

CHAPTER 3

The Fall



LESSON 8

Original Sin Comes Down to Us From Adam

Everything that God gave Adam and Eve was a gift, including (most especially) their free will. From the very beginning of their creation, Adam and Eve face the choice of either obeying God or rejecting Him. It was only fair that God should test them to prove their loyalty and appreciation. We already know the command He gave them. We also know that *Adam and Eve did not obey the commandment of God, but ate of the forbidden fruit*. As a fallen angel in disgrace, Satan hated God and tried to spoil His plans. We remember how Satan plotted our first parents' downfall because of his hatred and his jealousy over their happiness. The devil deceived Eve, who in turn enticed Adam to sin.

Adam and Eve Were Punished for Their Sin

The sin of our first parents was a sin of pride and disobedience. Too late did Adam and Eve realize their serious mistake in listening to Satan who said, "No, you will not die, you will be like God knowing good and evil." With this act of disobedience came the loss of sanctifying grace. As we said before, grace was God's presence in their souls. To lose grace was man's greatest punishment and misfortune. Innocence and holiness were also lost; moreover, because of their sin, the ordinary tasks which Adam and Eve were given to do became hard for them, and at times, even



unpleasant and monotonous. They were subject to suffering and sickness until death claimed them. Their wills were weakened, and the attraction to sin was stronger.

You know the ending of the story. The rulers of Paradise were driven from their kingdom and the gates of heaven were also closed against them.

The matter can be summed up in these words: On account of their sin Adam and Eve lost sanctifying grace, the right to heaven, and their special gifts; they became subject to death, to suffering, and to a strong inclination to evil, and they were driven from the Garden of Paradise.

We recall from our religion lessons of other years that *this sin in us is called original sin.* We recall too that the results of our first parents' sin are very serious for us, as well as for them. Not only were Adam and Eve punished, but all their descendants until the end of time were to suffer from the results of the sin committed by their first parents. In fact *this sin is called original sin because it comes down to us through our origin, or descent, from Adam.*

We Suffer Because of Adam and Eve's Sin

Since we came into the world with original sin on our souls we, too, are deprived of sanctifying grace. Since this was the greatest gift God gave Adam and Eve, its loss is our greatest punishment, as it was theirs.

Other punishments followed this great loss of grace. In us, as

TERMS TO KNOW

- descendants
- original
- origin
- deprived
- inherited
- passions

in Adam after the fall, our passions are hard to control; our intellects are less successful in attaining knowledge. We must study hard to learn the simplest things. Our wills find it difficult to keep good resolutions. You have probably often made such resolutions as “I will do my homework faithfully,” or “I will help at home today.” Is it easy to be faithful to these resolutions? Why not?

Besides all these punishments, man inherited another which would make life difficult. God told Adam there would often be unpleasantness, or inconvenience attached to the tasks he and his descendants would have to do to work out their salvation. You know that often when there is a difficult task to be performed, you are at first delighted at the challenge it presents. But when the difficulties are great, and the task becomes disagreeable or unpleasant, you grow weary and lose interest. This feeling of annoyance or unpleasantness or inconvenience in the work we have to do is one of the punishments which came to us as a result of Adam’s sin.

If this were the end of the story, man might feel hopeless and discouraged. God, however, showed His love and mercy to Adam despite his sin. He promised to send a Redeemer. The one ray of hope for all people was faith in the Redeemer to come. The Redeemer would open the gates of heaven again for Adam and Eve and all their children. After Christ had suffered and died, God’s justice would be satisfied, and man would once more enjoy the friendship of God.

On what day in your life did God make you His adopted child? On that occasion of your birthday into God’s family, the supernatural gifts that were lost through Adam’s sin were restored to you. With His supernatural aid, holiness is increased and the effects of original sin are decreased. To review what we have just learned, two important catechism answers should be memorized:

On account of the sin of Adam, we, his descendants, come into the world deprived of sanctifying grace and inherit his punishment, as we would have inherited his gifts had he been obedient to God.

The chief punishments of Adam and Eve which we inherit through original sin are: death, suffering, ignorance, and a strong inclination to sin.

God's Punishment Was Just

You may at times wonder about God's justice in punishing all men for Adam's sin. Because God's justice is perfect, we should not doubt whether his punishment is just, even if we do inevitably wonder how this is the case.

