooperation in an abortion constitutes a grave offense ([2272](#))
- fornication ([1853](#), [2353](#), [2396](#), [2534](#))
- fratricide ([2268](#))
- free union/concubinage/rejection of marriage/inability to make long-term commitments ([2390](#), [2400](#))
- gluttony ([1866](#))
- gravest slavery is sin which causes all forms of human bondage ([549](#))
- greed ([2536](#))
- hatred ([2094](#), [2148](#), [2262](#), [2297](#), [2302](#), [2303](#), [2539](#))
- heterologous artificial insemination and fertilization ([2376](#))
- homicide ([1856](#), [2269](#))
- homosexual practices ([2396](#))
- homosexuality - sexual attraction toward persons of the same sex ([2357](#))
- hostage taking ([2297](#))
- idolatry ([1447](#), [2380](#), [2534](#))
- incest ([2356](#), [2388](#))
- indifference, ingratitude, lukewarmness, spiritual sloth, hatred of God comes from pride ([2094](#))
- indiscriminate destruction of whole cities or vast areas with their inhabitants ([2314](#))
- infanticide ([2268](#), [2271](#))
- it is immoral to produce human embryos intended for exploitation as disposable biological material ([2275](#))
- kidnapping ([2297](#))
- kill ([1858](#), [2262](#), [2268](#), [2269](#), [2271](#), [2302](#))
- lust ([1866](#), [2534](#))
- lying ([1753](#), [2485](#))
- magic or sorcery, attempts to tame occult powers, seeking the intervention of demons ([2117](#))
- masturbation ([2352](#), [2396](#))
- millenarianism, especially "intrinsically perverse" political form of a secular messianism ([676](#))
- mortal sin destroys charity ([1855](#))
- mortal sin is sin whose object is grave matter, committed with full knowledge and deliberate consent ([1857](#))
- murder of a human being especially spouse ([2268](#), [2320](#))
- murderous act of euthanasia ([2277](#))
- murderous anger and hatred, desire for revenge ([2302](#))
- murderous famines, usurious and avaricious dealings lead to hunger and death ([2269](#))
- parricide ([2268](#))
- perjury ([1756](#), [1856](#), [2152](#), [2163](#), [2476](#))
- polygamy ([2387](#), [2400](#))
- pornography ([2211](#), [2354](#), [2396](#))
- preferred himself to God, chose himself over and against God ([398](#))
- pride ([1866](#), [2094](#))
- profaning the sacraments, persons, places consecrated to God, especially when committed against the Eucharist ([1385](#), [2120](#))
- prostitution; engages in it or pays for it ([2355](#))
- rape ([2356](#))
- refuse to believe and be converted ([1034](#))
- refusing or withholding a just wage ([2408](#), [2434](#))
- sacrilege ([2118](#), [2120](#), [2139](#))
- scandal ([2269](#), [2282](#), [2284](#), [2285](#), [2286](#), [2287](#), [2291](#), [2326](#), [2353](#), [2355](#))
- scandal is an attitude or behavior which leads another to do evil ([2284](#))
- scandal is grave for those obliged to teach and educate others ([2285](#))

- sin committed through malice, by deliberate choice of evil, is the gravest ([1860](#))
- sins that cry to heaven: the blood of Abel, sin of the Sodomites, cry of the people oppressed in Egypt, the cry of the foreigner, the widow, and the orphan, injustice to the wage earner ([1867](#))
- slander ([1853](#))
- slay the innocent ([2261](#))
- sloth or acedia ([1866](#), [2094](#))
- souls of those who die in a state of mortal sin descend into hell ([1035](#))
- steal ([1858](#), [2538](#))
- suicide ([2281](#), [2282](#), [2325](#))
- suicide done to set an example, especially to the young, is a scandal ([2282](#))
- tempting God in words or deeds, sacrilege, and simony ([2139](#))
- terrorism ([2297](#))
- the [Ten Commandments](#) are engraved by God in the human heart ([2072](#))
- theft ([1853](#), [1858](#), [2408](#), [2534](#))
- they are guilty of scandal who establish laws or social structures leading to the decline of morals ([2286](#))
- those who do not pray are certainly damned ([2744](#))
- torture ([2148](#), [2297](#))
- unjust aggressor must be rendered unable to cause harm ([2265](#), [2321](#))
- use of power that can lead others to do wrong ([2287](#))
- vainglory ([1753](#))
- willful acts to destroy a canonically valid marriage ([2386](#))
- wrath ([1866](#))

Selected Catechism Paragraphs taken from:

Catechism of the Catholic Church
Libreria Editrice Vaticana
United States Conference of Catholic Bishops
Kindle Edition

Paragraph 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 and deliberate consent.”

Paragraph 1858: Grave matter is specified by the [Ten Commandments](#)...

