



Moral Class: Three

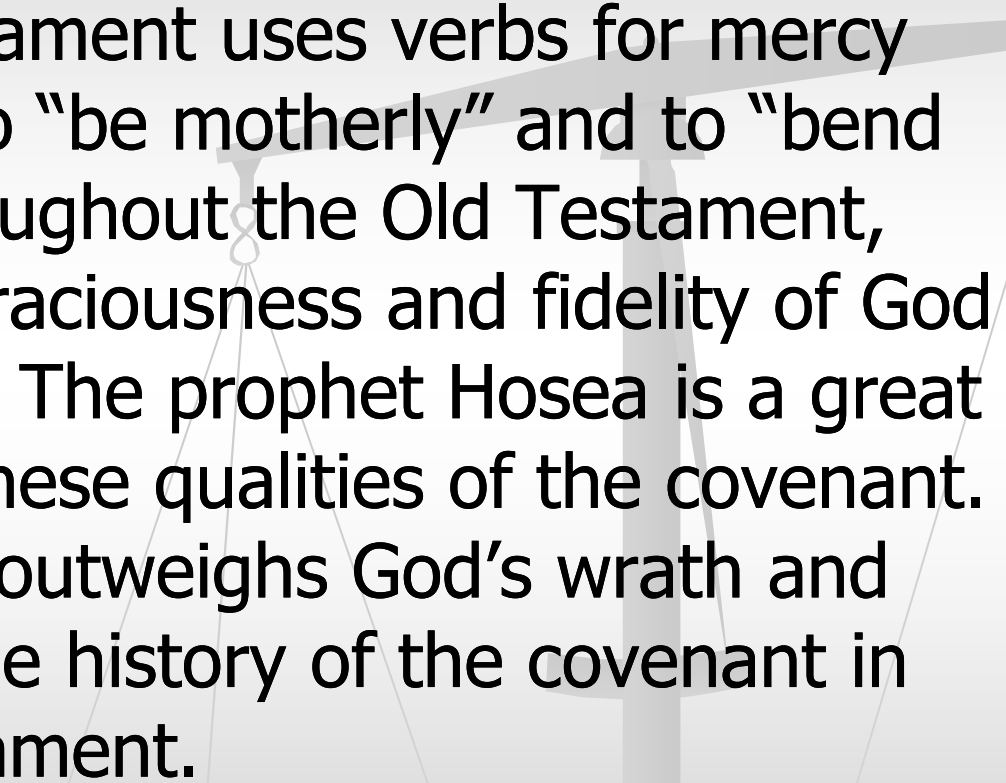
Moral Teachings of the Church

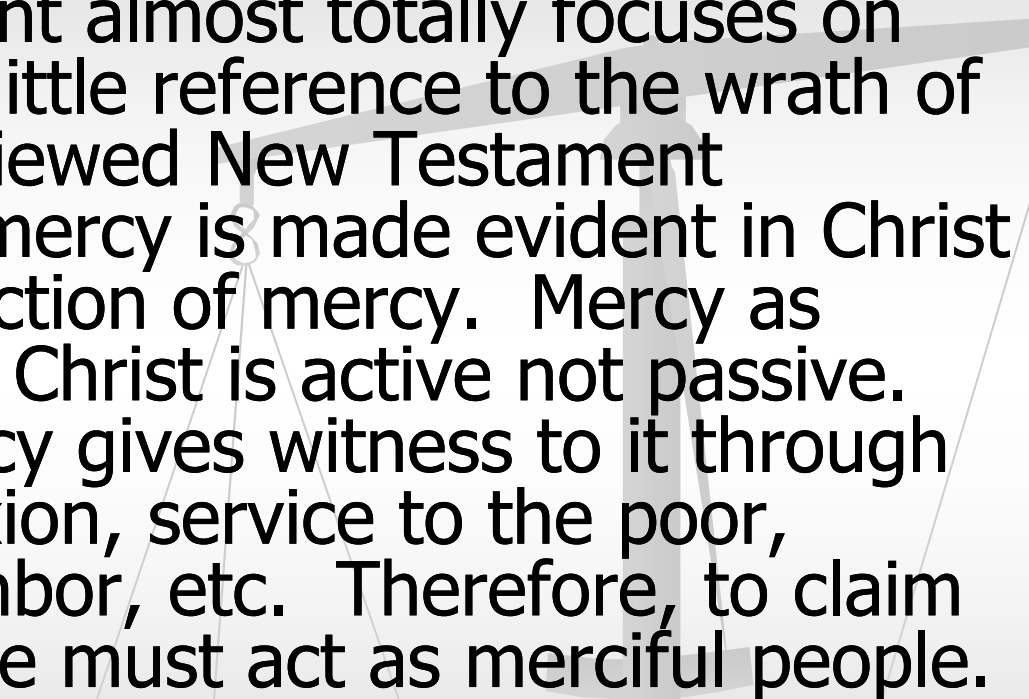


Sin and Mercy

Sin and Mercy

- Mercy of God to Sinners
 - Mercy
 - Mercy can be understood as a readiness to help those in need.

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- The Old Testament uses verbs for mercy that mean, to “be motherly” and to “bend down.” Throughout the Old Testament, the mercy, graciousness and fidelity of God is conveyed. The prophet Hosea is a great example of these qualities of the covenant. God’s mercy outweighs God’s wrath and revenge in the history of the covenant in the Old Testament.

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- The New Testament almost totally focuses on God's mercy with little reference to the wrath of God. Refer to reviewed New Testament passages. God's mercy is made evident in Christ – the perfect reflection of mercy. Mercy as conveyed through Christ is active not passive. One who has mercy gives witness to it through action, the crucifixion, service to the poor, treatment of neighbor, etc. Therefore, to claim we have mercy, we must act as merciful people.

Examples

- Matthew 9:9-13 (the call of Matthew)
- Luke 18:9-14 (the Pharisee and the tax collector)
- Luke 7:36-50 (the penitent woman)
- Luke 23:39-43 (the good thief)
- Luke 15:1-10 (the parable of divine mercy)
- John 9:1-14 (the man born blind)
- Luke 15:11-32 (the prodigal son)
- Luke 17:3-4 (the forgiveness of the those who sin)
- John 8:1-11

Mt. 9:9-13

9:9 * * As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him.

9:10 While he was at table in his house, * many tax collectors and sinners came and sat with Jesus and his disciples.

9:11 The Pharisees saw this and said to his disciples, "Why does your teacher * eat with tax collectors and sinners?"

9:12 He heard this and said, "Those who are well do not need a physician, but the sick do.*

9:13 Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' * I did not come to call the righteous but sinners."

Lk 18:9-14

18:9 He then addressed this parable to those who were convinced of their own righteousness and despised everyone else.

18:10 "Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector.

18:11 The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity--greedy, dishonest, adulterous--or even like this tax collector.

18:12 I fast twice a week, and I pay tithes on my whole income.'

18:13 But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.'

18:14 I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

Lk 7:36-50

7:36 * * A Pharisee invited him to dine with him, and he entered the Pharisee's house and reclined at table.

7:37 Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment,

7:38 she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment.

7:39 When the Pharisee who had invited him saw this he said to himself, "If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner."

7:40 Jesus said to him in reply, "Simon, I have something to say to you." "Tell me, teacher," he said.

7:41 "Two people were in debt to a certain creditor; one owed five hundred days' wages * and the other owed fifty.

7:42 Since they were unable to repay the debt, he forgave it for both. Which of them will love him more?"

7:43 Simon said in reply, "The one, I suppose, whose larger debt was forgiven." He said to him, "You have judged rightly."

7:44 Then he turned to the woman and said to Simon, "Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair.

7:45 You did not give me a kiss, but she has not ceased kissing my feet since the time I entered.

7:46 You did not anoint my head with oil, but she anointed my feet with ointment.

7:47 So I tell you, her many sins have been forgiven; hence, she has shown great love. * But the one to whom little is forgiven, loves little."

7:48 He said to her, "Your sins are forgiven."

7:49 The others at table said to themselves, "Who is this who even forgives sins?"

7:50 But he said to the woman, "Your faith has saved you; go in peace."

Lk 23:39-43

23:39 * Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Messiah? Save yourself and us."

23:40 The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation?"

23:41 And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal."

23:42 Then he said, "Jesus, remember me when you come into your kingdom."

23:43 He replied to him, "Amen, I say to you, today you will be with me in Paradise."

Lk 15:1-10

15:1 * The tax collectors and sinners were all drawing near to listen to him,
15:2 but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them."