Adam's sin was a grievous sin, committed with full consent of the will and complete knowledge. God measured out a just punishment. He had given special free gifts not necessary to man's nature. These special gifts would have been ours too, had Adam and Eve remained loyal to God. Adam held them in trust for us. When our first parents gave up the right to possess these gifts, God took His special, free gifts away from them and their descendants. He took away only the special gifts; not the gifts which were natural to man. However, God provides us with ways and means to regain the special, supernatural gifts. Can you mention some of these ways and means?

As we think over the sin of our first parents and its serious results we realize that *God is not unjust in punishing us on account of the sin of Adam, because original sin does not take away from us*



The Fruit that Kills . . . The Fruit that Saves

We all know Adam and Eve ate the forbidden fruit, and that this brought death into the world. But have you ever considered how we are saved through a "fruit" as well? Think of the line from the Hail Mary prayer: "Blessed is the fruit of thy womb." This of course refers to Jesus, Mary's son. Just as Adam and Eve stood at a tree and ate the fruit that brought death to them and their children, many years later, Mary (the New Eve) would stand at the foot of a different tree, the tree of the cross, and her children would be brought back to life through the fruit of that tree, the fruit of her womb, Christ's body.

anything to which we have a strict right as human beings, but only the free gifts which God in His goodness would have bestowed on us if Adam had not sinned.



In the struggle for holiness God has given us the spotless example of a perfect creature. This beautiful creature was destined for more than giving us an example of perfect Godlike living. She was to be God's mother. In view of the great honor intended for Mary, as Mother of His Son, God preserved her from that blight on the human race, original sin. This privilege was earned for her by the suffering and death, or, as we say, by the merits of Christ.

According to God's plan the Mother of His Son was not to be under the power of the devil for a single instant.

The Blessed Virgin Mary was preserved from original sin in view of the merits of her divine Son; and this privilege is called her Immaculate Conception.

So we pray:

O Mary, thou didst enter the world without stain; do thou obtain for me from God that I may leave it without sin.



FOR ME TO REVIEW

Catechism Lesson

249. Q. Did Adam and Eve remain faithful to God?

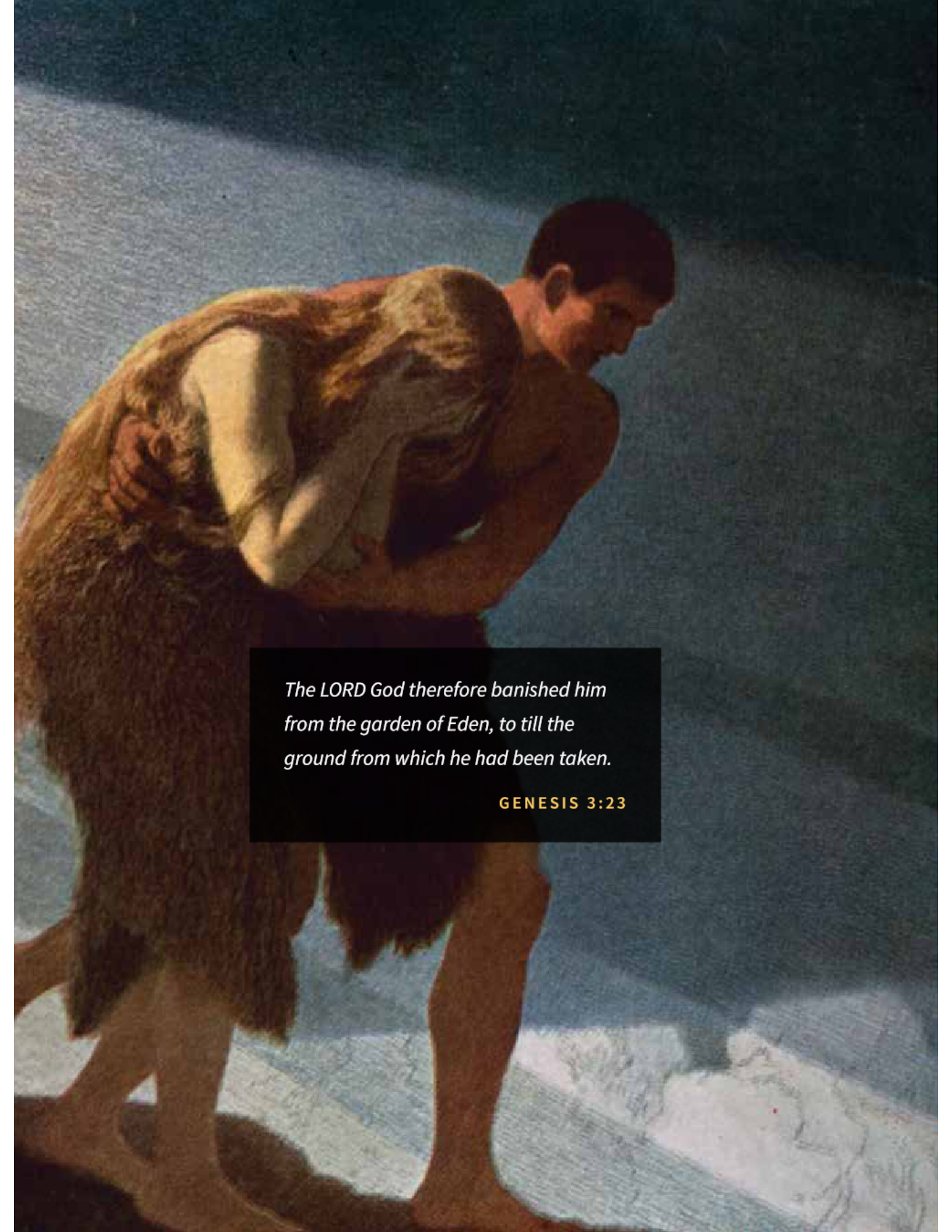
A. Adam and Eve did not remain faithful to God, but broke His command by eating the forbidden fruit.

