

1. CCC 401
 - a) For when man looks into his own heart he finds that he is **drawn toward what is wrong** and sunk in many evils which cannot come from his good creator.
2. Genesis 6:5
 - a) When the LORD saw how great was man's wickedness on earth, and how **no desire that his heart conceived was ever anything but evil**
3. Genesis 8:21
 - a) "Never again will I doom the earth because of man, since **the desires of man's heart are evil from the start**
4. **Psalms 14:3** They have all gone astray, they are all alike corrupt; there is none that does good, no, not one.
5. Jeremiah 17:9 "The heart is deceitful above all things and beyond cure. Who can understand it?"
 - a) Catholic Bible: "The heart is deceitful above all things, and desperately corrupt; who can understand it?"
6. Romans 3:10-18,23
 - a) as it is written: "There is no one just, not one, there is no one who understands, there is no one who seeks God. All have gone astray; **all alike are worthless; there is not one who does good, (there is not) even one.** Their throats are open graves; they deceive with their tongues; the venom of asps is on their lips; their mouths are full of bitter cursing. Their feet are quick to shed blood; **ruin and misery are in their ways, and the way of peace they know not. There is no fear of God before their eyes.**" For there is no distinction; all have sinned and are deprived of the glory of God.
7. CCC 403
 - a) Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and **INCLINATION TOWARD EVIL** and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, as sin which is the "death of the soul."
8. CCC 404
 - a) Adam and Eve committed a personal sin, but this sin affected the human nature that they would then transmit in a fallen state. It is a sin which will be transmitted in a **fallen state**. It is a sin which will be transmitted by propagation to **all mankind**.
9. CCC 405
 - a) human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and **INCLINED TO SIN** - an **INCLINATION TO EVIL** that is called concupiscence". Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and **INCLINED TO EVIL, PERSIST IN MAN** and summon him to spiritual battle.
10. CCC 407
 - a) Ignorance of the fact that man has a wounded nature **INCLINED TO EVIL** gives rise to serious errors in the areas of education, politics, social action, and morals.
11. Baltimore Catechism 2 **38. Did all the angels remain good and happy?**
 - a) A. All the angels did not remain good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.

12. Baltimore Catechism 2 46. **Q. What other effects followed from the sin of our first parents?**

a) 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.**

13. **The second Council of Orange (529) and at the Council of Trent (1546).**

14. Matthew 7:13-14

a) "Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few.

15. Luke 18:19

a) Jesus answered him, "Why do you call me good? No one is good but God alone.

16. Mark 10:18

a) Jesus answered him, "Why do you call me good? No one is good but God alone.

17. Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

18. CCC 389

a) **389** The doctrine of original sin is, so to speak, the "reverse side" of the Good News that Jesus is the Savior of all men, that all need salvation and that salvation is offered to all through Christ. **The Church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ.**

19. Baltimore Catechism 2 **49 Does this corruption of our nature remain in us after original sin is forgiven?**

a) A. This corruption of our nature and other **punishments remain in us after original sin is forgiven.**

20. 978 "When we made our first profession of faith while receiving the holy Baptism that cleansed us, the forgiveness we received then was so full and complete that there remained in us absolutely nothing left to efface, neither original sin nor offenses committed by our own will, nor was there left any penalty to suffer in order to expiate them. . . . **Yet the grace of Baptism delivers no one from all the weakness of nature. On the contrary, we must still combat the movements of concupiscence that never cease leading us into evil "**

21. **979 In this battle against our inclination towards evil,** who could be brave and watchful enough to escape every wound of sin? "If the Church has the power to forgive sins, then Baptism cannot be her only means of using the keys of the Kingdom of heaven received from Jesus Christ. The Church must be able to forgive all penitents their offenses, even if they should sin until the last moment of their lives."

22. **1264** Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin that Tradition calls *concupiscence*, or metaphorically, "the tinder for sin" (*fomes peccati*); since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ." Indeed, "an athlete is not crowned unless he competes according to the rules."

23. **1426** *Conversion* to Christ, the new birth of Baptism, the gift of the Holy Spirit and the Body and Blood of Christ received as food have made us "holy and without blemish," just as the Church herself, the Bride of Christ, is "holy and without blemish." **Nevertheless the new life received in Christian initiation has not abolished the frailty and weakness of human nature, nor the inclination to sin that tradition calls *concupiscence*, which remains in**

the baptized such that with the help of the grace of Christ they may prove themselves in the struggle of Christian life. This is the struggle of *conversion* directed toward holiness and eternal life to which the Lord never ceases to call us.

24. **2520** Baptism confers on its recipient the grace of purification from all sins. But the 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"
25. **2515** Etymologically, "concupiscence" can refer to any intense form of human desire. Christian theology has given it a particular meaning: the movement of the sensitive appetite contrary to the operation of the human reason. The apostle St. Paul identifies it with the rebellion of the "flesh" against the "spirit." Concupiscence stems from the disobedience of the first sin. It unsettles man's moral faculties and, without being in itself an offense, **inclines man to commit sins**.
26. The effects of Original Sin-Catholic Source Book
 - a) Human nature **corrupted**
 - b) Understanding darkened
 - c) Will weakened
 - d) **Strong inclination to do evil**
27. 48 Why is this sin called original?
 - a) 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.
28. CS Lewis said, "When a man is getting better he understands more and more clearly the evil that is still left in him. When a man is getting worse, he understands his own badness less and less. A moderately bad man knows he is not very good: a thoroughly bad man thinks he is all right.