The Ten Commandments from the Catechism texts:

THE FIRST COMMANDMENT I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them. It is written: “You shall worship the Lord your God and him only shall you serve.

THE SECOND COMMANDMENT You shall not take the name of the Lord your God in vain. You have heard that it was said to the men of old, “You shall not swear falsely....” But I say to you, Do not swear at all.

THE THIRD COMMANDMENT Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work. The sabbath was made for man, not man for the sabbath; so the Son of Man is lord even of the sabbath.

THE FOURTH COMMANDMENT Honor your father and your mother, that your days may be long in the land which the Lord your God gives you. He was obedient to them. The Lord Jesus himself recalled the force of this “commandment of God.” The Apostle teaches: “Children, obey your parents in the Lord, for this is right. ‘Honor your father and mother,’ (This is the first commandment with a promise.) ‘that it may be well with you and that you may live long on the earth.

THE FIFTH COMMANDMENT You shall not kill. You have heard that it was said to the men of old, “You shall not kill: and whoever kills shall be liable to judgment.” But I say to you that every one who is angry with his brother shall be liable to judgment.

THE SIXTH COMMANDMENT You shall not commit adultery. You have heard that it was said, “You shall not commit adultery.” But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart.

THE SEVENTH COMMANDMENT You shall not steal. The seventh commandment forbids unjustly taking or keeping the goods of one’s neighbor and wronging him in any way with respect to his goods. It commands justice and charity in the care of earthly goods and the fruits of men’s labor. For the sake of the common good, it requires respect for the universal destination of goods and respect for the right to private property. Christian life strives to order this world’s goods to God and to fraternal charity.

THE EIGHTH COMMANDMENT You shall not bear false witness against your neighbor. It was said to the men of old, “You shall not swear falsely, but shall perform to the Lord what you have sworn.

THE NINTH COMMANDMENT You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor’s. Every one who looks at a woman lustfully has already committed adultery with her in his heart.

THE TENTH COMMANDMENT You shall not covet... anything that is your neighbor’s.... You shall not desire your neighbor’s house, his field, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor’s. For where your treasure is, there will your heart be also.

From the Catechism: 100+ Selected Paragraphs Concerning Grave/Mortal/Capital/Deadly Sin

[No guarantee that the following list is totally comprehensive...]

(Footnote numbers and/ or other numberings were removed from the Kindle version utilized...)

394 Scripture witnesses to the disastrous influence of the one Jesus calls “a murderer from the beginning,” who would even try to divert Jesus from the mission received from his Father. “The reason the Son of God appeared was to destroy the works of the devil.” In its consequences the gravest of these works was the mendacious seduction that led man to disobey God.

396 God created man in his image and established him in his friendship. A spiritual creature, man can live this friendship only in free submission to God. The prohibition against eating “of the tree of the knowledge of good and evil” spells this out: “for in the day that you eat of it, you shall die.” The “tree of the knowledge of good and evil” symbolically evokes the insurmountable limits that man, being a creature, must freely recognize and respect with trust. Man is dependent on his Creator and subject to the laws of creation and to the moral norms that govern the use of freedom.

397 Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God’s command. This is what man’s first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness.

398 In that sin man preferred himself to God and by that very act scorned him. He chose himself over and against God, against the requirements of his creaturely status and therefore against his own good. Constituted in a state of holiness, man was destined to be fully “divinized” by God in glory. Seduced by the devil, he wanted to “be like God,” but “without God, before God, and not in accordance with God.

549 By freeing some individuals from the earthly evils of hunger, injustice, illness, and death, Jesus performed messianic signs. Nevertheless he did not come to abolish all evils here below, but to free men from the gravest slavery, sin, which thwarts them in their vocation as God’s sons and causes all forms of human bondage.

598 In her Magisterial teaching of the faith and in the witness of her saints, the Church has never forgotten that “sinners were the authors and the ministers of all the sufferings that the divine Redeemer endured.” Taking into account the fact that our sins affect Christ himself, the Church does not hesitate to impute to Christians the gravest responsibility for the torments inflicted upon Jesus, a responsibility with which they have all too often burdened the Jews alone: We must regard as guilty all those who continue to relapse into their sins. Since our sins made the Lord Christ suffer the torment of the cross, those who plunge themselves into disorders and crimes crucify the Son of God anew in their hearts (for he is in them) and hold him up to contempt. And it can be seen that our crime in this case is greater in us than in the Jews. As for them, according to the witness of the Apostle, “None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory.” We, however, profess to know him. And when we deny him by our deeds, we in some way seem to lay violent hands on him. Nor did demons crucify him; it is you who have crucified him and crucify him still, when you delight in your vices and sins.

675 Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on earth will unveil the “mystery of iniquity” in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.