253. Q. What befell Adam and Eve on account sin?

A. Adam and Eve, on account of their sin, lost innocence and holiness, and were doomed to sickness and death.

- 254. Q. What other evils befell Adam and Eve on account of their sin?**
- A. Many other evils befell Adam and Eve on account of their sin. They were driven out of Paradise and condemned to toil. God also ordained that henceforth the earth should yield no crops without cultivation, and that the beasts, man's former friends, should become his savage enemies.
- 265. Q. What is the sin called which we inherit from our first parents?**
- A. The sin which we inherit from our first parents is called original sin.
- 266. Q. Why is this sin called original?**
- A. This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul.
- 259. Q. What effects followed from the sin of our first parents?**
- A. Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.
- 257. Q. Is it not unjust to punish us for the sin of our first parents?**
- A. It is not unjust to punish us for the sin of our first parents, because their punishment consisted in being deprived of a free gift of God; that is, of the gift of original justice to which they had no strict right and which they willfully forfeited by their act of disobedience.
- 268. Q. Was anyone ever preserved from original sin?**
- A. The Blessed Virgin Mary, through the merits of her Divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.





*The LORD God therefore banished him
from the garden of Eden, to till the
ground from which he had been taken.*

GENESIS 3:23

Questions and Exercises

Write your answers on a separate sheet of paper

1. Did God love Adam and Eve after their sin? Does He love us after we have sinned?
2. Why do we share in Adam's punishment?
3. What promise made at baptism should we think of when tempted to sin?
4. Which punishment of Adam do we suffer every day?
5. What should we think of, from this lesson, when our daily tasks seem hard to do?
6. How would you answer someone who said God is not just in punishing us for Adam's sin?
7. How would you explain to a non-Catholic friend what is meant by the Immaculate Conception?
8. When was the Immaculate Conception proclaimed a dogma of the Church?
9. If Adam and Eve had practiced two important virtues they might not have sinned. What are these virtues?



FOR ME TO REMEMBER

1. Through disobedience to God's law our first parents lost God's special gifts.
2. We inherit original sin because of the fall of Adam and Eve.
3. God did not take away any gifts natural to man, only the free gifts which were above the natural.
4. The Blessed Virgin Mary was preserved from original sin.