15:3 So to them he addressed this parable.

15:4 "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it?

15:5 And when he does find it, he sets it on his shoulders with great joy

15:6 and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.'

15:7 I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

The Parable of the Lost Coin.

15:8 "Or what woman having ten coins * and losing one would not light a lamp and sweep the house, searching carefully until she finds it?

15:9 And when she does find it, she calls together her friends and neighbors and says to them, 'Rejoice with me because I have found the coin that I lost.'

15:10 In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."

Jn 9:1-14

9:1 * As he passed by he saw a man blind from birth.

9:2 * His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

9:3 Jesus answered, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him.

9:4 We have to do the works of the one who sent me while it is day. Night is coming when no one can work.

9:5 While I am in the world, I am the light of the world."

9:6 When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes,

9:7 and said to him, "Go wash * in the Pool of Siloam" (which means Sent). So he went and washed, and came back able to see.

9:8 His neighbors and those who had seen him earlier as a beggar said, "Isn't this the one who used to sit and beg?"

9:9 Some said, "It is," but others said, "No, he just looks like him." He said, "I am."

9:10 So they said to him, "(So) how were your eyes opened?"

9:11 He replied, "The man called Jesus made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So I went there and washed and was able to see."

9:12 And they said to him, "Where is he?" He said, "I don't know."

9:13 They brought the one who was once blind to the Pharisees.

9:14 Now Jesus had made clay * and opened his eyes on a sabbath.

Lk 15:11-52

15:21 His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.'

15:22 But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet.

15:23 Take the fattened calf and slaughter it. Then let us celebrate with a feast,

15:24 because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began.

15:25 Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing.

15:26 He called one of the servants and asked what this might mean.

15:27 The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.'

15:28 He became angry, and when he refused to enter the house, his father came out and pleaded with him.

15:29 He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends.

15:30 But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.'

15:31 He said to him, 'My son, you are here with me always; everything I have is yours.

15:32 But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"

Lk 17:3-4

17:3 Be on your guard! * If your brother sins, rebuke him; and if he repents, forgive him.

17:4 And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him."

Jn 8:1-11

8:1 while Jesus went to the Mount of Olives.*

8:2 But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them.

8:3 Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle.

8:4 They said to him, "Teacher, this woman was caught in the very act of committing adultery.

8:5 Now in the law, Moses commanded us to stone such women. * So what do you say?"

8:6 They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger.*

8:7 * But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her."

8:8 Again he bent down and wrote on the ground.

8:9 And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him.

8:10 Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

8:11 She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, (and) from now on do not sin any more."

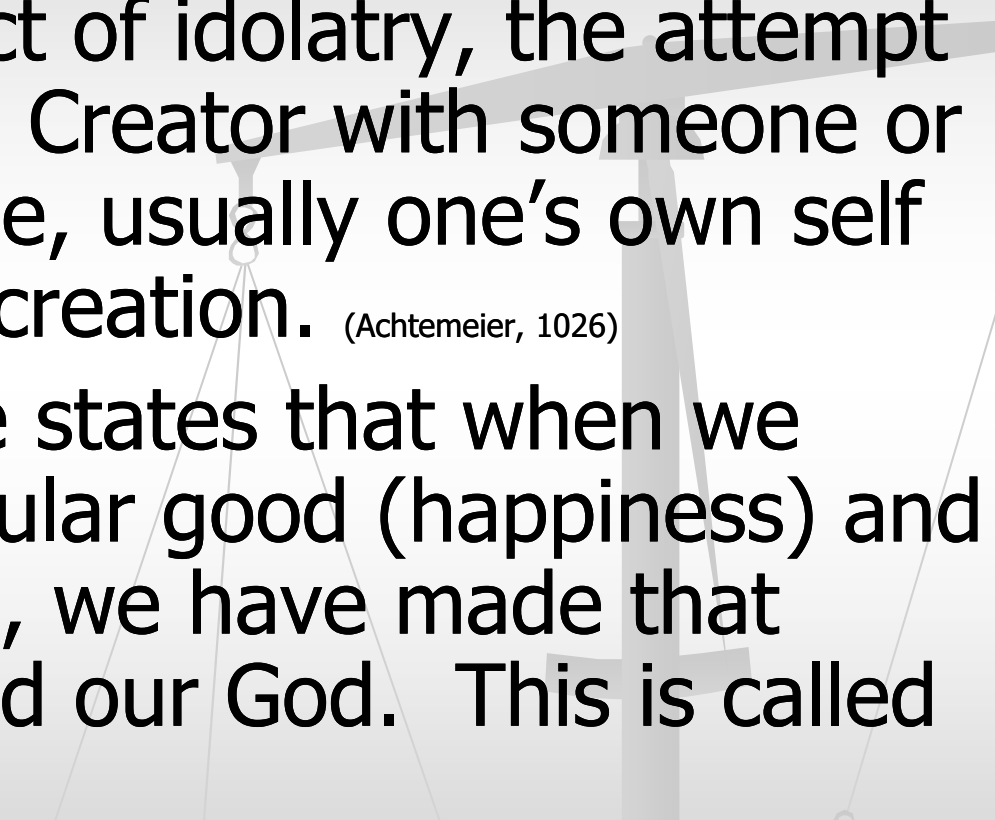


Sin

Old Testament

Sin in the OT

- Sin in the Old Testament
 - “that which is in opposition to God’s benevolent purposes for his creation”
(Achte-meier, 1026)
 - in Hebrew – *revolt* or *transgression* a deliberate act of defiance against God
(Achte-meier, 1026)

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- All sin is an act of idolatry, the attempt to replace the Creator with someone or something else, usually one's own self or one's own creation. (Achte-meier, 1026)
 - St. Augustine states that when we make a particular good (happiness) and ultimate good, we have made that particular good our God. This is called sin.

Sin in the OT

■ Sin

- falling short of God's requirements (Achte-meier, 1026)
- failing to observe ritual requirements (Achte-meier, 1026)
- political and social sins (Achte-meier, 1026)
- spiritual sins – envy, hate, etc. (Achte-meier, 1026)
- Good are rewarded and the wicked are punished
- Punishment can be sickness, death, deformity, etc.



- God's punishment may be carried out upon a sinner's children for the sins of the parents or the children's children.

- Ex 34:6 Thus the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity, 34:7 continuing his kindness for a thousand generations, and forgiving wickedness and crime and sin; yet not declaring the guilty guiltless, but punishing children and grandchildren to the third and fourth generation for their fathers' wickedness!"



