

**AN EXCERPT FROM  
THE ENCYCLICAL LETTER**

*Veritatis Splendor*

Addressed by the Supreme Pontiff

**JOHN PAUL II**

To All the Bishops  
Of the Catholic Church

**Regarding Certain  
Fundamental Questions of  
The Church's Moral teaching**

For the full text of this Encyclical Letter, visit [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_06081993\\_veritatis-splendor.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html)



## VERITATIS SPLENDOR

### Blessing

Venerable Brothers in the Episcopate, Health and the Apostolic Blessing!

The splendor of truth shines forth in all the works of the Creator and, in a special way, in man, created in the image and likeness of God (cf. Gen 1:26). Truth enlightens man's intelligence and shapes his freedom, leading him to know and love the Lord. Hence the Psalmist prays: "Let the light of your face shine on us, O Lord" (Ps 4:6).

## INTRODUCTION

### Jesus Christ, the true light that enlightens everyone

1. Called to salvation through faith in Jesus Christ, "the true light that enlightens everyone" (Jn 1:9), people become "light in the Lord" and "children of light" (Eph 5:8), and are made holy by "obedience to the truth" (1 Pet 1:22).

This obedience is not always easy. As a result of that mysterious original sin, committed at the prompting of Satan, the one who is "a liar and the father of lies" (Jn 8:44), man is constantly tempted to turn his gaze away from the living and true God in order to direct it towards idols (cf. 1 Thes 1:9), exchanging "the truth about God for a lie" (Rom 1:25). Man's capacity to know the truth is also darkened, and his will to submit to it is weakened. Thus, giving himself over to relativism and skepticism (cf. Jn 18:38), he goes off in search of an illusory freedom apart from truth itself. But no darkness of error or of sin can totally take away from man the light of God the Creator. In the depths of his heart there always remains a yearning for absolute truth and a thirst to attain full knowledge of it. This is eloquently proved by man's tireless search for knowledge in all fields. It is proved even more by his search for the meaning of life. The development of science and technology, this splendid testimony of the human capacity for understanding and for perseverance, does not free humanity from the obligation to ask the ultimate religious questions. Rather, it spurs us on to face the most painful and decisive of struggles, those of the heart and of the moral conscience.

2. No one can escape from the fundamental questions: What must I do? How do I distinguish good from evil? The answer is only possible thanks to the splendor of the truth which shines forth deep within the human spirit, as the Psalmist bears witness: "There are many who say: 'O that we might see some good! Let the light of your face shine on us, O Lord' " (Ps 4:6).

The light of God's face shines in all its beauty on the countenance of Jesus Christ, "the image of the invisible God" (Col 1:15), the "reflection of God's glory" (Heb 1:3), "full of grace and truth" (Jn 1:14). Christ is "the way, and the truth, and the life" (Jn 14:6). Consequently the decisive answer to every one of man's questions, his religious and moral questions in particular, is given by Jesus Christ, or rather is Jesus Christ himself, as the Second Vatican Council recalls: "In fact, it is only in the mystery of the Word incarnate that light is shed on the mystery of man. For Adam, the first

man, was a figure of the future man, namely, of Christ the Lord. It is Christ, the last Adam, who fully discloses man to himself and unfolds his noble calling by revealing the mystery of the Father and the Father's love".<sup>1</sup>

Jesus Christ, the "light of the nations", shines upon the face of his Church, which he sends forth to the whole world to proclaim the Gospel to every creature (cf. Mk 16:15).<sup>2</sup> Hence the Church, as the People of God among the nations,<sup>3</sup> while attentive to the new challenges of history and to mankind's efforts to discover the meaning of life, offers to everyone the answer which comes from the truth about Jesus Christ and his Gospel. The Church remains deeply conscious of her "duty in every age of examining the signs of the times and interpreting them in the light of the Gospel, so that she can offer in a manner appropriate to each generation replies to the continual human questionings on the meaning of this life and the life to come and on how they are related".<sup>4</sup>

3. The Church's Pastors, in communion with the Successor of Peter, are close to the faithful in this effort; they guide and accompany them by their authoritative teaching, finding ever new ways of speaking with love and mercy not only to believers but to all people of good will. The Second Vatican Council remains an extraordinary witness of this attitude on the part of the Church which, as an "expert in humanity",<sup>5</sup> places herself at the service of every individual and of the whole world.<sup>6</sup>

The Church knows that the issue of morality is one which deeply touches every person; it involves all people, even those who do not know Christ and his Gospel or God himself. She knows that it is precisely on the path of the moral life that the way of salvation is open to all. The Second Vatican Council clearly recalled this when it stated that "those who without any fault do not know anything about Christ or his Church, yet who search for God with a sincere heart and under the influence of grace, try to put into effect the will of God as known to them through the dictate of conscience... can obtain eternal salvation". The Council added: "Nor does divine Providence deny the helps that are necessary for salvation to those who, through no fault of their own, have not yet attained to the express recognition of God, yet who strive, not without divine grace, to lead an upright life. For whatever goodness and truth is found in them is considered by the Church as a preparation for the Gospel and bestowed by him who enlightens everyone that they may in the end have life".<sup>7</sup>

## **CHAPTER I - "TEACHER, WHAT GOOD MUST I DO...?" (Mt 19:16) - Christ and the answer to the question about morality**

**"Someone came to him..." (Mt 19:16)**

6. The dialogue of Jesus with the rich young man, related in the nineteenth chapter of Saint Matthew's Gospel, can serve as a useful guide for listening once more in a lively and direct way to his moral teaching: "Then someone came to him and said, 'Teacher, what good must I do to have eternal life?' And he said to him, 'Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments. 'He said to him, 'Which ones?' And Jesus said, 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your father and mother; also, You shall love your neighbor as yourself.'