FOR ME TO DO

1. Find and classify the things Adam and Eve lost and did not lose because of their sin of disobedience. Discuss the list and its classifications.
2. Name some things we must suffer as a result of our first parents' sin. Tell why this is so.
3. Prepare a paragraph entitled: The Blessed Virgin Mary and Original Sin. Read it to the class.
4. Find and report to your class the story of the Blessed Virgin Mary appearing to St. Bernadette. Be able to tell what the story has to do with the dogma of the Immaculate Conception.
5. What do we inherit because of the sin of Adam and Eve? Why?
6. It is often easier for you to do evil rather than good. Explain this.
7. Has original sin anything to do with the fact that you must study and work? Why?
8. There is a certain day of the year on which we are reminded of one penalty we are to pay for original sin. What is the day and how are we reminded?
9. Ask God to help you realize the sorrow and suffering that is caused by sin.
10. Make a visit to the church and ask our Lord to help you choose good friends and to be a good friend, always.
11. When you prepare for confession tell God you realize all the sufferings and sorrow that sin has caused, and ask Him sincerely to help you to keep from sin.
12. Say the Act of Contrition thoughtfully, especially the last part: "I firmly resolve, with the help of thy grace, to sin no more and to avoid the near occasions of sin."

LESSON 9

Actual Sin

Actual Sin Is Sin We Commit Ourselves

Original sin, as we just studied, is inherited from our first parents. *Original sin is not the only kind of sin; there is another kind, called actual sin, which we ourselves commit.* There are various kinds of actual sins for *actual sin is any willful thought, desire, word, action, or omission forbidden by the law of God.*

Planning to do some evil, or thinking how we can perform an evil deed, or rejoicing over an evil deed we have done, is a sin of thought. Some people think there is no such thing as a mortal sin of thought. They think that in order to commit a sin we must perform some action. This is not true; a willful, or intentional thought contrary to the law of God is an actual sin, and can be a mortal sin.

Desires, or wishes, can be sins when we wish some evil to take place, or desire to do some wrong. For instance, Jim has money in his wallet for groceries. Dan is interested in buying a catcher's glove and he knows that Jim has just the right amount of money. Carefully he plans to take the wallet and eagerly awaits his chance. However, he gets no chance to carry out his plan. Even though Dan was unable to steal the wallet, he has committed a sin of stealing in desire, and he must confess it as such.

Being careless of the use of God's name, making others unhappy by our uncharitable talk, or telling lies because we are afraid to face the truth, are examples of sinful words.

Willfully bringing harm to others, stealing, and killing are sinful deeds. These sins are usually the result of the sins of desire, but they take us one step further, to the actual doing of the sin we planned to commit.

We can also sin by neglecting to do something which God commands. Such sins are called sins of omission, as missing Mass on Sunday or holy days through our own fault, or omitting our prayers for a long time.

Mortal Sin: The Most Serious Kind of Actual Sin

There are two kinds of actual sin: mortal sin and venial sin. When we sin mortally we refuse to serve God in a serious matter. Mortal sin is a grievous offense against the law of God. The word “mortal” means deadly, and mortal sin cuts us off from sanctifying grace, which is the supernatural life of the soul. That is why this sin is called mortal, or deadly, because it deprives the sinner of sanctifying grace, the supernatural life of the soul.

When Christ was hanging on the cross He forgave the Good Thief because he had shown he was sorry.

God loves all of His creatures and wants to stay close to them. When man sins mortally, he chooses to become God’s enemy. *Besides depriving the sinner of sanctifying grace, mortal sin makes the soul an enemy of God, takes away the merit of all one’s good actions, deprives one of the right to everlasting happiness in heaven, and makes one deserving of everlasting punishment in hell.* The fact that God punishes the sinner does not mean that He hates the sinner. It is true that He hates sin, but the sinner will always be His loved child.

Did you ever carry a heavy package for an older person? Surely you may have given a seat to an older person on the bus? Such good acts are sometimes rewarded by a pat on the head, or even by a gift. These same acts done for the glory of God by persons in the state of grace, not only may receive an earthly reward, but also increase our store of treasures in heaven. Thus we receive merit for our good works.

But a person with mortal sin on his soul loses the merit of his good works. This is not restored to him until his mortal sins are forgiven.

Mortal sin also takes away the right to heaven. Through all the years of our lives we have been spurred on by the thought that one day we would see God. Yet, the sight of God in this earthly life becomes obscured when we sin mortally. In hell we can never see God, and this alone is so terrible a thought that it solemnly reminds to always flee mortal sin.