676 The Antichrist’s deception already begins to take shape in the world every time the claim is made to realize within history that messianic hope which can only be realized beyond history through the eschatological judgment. The Church has rejected even modified forms of this falsification of the kingdom to come under the name of millenarianism, especially the “intrinsically perverse” political form of a secular messianism.

677 The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God’s victory over the final unleashing of evil, which will cause his Bride to come down from heaven. God’s triumph over the revolt of evil will take the form of the Last Judgment after the final cosmic upheaval of this passing world.

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 neighbor 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.” 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. 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. Jesus solemnly proclaims that he "will send his angels, and they will gather... all evil doers, and throw them into the furnace of fire," and that he will pronounce the condemnation: "Depart from me, you cursed, into the eternal fire!"

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." 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.

1385 To respond to this invitation we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

1447 Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main lines this is the form of penance that the Church has practiced down to our day.

1467 Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him. He can make no use of knowledge that confession gives him about penitents' lives. This secret, which admits of no exceptions, is called the "sacramental seal," because what the penitent has made known to the priest remains "sealed" by the sacrament.

1753 A good intention (for example, that of helping one's neighbor) does not make behavior that is intrinsically disordered, such as lying and calumny, good or just. The end does not justify the means. Thus the condemnation of an innocent person cannot be justified as a legitimate means of saving the nation. On the other hand, an added bad intention (such as vainglory) makes an act evil that, in and of itself, can be good (such as almsgiving).

1756 It is therefore an error to judge the morality of human acts by considering only the intention that inspires them or the circumstances (environment, social pressure, duress or emergency, etc.) which supply their context. There are acts which, in and of themselves, independently of circumstances and intentions, are always gravely illicit by reason of their object; such as blasphemy and perjury, murder and adultery. One may not do evil so that good may result from it.

1853 Sins can be distinguished according to their objects, as can every human act; or according to the virtues they oppose, by excess or defect; or according to the commandments they violate. They can also be classed according to whether they concern God, neighbor, or oneself; they can be divided into spiritual and carnal sins, or again as sins in thought, word, deed, or omission. The root of sin is in the heart of man, in his free will, according to the teaching of the Lord: "For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man." But in the heart also resides charity, the source of the good and pure works, which sin wounds.

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. Venial sin allows charity to subsist, even though it offends and wounds it.

1856 Mortal sin, by attacking the vital principle within us—that is, charity—necessitates a new initiative of God's mercy and a conversion of heart which is normally accomplished within the setting of the sacrament of reconciliation: When the will sets itself upon something that is of its nature incompatible with the charity that orients man toward his ultimate end,

then the sin is mortal by its very object... whether it contradicts the love of God, such as blasphemy or perjury, or the love of neighbor, such as homicide or adultery.... But when the sinner's will is set upon something that of its nature involves a disorder, but is not opposed to the love of God and neighbor, such as thoughtless chatter or immoderate laughter and the like, such sins are venial.

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 and deliberate consent."

1858 Grave matter is specified by the [Ten Commandments](#), corresponding to the answer of Jesus to the rich young man: "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and your mother." 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 heart 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.

1864 "Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven." There are no limits to the mercy of God, but anyone who deliberately refuses to accept his mercy by repenting, rejects the forgiveness of his sins and the salvation offered by the Holy Spirit. Such hardness of heart can lead to final impenitence and eternal loss.

1866 Vices can be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished, following St. John Cassian and St. Gregory the Great. They are called "capital" because they engender other sins, other vices. They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia.

1867 The catechetical tradition also recalls that there are "sins that cry to heaven": the blood of Abel, the sin of the Sodomites, the cry of the people oppressed in Egypt, the cry of the foreigner, the widow, and the orphan, injustice to the wage earner.

IN BRIEF 1874 To choose deliberately—that is, both knowing it and willing it—something gravely contrary to the divine law and to the ultimate end of man is to commit a mortal sin. This destroys in us the charity without which eternal beatitude is impossible. Unrepented, it brings eternal death.

2042 The first precept ("You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor") requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days. The second precept ("You shall confess your sins at least once a year.") ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness. The third precept ("You shall receive the sacrament of the Eucharist at least during the Easter season") guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy.

2043 The fourth precept ("You shall observe the days of fasting and abstinence established by the Church") ensures the times of asceticism and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart. The fifth precept ("You shall help to provide for the needs of the Church") means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability. The faithful also have the duty of providing for the material needs of the Church, each according to his abilities.

2072 Since they express man's fundamental duties towards God and towards his neighbor, the [Ten Commandments](#) reveal, in their primordial content, grave obligations. They are fundamentally immutable, and they oblige always and everywhere. No one can dispense from them. The [Ten Commandments](#) are engraved by God in the human heart.

2073 Obedience to the Commandments also implies obligations in matter which is, in itself, light. Thus abusive language is forbidden by the fifth commandment, but would be a grave offense only as a result of circumstances or the offender's intention.

