

INTRODUCTION TO CATHOLICISM

Chapter 24

The Sixth & Ninth Commandments



*Commandments to strengthen and
protect marital love.*

Chapter 24

The Sixth & Ninth Commandments

Society places the highest value on those things that are most rare.

Platinum and gold bring the highest prices, for they are the rarest of metals. The Star of India, a twenty-carat diamond, is the most valuable diamond in the world because of its rare size.

In a similar manner, the work of a great artist immediately becomes more valuable when he dies, for the creator is no longer present to produce more of his work. Paintings that once sold for just a few dollars bring millions after the artist's death.

Each of us is born with a priceless gift. This gift cannot be bought or sold and can be given only once. Once it is given, it cannot be reclaimed. In his wisdom, God has set this gift aside to be shared between a husband and wife. It should be preserved so it can be given as a gift on the day of marriage.

It is the gift of one's virginity.



THE SIXTH AND NINTH COMMANDMENTS

You shall not commit adultery. (Ex 20: 14)

One afternoon King David was watching from the roof of his palace and saw a woman bathing. He sent for her and slept with her even though he knew the woman was married to Uriah, one of his soldiers. Then he arranged for Uriah to be placed in the front line of battle, so he would be killed. God saw the evil David had committed and sent Nathan, a prophet, to inform David of the punishment for his sins. God told Nathan to say,

Why have you despised the word of the Lord, to do what is evil in his sight? You have smitten Uriah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the Ammonites.... Thus says the Lord, "Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes, and give them to your neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly; but I will do this thing before all Israel, and before the sun." (2 Sm 12: 9, 11-12)

The story of David's evil deed indicates how seriously God views violations of the powers reserved for marriage.

God made marriage so that man could be happy. This is clear from the story of Adam and Eve. God himself said: "It is not good that the man should be alone; I will make him a helper fit for him" (Gn 2: 18). After seeing Eve, Adam was overjoyed, saying, "this at last is bone of my bones and flesh of my flesh" (Gn 2: 23).

Much of the happiness of marriage is founded on the proper use of the marriage act, which is a stabilizing force for individual marriages as well as for the whole of society. Through these acts, God chose to share his creative power with mankind.

The logic here is simple: since God created out of his unlimited love, he determined that the human person should procreate through love for another person, and that this love should be sanctified and strengthened by the Sacrament of Matrimony. In each marriage, the partners share life-giving power, a gift from God to be used as he dictates.

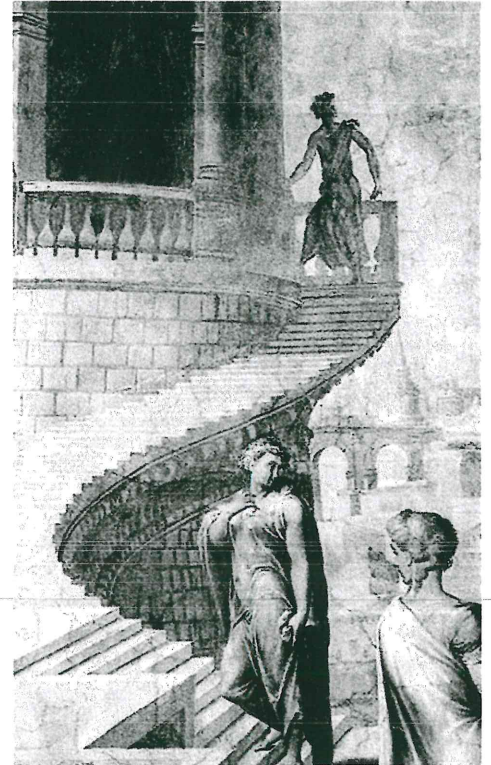
Since the act of creating a child in marriage is sharing in God's power, the couple reaches out of themselves toward God in a truly transcendent experience. When this act is done sinfully, the experience of transcendence is directed toward evil and is turned toward the devil.