The young man said to him, 'I have kept all these; what do I still lack?' Jesus said to him, 'If you wish to be perfect, go, sell your possessions and give the money to the poor, and you will have treasure in heaven; then come, follow me' " (Mt 19:16-21).<sup>13</sup>

7. "Then someone came to him...". In the young man, whom Matthew's Gospel does not name, we can recognize every person who, consciously or not, approaches Christ the Redeemer of man and questions him about morality. For the young man, the question is not so much about rules to be followed, but about the full meaning of life. This is in fact the aspiration at the heart of every human decision and action, the quiet searching and interior prompting which sets freedom in motion. This question is ultimately an appeal to the absolute Good which attracts us and beckons us; it is the echo of a call from God who is the origin and goal of man's life. Precisely in this perspective the Second Vatican Council called for a renewal of moral theology, so that its teaching would display the lofty vocation which the faithful have received in Christ,<sup>14</sup> the only response fully capable of satisfying the desire of the human heart.

In order to make this "encounter" with Christ possible, God willed his Church. Indeed, the Church "wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life".<sup>15</sup>

**"Teacher, what good must I do to have eternal life?" (Mt 19:16)**

8. The question which the rich young man puts to Jesus of Nazareth is one which rises from the depths of his heart. It is an essential and unavoidable question for the life of every man, for it is about the moral good which must be done, and about eternal life. The young man senses that there is a connection between moral good and the fulfilment of his own destiny. He is a devout Israelite, raised as it were in the shadow of the Law of the Lord. If he asks Jesus this question, we can presume that it is not because he is ignorant of the answer contained in the Law. It is more likely that the attractiveness of the person of Jesus had prompted within him new questions about moral good. He feels the need to draw near to the One who had begun his preaching with this new and decisive proclamation: "The time is fulfilled, and the Kingdom of God is at hand; repent, and believe in the Gospel" (Mk 1:15).

People today need to turn to Christ once again in order to receive from him the answer to their questions about what is good and what is evil. Christ is the Teacher, the Risen One who has life in himself and who is always present in his Church and in the world. It is he who opens up to the faithful the book of the Scriptures and, by fully revealing the Father's will, teaches the truth about moral action. At the source and summit of the economy of salvation, as the Alpha and the Omega of human history (cf. Rev 1:8; 21:6; 22:13), Christ sheds light on man's condition and his integral vocation. Consequently, "the man who wishes to understand himself thoroughly – and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being – must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter him with all his own self; he must 'appropriate' and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deeper wonder at himself".<sup>16</sup>

If we therefore wish to go to the heart of the Gospel's moral teaching and grasp its profound and unchanging content, we must carefully inquire into the meaning of the question asked by the rich young man in the Gospel and, even more, the meaning of Jesus' reply, allowing ourselves to be guided by him. Jesus, as a patient and sensitive teacher, answers the young man by taking him, as it were, by the hand, and leading him step by step to the full truth.

**"There is only one who is good" (Mt 19:17)**

9. Jesus says: "Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments" (Mt 19:17). In the versions of the Evangelists Mark and Luke the question is phrased in this way: "Why do you call me good? No one is good but God alone" (Mk 10:18; cf. Lk 18:19).

Before answering the question, Jesus wishes the young man to have a clear idea of why he asked his question. The "Good Teacher" points out to him – and to all of us – that the answer to the question, "What good must I do to have eternal life?" can only be found by turning one's mind and heart to the "One" who is good: "No one is good but God alone" (Mk 10:18; cf. Lk 18:19). Only God can answer the question about what is good, because he is the Good itself.

To ask about the good, in fact, ultimately means to turn towards God, the fullness of goodness. Jesus shows that the young man's question is really a religious question, and that the goodness that attracts and at the same time obliges man has its source in God, and indeed is God himself. God alone is worthy of being loved "with all one's heart, and with all one's soul, and with all one's mind" (Mt 22:37). He is the source of man's happiness. Jesus brings the question about morally good action back to its religious foundations, to the acknowledgment of God, who alone is goodness, fullness of life, the final end of human activity, and perfect happiness.