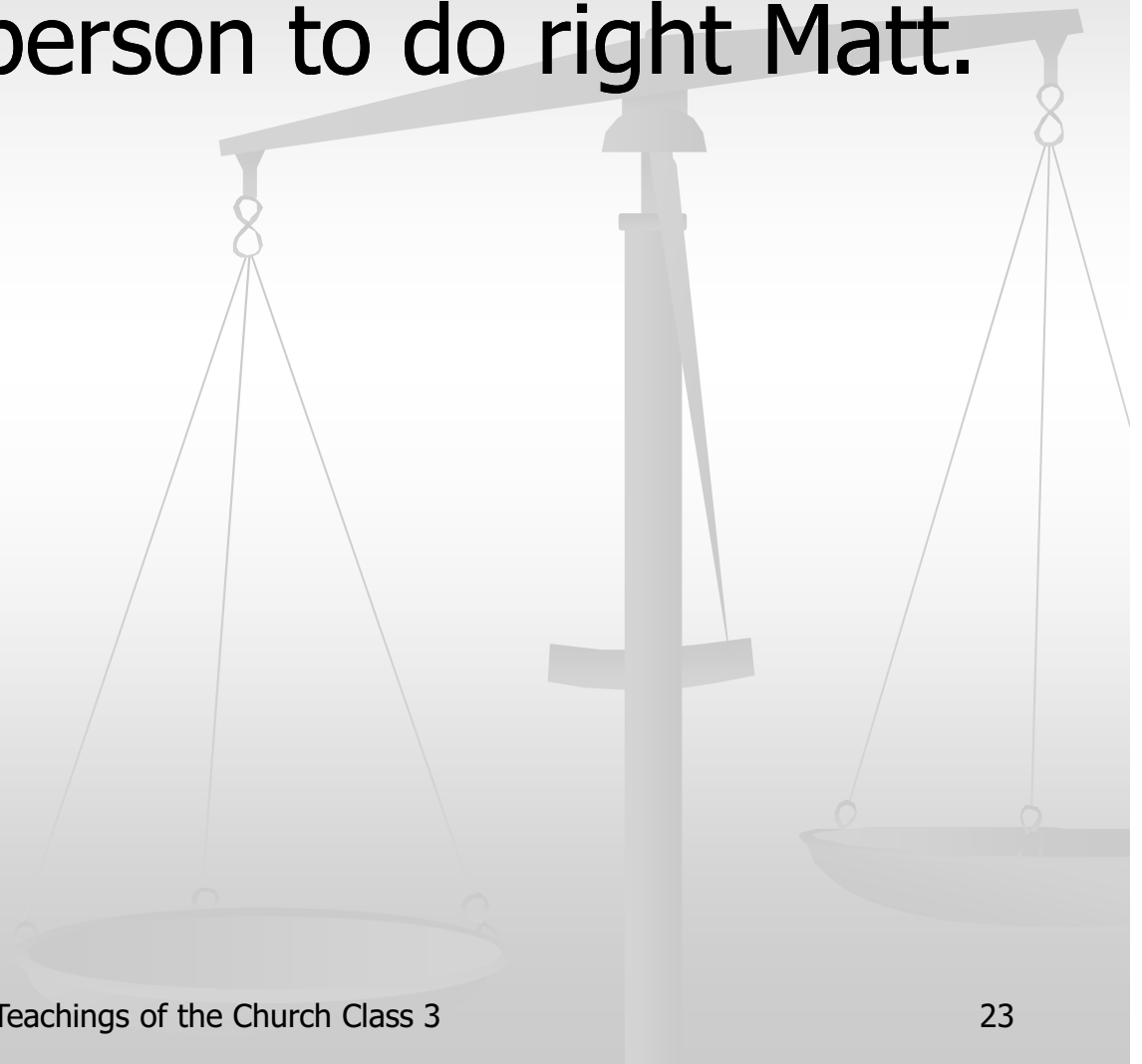
Sin

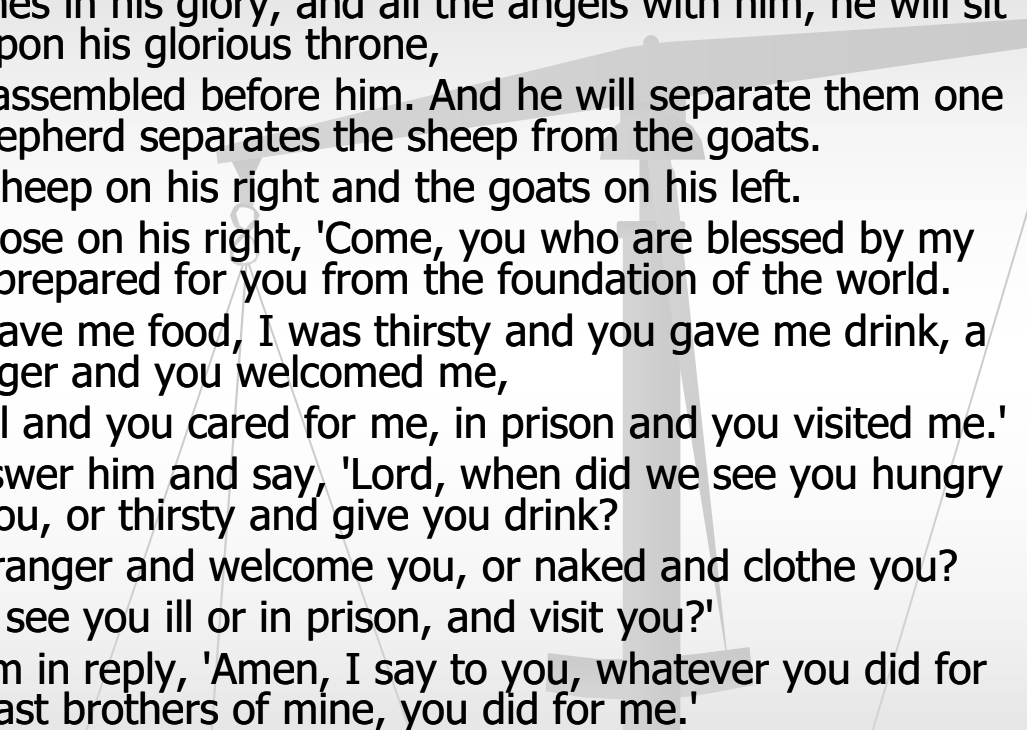
New Testament

Sin in the NT

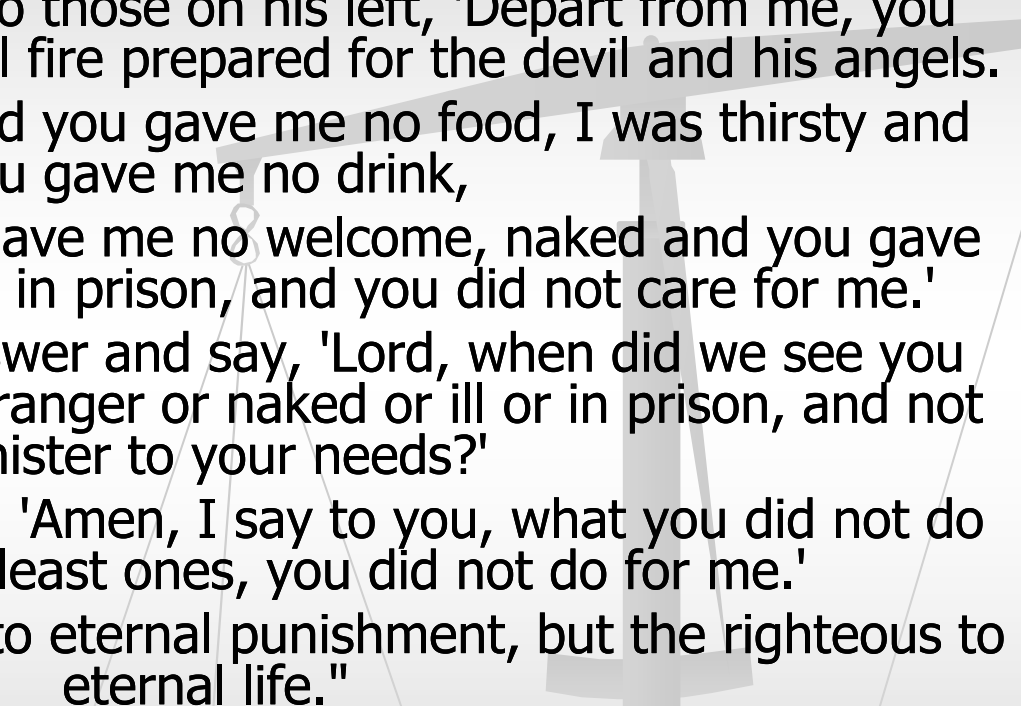
- Sin in the New Testament
 - “unforgivable sin” against the Holy Spirit
 - might be “an attitude or mind-set wherein a person willfully refuses to accept the forgiveness of sin offered by God through his Son.” (Achteimer, 1026)

- failure of a person to do right Matt.
25:31-46





25:31 * "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne,
25:32 and all the nations * will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats.
25:33 He will place the sheep on his right and the goats on his left.
25:34 Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world.
25:35 For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me,
25:36 naked and you clothed me, ill and you cared for me, in prison and you visited me.'
25:37 Then the righteous * will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink?
25:38 When did we see you a stranger and welcome you, or naked and clothe you?
25:39 When did we see you ill or in prison, and visit you?'
25:40 And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'



25:41 * Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels.
25:42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink,
25:43 a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.'
25:44 * Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?'
25:45 He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.'
25:46 And these will go off to eternal punishment, but the righteous to eternal life."



- sin of hypocrisy Matt 23 & Acts 5:1-11

5:1 * A man named Ananias, however, with his wife Sapphira, sold a piece of property.

5:2 He retained for himself, with his wife's knowledge, some of the purchase price, took the remainder, and put it at the feet of the apostles.

5:3 But Peter said, "Ananias, why has Satan filled your heart so that you lied to the holy Spirit and retained part of the price of the land?"

5:4 While it remained unsold, did it not remain yours? And when it was sold, was it not still under your control? Why did you contrive this deed? You have lied not to human beings, but to God."

5:5 When Ananias heard these words, he fell down and breathed his last, and great fear came upon all who heard of it.

Mt 23

23:1 * Then Jesus spoke to the crowds and to his disciples,

23:2 * saying, "The scribes and the Pharisees have taken their seat on the chair of Moses.

23:3 Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice.

23:4 They tie up heavy burdens * (hard to carry) and lay them on people's shoulders, but they will not lift a finger to move them.