The Jewish people in the Old Testament were hard-hearted, so Moses permitted them to issue decrees of divorce. Then, the power to divorce became a tool that men used against women. This led to loss of respect for women, concubinage, and the relegation of women to a lesser place in marriage.

JESUS AND THE SIXTH COMMANDMENT

Jesus came to perfect the law of the Old Testament. His teaching on sexuality was a shock to the scribes and Pharisees—for it forbade not only sinful actions but also sinful desires.

*You shall not
commit adultery.*



*Bathsheba goes to
King David*

"David sent messengers, and took her; and she came to him, and he lay with her." (2 Sm 11: 4)

The Sixth & Ninth Commandments



*Man's capacity
to love is a
great mystery.
It is a gift from
God, who is love.*

*Men and women
are called by their
natures to identify
with the roles
God has given them.*

Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" He answered, "Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder." (Mt 19: 3-6).

This commandment to fidelity in marriage is meant both to strengthen and to protect marital love. As a sacrament, this is exactly what marriage should do. It "signifies and communicates grace," which strengthens the marital bond (CCC 1617). When we cooperate with God's grace, we imitate him in the most direct way we can and live according to his intentions.

"God is love and in himself he lives a mystery of personal loving communion. Creating the human race in his own image.... God inscribed in the humanity of man and woman the *vocation*; and thus the capacity and responsibility, of love and communion."¹

"God created man in his own image... male and female he created them"²; He blessed them and said, "Be fruitful and multiply"³; "When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created."⁴ (CCC 2331)

Man's capacity to love is a great mystery. It is a gift from God, who *is* love. This reality calls every person, both male and female, to imitate the highest form of love, which is the love of God for man.

How great is the beauty of nature, which surrounds everyone. Yet, despite its beauty, no plant or animal can love. How much more blessed is man, who has been called into existence to love and to be loved.

We can know a person's love is real when he sacrifices himself for his beloved. Love is a call to sacrifice, as clearly seen in Christ, who sacrificed himself for love of all. This totally self-sacrificing love, which God has revealed, calls man to act the same—for the basis of the sixth and ninth commandments is true love of neighbor.

Man's capacity to love is a great opportunity. This gift of God presents everyone with the opportunity to imitate God's love, which is totally self-sacrificing. So, in the correct context, sexuality is directed toward the good of the other. It is a gift that must first be given to be received.

First of all, sexuality affects the capacity to love and procreate, and also, more generally, to form relationships with others. Men and women are called by their natures to identify with the roles God has given them. There are physical, psychological, moral, and spiritual differences between man and woman, but these are not opposed to each other. Rather, the distinctions are complementary and are willed by God for the harmony and right ordering of society. By creating human beings as both man and woman, God called everyone to accept his or her natural sexual identity and gave equal dignity to each.

Each of the two sexes is an image of the power and tenderness of God, with equal dignity though in a different way. The *union of man and woman* in marriage is a way of imitating in the flesh the Creator's

generosity and fecundity: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."⁵ All human generations proceed from this union.⁶ (CCC 2335)

Jesus came as the model of chastity to restore creation to the purity of its origins: the unity of one man and one woman in the sacred bond of marriage for the whole of their lives. Every baptized person is called to be chaste in keeping with his or her individual state of life. God gives us the grace to do this at Baptism and renews it in the *all* the Sacraments and in prayer.

CHASTITY

Chastity is a moral virtue that regulates the powers of procreation according to faith and one's state in life.

Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and woman. The virtue of chastity therefore involves the integrity of the person and the integrality of the gift. (CCC 2337)

Chastity means the integration of sexuality within the person and requires development of self-mastery, the ability to control one's thoughts and actions with regard to the passions. Self-mastery can only be acquired by serious effort to overcome the passions so that one can act out of conscious and free choice. It is the choice to form good moral habits. If a person is chaste, he has made his sexuality a part of who he is, but only a part—no more. The chaste person is not controlled by his sexuality. It is a part of him and is lived according to the type of life he is called to live: married or celibate.