In order to commit a mortal sin, certain conditions must be present. The sin must be seriously evil; the sinner must realize the seriousness of the wrong he is doing, and he must give full consent to it.

Giving full consent to a sin means realizing that an act is sinful and still giving in to it. Sometimes we make up our minds to do something seriously wrong, but for some reason or other we are prevented from doing it. In such cases we are actually guilty of mortal sin because our wills have chosen to commit sin.

Let us summarize: *To make a sin mortal these three things are necessary: first, the thought, desire, word, action, or omission must be seriously wrong or considered seriously wrong; second, the sinner must be mindful of the serious wrong; third, the sinner must fully consent to it.*

When Christ was hanging on the cross He forgave the Good Thief because he had shown he was sorry. We should acquire the habit of going to confession often so that we may go through life with a clear conscience and keep in God's grace. "Hail, O Cross, our only hope."

The Consequences of Venial Sin

It can be tempting to think that venial sins are not a big deal. While they are less serious than mortal sins, we should not take venial sins lightly. Venial sins that go unconfessed and which we have little or no contrition for can wound and weaken our soul, making us more vulnerable to temptation and committing mortal sin. Think of it in terms of someone's physical health. A certain sickness or injury is not as serious as death, but if someone faces enough sickness or injury, their body can still be weakened and their life threatened. The best way to avoid mortal sin is to first avoid venial sin, or confess our venial sins as soon and as often as we can.

Venial Sin Is a Less Serious Actual Sin

Venial sin is a less serious offense against the law of God, which does not deprive the soul of sanctifying grace, and which can be pardoned even without sacramental confession.

Yet, when we commit venial sins, we are doing something so bad that there is only one worse evil—mortal sin. No matter how slight the offense, we have no excuse for offending God. Venial sin does not destroy our friendship with God, although it does lessen the warmth of our love for Him.

If we do something wrong thinking it is only a venial sin, it is usually only a venial sin. But, if we do not know our sin is of grave matter because we are lazy or careless we may be more guilty than we realize. We must listen to the instructions given, and try to realize the seriousness of the circumstances so that we may form a correct conscience in regard to the sins we commit.

Briefly then, a sin can be venial in two ways: first, when the evil done is not gravely wrong; second, when the evil done is a grave matter, but the sinner sincerely believes it is not grave, and/or does not give full consent to the action in question.

Venial sin makes us think less often of the things of God and of the ways of serving Him. It also keeps us from gaining the actual graces we need in order to overcome temptation. *Venial sin harms us by making us less fervent in the service of God, by*

weakening our power to resist mortal sin, and by making us deserving of God's punishments in this life or in purgatory.

Since venial sins do not destroy our friendship with God we may be tempted to think that it does not matter whether we commit them. This would not be correct. Unless we are faithful in smaller things, we may soon sin in greater ways. Besides, we know that at times God has punished venial sin severely. He must, therefore, consider it a great evil.

Although we are not bound to confess our venial sins, it is well to do so. By going to confession regularly every two or three weeks, we keep ourselves very close to God. However, venial sin can be forgiven in many ways. One way is by an Act of Contrition. Expressing our sorrow for even our venial sins proves to God that we do not wish to stray from Him in even the slightest manner. Venial sin is also removed by Holy Communion, by an act of love, by works of mercy, and in other ways.



God Has Provided the Means Which Will Keep Us From Sin

We have said that this life is a journey to heaven. What are the things we need to do on this journey so that we may avoid sin and safely reach heaven, our goal? *We can keep from committing sin by praying and by receiving the sacraments; by remembering that God is always with us; by recalling that our bodies are temples of the Holy Spirit; by keeping occupied with work or play; by promptly resisting the sources of sin within us; by avoiding the near occasions of sin.*

What is meant by that phrase, “the near occasions of sin”? *The near occasions of sin are all persons, places, or things that may easily lead us into sin.*

Prayer is a very important means of reaching our goal. Even as small children we were taught to lift our minds and hearts to God often through the day. The graces obtained in this way keep us close to God. Through the sacraments we may receive more graces. Some travelers on the road of life do not know how to use the means God offers; others neglect to use them and thus have difficulty reaching heaven.