2094 One can sin against God's love in various ways: —indifference neglects or refuses to reflect on divine charity; it fails to consider its prevenient goodness and denies its power. —ingratitude fails or refuses to acknowledge divine charity and to return him love for love. —lukewarmness is hesitation or negligence in responding to divine love; it can imply refusal to give oneself over to the prompting of charity. —acedia or spiritual sloth goes so far as to refuse the joy that comes from God and to be repelled by divine goodness. —hatred of God comes from pride. It is contrary to love of God, whose goodness it denies, and whom it presumes to curse as the one who forbids sins and inflicts punishments.

2117 All practices of magic or sorcery, by which one attempts to tame occult powers, so as to place them at one's service and have a supernatural power over others—even if this were for the sake of restoring their health—are gravely contrary to the virtue of religion. These practices are even more to be condemned when accompanied by the intention of harming someone, or when they have recourse to the intervention of demons. Wearing charms is also reprehensible. Spiritism often implies divination or magical practices; the Church for her part warns the faithful against it. Recourse to so-called traditional cures does not justify either the invocation of evil powers or the exploitation of another's credulity.

2118 God's first commandment condemns the main sins of irreligion: tempting God, in words or deeds, sacrilege, and simony.

2119 Tempting God consists in putting his goodness and almighty power to the test by word or deed. Thus Satan tried to induce Jesus to throw himself down from the Temple and, by this gesture, force God to act. Jesus opposed Satan with the word of God: "You shall not put the LORD your God to the test." The challenge contained in such tempting of God wounds the respect and trust we owe our Creator and Lord. It always harbors doubt about his love, his providence, and his power.

2120 Sacrilege consists in profaning or treating unworthily the sacraments and other liturgical actions, as well as persons, things, or places consecrated to God. Sacrilege is a grave sin especially when committed against the Eucharist, for in this sacrament the true Body of Christ is made substantially present for us.

IN BRIEF 2139 Tempting God in words or deeds, sacrilege, and simony are sins of irreligion forbidden by the first commandment.

2148 Blasphemy is directly opposed to the second commandment. It consists in uttering against God—inwardly or outwardly—words of hatred, reproach, or defiance; in speaking ill of God; in failing in respect toward him in one's speech; in misusing God's name. St. James condemns those "who blaspheme that honorable name [of Jesus] by which you are called." The prohibition of blasphemy extends to language against Christ's Church, the saints, and sacred things. It is also blasphemous to make use of God's name to cover up criminal practices, to reduce peoples to servitude, to torture persons or put them to death. The misuse of God's name to commit a crime can provoke others to repudiate religion. Blasphemy is contrary to the respect due God and his holy name. It is in itself a grave sin.

2152 A person commits perjury when he makes a promise under oath with no intention of keeping it, or when after promising on oath he does not keep it. Perjury is a grave lack of respect for the Lord of all speech. Pledging oneself by oath to commit an evil deed is contrary to the holiness of the divine name.

IN BRIEF 2163 False oaths call on God to be witness to a lie. Perjury is a grave offence against the Lord who is always faithful to his promises.

2181 The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin.

2210 The importance of the family for the life and well-being of society entails a particular responsibility for society to support and strengthen marriage and the family. Civil authority should consider it a grave duty "to acknowledge the true nature of marriage and the family, to protect and foster them, to safeguard public morality, and promote domestic prosperity."

2211 The political community has a duty to honor the family, to assist it, and to ensure especially: —the freedom to establish a family, have children, and bring them up in keeping with the family's own moral and religious convictions; —the protection of the stability of the marriage bond and the institution of the family; —the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions; —the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate; —in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits; —the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.; —the freedom to form associations with other families and so to have representation before civil authority.

2218 The fourth commandment reminds grown children of their responsibilities toward their parents. As much as they can, they must give them material and moral support in old age and in times of illness, loneliness, or distress. Jesus recalls this duty of gratitude. For the Lord honored the father above the children, and he confirmed the right of the mother over her sons. Whoever honors his father atones for sins, and whoever glorifies his mother is like one who lays up treasure. Whoever honors his father will be gladdened by his own children, and when he prays he will be heard. Whoever glorifies his father will have long life, and whoever obeys the Lord will refresh his mother. O son, help your father in his old age, and do not grieve him as long as he lives; even if he is lacking in understanding, show forbearance; in all your strength do not despise him.... Whoever forsakes his father is like a blasphemer, and whoever angers his mother is cursed by the Lord.