Feelings must be mastered if one is to remain chaste. Young people who date on a regular basis begin to have strong feelings for each other. These feelings of joy are a foretaste of the joy of the marital relationship, but they can lead to serious sin if passions are not recognized and controlled. All occasions of sin that threaten chastity must be avoided. Occasions of sin are places, persons, and things that can lead a person to sin. God will give us the grace not only to overcome these occasions, but also to avoid them if we ask for such grace in prayer.

The chief dangers to the virtue of chastity are too much free time, sinful curiosity, bad companions, immodest dress, and books and entertainment that arouse the passions.

Self-mastery requires much time and is demanding work. The virtue of chastity comes under the cardinal virtue of temperance, which seeks to control the passions and the appetites through the use of reason.

Success in the virtue of chastity is possible through the following means:

- † Regular reception of Reconciliation and the Eucharist;
- † Complete honesty with your spiritual director;
- † A prayer life with Jesus and Mary;

The chaste person is not controlled by his sexuality.

It is a part of him and is lived according to the type of life he is called to live: married or celibate.



St. Agnes

Martyred c. 305; the patron saint of virgins, betrothed couples and bodily purity; at the age of 13, Agnes consecrated her virginity to God; Diocletian was enraged at her firmness of purpose and ordered her executed. Her emblem is a lamb.

The chief dangers to the virtue of chastity are too much free time, sinful curiosity, bad companions, immodest dress, and books and entertainment that arouse the passions.



- † Friends who share your desire to be chaste, who think and act purely;
- † Keeping eyes, mind, moods, and feelings under control.

Chastity is a task that each person can and must accomplish using the means listed above. It is a virtue acquired by repeated effort, much as strength is built by exercise. One can only be chaste if one cooperates with God's grace to be chaste. In the case of chastity it is necessary to "pray as if it all depends on God and work as if it all depends on you."

- Chastity is a moral virtue. It is also a gift from God, a *grace*, a fruit of spiritual effort.⁷ The Holy Spirit enables one whom the waters of Baptism has regenerated to imitate the purity of Christ.⁸ (CCC 2345)

CHASTITY IN MARRIAGE

"The acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude." Sexuality is a source of joy and pleasure.⁹ (CCC 2362)

- The marital covenant is a great blessing that God has given to marriage and ordered to the conjugal love of man and woman. This marital covenant, which the spouses enter into freely, requires faithful love until death. It is an act that touches man at the deepest part of his being. When you give yourself wholly to another in marriage, you are pledging yourself completely to the marriage. Any action that willfully acts counter to this pledge attacks the promise of lifelong commitment and injures the bond of marriage at its root. Separating yourself from the beloved, whether God or man, destroys the love that you have pledged to the beloved alone.

CHILDREN

Children are a gift of God to marriage. Every conjugal act must be open to this gift and to God's plan for each particular marriage. Married couples must strive through prayer to understand God's plan for their family. From the beginning, God has called upon married couples "to be fruitful and multiply." Large families have always been considered a sign of God's blessings and a couple's generosity. When love is fruitful, it is expansive and naturally shares itself.

In relation to physical, economic, psychological, and social conditions, responsible parenthood is exercised either by the deliberate and generous decision to raise a numerous family, or by the decision, made for grave motives and with due respect for the moral law, to avoid for the time being, or even an indeterminate period, a new birth.¹⁰

One aspect of responsible parenthood is the determination of when and how often to have children. This is a decision that the couple makes without recourse to morally unacceptable means such as contraception or sterilization.

Difficulties may arise in determining what conditions are grave enough to purposefully limit the size of a family. The Church approves the wish to postpone pregnancies for grave reasons within moral means. It is

appropriate for couples to seek advice regarding this decision with their confessor, but the ultimate decision is theirs. It is well to keep in mind, however, that at all times in life we are in God's hands, and he will see us through in all our needs. Natural Family Planning (abstinence during periods of fertility) has been developed as a help when grave reasons are present.