10. The Church, instructed by the Teacher's words, believes that man, made in the image of the Creator, redeemed by the Blood of Christ and made holy by the presence of the Holy Spirit, has as the ultimate purpose of his life to live "for the praise of God's glory" (cf. Eph 1:12), striving to make each of his actions reflect the splendor of that glory. "Know, then, O beautiful soul, that you are the image of God", writes Saint Ambrose. "Know that you are the glory of God (1 Cor 11:7). Hear how you are his glory. The Prophet says: Your knowledge has become too wonderful for me (cf. Ps. 138:6, Vulg.). That is to say, in my work your majesty has become more wonderful; in the counsels of men your wisdom is exalted. When I consider myself, such as I am known to you in my secret thoughts and deepest emotions, the mysteries of your knowledge are disclosed to me. Know then, O man, your greatness, and be vigilant".<sup>17</sup>

What man is and what he must do becomes clear as soon as God reveals himself. The Decalogue is based on these words: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (Ex 20:2-3). In the "ten words" of the Covenant with Israel, and in the whole Law, God makes himself known and acknowledged as the One who "alone is good"; the One who despite man's sin remains the "model" for moral action, in accordance with his command, "You shall be holy; for I the Lord your God am holy" (Lev 19:2); as the One who, faithful to his love for man, gives him his Law (cf. Ex 19:9-24 and 20:18-21) in order to restore man's original and

peaceful harmony with the Creator and with all creation, and, what is more, to draw him into his divine love: "I will walk among you, and will be your God, and you shall be my people" (Lev 26:12).

The moral life presents itself as the response due to the many gratuitous initiatives taken by God out of love for man. It is a response of love, according to the statement made in Deuteronomy about the fundamental commandment: "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might.

And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children" (Dt 6:4-7). Thus the moral life, caught up in the gratuitousness of God's love, is called to reflect his glory: "For the one who loves God it is enough to be pleasing to the One whom he loves: for no greater reward should be sought than that love itself; charity in fact is of God in such a way that God himself is charity".<sup>18</sup>

11. The statement that "There is only one who is good" thus brings us back to the "first tablet" of the commandments, which calls us to acknowledge God as the one Lord of all and to worship him alone for his infinite holiness (cf. Ex 20:2-11). The good is belonging to God, obeying him, walking humbly with him in doing justice and in loving kindness (cf. Mic 6:8). Acknowledging the Lord as God is the very core, the heart of the Law, from which the particular precepts flow and towards which they are ordered. In the morality of the commandments the fact that the people of Israel belongs to the Lord is made evident, because God alone is the One who is good. Such is the witness of Sacred Scripture, imbued in every one of its pages with a lively perception of God's absolute holiness: "Holy, holy, holy is the Lord of hosts" (Is 6:3).

But if God alone is the Good, no human effort, not even the most rigorous observance of the commandments, succeeds in "fulfilling" the Law, that is, acknowledging the Lord as God and rendering him the worship due to him alone (cf. Mt 4:10). This "fulfilment" can come only from a gift of God: the offer of a share in the divine Goodness revealed and communicated in Jesus, the one whom the rich young man addresses with the words "Good Teacher" (Mk 10:17; Lk 18:18). What the young man now perhaps only dimly perceives will in the end be fully revealed by Jesus himself in the invitation: "Come, follow me" (Mt 19:21).

#### **"If you wish to enter into life, keep the commandments" (Mt 19:17)**

12. Only God can answer the question about the good, because he is the Good. But God has already given an answer to this question: he did so by creating man and ordering him with wisdom and love to his final end, through the law which is inscribed in his heart (cf. Rom 2:15), the "natural law". The latter "is nothing other than the light of understanding infused in us by God, whereby we understand what must be done and what must be avoided. God gave this light and this law to man at creation".<sup>19</sup> He also did so in the history of Israel, particularly in the "ten words", the commandments of Sinai, whereby he brought into existence the people of the Covenant (cf. Ex 24) and called them to be his "own possession among all peoples", "a holy nation" (Ex 19:5-6), which would radiate his holiness to all peoples (cf. Wis 18:4; Ez 20:41). The gift of the Decalogue was a promise and sign of the New Covenant, in which the law would be written in a new and definitive

way upon the human heart (cf. Jer 31:31-34), replacing the law of sin which had disfigured that heart (cf. Jer 17:1). In those days, "a new heart" would be given, for in it would dwell "a new spirit", the Spirit of God (cf. Ez 36:24-28).<sup>20</sup>

Consequently, after making the important clarification: "There is only one who is good", Jesus tells the young man: "If you wish to enter into life, keep the commandments" (Mt 19:17). In this way, a close connection is made between eternal life and obedience to God's commandments: God's commandments show man the path of life and they lead to it. From the very lips of Jesus, the new Moses, man is once again given the commandments of the Decalogue. Jesus himself definitively confirms them and proposes them to us as the way and condition of salvation. The commandments are linked to a promise. In the Old Covenant the object of the promise was the possession of a land where the people would be able to live in freedom and in accordance with righteousness (cf. Dt 6:20-25). In the New Covenant the object of the promise is the "Kingdom of Heaven", as Jesus declares at the beginning of the "Sermon on the Mount" – a sermon which contains the fullest and most complete formulation of the New Law (cf. Mt 5-7), clearly linked to the Decalogue entrusted by God to Moses on Mount Sinai. This same reality of the Kingdom is referred to in the expression "eternal life", which is a participation in the very life of God. It is attained in its perfection only after death, but in faith it is even now a light of truth, a source of meaning for life, an inchoate share in the full following of Christ. Indeed, Jesus says to his disciples after speaking to the rich young man: "Every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and inherit eternal life" (Mt 19:29).