In serving God we should always have His interests in mind. That does not mean we have to be kneeling in prayer all the time. It simply means remembering that we are always in God’s presence, and that no matter where we are or what we are doing He can see us, and we can praise Him. It means remembering we are temples of the Holy Spirit through the presence of sanctifying grace received at baptism.

The Chief Sources of Sin

In connection with the near occasions of sin we should know the chief sources of actual sin, called the capital sins. *The chief sources of actual sin are: pride, covetousness, lust, anger, gluttony, envy, and sloth, and these are commonly called capital sins. They*

are called *capital sins*, not because they, in themselves, are the greatest sins, but because they are the chief reasons why men commit sin. The best way to overcome these bad habits, or vices, is to practice the virtue which is the opposite of each vice.

Pride, the first of these evils, may be said to be at the bottom of all sin. It means serving ourselves in preference to God. It was pride that tempted Eve in the Garden of Paradise for she could not bear to think anyone else was greater than she was. We can overcome pride by the practice of humility. This virtue helps us to see ourselves as we really are, and to realize that without God's help we can do nothing. Any success we have comes from God, and not from any power of our own.

The chief sources of actual sin are: pride, covetousness, lust, anger, gluttony, envy, and sloth, and these are commonly called capital sins. They are called capital sins, not because they, in themselves, are the greatest sins, but because they are the chief reasons why men commit sin.

Covetousness is an ugly vice. It means too great a desire for material things. The virtue of generosity, or giving, will help us to overcome a too-great desire for the things of this world.

Lust is a vice or bad habit of sinful acts or desires for forbidden pleasures of the body. We commit this sin when we give in to thoughts, desires, words, or actions, contrary to purity. Keeping ourselves pure and modest, and refusing to look at, read, listen to, desire, think, or do things which will be sources of temptation, help to overcome lust.

Anger can be a sin when it causes a person to wish great evil on another or to punish someone more than he deserves. Sometimes when a friend does things to us which we do not like, we become angry and wish for revenge. In other words we wish to "pay him back" or "get even." We should be careful, for anger is sometimes a sin. The practice of the virtue of meekness helps us to hold back our desire for revenge as well as our feelings of anger and displeasure. We should be encouraged in the practice

of the virtue of meekness by our Lord's words, "Learn from me, for I am meek and humble of heart" (Mt. 11:29).

God has made His creatures in such a way that food and drink are necessary for our bodies if we are to grow, and to keep well and strong. But sometimes people get into the habit of eating and drinking too much. This excessive indulgence in eating and drinking is called *gluttony*. We can control this vice by the virtue of temperance, which means taking only a moderate amount of the things we like. If we deny ourselves some of the things we are permitted to have, it will not be so hard to keep from those which are forbidden.

Envy is the sin committed when we are jealous at the good fortune of others. Do you remember the story of David and Saul? David, a shepherd boy, killed the giant, Goliath, but King Saul, instead of being glad that David had killed an enemy, was jealous of the praise David received. This vice can be overcome by loving our neighbor, wishing him good, and rejoicing with him in his happiness.

Sloth, the last of the seven capital sins, is committed when we neglect the care of our souls through laziness (or being lazy about our soul because we busy ourselves with worldly things). We can overcome this bad habit by doing our appointed tasks carefully and conscientiously, and by showing an interest in the things of God.

We mentioned before that the seven capital sins are not more serious than other sins, but that they are the chief reasons why men commit sin. Every person will find that he can trace most of his sins to one or the other of these seven capital sins. Find out your weak spot and set to work strengthening your defenses at this point.

TERMS TO KNOW

- omission
- jealous
- covetous
- violated
- sufficient
- actual
- sacramental
- sloth

**FOR ME TO REVIEW***Catechism Lesson***277. Q. Is original sin the only kind of sin?**

A. Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.

278. Q. What is actual sin?

A. Actual sin is any willful thought, word, deed, or omission contrary to the law of God.

279. Q. How many kinds of actual sin are there?

A. There are two kinds of actual sin—mortal and venial.

280. Q. What is mortal sin?

A. Mortal sin is a grievous offense against the law of God.

281. Q. Why is this sin called mortal?

A. This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

282. Q. How many things are necessary to make a sin mortal?

A. To make a sin mortal, three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.

290. Q. What is venial sin?

A. Venial sin is a slight offense against the law of God in matters of less importance, or in matters of great importance it is an offense committed without sufficient reflection or full consent of the will.