Those who are apparently unable to have children may seek medical assistance, within moral means, to overcome the problem. There are no circumstances that allow them morally to seek conception outside the act of marriage. Should a couple prove unable to have children, they should consider adoption as a way to overcome their suffering. God meant for all children to have a family, and adoption presents an opportunity to share love and life with those without families.

SINS AGAINST CHASTITY

Every action knowingly willed against the prohibitions of the sixth and ninth commandments is mortally sinful. Grave sins against chastity are:

- ◆ Lust – the disordered desire for or inordinate enjoyment of sexual pleasure;
- ◆ Adultery – sexual relations between two people when at least one is married to a third person;
- ◆ Masturbation – deliberate stimulation of the genital organs to derive sexual pleasure;
- ◆ Contraception – the use of devices or drugs to prevent conception;
- ◆ Fornication – sexual union of an unmarried man and an unmarried woman;
- ◆ Pornography – the removal of sexual acts, real or simulated, from the intimacy of the partners in order to display them deliberately to third parties;
- ◆ Prostitution – the selling of one's body for sexual relations for either money or goods;
- ◆ Incest – sexual relations between relations or in-laws within a prohibited degree;
- ◆ Direct sterilization – medical procedures used to prevent conception;
- ◆ Rape – violation by force of the sexual intimacy of a person;
- ◆ Homosexual acts – sexual acts between two people of the same sex;
- ◆ Divorce – the attempt to break up a valid marriage through civil procedures;
- ◆ Polygamy – the state or practice of one individual attempting marriage with more than one person;
- ◆ In vivo or in vitro fertilization – conceiving a child through medical means outside the act of marriage;
- ◆ Trial marriage – living together prior to marriage with the intention to get married “if things work out”;
- ◆ Child molestation – involving children in intimate acts.



God has called upon married couples “to be fruitful and multiply.”

Large families have always been considered a sign of God's blessings and a couple's generosity.

*You shall not
covet your
neighbor's wife.*



*Everyone
experiences this
tension in the daily
struggle to be holy.*

JESUS AND THE NINTH COMMANDMENT

“You shall not covet your neighbor’s wife.” (Ex 20:17)

St. John distinguishes three kinds of covetousness or concupiscence: lust of the flesh, lust of the eyes, and pride of life.¹¹ In the Catholic tradition, the ninth commandment forbids carnal concupiscence. (CCC 2514)

To covet a person or to lust is sinfully to desire another person. Concupiscence is a movement of the sensible appetite contrary to the operation of human reason. In other words, concupiscence can lead us to desire what we should not want or have. It is the most obvious effect of original sin. St. Paul refers to it as a rebellion of the flesh against the soul of man, which inclines us to sin.

The ninth commandment prohibits coveting another person. Some may object that thoughts cannot harm another person. That argument ignores the fact that every sin harms first of all the sinner.

Jesus said, “You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart” (Mt 5:27).

Because man is a *composite being, spirit and body*, there already exists a certain tension in him; a certain struggle of tendencies between “spirit” and “flesh” develops. But in fact this struggle belongs to the heritage of sin. It is a consequence of sin and at the same time a confirmation of it. (CCC 2516)

Coveting primarily hurts the individual who is committing the sin. It leads one to view persons as things to be exploited, denies the dignity of the other, and places sinful satisfaction ahead of both God and neighbor. It is a practice that clouds the mind and easily leads to sinful actions.

Everyone experiences this tension in the daily struggle to be holy. It is not a battle between a good soul and a bad body. Rather, it is a struggle to use an immortal soul to control a finite body. Before a sin can be committed, it is a thought in a person’s intellect. In the Gospel of St. Matthew, Jesus says, “Out of the heart come evil thoughts, murder, adultery, fornication” (Mt 15:19). With this in mind, it can be said that the ninth commandment protects the sixth—for it forbids thoughts that lead to immoral actions.