2223 Parents have the first responsibility for the education of their children. They bear witness to this responsibility first by creating a home where tenderness, forgiveness, respect, fidelity, and disinterested service are the rule. The home is well suited for education in the virtues. This requires an apprenticeship in self-denial, sound judgment, and self-mastery—the preconditions of all true freedom. Parents should teach their children to subordinate the “material and instinctual dimensions to interior and spiritual ones.” Parents have a grave responsibility to give good example to their children. By knowing how to acknowledge their own failings to their children, parents will be better able to guide and correct them: He who loves his son will not spare the rod.... He who disciplines his son will profit by him. Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

2243 Armed resistance to oppression by political authority is not legitimate, unless all the following conditions are met: 1) there is certain, grave, and prolonged violation of fundamental rights; 2) all other means of redress have been exhausted; 3) such resistance will not provoke worse disorders; 4) there is well-founded hope of success; and 5) it is impossible reasonably to foresee any better solution.

2261 Scripture specifies the prohibition contained in the fifth commandment: “Do not slay the innocent and the righteous.” The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, to the golden rule, and to the holiness of the Creator. The law forbidding it is universally valid: it obliges each and everyone, always and everywhere.

2262 In the Sermon on the Mount, the Lord recalls the commandment, “You shall not kill,” and adds to it the proscription of anger, hatred, and vengeance. Going further, Christ asks his disciples to turn the other cheek, to love their enemies. He did not defend himself and told Peter to leave his sword in its sheath.

2265 Legitimate defense can be not only a right but a grave duty for one who is responsible for the lives of others. The defense of the common good requires that an unjust aggressor be rendered unable to cause harm. For this reason, those who legitimately hold authority also have the right to use arms to repel aggressors against the civil community entrusted to their responsibility.

2268 The fifth commandment forbids direct and intentional killing as gravely sinful. The murderer and those who cooperate voluntarily in murder commit a sin that cries out to heaven for vengeance. Infanticide, fratricide, parricide, and the murder of a spouse are especially grave crimes by reason of the natural bonds which they break. Concern for eugenics or public health cannot justify any murder, even if commanded by public authority.

2269 The fifth commandment forbids doing anything with the intention of indirectly bringing about a person’s death. The moral law prohibits exposing someone to mortal danger without grave reason, as well as refusing assistance to a person in danger. The acceptance by human society of murderous famines, without efforts to remedy them, is a scandalous injustice and a grave offense. Those whose usurious and avaricious dealings lead to the hunger and death of their brethren in the human family indirectly commit homicide, which is imputable to them. Unintentional killing is not morally imputable. But one is not exonerated from grave offense if, without proportionate reasons, he has acted in a way that brings about someone’s death, even without the intention to do so.

2270 Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person—among which is the inviolable right of every innocent being to life. Before I formed you in the womb I knew you, and before you were born I consecrated you. My frame was not hidden from you, when I was being made in secret, intricately wrought in the depths of the earth.

2271 Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law: You shall not kill the embryo by abortion and shall not cause the newborn to perish. God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.

2272 Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. "A person who procures a completed abortion incurs excommunication *latae sententiae*," "by the very commission of the offense," and subject to the conditions provided by Canon Law. The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

2273 The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation: "The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death." "The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined.... As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."

2274 Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being. Prenatal diagnosis is morally licit, "if it respects the life and integrity of the embryo and the human fetus and is directed toward its safeguarding or healing as an individual.... It is gravely opposed to the moral law when this is done with the thought of possibly inducing an abortion, depending upon the results: a diagnosis must not be the equivalent of a death sentence."

2275 "One must hold as licit procedures carried out on the human embryo which respect the life and integrity of the embryo and do not involve disproportionate risks for it, but are directed toward its healing, the improvement of its condition of health, or its individual survival." "It is immoral to produce human embryos intended for exploitation as disposable biological material; manipulations of the human embryo are contrary to the personal dignity of the human being and his integrity and identity" which are unique and unrepeatable.

2277 Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.

2281 Suicide contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations. Suicide is contrary to love for the living God.

2282 If suicide is committed with the intention of setting an example, especially to the young, it also takes on the gravity of scandal. Voluntary co-operation in suicide is contrary to the moral law. Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide.

2284 Scandal is an attitude or behavior which leads another to do evil. The person who gives scandal becomes his neighbor's tempter. He damages virtue and integrity; he may even draw his brother into spiritual death. Scandal is a grave offense if by deed or omission another is deliberately led into a grave offense.

2285 Scandal takes on a particular gravity by reason of the authority of those who cause it or the weakness of those who are scandalized. It prompted our Lord to utter this curse: "Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea." Scandal is grave when given by those who by nature or office are obliged to teach and educate others. Jesus reproaches the scribes and Pharisees on this account: he likens them to wolves in sheep's clothing.

2286 Scandal can be provoked by laws or institutions, by fashion or opinion. Therefore, they are guilty of scandal who establish laws or social structures leading to the decline of morals and the corruption of religious practice, or to "social conditions that, intentionally or not, make Christian conduct and obedience to the Commandments difficult and practically impossible." This is also true of business leaders who make rules encouraging fraud, teachers who provoke their children to anger, or manipulators of public opinion who turn it away from moral values.