23:5 * All their works are performed to be seen. They widen their phylacteries and lengthen their tassels.

23:6 * They love places of honor at banquets, seats of honor in synagogues,

ROM 1:24 Therefore, God handed them over to impurity through the lusts of their hearts * for the mutual degradation of their bodies.

1:25 They exchanged the truth of God for a lie and revered and worshiped the creature rather than the creator, who is blessed forever. Amen.

1:26 Therefore, God handed them over to degrading passions. Their females exchanged natural relations for unnatural,

1:27 and the males likewise gave up natural relations with females and burned with lust for one another. Males did shameful things with males and thus received in their own persons the due penalty for their perversity.

1:28 And since they did not see fit to acknowledge God, God handed them over to their undiscerning mind to do what is improper.

1:29 They are filled with every form of wickedness, evil, greed, and malice; full of envy, murder, rivalry, treachery, and spite. They are gossips

1:30 and scandalmongers and they hate God. They are insolent, haughty, boastful, ingenious in their wickedness, and rebellious toward their parents.

1:31 They are senseless, faithless, heartless, ruthless.

1:32 Although they know the just decree of God that all who practice such things deserve death, they not only do them but give approval to those who practice them.



Modern Understanding

Sin



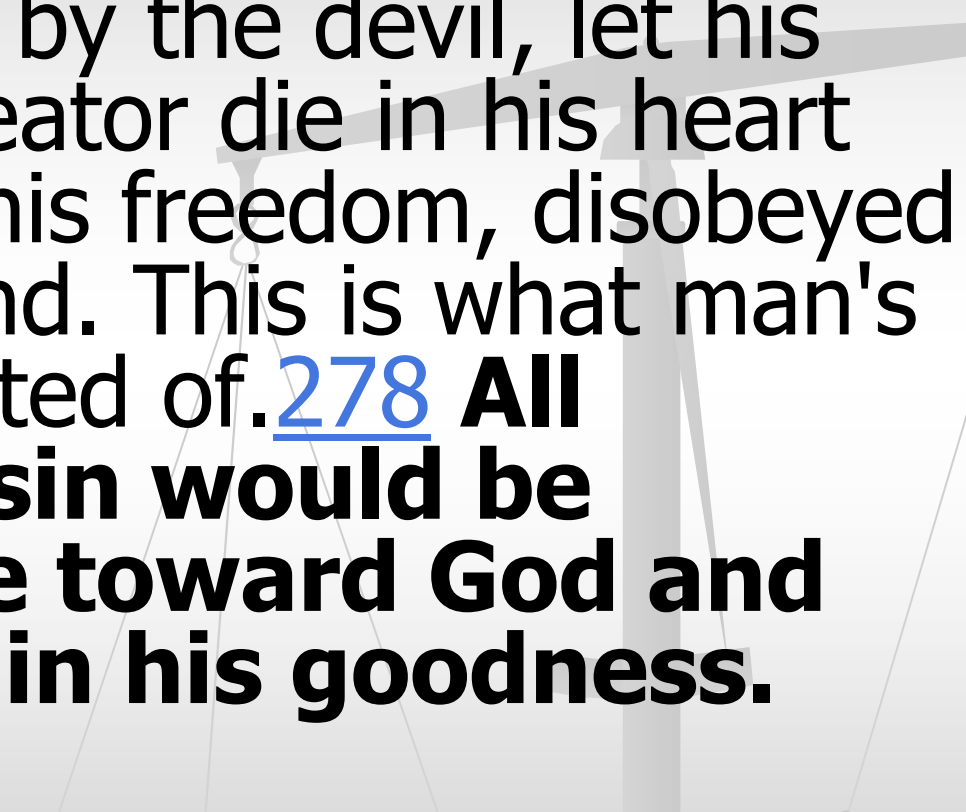
Original Sin

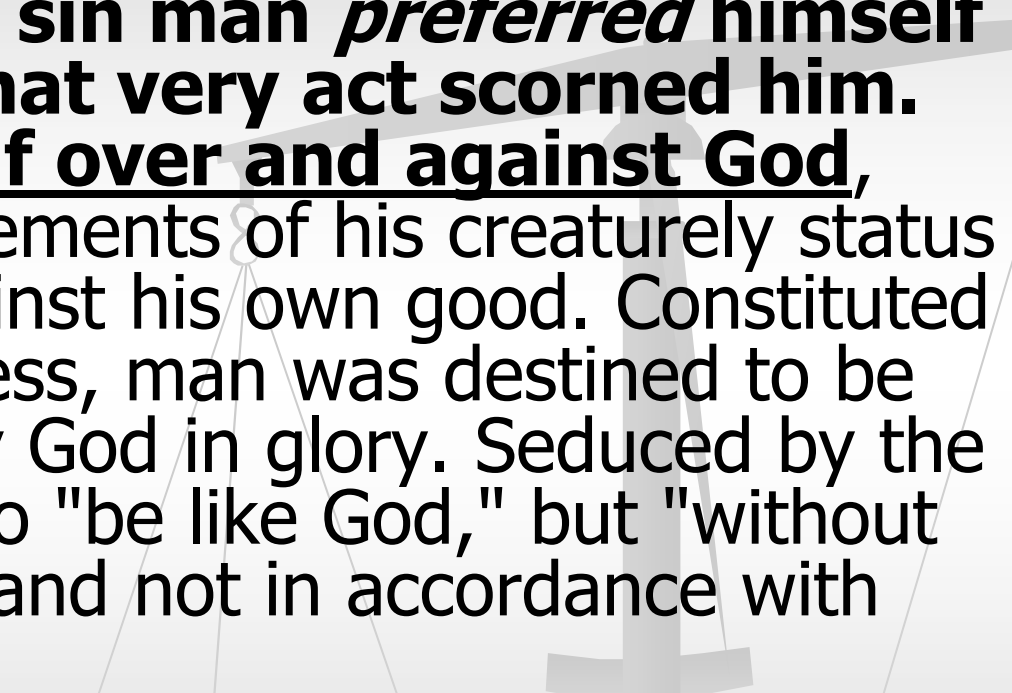
Original Sin

- **ORIGINAL SIN:**

- **The sin by which the first human beings disobeyed the commandment of God, choosing to follow their own will rather than God's will.**

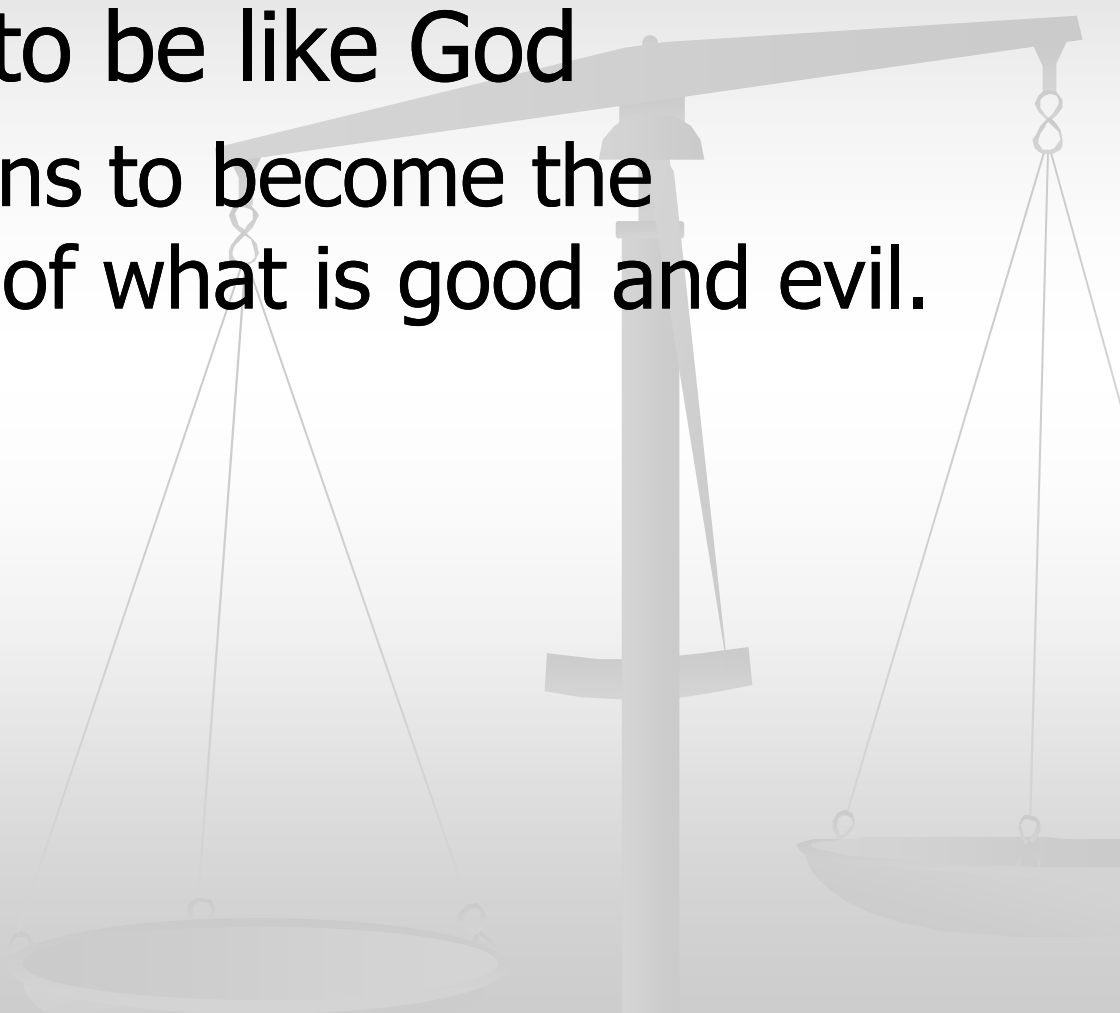
As a consequence they lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Besides the personal sin of Adam and Eve, original sin describes the fallen state of human nature which affects every person born into the world, and from which Christ, the "new Adam," came to redeem us (CCC 396-412).