The virtue that protects against sins of covetousness is purity. Purity moderates the desire for sexual activity according to one’s state in life. The unmarried have no right to thoughts or acts that can lead to acts of marriage. Those who are married must direct their thoughts and actions toward their spouse.

The sixth beatitude, “Blessed are the pure in heart, for they shall see God,” calls us to accept the commands of God to be pure, loving, and chaste. There is a connection between purity of heart, of body, and of faith.

The “pure in heart” are promised that they will see God face to face and be like him.¹² Purity of heart is the precondition of the vision of God. Even now it enables us to see *according to God*, to accept others as “neighbors;” it lets us perceive the human body—ours and our

neighbor's—as a temple of the Holy Spirit, a manifestation of divine beauty. (CCC 2519)

Although Baptism purifies the recipient from all sins, it does not eliminate the temptation to sin, which is part of every human life. God has given us his actual graces to help us prevail over concupiscence in life and the unruly desires of the body. To win the battle, it is necessary to have purity of intention, which guides us to seek God's will in everything. Purity of intention leads us diligently to avoid occasions of sin. Occasions of sin can only be avoided if we honestly acknowledge and try to avoid those persons, places, and things that can lead us into temptation.

[T]he baptized must continue to struggle against concupiscence of the flesh and disordered desires. With God's grace he will prevail... by *purity of vision*, external and internal; by discipline of feelings and imagination; by refusing all complicity in impure thoughts that incline us to turn aside from the path of God's commandments: "Appearance arouses yearning in fools."¹³ (CCC 2520)

To be pure, we must be modest. Modesty is the virtue that guides how one looks at others and behaves toward them in conformity with the solidarity and dignity of persons. Everyone has an obligation toward others as members of God's universal community. Modesty refuses to unveil what must be covered.

Modesty protects the mystery of persons and their love. It encourages patience and moderation in loving relationships; it requires that the conditions for the definitive giving and commitment of man and woman to one another be fulfilled. Modesty is decency. It inspires one's choice of clothing. It keeps silence or reserve where there is evident risk of unhealthy curiosity. It is discreet. (CCC 2522)

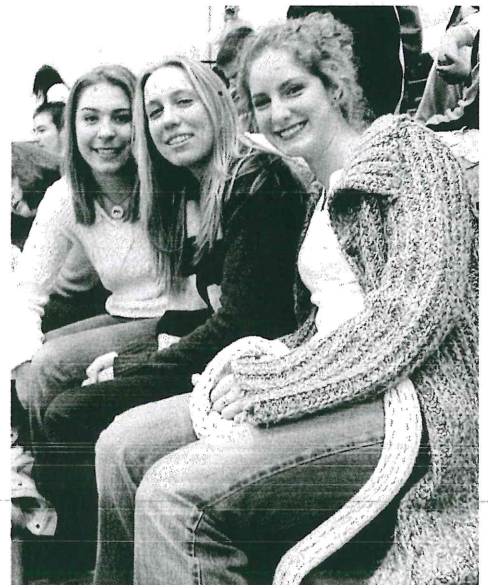
Modesty stands against the allure of the present culture, which admits few limits in dress, conduct, and language. It is counter-cultural. Intimate things are for married persons, who have a right to them by virtue of their union. That some things are deemed fashionable does not mean they are moral. The easy acceptance of suggestive dress and conversation can lead only to thoughts and actions counter to purity and modesty. Many advertisements and media presentations present sexuality in a manner that leads to seeing others as objects of pleasure rather than as fellow creatures of God, to whom we have serious moral obligations. Sexuality must not be taken out of marriage, where God ordained it to remain.