2287 Anyone who uses the power at his disposal in such a way that it leads others to do wrong becomes guilty of scandal and responsible for the evil that he has directly or indirectly encouraged. “Temptations to sin are sure to come; but woe to him by whom they come!

2290 The virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others’ safety on the road, at sea, or in the air.

2291 The use of drugs inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct co-operation in evil, since they encourage people to practices gravely contrary to the moral law.

2297 Kidnapping and hostage taking bring on a reign of terror; by means of threats they subject their victims to intolerable pressures. They are morally wrong. Terrorism threatens, wounds, and kills indiscriminately; it is gravely against justice and charity. Torture which uses physical or moral violence to extract confessions, punish the guilty, frighten opponents, or satisfy hatred is contrary to respect for the person and for human dignity. Except when performed for strictly therapeutic medical reasons, directly intended amputations, mutilations, and sterilizations performed on innocent persons are against the moral law.

2302 By recalling the commandment, “You shall not kill,” our Lord asked for peace of heart and denounced murderous anger and hatred as immoral. Anger is a desire for revenge. “To desire vengeance in order to do evil to someone who should be punished is illicit,” but it is praiseworthy to impose restitution “to correct vices and maintain justice.” If anger reaches the point of a deliberate desire to kill or seriously wound a neighbor, it is gravely against charity; it is a mortal sin. The Lord says, “Everyone who is angry with his brother shall be liable to judgment.”

2303 Deliberate hatred is contrary to charity. Hatred of the neighbor is a sin when one deliberately wishes him evil. Hatred of the neighbor is a grave sin when one deliberately desires him grave harm. “But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.

2313 Non-combatants, wounded soldiers, and prisoners must be respected and treated humanely. Actions deliberately contrary to the law of nations and to its universal principles are crimes, as are the orders that command such actions. Blind obedience does not suffice to excuse those who carry them out. Thus the extermination of a people, nation, or ethnic minority must be condemned as a mortal sin. One is morally bound to resist orders that command genocide.

2314 “Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation.” A danger of modern warfare is that it provides the opportunity to those who possess modern scientific weapons—especially atomic, biological, or chemical weapons—to commit such crimes.

IN BRIEF 2320 The murder of a human being is gravely contrary to the dignity of the person and the holiness of the Creator.

IN BRIEF 2321 The prohibition of murder does not abrogate the right to render an unjust aggressor unable to inflict harm. Legitimate defense is a grave duty for whoever is responsible for the lives of others or the common good.

IN BRIEF 2322 From its conception, the child has the right to life. Direct abortion, that is, abortion willed as an end or as a means, is a “criminal” practice, gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life.

IN BRIEF 2324 Intentional euthanasia, whatever its forms or motives, is murder. It is gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator.

IN BRIEF 2325 Suicide is seriously contrary to justice, hope, and charity. It is forbidden by the fifth commandment.

IN BRIEF 2326 Scandal is a grave offense when by deed or omission it deliberately leads others to sin gravely.

2352 By masturbation is to be understood the deliberate stimulation of the genital organs in order to derive sexual pleasure. “Both the Magisterium of the Church, in the course of a constant tradition, and the moral sense of the faithful have been in no doubt and have firmly maintained that masturbation is an intrinsically and gravely disordered action.” “The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose.” For here sexual pleasure is sought outside of “the sexual relationship which is demanded by the moral order and in which the total meaning of mutual self-giving and human procreation in the context of true love is achieved.” To form an equitable

judgment about the subjects' moral responsibility and to guide pastoral action, one must take into account the affective immaturity, force of acquired habit, conditions of anxiety, or other psychological or social factors that can lessen, if not even reduce to a minimum, moral culpability.

2353 Fornication is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children. Moreover, it is a grave scandal when there is corruption of the young.

2354 Pornography consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense. Civil authorities should prevent the production and distribution of pornographic materials.

2355 Prostitution does injury to the dignity of the person who engages in it, reducing the person to an instrument of sexual pleasure. The one who pays sins gravely against himself: he violates the chastity to which his Baptism pledged him and defiles his body, the temple of the Holy Spirit. Prostitution is a social scourge. It usually involves women, but also men, children, and adolescents (The latter two cases involve the added sin of scandal.). While it is always gravely sinful to engage in prostitution, the imputability of the offense can be attenuated by destitution, blackmail, or social pressure.

2356 Rape is the forcible violation of the sexual intimacy of another person. It does injury to justice and charity. Rape deeply wounds the respect, freedom, and physical and moral integrity to which every person has a right. It causes grave damage that can mark the victim for life. It is always an intrinsically evil act. Graver still is the rape of children committed by parents (incest) or those responsible for the education of the children entrusted to them.