293. Q. Which are the effects of venial sin?

A. The effects of venial sin are the lessening of the love of God in our heart, the making us less worthy of His help, and the weakening of the power to resist mortal sin.

- 295. Q. Which are the chief sources of sin?**
A. The chief sources of sin are seven: pride, covetousness, lust, anger, gluttony, envy, and sloth, and they are commonly called capital sins.
- 313. Q. Why are the seven sources of sin called capital sins?**
A. The seven sources of sin are called capital sins because they rule over our other sins and are the causes of them.
- 317. Q. What virtues are opposed to the seven capital sins?**
A. Humility is opposed to pride; generosity to covetousness; chastity to lust; meekness to anger; temperance to gluttony; brotherly love to envy, and diligence to sloth.
- 771. Q. What do you mean by the near occasions of sin?**
A. By the near occasions of sin I mean all the persons, places and things that may easily lead us into sin.

Questions and Exercises

Write your answers on a separate sheet of paper

1. Why should we try to receive as many graces as possible?
2. What should we do as soon as we realize we have committed a sin?
3. Where can we receive the strength to obey God's laws?
4. Will we receive a punishment for venial sins?
5. How can we atone for venial sins?
6. Why should we confess our venial sins?
7. Should we be just as sorry for our venial sins as for our mortal sins?

8. What is the worst thing that can happen to a person on this earth?
9. Why should we try to remain in the state of grace?
10. Why should we be faithful to our morning and night prayers?
11. What does the word mortal mean? Why is this a good name for this sin?
12. How many kinds of actual sin are there?
13. What is the supernatural life of the soul called?
14. Can venial sin be pardoned without sacramental confession?
15. What do we call persons, places, and things which may easily lead us to sin?
16. When any one of the three conditions for a mortal sin is not present, do we commit a mortal sin?
17. How can we protect ourselves against mortal sin?
18. Which of the chief sources of sin make us neglect our religious duties?
19. What source of sin makes us dislike people who have some things we would like to have?
20. Why is anger so dangerous?
21. Write your answers on a separate sheet of paper.

Fill in the Blank

Actual sin is any willful 1 , 2 , 3 , 4 , or 5 .

There are two kinds of actual sins: 6 , and 7 sin.

Mortal sin is a 8 offense against the law of God.

Venial sin is a serious offense against the law of God. It does not destroy the soul or sanctifying grace, and it can be forgiven without sacramental confession.

This sin is called mortal, or deadly, because it deprives the sinner of sanctifying grace, the life of the soul.

Venial sin harms us by making us less fervent in the service of God, by weakening our power to resist mortal sin, and by making us deserving of temporal punishments in this life or in the next.