CONCLUSION

God's call to share in his creative power is a great gift. It contains elements of mystery which man can never understand. The capability to procreate a child must never be taken outside of marriage. God has established this sacrament not only for the good of the couple but for the care and protection of the child. While every act of marriage within marriage is a great good for the couple, there is an attendant rule of harm for a couple who acts outside of marriage.

Success is possible only for those who use the means to remain chaste. The reward for chastity is an undivided heart and interior peace.

Purity of intention leads us diligently to avoid occasions of sin.



Modesty stands against the allure of the present culture, which admits few limits in dress, conduct, and language.

The Sixth and Ninth Commandments

Chapter 24 Study Guide

SUPPLEMENTARY READING

Maria Goretti was born on October 16, 1890, in Corinaldo at the Marches of Ancona, Italy. Her parents were peasants who raised their children with piety and love. Maria was noted as an exceptionally holy young girl, referred to as the "little Madonna."

During her youth, Maria, her parents, sister, and two brothers moved to a seaside town where her father could get work as a laborer. To save money, the Gorettis took a house with another laborer, Giovanni Serenelli, and his son Alessandro. The Serenellis had a poor reputation throughout their town. Giovanni was given to drunkenness, and Alessandro had acquired a reputation as a lout.

In 1900, Maria's father passed away. Though young, she took it upon herself to help her mother, who now was faced with great burdens.

With the father gone, the Gorettis faced life without their chief provider and protector.

In 1902, when Maria was twelve, Alessandro began to make unwanted advances towards her. She refused, angering the young man. Incensed by her rejection, Alessandro one day attempted to assault her purity. Though young, she was able to resist his advances. He was so enraged that he threatened to kill her if she reported the attack.

Ten days later, on July 5, he lured her into a room under the pretense of mending some of his garments. There, Alessandro again attacked her, and again she was able to fight him off. Alessandro then grabbed a knife and stabbed her several times. Though mortally wounded, Maria had enough strength to call out, and Alessandro was caught.

Maria lingered for hours before her death. Her last words were those of forgiveness to the man who killed her.



St. Maria Goretti
(1890-1902)
Feast on July 6

Alessandro was tried for the crime and sentenced to thirty years of hard labor. For years, he refused to show sorrow for his crime. Then, one night in a dream, he saw himself in a garden of flowers. There, Maria Goretti appeared and offered him a bouquet of flowers. "With this gift," said Alessandro, "came the new life of peace with God." After his release, he sought pardon from the Goretti family, who immediately forgave him.

Maria is a sterling example of holy purity. Her intercession is credited for over forty miracles. In 1950, in the presence of her elderly mother, her siblings, and the man who killed her, Maria was officially declared a saint.

VOCABULARY

CHASTITY

The moral virtue that, under the cardinal virtue of temperance, provides for the successful integration of sexuality within the person leading to the inner unity of the bodily and spiritual being.

COMPLEMENTARY

That which completes or makes perfect; the completion, perfection, consummation.

COVET

Unjust desire to possess in a way that exceeds the limits of reason what is not ours and belongs to another or is owed to him.

FECUNDITY

Literally “fruitfulness;” an end of marriage and flowering of conjugal love by which children are produced.

FORNICATION

Sexual intercourse between an unmarried man and an unmarried woman.

INCEST

Intimate relations between relatives or in-laws within a degree that prohibits marriage between them.

LUST

Disordered desire for or inordinate enjoyment of sexual pleasure.

MASTURBATION

The deliberate stimulation of the genital organs in order to derive sexual pleasure.

MODESTY

Refusing to unveil what should remain hidden; a part of chastity.

PASSIONS

The emotions or dispositions which incline us to good or evil actions, such as love and hate, hope and fear, joy and sadness, and anger.

PURITY

Attuning the intellect and will to the demands of God’s holiness, chiefly in 3 areas: 1) charity, 2) chastity or sexual rectitude, and 3) love of truth and orthodoxy of faith.