2357 Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that "homosexual acts are intrinsically disordered." They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2370 Periodic continence, that is, the methods of birth regulation based on self-observation and the use of infertile periods, is in conformity with the objective criteria of morality. These methods respect the bodies of the spouses, encourage tenderness between them, and favor the education of an authentic freedom. In contrast, "every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible" is intrinsically evil: Thus the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life but also to a falsification of the inner truth of conjugal love, which is called upon to give itself in personal totality.... The difference, both anthropological and moral, between contraception and recourse to the rhythm of the cycle... involves in the final analysis two irreconcilable concepts of the human person and of human sexuality.

2376 Techniques that entail the dissociation of husband and wife, by the intrusion of a person other than the couple (donation of sperm or ovum, surrogate uterus), are gravely immoral. These techniques (heterologous artificial insemination and fertilization) infringe the child's right to be born of a father and mother known to him and bound to each other by marriage. They betray the spouses' "right to become a father and a mother only through each other.

2380 Adultery refers to marital infidelity. When two partners, of whom at least one is married to another party, have sexual relations—even transient ones—they commit adultery. Christ condemns even adultery of mere desire. The sixth commandment and the New Testament forbid adultery absolutely. The prophets denounce the gravity of adultery; they see it as an image of the sin of idolatry.

2384 Divorce is a grave offense against the natural law. It claims to break the contract, to which the spouses freely consented, to live with each other till death. Divorce does injury to the covenant of salvation, of which sacramental marriage is the sign. Contracting a new union, even if it is recognized by civil law, adds to the gravity of the rupture: the remarried spouse is then in a situation of public and permanent adultery: If a husband, separated from his wife, approaches another woman, he is an adulterer because he makes that woman commit adultery; and the woman who lives with him is an adulteress, because she has drawn another's husband to herself.

2385 Divorce is immoral also because it introduces disorder into the family and into society. This disorder brings grave harm to the deserted spouse, to children traumatized by the separation of their parents and often torn between them, and because of its contagious effect which makes it truly a plague on society.

2386 It can happen that one of the spouses is the innocent victim of a divorce decreed by civil law; this spouse therefore has not contravened the moral law. There is a considerable difference between a spouse who has sincerely tried to be faithful to the sacrament of marriage and is unjustly abandoned, and one who through his own grave fault destroys a canonically valid marriage.

2387 The predicament of a man who, desiring to convert to the Gospel, is obliged to repudiate one or more wives with whom he has shared years of conjugal life, is understandable. However polygamy is not in accord with the moral law. “[Conjugal] communion is radically contradicted by polygamy; this, in fact, directly negates the plan of God which was revealed from the beginning, because it is contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive.” The Christian who has previously lived in polygamy has a grave duty in justice to honor the obligations contracted in regard to his former wives and his children.

2388 Incest designates intimate relations between relatives or in-laws within a degree that prohibits marriage between them. St. Paul stigmatizes this especially grave offense: “It is actually reported that there is immorality among you... for a man is living with his father’s wife.... In the name of the Lord Jesus... you are to deliver this man to Satan for the destruction of the flesh....” Incest corrupts family relationships and marks a regression toward animality.

2390 In a so-called free union, a man and a woman refuse to give juridical and public form to a liaison involving sexual intimacy. The expression “free union” is fallacious: what can “union” mean when the partners make no commitment to one another, each exhibiting a lack of trust in the other, in himself, or in the future? The expression covers a number of different situations: concubinage, rejection of marriage as such, or inability to make long-term commitments. All these situations offend against the dignity of marriage; they destroy the very idea of the family; they weaken the sense of fidelity. They are contrary to the moral law. The sexual act must take place exclusively within marriage. Outside of marriage it always constitutes a grave sin and excludes one from sacramental communion.

IN BRIEF 2396 Among the sins gravely contrary to chastity are masturbation, fornication, pornography, and homosexual practices.

IN BRIEF 2400 Adultery, divorce, polygamy, and free union are grave offenses against the dignity of marriage.

2408 The seventh commandment forbids theft, that is, usurping another’s property against the reasonable will of the owner. There is no theft if consent can be presumed or if refusal is contrary to reason and the universal destination of goods. This is the case in obvious and urgent necessity when the only way to provide for immediate, essential needs (food, shelter, clothing...) is to put at one’s disposal and use the property of others. Even if it does not contradict the provisions of civil law, any form of unjustly taking and keeping the property of others is against the seventh commandment: thus, deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another. The following are also morally illicit: speculation in which one contrives to manipulate the price of goods artificially in order to gain an advantage to the detriment of others; corruption in which one influences the judgment of those who must make decisions according to law; appropriation and use for private purposes of the common goods of an enterprise; work poorly done; tax evasion; forgery of checks and invoices; excessive expenses and waste. Willfully damaging private or public property is contrary to the moral law and requires reparation.