13. Jesus' answer is not enough for the young man, who continues by asking the Teacher about the commandments which must be kept: "He said to him, 'Which ones?' " (Mt 19:18). He asks what he must do in life in order to show that he acknowledges God's holiness. After directing the young man's gaze towards God, Jesus reminds him of the commandments of the Decalogue regarding one's neighbor: "Jesus said: 'You shall not murder; You shall not commit adultery; You shall not bear false witness; Honor your father and mother; also, You shall love your neighbor as yourself " (Mt 19:18-19).

From the context of the conversation, and especially from a comparison of Matthew's text with the parallel passages in Mark and Luke, it is clear that Jesus does not intend to list each and every one of the commandments required in order to "enter into life", but rather wishes to draw the young man's attention to the "centrality" of the Decalogue with regard to every other precept, inasmuch as it is the interpretation of what the words "I am the Lord your God" mean for man. Nevertheless we cannot fail to notice which commandments of the Law the Lord recalls to the young man. They are some of the commandments belonging to the so-called "second tablet" of the Decalogue, the summary (cf. Rom 13: 8-10) and foundation of which is the commandment of love of neighbor: "You shall love your neighbor as yourself" (Mt 19:19; cf. Mk 12:31). In this commandment we find a precise expression of the singular dignity of the human person, "the only creature that God has wanted for its own sake".<sup>21</sup> The different commandments of the Decalogue are really only so many reflections of the one commandment about the good of the person, at the level of the many

different goods which characterize his identity as a spiritual and bodily being in relationship with God, with his neighbor and with the material world. As we read in the Catechism of the Catholic Church, "the Ten Commandments are part of God's Revelation. At the same time, they teach us man's true humanity. They shed light on the essential duties, and so indirectly on the fundamental rights, inherent in the nature of the human person".<sup>22</sup>

The commandments of which Jesus reminds the young man are meant to safeguard the good of the person, the image of God, by protecting his goods. "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness" are moral rules formulated in terms of prohibitions. These negative precepts express with particular force the ever urgent need to protect human life, the communion of persons in marriage, private property, truthfulness and people's good name.

The commandments thus represent the basic condition for love of neighbor; at the same time they are the proof of that love. They are the first necessary step on the journey towards freedom, its starting-point. "The beginning of freedom", Saint Augustine writes, "is to be free from crimes... such as murder, adultery, fornication, theft, fraud, sacrilege and so forth. When once one is without these crimes (and every Christian should be without them), one begins to lift up one's head towards freedom. But this is only the beginning of freedom, not perfect freedom...".<sup>23</sup>

14. This certainly does not mean that Christ wishes to put the love of neighbor higher than, or even to set it apart from, the love of God. This is evident from his conversation with the teacher of the Law, who asked him a question very much like the one asked by the young man. Jesus refers him to the two commandments of love of God and love of neighbor (cf. Lk 10:25-27), and reminds him that only by observing them will he have eternal life: "Do this, and you will live" (Lk 10:28). Nonetheless it is significant that it is precisely the second of these commandments which arouses the curiosity of the teacher of the Law, who asks him: "And who is my neighbor?" (Lk 10:29). The Teacher replies with the parable of the Good Samaritan, which is critical for fully understanding the commandment of love of neighbor (cf. Lk 10:30-37).

These two commandments, on which "depend all the Law and the Prophets" (Mt 22:40), are profoundly connected and mutually related. Their inseparable unity is attested to by Christ in his words and by his very life: his mission culminates in the Cross of our Redemption (cf. Jn 3:14-15), the sign of his indivisible love for the Father and for humanity (cf. Jn 13:1).

Both the Old and the New Testaments explicitly affirm that without love of neighbor, made concrete in keeping the commandments, genuine love for God is not possible. Saint John makes the point with extraordinary forcefulness: "If anyone says, 'I love God', and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen" (Jn 4:20). The Evangelist echoes the moral preaching of Christ, expressed in a wonderful and unambiguous way in the parable of the Good Samaritan (cf. Lk 10:30-37) and in his words about the final judgment (cf. Mt 25:31-46).



15. In the "Sermon on the Mount", the *magna charta* of Gospel morality,<sup>24</sup> Jesus says: "Do not think that I have come to abolish the Law and the Prophets; I have come not to abolish them but to fulfill them" (Mt 5:17). Christ is the key to the Scriptures: "You search the Scriptures...; and it is they that bear witness to me" (Jn 5:39). Christ is the centre of the economy of salvation, the recapitulation of the Old and New Testaments, of the promises of the Law and of their fulfilment in the Gospel; he is the living and eternal link between the Old and the New Covenants.