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- 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. [278](#) **All subsequent sin would be disobedience toward God and lack of trust in his goodness. (CCC 397)**

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- **CCC 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." [279](#)

The Fall

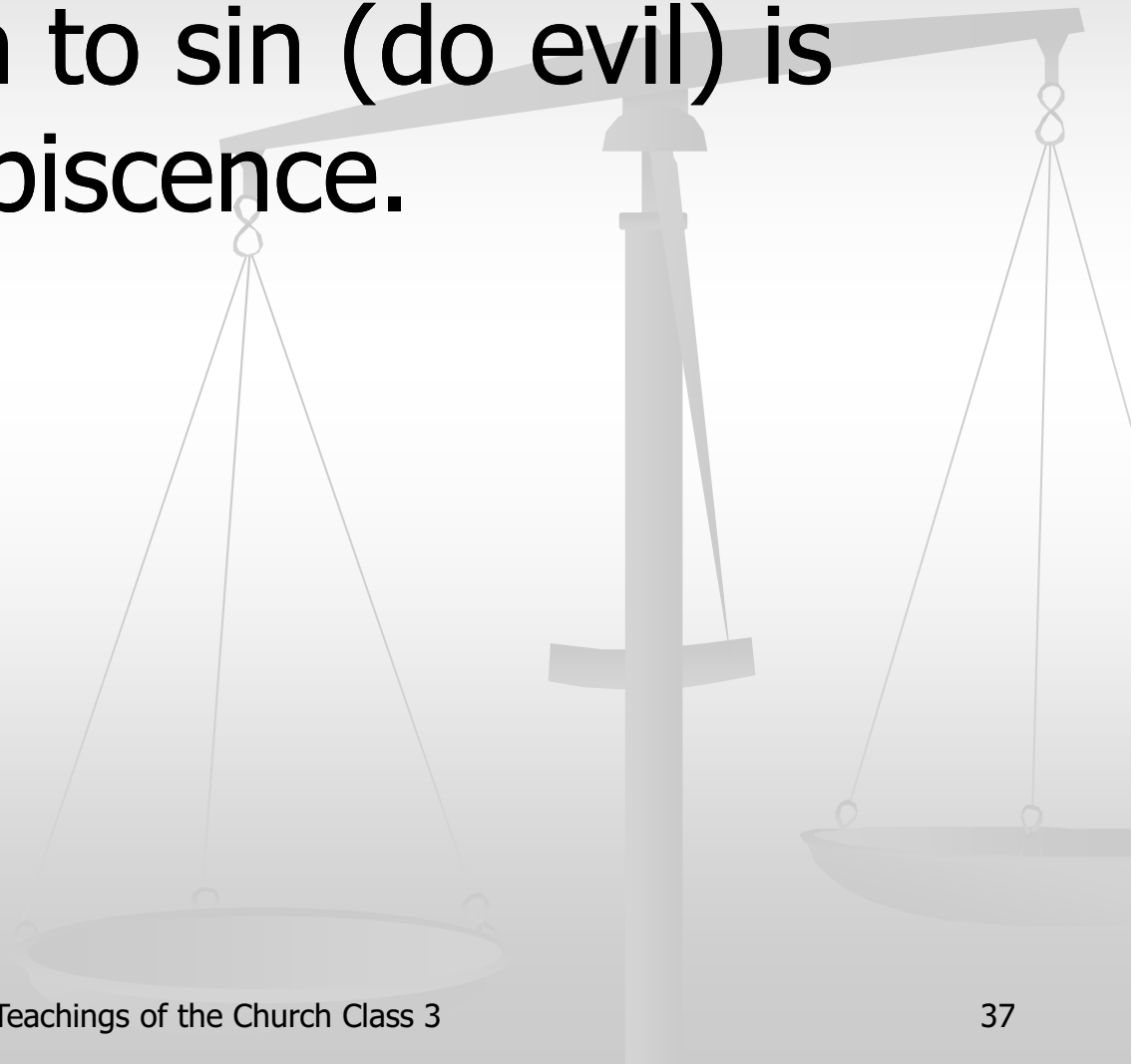
- Adam and Eve lost their trust in God.
- The Tree of Knowledge of Good and Evil-
 - Symbolized the limits that human beings have as human creatures.

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- We wanted to be like God
 - which means to become the determiner of what is good and evil.

Original Sin

- The first sin of Adam and Eve is called original sin.
 - We all processes original sin, it is passed down to us much like a genetic condition is passed down, such as being nearsighted.
 - Original sin is a spiritual defect passed on from one generation to the next.

The inclination to sin (do evil) is called concupiscence.