2413 Games of chance (card games, etc.) or wagers are not in themselves contrary to justice. They become morally unacceptable when they deprive someone of what is necessary to provide for his needs and those of others. The passion for gambling risks becoming an enslavement. Unfair wagers and cheating at games constitute grave matter, unless the damage inflicted is so slight that the one who suffers it cannot reasonably consider it significant.

2414 The seventh commandment forbids acts or enterprises that for any reason—selfish or ideological, commercial, or totalitarian—lead to the enslavement of human beings, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave “no longer as a slave but more than a slave, as a beloved brother,... both in the flesh and in the Lord.

2415 The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity. Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man’s dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation.

2434 A just wage is the legitimate fruit of work. To refuse or withhold it can be a grave injustice. In determining fair pay both the needs and the contributions of each person must be taken into account. "Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural, and spiritual level, taking into account the role and the productivity of each, the state of the business, and the common good." Agreement between the parties is not sufficient to justify morally the amount to be received in wages.

2439 Rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events. It is a duty in solidarity and charity; it is also an obligation in justice if the prosperity of the rich nations has come from resources that have not been paid for fairly.

2476 False witness and perjury. When it is made publicly, a statement contrary to the truth takes on a particular gravity. In court it becomes false witness. When it is under oath, it is perjury. Acts such as these contribute to condemnation of the innocent, exoneration of the guilty, or the increased punishment of the accused. They gravely compromise the exercise of justice and the fairness of judicial decisions.

2480 Every word or attitude is forbidden which by flattery, adulation, or complaisance encourages and confirms another in malicious acts and perverse conduct. Adulation is a grave fault if it makes one an accomplice in another's vices or grave sins. Neither the desire to be of service nor friendship justifies duplicitous speech. Adulation is a venial sin when it only seeks to be agreeable, to avoid evil, to meet a need, or to obtain legitimate advantages.

2485 By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others. The deliberate intention of leading a neighbor into error by saying things contrary to the truth constitutes a failure in justice and charity. The culpability is greater when the intention of deceiving entails the risk of deadly consequences for those who are led astray.

2490 The secret of the sacrament of reconciliation is sacred, and cannot be violated under any pretext. "The sacramental seal is inviolable; therefore, it is a crime for a confessor in any way to betray a penitent by word or in any other manner or for any reason.

2499 Moral judgment must condemn the plague of totalitarian states which systematically falsify the truth, exercise political control of opinion through the media, manipulate defendants and witnesses at public trials, and imagine that they secure their tyranny by strangling and repressing everything they consider "thought crimes".

2534 The tenth commandment unfolds and completes the ninth, which is concerned with concupiscence of the flesh. It forbids coveting the goods of another, as the root of theft, robbery, and fraud, which the seventh commandment forbids. "Lust of the eyes" leads to the violence and injustice forbidden by the fifth commandment. Avarice, like fornication, originates in the idolatry prohibited by the first three prescriptions of the Law. The tenth commandment concerns the intentions of the heart; with the ninth, it summarizes all the precepts of the Law.

2536 The tenth commandment forbids greed and the desire to amass earthly goods without limit. It forbids avarice arising from a passion for riches and their attendant power. It also forbids the desire to commit injustice by harming our neighbor in his temporal goods: When the Law says, "You shall not covet," these words mean that we should banish our desires for whatever does not belong to us. Our thirst for another's goods is immense, infinite, never quenched. Thus it is written: "He who loves money never has money enough.

2538 The tenth commandment requires that envy be banished from the human heart. When the prophet Nathan wanted to spur King David to repentance, he told him the story about the poor man who had only one ewe lamb that he treated like his own daughter and the rich man who, despite the great number of his flocks, envied the poor man and ended by stealing his lamb. Envy can lead to the worst crimes. "Through the devil's envy death entered the world": We fight one another, and envy arms us against one another.... If everyone strives to unsettle the Body of Christ, where shall we end up? We are engaged in making Christ's Body a corpse.... We declare ourselves members of one and the same organism, yet we devour one another like beasts.

2539 Envy is a capital sin. It refers to the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin: St. Augustine saw envy as "the diabolical sin." "From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity.

IN BRIEF 2553 Envy is sadness at the sight of another's goods and the immoderate desire to have them for oneself. It is a capital sin.

2744 Prayer is a vital necessity. Proof from the contrary is no less convincing: if we do not allow the Spirit to lead us, we fall back into the slavery of sin. How can the Holy Spirit be our life if our heart is far from him? Nothing is equal to prayer; for what is impossible it makes possible, what is difficult, easy.... For it is impossible, utterly impossible, for the man who prays eagerly and invokes God ceaselessly ever to sin. Those who pray are certainly saved; those who do not pray are certainly damned.