Matching

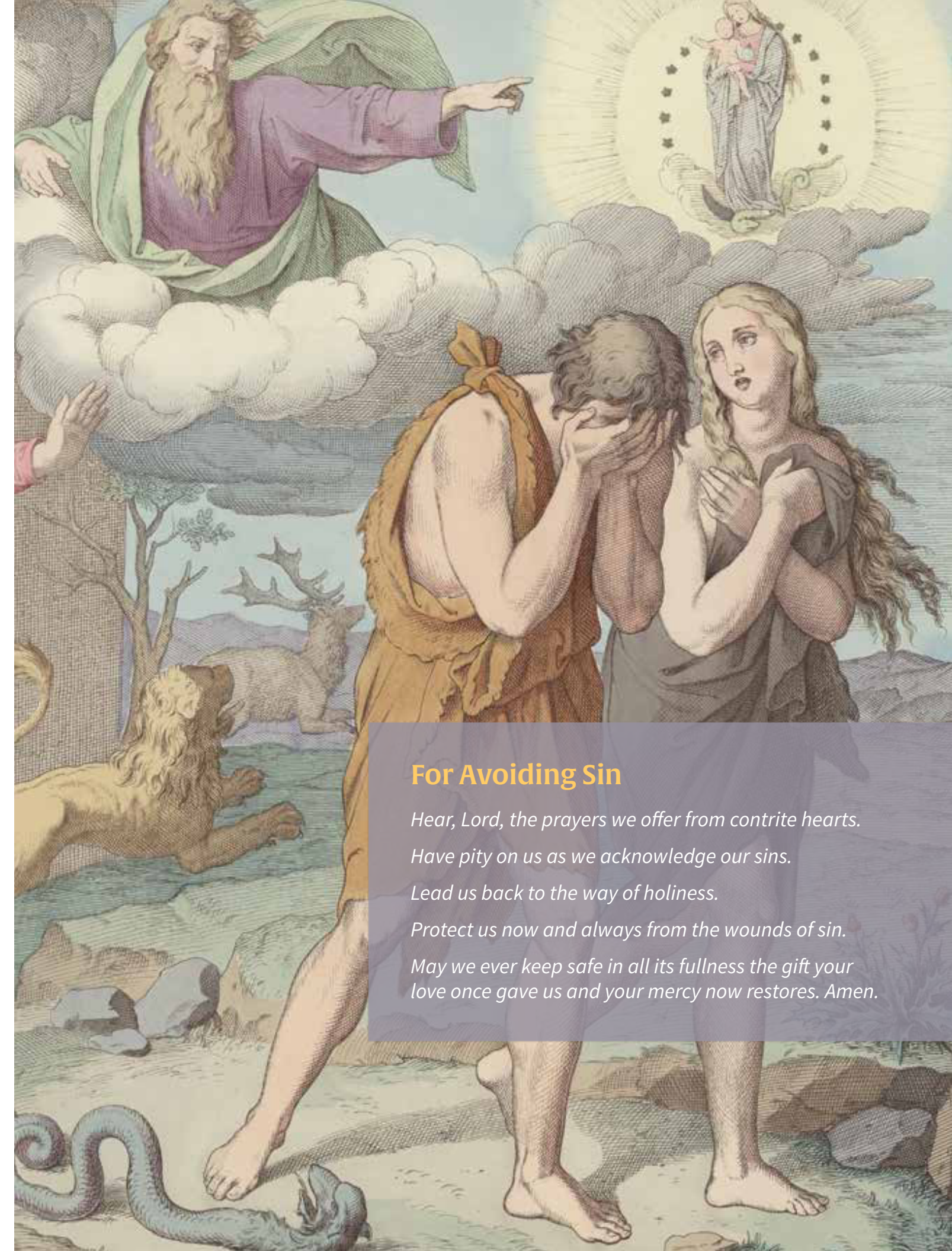
1. a chief source of sin
 2. actual sin
 3. mortal sin
 4. near occasion of sin
 5. original sin
 6. venial sin
-
- (A) any willful thought, desire, word, action, or omission forbidden by the law of God
 - (B) a very great offense against the law of God
 - (C) pride
 - (D) a bad comic book or movie
 - (E) weakens our power to resist mortal sin
 - (F) deprives the soul of sanctifying grace
 - (G) makes us less fervent in God's service
 - (H) anger
 - (I) a playmate who uses sinful words
 - (J) takes away the merit of all good actions
 - (K) must be pardoned through sacramental confession

**FOR ME TO REMEMBER**

1. Actual sin is a sin we commit ourselves.
2. The greatest evil in the world is mortal sin.
3. Venial sin makes our friendship with God less warm.
4. We must avoid the near occasions of sin, that is, the persons, places, and things which lead us to sin.

**FOR ME TO DO**

1. Name four things mortal sin does to the soul besides depriving it of sanctifying grace.
2. Discuss the three things necessary to make a sin mortal.
3. A sin can be venial in two ways. Name them.
4. Name as many ways as you can by which we can keep from committing sin.
5. Make a list of five near occasions of sin for boys and girls of your age. Discuss them with your classmates.
6. It is good for us to think about hell occasionally. Why?
7. After studying this lesson on sin, what prayer should you remember to say every evening before going to bed. Why?
8. Does every sin deserve punishment? Explain.
9. Discuss each of the capital sins. Ask practical questions about them. For example: Do I look down on other boys and girls? Do I want everything I see? Do I go to bad movies?
10. What virtue is the direct opposite of each capital sin?



For Avoiding Sin

Hear, Lord, the prayers we offer from contrite hearts.

Have pity on us as we acknowledge our sins.

Lead us back to the way of holiness.

Protect us now and always from the wounds of sin.

May we ever keep safe in all its fullness the gift your love once gave us and your mercy now restores. Amen.