

AUGUST 2: EIGHTEENTH SUNDAY IN ORDINARY TIME

Is 55:1-3 | Rom 8:35, 37-39 | Mt 14:13-21 | CCC 1954-1962, 1980, 2056-2057

THE TEN COMMANDMENTS

- The natural law is written on everyone's heart and is a form of human participation in God's wisdom and goodness; it gives humanity an original moral sense to discern good and bad
- Yet, because of sin, the perception of the natural law is clouded
- Because of this God has given His revealed law
- The summary of the moral truths of the Old Law, the first stage of revealed law, can be found in the Decalogue, or Ten Commandments, which point to both love of God and love of neighbor

What does “Decalogue” mean? Decalogue means “ten words” (Exodus 34:28). These words sum up the Law given by God to the people of Israel in the context of the Covenant mediated by Moses. This Decalogue, in presenting the commandments of the love of God (the first three) and of one's neighbor (the other seven), traces for the chosen people and for every person in particular the path to a life freed from the slavery of sin.
(Compendium #436)

AUGUST 9: NINETEENTH SUNDAY IN ORDINARY TIME

1Kgs 19:9a, 11-13a | Rom 9:1-5 | Mt 14:22-33 | CCC 1716-1717, 1725-1726

THE BEATITUDES

- The word “beatitude” points to the eternal happiness towards which all humanity is called
- In the Gospel, Jesus shows his followers the way to participation in divine life
- This way, in imitation of Christ himself, is the love of truth and goodness
- The Beatitudes, which are central to Jesus' preaching, are in continuity with and in fulfillment of God's promises throughout Salvation History

Why are the beatitudes important for us? The beatitudes are at the heart of Jesus' preaching and they take up and fulfill the promises that God made starting with Abraham. They depict the very countenance of Jesus and they characterize authentic Christian life. They reveal the ultimate goal of human activity, which is eternal happiness.
(Compendium #360)

AUGUST 16: TWENTIETH SUNDAY IN ORDINARY TIME

Is 56:1, 6-7 | Rom 11:13-15, 29-32 | Mt 15:21-28 | CCC 2055

THE GREATEST COMMANDMENT

- Jesus' interpretation of the Law (Torah) is centered on love
- Jesus places the love of God as the greatest commandment (see Dt 6:4ff.)
- He then places love of neighbor alongside it (see Lev 19:18)
- These form a single twofold command of love that encapsulate the Law and Prophets

How did Jesus interpret the Law? Jesus interpreted the Law in the light of the twofold yet single commandment of love, the fullness of the Law: “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the greatest and first commandment. And the second is like it: you shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets” (Mt 22:37-40).

(Compendium #435)



AUGUST 23: TWENTY-FIRST SUNDAY IN ORDINARY TIME

Is 22:19-23 | Rom 11:33-36 | Mt 16:13-20 | CCC 1803-1805, 1810-1811, 1833-1834, 1839

THE CARDINAL VIRTUES

- A virtue is a firm and habitual disposition to do the good and thereby live the divine life
- There are both human virtues and theological virtues
- Human virtues are acquired by repeating morally good acts, and they are elevated and purified by grace
- The four cardinal virtues are principal, or first, human virtues (the word “cardinal” means hinge; and on these virtues hinge the entire virtuous life): prudence, justice, fortitude, and temperance

What are the principal human virtues? The principal human virtues are called the cardinal virtues, under which all the other virtues are grouped and which are the hinges of a virtuous life. The cardinal virtues are: prudence, justice, fortitude, and temperance. (*Compendium #379*)

AUGUST 30: TWENTY-SECOND SUNDAY IN ORDINARY TIME

Jer 20:7-9 | Rom 12:1-2 | Mt 16:21-27 | CCC 1806, 1835

PRUDENCE

- Prudence is the virtue that disposes reason to know and choose the good the means for achieving it in particular circumstances
- Prudence provides a 'rule and measure' for other virtues
- Prudence guides the judgment of conscience
- In prudence one can apply moral principles in specific cases

What is prudence? Prudence disposes reason to discern in every circumstance our true good and to choose the right means for achieving it. Prudence guides the other virtues by pointing out their rule and measure. (*Compendium #380*)

