

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. Nor did demons crucify him; it is you who have crucified and crucify him still, when you delight in your vices and sins.

Damage to our relationship with God

All sin harms our relationship with God. The Church distinguishes between two types of sins-mortal and venial.

The root of all sins lies in man's heart. The kinds and gravity of sins are determined principally by their objects. (Catechism 1873)

The repetition of sins-even venial ones-engenders vices, among which are the capital sins. (Catechism 1876)

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. (Catechism 1855)

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 consent." (Catechism 1783)

Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. (Catechism 1472)

One commits venial sin when in a less serious matter he does not observe the standard prescribed by the moral law, or when he disobeys the law in a grave matter, but without full knowledge or without complete consent. (Catechism 1862)

Harm to Others

None of us lives to himself, and none of us dies to himself. If one member suffers, all suffer together; if one member is honored, all rejoice together. Charity does not insist on its own way.

In this solidarity with all men, living or dead, which is founded on the communion of saints, the least of our acts done in charity rebounds to the profit of all. Every sin harms this communion. (Catechism 953)

Sin is a personal act. Moreover, we have a responsibility for the sins committed by others when we cooperate in them:

- * by participating directly in them;
- * by ordering, advising, or approving them;
- * by not disclosing, or not hindering them when we have an obligation to do so;
- * by protecting evil-doers.

Thus sin makes men accomplices of one another and causes concupiscence, violence, and injustice to reign among them. Sins give rise to social situations and institutions that are contrary to the divine goodness. "Structures of sin" are the expression and effect of personal sins. They lead their victims to do evil in their turn. In an analogous sense, they constitute a social sin. (Catechism 1868-9)

When we weigh these consequences against the fleeting pleasure of sin we can see why the Church teaches that sin is an act contrary to reason

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Pamphlet 062

Is Contraception and Sterilization, Always a MORTAL Sin?

The Catholic Church has always taught that contraception and sterilization were sinful and that those who engage in such practices with full knowledge and consent commit mortal sins, severing their relationships with Jesus Christ.

Although the Catholic Church, through the Pope and the Magisterium, has been given the authority to "bind and loose" and to declare what is sinful, in reality that authority is only to speak for Christ, not to change what has already been divinely communicated. Unlike all of the other churches in existence, the Catholic Church has never changed a moral teaching. This extreme constancy of teaching makes the almost 2,000 year old Catholic Church unique among institutions, offering strong evidence it is divinely guided.

What has been said by this unique institution throughout the past twenty centuries?

191 AD - Clement of Alexandria, The Instructor of Children

"Because of its divine institution for the propagation of man, the seed is not to be vainly ejaculated, nor is it to be damaged, nor is it to be wasted." (2:10:91:2)

307 AD - Lactantius - Divine Institutes

"[Some] complain of the scantiness of their means, and allege that they have not enough for bringing up more children, as though, in truth, their means were in [their] power . . . or God did not daily make the rich poor and the poor rich. Wherefore, if any one on any account of poverty shall be unable to bring up children, it is better to abstain from relations with his wife" (6:20)

325 AD - Council of Nicaea I - Canon 1

"[I]f anyone in sound health has castrated [sterilized] himself, it behooves that such a one, if enrolled among the clergy, should cease [from his ministry], and that from henceforth no such person should be promoted. But, as it is evident that this is said of those who willfully do

the thing and presume to castrate themselves, so if any have been made eunuchs by barbarians, or by their masters, and should otherwise be found worthy, such men this canon admits to the clergy"

375 AD - Epiphanius of Salamis - Medicine Chest Against Heresies

"They [certain Egyptian heretics] exercise genital acts, yet prevent the conceiving of children. Not in order to produce offspring, but to satisfy lust, are they eager for corruption" (26:5:2).