RAPE

The forcible violation of the sexual intimacy of another person; deeply wounds the respect, freedom, and physical and moral integrity to which every person has a right.

SELF-MASTERY

Mastery of oneself; essential virtue for charity and therefore holiness.

STUDY QUESTIONS

1. Why did God make a helper for Adam?
2. Why does God have the right to determine rules for marriage?
3. What were the effects of divorce in the Old Testament?
4. What does Jesus command in regard to divorce?
5. What two roles has God given human beings?
6. Why do we say men and women are complementary?
7. How do you treat another with dignity?
8. How does chastity relate to the integration of sexuality?
9. What are the means for remaining chaste?
10. How is the virtue of chastity acquired?
11. What are the most obvious gifts of God to a marriage?
12. Explain: "Every act of marriage must be open to life."
13. Who determines family size?
14. When and why may a couple postpone pregnancy?

PRACTICAL EXERCISES

1. Suppose a friend is dressing and acting in a way that is intentionally provocative. When told not to do so, your friend says, "It's not my fault what others think. Don't blame me if they can't control themselves." What could you say to that person against the argument presented?
2. Some people think that troubles with purity are caused because the body itself is bad and leads a good soul to want bad things. They think that the body, then, is the enemy to be defeated. Is this correct? How does this idea contradict the idea of chastity? What is the real cause of impurity?
3. What could you say to someone who said he was going to do whatever he wanted now, and then, in a few years, would start obeying the rules of purity and chastity that Jesus laid out for us? What does chastity free us to do? What does it free us from?
4. People who have large families are often treated as though they are simply adding to a population problem. What does a large family really demonstrate about a married couple?
5. "Sow a thought, reap an action. Sow an action, reap a habit. Sow a habit, reap a virtue. Sow a virtue, reap a character. Sow a character, reap a *destiny*." As in Chapter 13, imagine you are the great tempter Uncle Screwtape from C. S. Lewis's *Screwtape Letters*. How would you tell your nephew Wormwood to go about tempting a dating couple?

FROM THE CATECHISM

2392 “Love is the fundamental and innate vocation of every human being” (*FC*, 11).

2393 By creating the human being man and woman, God gives personal dignity equally to the one and the other. Each of them, man and woman, should acknowledge and accept his sexual identity.

2394 Christ is the model of chastity. Every baptized person is called to lead a chaste life, each according to his particular state of life.

2395 Chastity means the integration of sexuality within the person. It includes an apprenticeship in self-mastery.

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

2397 The covenant which spouses have freely entered into entails faithful love. It imposes on them the obligation to keep their marriage indissoluble.

2398 Fecundity is a good, a gift, and an end of marriage. By giving life, spouses participate in God’s fatherhood.

2399 The regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception).

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

2528 “Everyone who looks at a woman lustfully has already committed adultery with her in his heart.” (*Mt* 5: 28)

2529 The ninth commandment warns against lust or carnal concupiscence.

2530 The struggle against carnal lust involves purifying the heart and practicing temperance.

2531 Purity of heart will enable us to see God: it enables us even now to see things according to God.

2532 Purification of the heart demands prayer, the practice of chastity, purity of intention and of vision.

2533 Purity of heart requires modesty which is patience, decency, and discretion. Modesty protects the intimate center of the person.

Endnotes

1. *FC*, 11.

2. *Gn* 1: 27.

3. *Gn* 1: 28.

4. *Gn* 5: 1-2.

5. *Gn* 2: 24.

6. Cf. *Gn* 4: 1-2, 25-26; 5: 1.

7. Cf. *Gal* 5: 22.

8. Cf. 1 *Jn* 3:3.

9. *GS*, 49 § 2.

10. *GS*, 49 § 2.

11. Cf. 1 *Jn* 2: 16.

12. Cf. 1 *Cor* 13: 12; 1 *Jn* 2:16.

13. *Wis* 15: 5.