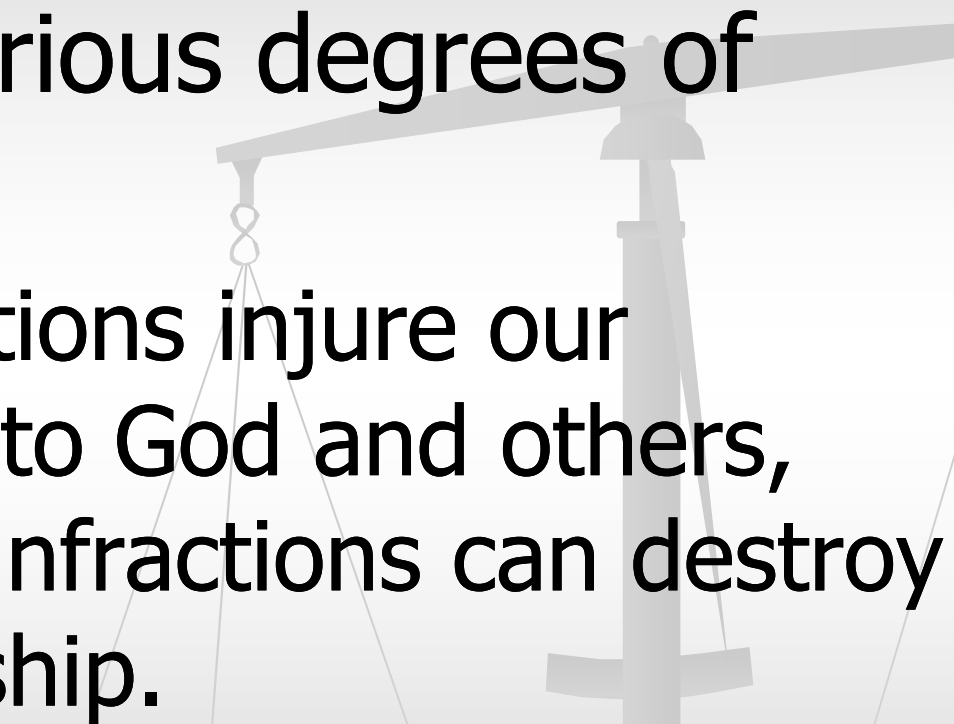


Sin

Actual and Personal

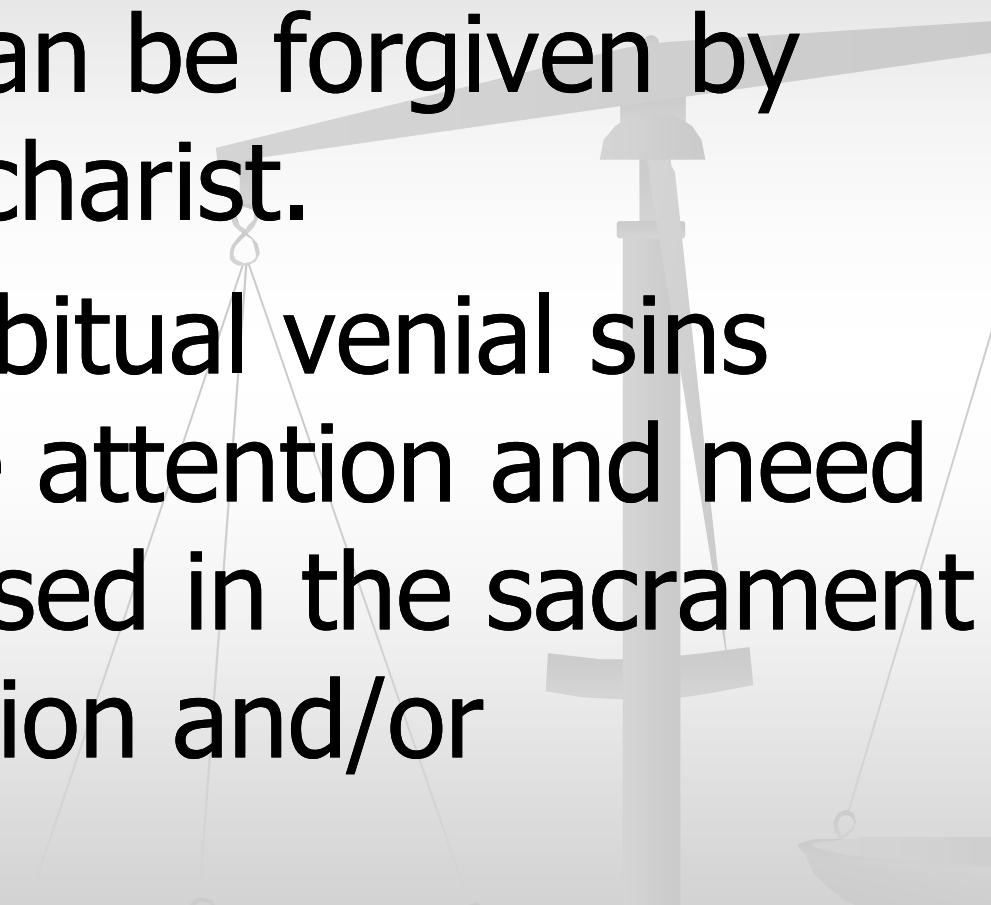
Actual Sin & Personal Sin

- Personal sin is rooted in the same factors as original sin, pride, disobedience, and lack of respect for God as Creator.
- Sin always hurts are relationship to God, other people, and self.

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- There are various degrees of personal sin.
 - Some infractions injure our relationship to God and others, while other infractions can destroy the relationship.

Personal Sin

- The Church speaks of categories of sin: venial sin and mortal sin.
- Venial sin are actions that disrupt our relationship with God and others, but do not destroy the relationship.

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- Venial sins can be forgiven by receiving Eucharist.
 - However, habitual venial sins require more attention and need to be addressed in the sacrament of reconciliation and/or counseling.

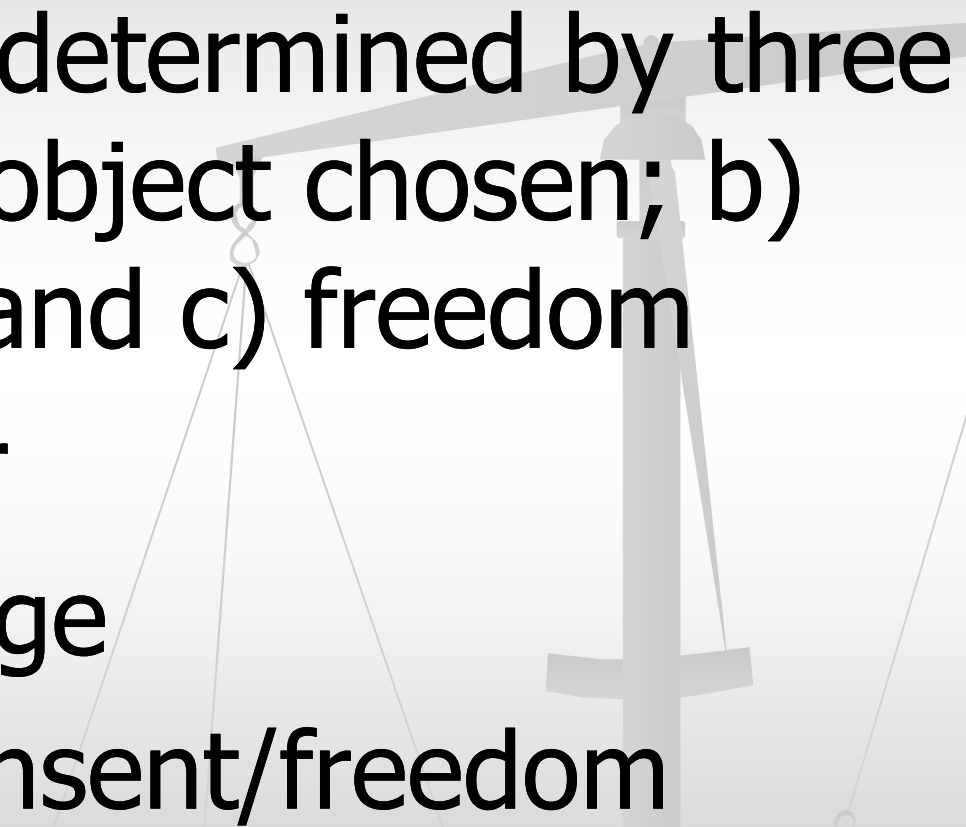
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Mortal Sin



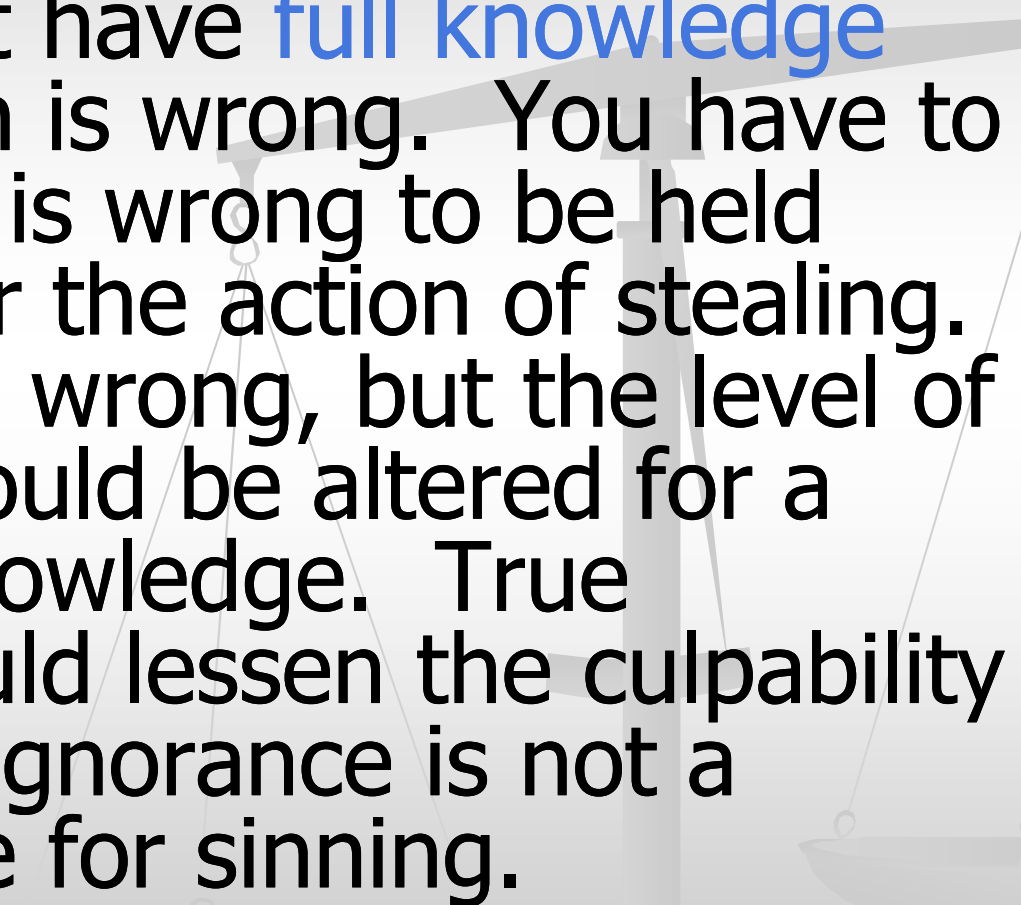
- Mortal sin is an action that would totally strike a mortal blow in our relationship to God and others.
 - For example, acts of murder, theft, and other 10 commandments are possible mortal sins.