391 AD - John Chrysostom - Homilies on Matthew

"[I]n truth, all men know that they who are under the power of this disease [the sin of covetousness] are wearied even of their father's old age [wishing him to die so they can inherit]; and that which is sweet, and universally desirable, the having of children, they esteem grievous and unwelcome. Many at least with this view have even paid money to be childless, and have mutilated nature, not only killing the newborn, but even acting to prevent their beginning to live [sterilization]" (28:5).

393 AD - Jerome - Against Jovinian

"But I wonder why he [the heretic Jovinianus] set Judah and Tamar before us for an example, unless perchance even harlots give him pleasure; or Onan, who was slain because he grudged his brother seed. Does he imagine that we approve of any sexual intercourse except for the procreation of children?" (1:19).

419 AD - Augustine - Marriage and Concupiscence

"I am supposing, then, although you are not lying [with your wife] for the sake of procreating offspring, you are not for the sake of lust obstructing their procreation by an evil prayer or an evil deed. Those who do this, although they are called husband and wife, are not; nor do they retain any reality of marriage, but with a respectable name cover a shame. Sometimes this lustful cruelty, or cruel lust, comes to this, that they even procure poisons of sterility [oral contraceptives] . . . Assuredly if both husband and wife are like this, they are not married, and if they were like this from the beginning they come together not joined in matrimony but in seduction. If both are not like this, I dare to say that either the wife is in a

fashion the harlot of her husband or he is an adulterer with his own wife" (1:15:17).

522 AD - Caesarius of Arles - Sermons

"Who is he who cannot warn that no woman may take a potion [an oral contraceptive] so that she is unable to conceive or condemns in herself the nature which God willed to be fecund? As often as she could have conceived or given birth, of that many homicides she will be held guilty, and, unless she undergoes suitable penance, she will be damned by eternal death in hell. If a woman does not wish to have children, let her enter into a religious agreement with her husband; for chastity is the sole sterility of a Christian woman" (1:12).

1930 AD - Pope Pius XI - Casti Conubii (On Christian Marriage)

"Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin."

1965 AD - Pastoral Constitution on the Church in the Modern World - Gaudium et Spes, Vatican II

Relying on these principles, sons of the Church may not undertake methods of birth control which are found blameworthy by the teaching authority of the Church in its unfolding of the divine law. (51)

1968 AD - Pope Paul VI - Humanae Vitae (Of Human Life)

Equally to be excluded, as the teaching authority of the Church has frequently declared, is direct sterilization, whether perpetual or temporary, whether of the man or of the woman. Similarly excluded is every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, propose, whether as an end or as a means, to render procreation impossible. To justify conjugal acts made intentionally infecund, one cannot invoke as valid reasons the lesser evil, or the fact that such acts would constitute a whole together with the fecund acts already performed or to follow later, and hence would share in one and the same moral goodness. In truth, if it is

sometimes licit to tolerate a lesser evil in order to avoid a greater evil to promote a greater good, it is not licit, even for the gravest reasons, to do evil so that good may follow therefrom; that is to make into the object of a positive act of the will something which is intrinsically disorder, and hence unworthy of the human person, even when the intention is to safeguard or promote individual, family or social well-being. Consequently it is an error to think that a conjugal act which is deliberately made infecund and so is intrinsically dishonest could be made honest and right by the ensemble of a fecund conjugal life. (14)

1994 AD - Catechism of the Catholic Church

"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)." (2399)

After reading the above statements it should be clear that the Catholic Church does not leave much "wiggle room" on this issue. It should also be clear that rumors that at some time in the near future the Church will have to change this teaching are nothing more than the wishful thinking of its disobedient members.

The Consequences of Sin

Sin is an utterance, a deed, or a desire contrary to the eternal law. It is an offense against God. It rises against God in a disobedience contrary to the obedience of Christ. (Catechism 1871)

The Catholic Church teaches there are many consequences of sin. Among these are:

Christ's Suffering and Death

Passage 598 from The Catechism of the Catholic Church clearly describes the link between each of our sins and the suffering and death of Our Lord and Savior.

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