Commenting on Paul's statement that "Christ is the end of the law" (Rom 10:4), Saint Ambrose writes: "end not in the sense of a deficiency, but in the sense of the fullness of the Law: a fullness which is achieved in Christ (*plenitudo legis in Christo est*), since he came not to abolish the Law but to bring it to fulfilment. In the same way that there is an Old Testament, but all truth is in the New Testament, so it is for the Law: what was given through Moses is a figure of the true law. Therefore, the Mosaic Law is an image of the truth".<sup>25</sup>

Jesus brings God's commandments to fulfilment, particularly the commandment of love of neighbor, by interiorizing their demands and by bringing out their fullest meaning. Love of neighbor springs from a loving heart which, precisely because it loves, is ready to live out the loftiest challenges. Jesus shows that the commandments must not be understood as a minimum limit not to be gone beyond, but rather as a path involving a moral and spiritual journey towards perfection, at the heart of which is love (cf. Col 3:14). Thus the commandment "You shall not murder" becomes a call to an attentive love which protects and promotes the life of one's neighbor. The precept prohibiting adultery becomes an invitation to a pure way of looking at others, capable of respecting the spousal meaning of the body: "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment'. But I say to you that every one who is angry with his brother shall be liable to judgment... You have heard that it was said, 'You shall not commit adultery'. But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart" (Mt 5:21-22, 27-28). Jesus himself is the living "fulfilment" of the Law inasmuch as he fulfills its authentic meaning by the total gift of himself: he himself becomes a living and personal Law, who invites people to follow him; through the Spirit, he gives the grace to share his own life and love and provides the strength to bear witness to that love in personal choices and actions (cf. Jn 13:34-35).

#### **"If you wish to be perfect" (Mt 19:21)**

16. The answer he receives about the commandments does not satisfy the young man, who asks Jesus a further question. "I have kept all these; what do I still lack?" (Mt 19:20). It is not easy to say with a clear conscience "I have kept all these", if one has any understanding of the real meaning of the demands contained in God's Law. And yet, even though he is able to make this reply, even though he has followed the moral ideal seriously and generously from childhood, the rich young man knows that he is still far from the goal: before the person of Jesus he realizes that he is still lacking something. It is his awareness of this insufficiency that Jesus addresses in his final answer. Conscious of the young man's yearning for something greater, which would transcend a legalistic interpretation of the commandments, the Good Teacher invites him to enter upon the path of

perfection: "If you wish to be perfect, go, sell your possessions and give the money to the poor, and you will have treasure in heaven; then come, follow me" (Mt 19:21).

Like the earlier part of Jesus' answer, this part too must be read and interpreted in the context of the whole moral message of the Gospel, and in particular in the context of the Sermon on the Mount, the Beatitudes (cf. Mt 5:3-12), the first of which is precisely the Beatitude of the poor, the "poor in spirit" as Saint Matthew makes clear (Mt 5:3), the humble. In this sense it can be said that the Beatitudes are also relevant to the answer given by Jesus to the young man's question: "What good must I do to have eternal life? ". Indeed, each of the Beatitudes promises, from a particular viewpoint, that very "good" which opens man up to eternal life, and indeed is eternal life.

The Beatitudes are not specifically concerned with certain particular rules of behavior. Rather, they speak of basic attitudes and dispositions in life and therefore they do not coincide exactly with the commandments. On the other hand, there is no separation or opposition between the Beatitudes and the commandments: both refer to the good, to eternal life. The Sermon on the Mount begins with the proclamation of the Beatitudes, but also refers to the commandments (cf. Mt 5:20-48). At the same time, the Sermon on the Mount demonstrates the openness of the commandments and their orientation towards the horizon of the perfection proper to the Beatitudes. These latter are above all promises, from which there also indirectly flow normative indications for the moral life. In their originality and profundity they are a sort of self-portrait of Christ, and for this very reason are invitations to discipleship and to communion of life with Christ.<sup>26</sup>

17. We do not know how clearly the young man in the Gospel understood the profound and challenging import of Jesus' first reply: "If you wish to enter into life, keep the commandments". But it is certain that the young man's commitment to respect all the moral demands of the commandments represents the absolutely essential ground in which the desire for perfection can take root and mature, the desire, that is, for the meaning of the commandments to be completely fulfilled in following Christ. Jesus' conversation with the young man helps us to grasp the conditions for the moral growth of man, who has been called to perfection: the young man, having observed all the commandments, shows that he is incapable of taking the next step by himself alone. To do so requires mature human freedom ("If you wish to be perfect") and God's gift of grace ("Come, follow me").

Perfection demands that maturity in self-giving to which human freedom is called. Jesus points out to the young man that the commandments are the first and indispensable condition for having eternal life; on the other hand, for the young man to give up all he possesses and to follow the Lord is presented as an invitation: "If you wish...". These words of Jesus reveal the particular dynamic of freedom's growth towards maturity, and at the same time they bear witness to the fundamental relationship between freedom and divine law. Human freedom and God's law are not in opposition; on the contrary, they appeal one to the other. The follower of Christ knows that his vocation is to freedom. "You were called to freedom, brethren" (Gal 5:13), proclaims the Apostle Paul with joy and pride. But he immediately adds: "only do not use your freedom as an opportunity for the flesh, but through love be servants of one another" (ibid.). The firmness with which the Apostle opposes those who believe that they are justified by the Law has nothing to do

with man's "liberation" from precepts. On the contrary, the latter are at the service of the practice of love: "For he who loves his neighbor has fulfilled the Law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet,' and any other commandment, are summed up in this sentence, 'You shall love your neighbor as yourself'" (Rom 13:8-9). Saint Augustine, after speaking of the observance of the commandments as being a kind of incipient, imperfect freedom, goes on to say:

"Why, someone will ask, is it not yet perfect? Because 'I see in my members another law at war with the law of my reason'... In part freedom, in part slavery: not yet complete freedom, not yet pure, not yet whole, because we are not yet in eternity. In part we retain our weakness and in part we have attained freedom. All our sins were destroyed in Baptism, but does it follow that no weakness remained after iniquity was destroyed? Had none remained, we would live without sin in this life. But who would dare to say this except someone who is proud, someone unworthy of the mercy of our deliverer?... Therefore, since some weakness has remained in us, I dare to say that to the extent to which we serve God we are free, while to the extent that we follow the law of sin, we are still slaves".<sup>27</sup>

18. Those who live "by the flesh" experience God's law as a burden, and indeed as a denial or at least a restriction of their own freedom. On the other hand, those who are impelled by love and "walk by the Spirit" (Gal 5:16), and who desire to serve others, find in God's Law the fundamental and necessary way in which to practice love as something freely chosen and freely lived out. Indeed, they feel an interior urge – a genuine "necessity" and no longer a form of coercion – not to stop at the minimum demands of the Law, but to live them in their "fullness". This is a still uncertain and fragile journey as long as we are on earth, but it is one made possible by grace, which enables us to possess the full freedom of the children of God (cf. Rom 8:21) and thus to live our moral life in a way worthy of our sublime vocation as "sons in the Son".

This vocation to perfect love is not restricted to a small group of individuals. The invitation, "go, sell your possessions and give the money to the poor", and the promise "you will have treasure in heaven", are meant for everyone, because they bring out the full meaning of the commandment of love for neighbor, just as the invitation which follows, "Come, follow me", is the new, specific form of the commandment of love of God. Both the commandments and Jesus' invitation to the rich young man stand at the service of a single and indivisible charity, which spontaneously tends towards that perfection whose measure is God alone: "You, therefore, must be perfect, as your heavenly Father is perfect" (Mt 5:48). In the Gospel of Luke, Jesus makes even clearer the meaning of this perfection: "Be merciful, even as your Father is merciful" (Lk 6:36).

### **"Come, follow me" (Mt 19:21)**

19. The way and at the same time the content of this perfection consist in the following of Jesus, sequela Christi, once one has given up one's own wealth and very self. This is precisely the conclusion of Jesus' conversation with the young man: "Come, follow me" (Mt 19:21). It is an

invitation the marvelous grandeur of which will be fully perceived by the disciples after Christ's Resurrection, when the Holy Spirit leads them to all truth (cf. Jn 16:13).

It is Jesus himself who takes the initiative and calls people to follow him. His call is addressed first to those to whom he entrusts a particular mission, beginning with the Twelve; but it is also clear that every believer is called to be a follower of Christ (cf. Acts 6:1). Following Christ is thus the essential and primordial foundation of Christian morality: just as the people of Israel followed God who led them through the desert towards the Promised Land (cf. Ex 13:21), so every disciple must follow Jesus, towards whom he is drawn by the Father himself (cf. Jn 6:44).

This is not a matter only of disposing oneself to hear a teaching and obediently accepting a commandment. More radically, it involves holding fast to the very person of Jesus, partaking of his life and his destiny, sharing in his free and loving obedience to the will of the Father. By responding in faith and following the one who is Incarnate Wisdom, the disciple of Jesus truly becomes a disciple of God (cf. Jn 6:45). Jesus is indeed the light of the world, the light of life (cf. Jn 8:12). He is the shepherd who leads his sheep and feeds them (cf. Jn 10:11-16); he is the way, and the truth, and the life (cf. Jn 14:6). It is Jesus who leads to the Father, so much so that to see him, the Son, is to see the Father (cf. Jn 14:6-10). And thus to imitate the Son, "the image of the invisible God" (Col 1:15), means to imitate the Father.

20. Jesus asks us to follow him and to imitate him along the path of love, a love which gives itself completely to the brethren out of love for God: "This is my commandment, that you love one another as I have loved you" (Jn 15:12). The word "as" requires imitation of Jesus and of his love, of which the washing of feet is a sign: "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you" (Jn 13:14-15). Jesus' way of acting and his words, his deeds and his precepts constitute the moral rule of Christian life. Indeed, his actions, and in particular his Passion and Death on the Cross, are the living revelation of his love for the Father and for others. This is exactly the love that Jesus wishes to be imitated by all who follow him. It is the "new" commandment: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (Jn 13:34-35).

The word "as" also indicates the degree of Jesus' love, and of the love with which his disciples are called to love one another. After saying: "This is my commandment, that you love one another as I have loved you" (Jn 15:12), Jesus continues with words which indicate the sacrificial gift of his life on the Cross, as the witness to a love "to the end" (Jn 13:1): "Greater love has no man than this, that a man lay down his life for his friends" (Jn 15:13).