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- Mortal sin is determined by three aspects: a) object chosen; b) knowledge; and c) freedom
1. Grave Matter
 2. Full Knowledge
 3. Complete consent/freedom

Mortal Sin

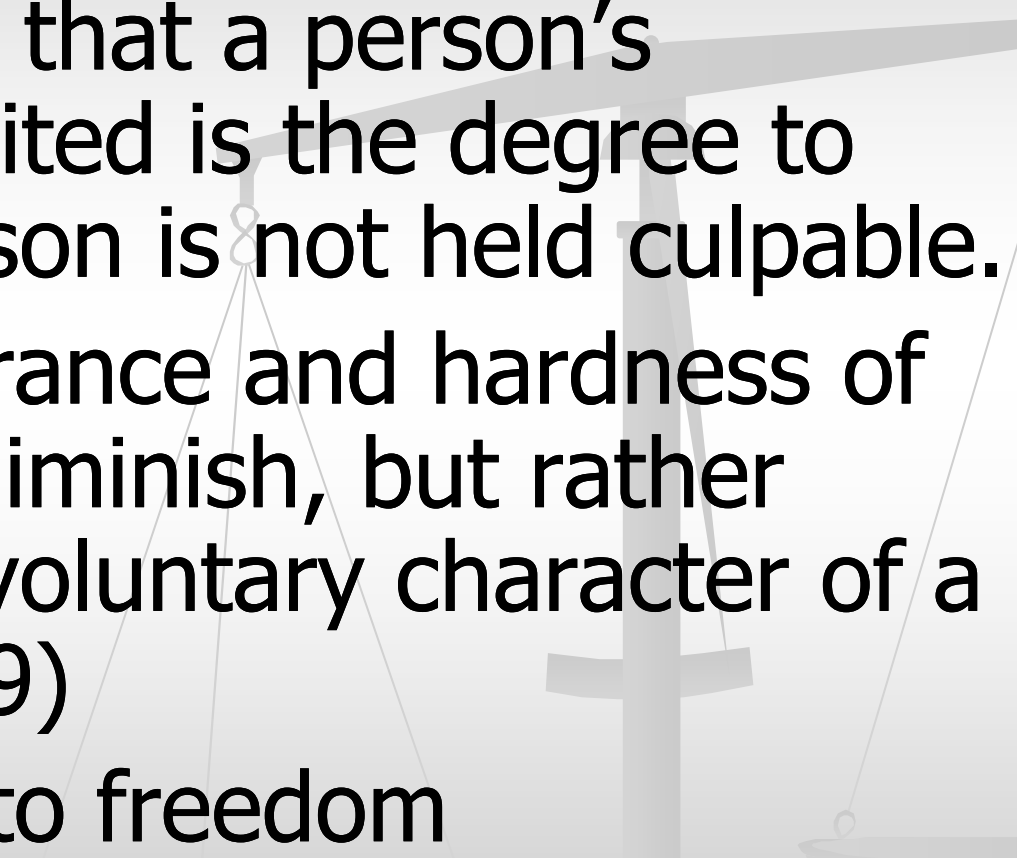


- **Object chosen** must be serious. These actions would be like the 10 commandments, beatitudes and Church teachings.
- “The ‘object’ is the ‘proximate’ or ‘immediate’ end of an act of willing because it is what one chooses to do here and now.” (Mays, 51)

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- A person must have **full knowledge** that the action is wrong. You have to know stealing is wrong to be held responsible for the action of stealing. Stealing is still wrong, but the level of punishment could be altered for a real lack of knowledge. True ignorance would lessen the culpability of a person. Ignorance is not a forever excuse for sinning.

Mortal Sin

- A person must be **free in the act** to be held fully culpable for the act. In other words, interior and exterior pressures that would cause a person to act differently than under normal circumstances would limit if not completely diminish the culpability for a mortal sin.

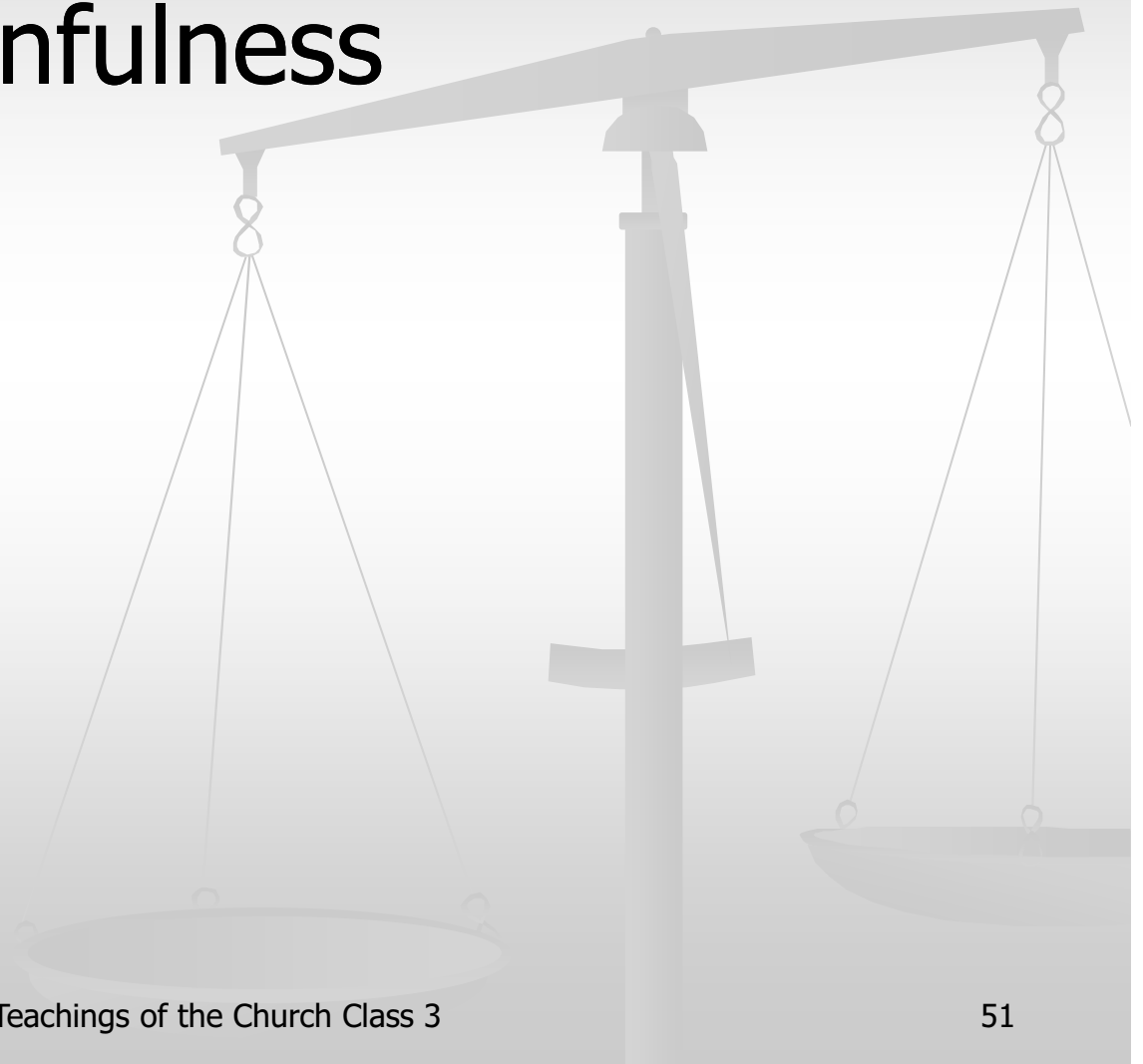
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- To the degree that a person's freedom is limited is the degree to which the person is not held culpable.
 - "Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin" (CCC 1859)
 - Impediments to freedom

Sin

- Sin not only injures the individual, but as well injures the community.

