

Compiled by Michael Pekar for the Area Catholic Community of Pierz, Lastrup, Buckman and Harding
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September 14 Monday

CCC 1937 These differences belong to God's plan, who wills that each receive what he needs from others, and that those endowed with particular "talents" share the benefits with those who need them. These differences encourage and often oblige persons to practice generosity, kindness, and sharing of goods; they foster the mutual enrichment of cultures: "I distribute the virtues quite diversely; I do not give all of them to each person, but some to one, some to others.... I shall give principally charity to one; justice to another; humility to this one, a living faith to that one.... and so I have given many gifts and graces, both spiritual and temporal, with such diversity that I have not given everything to one single person, so that you may be constrained to practice charity towards one another.... I have willed that one should need another and that all should be my ministers in distributing the graces and gifts they have received from me."¹

September 15 Tuesday

CCC 1951 Alone among all animate beings, man can boast of having been created worthy to receive a law from God: as an animal endowed with reason, capable of understanding and discernment, he is to govern his conduct by using his freedom and reason, in obedience to the One who has entrusted everything to him.²

September 16 Wednesday

CCC 1955 This law is called "natural," not in reference to the nature of irrational beings, but because reason which decrees it properly belongs to human nature: "Where then are these rules written, if not in the book of that light we call the truth? In it is written every just law; from it the law passes into the heart of the man who does justice, not that it migrates into it, but that it places its imprint on it, like a seal on a ring that passes onto wax, without leaving the ring."³

CCC 1955 The natural law is nothing other than the light of understanding placed in us by God; through it we know what we must do and what we must avoid. God has given this light or law at the creation.⁴

¹ St. Catherine of Siena, Dial. I, 7.

² Cf. Tertullian, Adv. Marc, 2, 4: PL 2, 288-289.

³ St. Augustine, De Trin. 14, 15, 21: PL 42, 1052.

⁴ St. Thomas Aquinas, Dec. praec. I.

September 17 Thursday

CCC 1962 God wrote on the tables of the Law what men did not read in their hearts.⁵

CCC 1993 When God touches man's heart through the illumination of the Holy Spirit, man himself is not inactive while receiving that inspiration, since he could reject it; and yet, without God's grace, he cannot by his own free will move himself toward justice in God's sight.⁶

September 18 Friday

CCC 2008 The merit of man before God in the Christian life arises from the fact that God has freely chosen to associate man with the work of his grace. The fatherly action of God is first on his own initiative, and then follows man's free acting through his collaboration, so that the merit of good works is to be attributed in the first place to the grace of God, then to the faithful. Man's merit, moreover, itself is due to God, for his good actions proceed in Christ, from the predispositions and assistance given by the Holy Spirit.

September 19 Saturday

CCC 2049 The Magisterium of the Pastors of the Church in moral matters is ordinarily exercised in catechesis and preaching, on the basis of the Decalogue which states the principles of moral life valid for every man.

CCC 2050 The Roman Pontiff and the bishops, as authentic teachers, preach to the People of God the faith which is to be believed and applied in moral life. It is also incumbent on them to pronounce on moral questions that fall within the natural law and reason.

September 20 Sunday

CCC 2051 The infallibility of the Magisterium of the Pastors extends to all the elements of doctrine, including moral doctrine, without which the saving truths of the faith cannot be preserved, expounded, or observed.

CCC 2057 The Decalogue must first be understood in the context of the Exodus, God's great liberating event at the center of the Old Covenant. ... If you love the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply.⁷

⁵ St. Augustine, En. in Ps. 57, 1: PL 36, 673.

⁶ Council of Trent (1547): DS 1525.

⁷ ⇒ Deut 30:16.