As he calls the young man to follow him along the way of perfection, Jesus asks him to be perfect in the command of love, in "his" commandment: to become part of the unfolding of his complete giving, to imitate and rekindle the very love of the "Good" Teacher, the one who loved "to the end".

This is what Jesus asks of everyone who wishes to follow him: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mt 16:24).

21. Following Christ is not an outward imitation, since it touches man at the very depths of his being. Being a follower of Christ means becoming conformed to him who became a servant even to giving himself on the Cross (cf. Phil 2:5-8). Christ dwells by faith in the heart of the believer (cf. Eph 3:17), and thus the disciple is conformed to the Lord. This is the effect of grace, of the active presence of the Holy Spirit in us.

Having become one with Christ, the Christian becomes a member of his Body, which is the Church (cf. Cor 12:13, 27). By the work of the Spirit, Baptism radically configures the faithful to Christ in the Paschal Mystery of death and resurrection; it "clothes him" in Christ (cf. Gal 3:27): "Let us rejoice and give thanks", exclaims Saint Augustine speaking to the baptized, "for we have become not only Christians, but Christ (...). Marvel and rejoice: we have become Christ! ".<sup>28</sup> Having died to sin, those who are baptized receive new life (cf. Rom 6:3-11): alive for God in Christ Jesus, they are called to walk by the Spirit and to manifest the Spirit's fruits in their lives (cf. Gal 5:16-25). Sharing in the Eucharist, the sacrament of the New Covenant (cf. 1 Cor 11:23-29), is the culmination of our assimilation to Christ, the source of "eternal life" (cf. Jn 6:51-58), the source and power of that complete gift of self, which Jesus – according to the testimony handed on by Paul – commands us to commemorate in liturgy and in life: "As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cor 11:26).

### **"With God all things are possible" (Mt 19:26)**

22. The conclusion of Jesus' conversation with the rich young man is very poignant: "When the young man heard this, he went away sorrowful, for he had many possessions" (Mt 19:22). Not only the rich man but the disciples themselves are taken aback by Jesus' call to discipleship, the demands of which transcend human aspirations and abilities: "When the disciples heard this, they were greatly astounded and said, "Then who can be saved?" " (Mt 19:25). But the Master refers them to God's power: "With men this is impossible, but with God all things are possible" (Mt 19:26).

In the same chapter of Matthew's Gospel (19:3-10), Jesus, interpreting the Mosaic Law on marriage, rejects the right to divorce, appealing to a "beginning" more fundamental and more authoritative than the Law of Moses: God's original plan for mankind, a plan which man after sin has no longer been able to live up to: "For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so" (Mt 19:8). Jesus' appeal to the "beginning" dismays the disciples, who remark: "If such is the case of a man with his wife, it is not expedient to marry" (Mt 19:10). And Jesus, referring specifically to the charism of celibacy "for the Kingdom of Heaven" (Mt 19:12), but stating a general rule, indicates the new and surprising possibility opened up to man by God's grace. "He said to them: 'Not everyone can accept this saying, but only those to whom it is given' " (Mt 19:11).

To imitate and live out the love of Christ is not possible for man by his own strength alone. He becomes capable of this love only by virtue of a gift received. As the Lord Jesus receives the love of

his Father, so he in turn freely communicates that love to his disciples: "As the Father has loved me, so have I loved you; abide in my love" (Jn 15:9). Christ's gift is his Spirit, whose first "fruit" (cf. Gal 5:22) is charity: "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom 5:5). Saint Augustine asks: "Does love bring about the keeping of the commandments, or does the keeping of the commandments bring about love?" And he answers: "But who can doubt that love comes first? For the one who does not love has no reason for keeping the commandments".<sup>29</sup>

23. "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death" (Rom 8:2). With these words the Apostle Paul invites us to consider in the perspective of the history of salvation, which reaches its fulfilment in Christ, the relationship between the (Old) Law and grace (the New Law). He recognizes the pedagogic function of the Law, which, by enabling sinful man to take stock of his own powerlessness and by stripping him of the presumption of his self-sufficiency, leads him to ask for and to receive "life in the Spirit". Only in this new life is it possible to carry out God's commandments. Indeed, it is through faith in Christ that we have been made righteous (cf. Rom 3:28): the "righteousness" which the Law demands, but is unable to give, is found by every believer to be revealed and granted by the Lord Jesus. Once again it is Saint Augustine who admirably sums up this Pauline dialectic of law and grace: "The law was given that grace might be sought; and grace was given, that the law might be fulfilled".<sup>30</sup>

Love and life according to the Gospel cannot be thought of first and foremost as a kind of precept, because what they demand is beyond man's abilities. They are possible only as the result of a gift of God who heals, restores and transforms the human heart by his grace: "For the law was given through Moses; grace and truth came through Jesus Christ" (Jn 1:17). The promise of eternal life is thus linked to the gift of grace, and the gift of the Spirit which we have received is even now the "guarantee of our inheritance" (Eph 1:14).