■ Discerning sinfulness

- knowledge
- freedom
- degree



■ Content

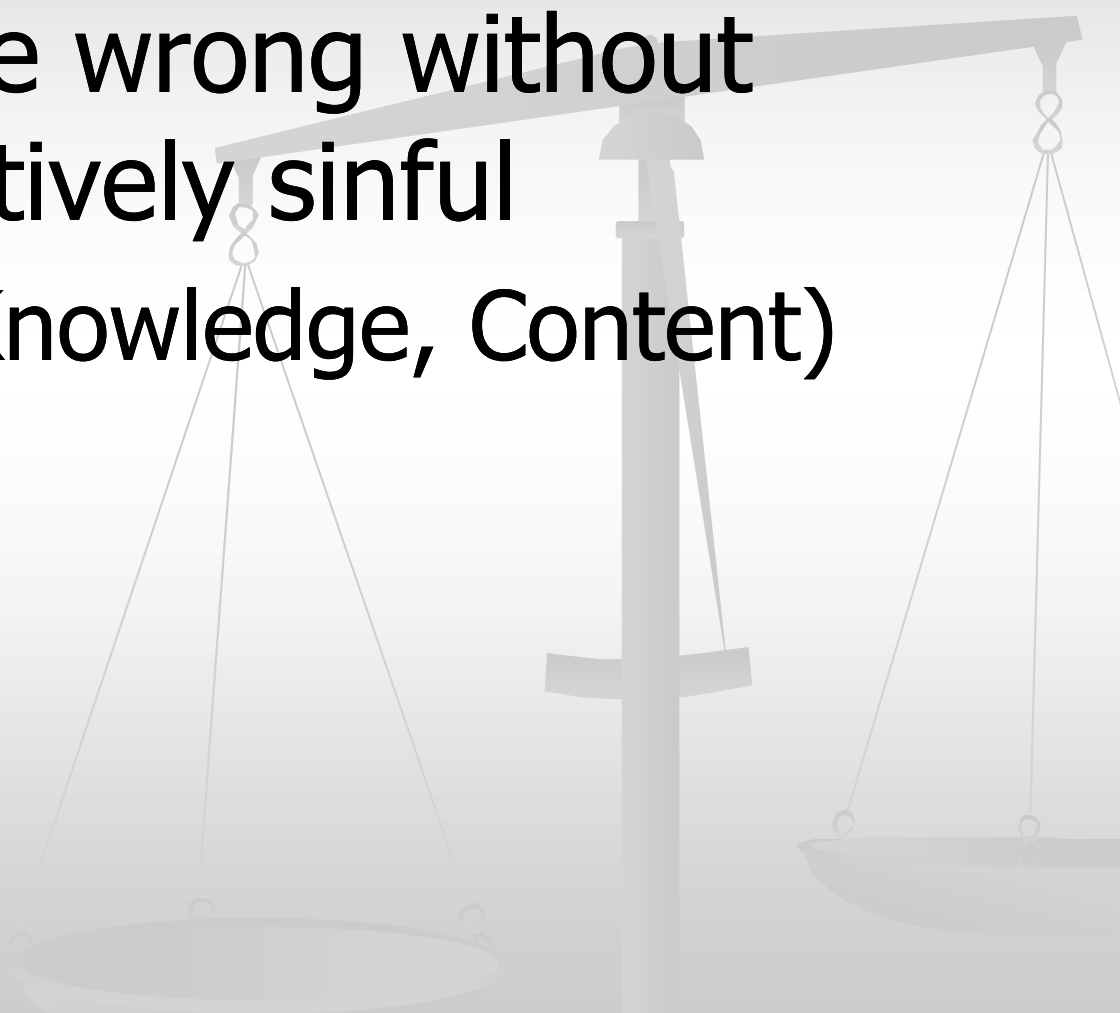
■ What is the act?

- "A person discloses himself in his actions, and the better we know a person, the better we understand his actions." (CCC 236)
- "Although many human acts have physical, observable components, what is central to them is the fact that they embody and carry our human choices; because they do, they abide within the person as disposition to further choices and actions of the same kind, until a contradictory kind of choice is made." (Mays, p.48)

■ Sin is action or failure to act

Sin

- Sin is **ALWAYS** social
- Signs of possible sinfulness
 - deviation - non-conformity to the objective norm.

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- An act can be wrong without being subjectively sinful
 - (Freedom, Knowledge, Content)

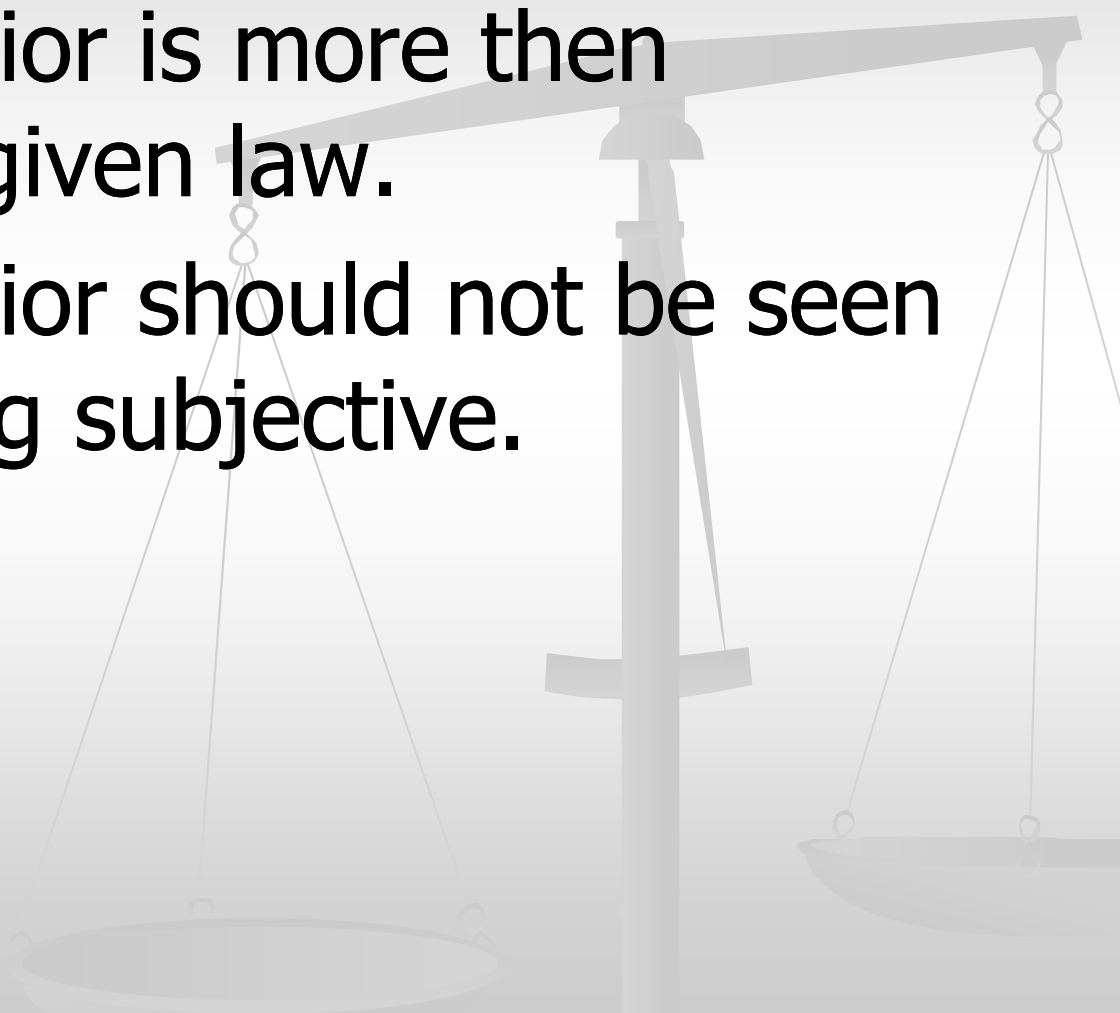


- Feelings of guilt

- This is not always an adequate guide for judging true sinfulness.
- One may feel guilt for a behavior which does not violate an objective good.

- Shame

- It has nothing to do with the to value

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- Moral behavior is more than following a given law.
 - Moral behavior should not be seen as something subjective.

- Need for repentance and ongoing conversion