24. And so we find revealed the authentic and original aspect of the commandment of love and of the perfection to which it is ordered: we are speaking of a possibility opened up to man exclusively by grace, by the gift of God, by his love. On the other hand, precisely the awareness of having received the gift, of possessing in Jesus Christ the love of God, generates and sustains the free response of a full love for God and the brethren, as the Apostle John insistently reminds us in his first Letter: "Beloved, let us love one another; for love is of God and knows God. He who does not love does not know God; for God is love... Beloved, if God so loved us, we ought also to love one another... We love, because he first loved us" (1 Jn 4:7-8, 11, 19).

This inseparable connection between the Lord's grace and human freedom, between gift and task, has been expressed in simple yet profound words by Saint Augustine in his prayer: "*Da quod iubes et iube quod vis*" (grant what you command and command what you will).<sup>31</sup>

The gift does not lessen but reinforces the moral demands of love: "This is his commandment, that we should believe in the name of his Son Jesus Christ and love one another just as he has commanded us" (1 Jn 3:32). One can "abide" in love only by keeping the commandments, as Jesus states: "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love" (Jn 15:10).

Going to the heart of the moral message of Jesus and the preaching of the Apostles, and summing up in a remarkable way the great tradition of the Fathers of the East and West, and of Saint Augustine in particular,<sup>32</sup> Saint Thomas was able to write that the New Law is the grace of the Holy Spirit given through faith in Christ.<sup>33</sup> The external precepts also mentioned in the Gospel dispose one for this grace or produce its effects in one's life. Indeed, the New Law is not content to say what must be done, but also gives the power to "do what is true" (cf. Jn 3:21). Saint John Chrysostom likewise observed that the New Law was promulgated at the descent of the Holy Spirit from heaven on the day of Pentecost, and that the Apostles "did not come down from the mountain carrying, like Moses, tablets of stone in their hands; but they came down carrying the Holy Spirit in their hearts... having become by his grace a living law, a living book".<sup>34</sup>

**"Lo, I am with you always, to the close of the age" (Mt 28:20)**

25. Jesus' conversation with the rich young man continues, in a sense, in every period of history, including our own. The question: "Teacher, what good must I do to have eternal life?" arises in the heart of every individual, and it is Christ alone who is capable of giving the full and definitive answer. The Teacher who expounds God's commandments, who invites others to follow him and gives the grace for a new life, is always present and at work in our midst, as he himself promised: "Lo, I am with you always, to the close of the age" (Mt 28:20). Christ's relevance for people of all times is shown forth in his body, which is the Church. For this reason the Lord promised his disciples the Holy Spirit, who would "bring to their remembrance" and teach them to understand his commandments (cf. Jn 14:26), and who would be the principle and constant source of a new life in the world (cf. Jn 3:5-8; Rom 8:1-13).

The moral prescriptions which God imparted in the Old Covenant, and which attained their perfection in the New and Eternal Covenant in the very person of the Son of God made man, must be faithfully kept and continually put into practice in the various different cultures throughout the course of history. The task of interpreting these prescriptions was entrusted by Jesus to the Apostles and to their successors, with the special assistance of the Spirit of truth: "He who hears you hears me" (Lk 10:16). By the light and the strength of this Spirit the Apostles carried out their mission of preaching the Gospel and of pointing out the "way" of the Lord (cf. Acts 18:25), teaching above all how to follow and imitate Christ: "For to me to live is Christ" (Phil 1:21).

26. In the moral catechesis of the Apostles, besides exhortations and directions connected to specific historical and cultural situations, we find an ethical teaching with precise rules of behavior. This is seen in their Letters, which contain the interpretation, made under the guidance of the Holy Spirit, of the Lord's precepts as they are to be lived in different cultural circumstances (cf. Rom 12-15; 1 Cor 11-14; Gal 5-6; Eph 4-6; Col 3-4; 1 Pt and Jas). From the Church's beginnings, the Apostles, by virtue of their pastoral responsibility to preach the Gospel, were vigilant over the right conduct of Christians,<sup>35</sup> just as they were vigilant for the purity of the faith and the handing down of the divine gifts in the sacraments.<sup>36</sup> The first Christians, coming both from the Jewish people and from the Gentiles, differed from the pagans not only in their faith and their liturgy but also in the witness of their moral conduct, which was inspired by the New Law.<sup>37</sup> The Church is in fact a communion both of faith and of life; her rule of life is "faith working through love" (Gal 5:6).

No damage must be done to the harmony between faith and life: the unity of the Church is damaged not only by Christians who reject or distort the truths of faith but also by those who disregard the moral obligations to which they are called by the Gospel (cf. 1 Cor 5:9-13). The Apostles decisively rejected any separation between the commitment of the heart and the actions which express or prove it (cf. 1 Jn 2:3-6). And ever since Apostolic times the Church's Pastors have unambiguously condemned the behavior of those who fostered division by their teaching or by their actions.<sup>38</sup>

27. Within the unity of the Church, promoting and preserving the faith and the moral life is the task entrusted by Jesus to the Apostles (cf. Mt 28:19-20), a task which continues in the ministry of their successors. This is apparent from the living Tradition, whereby – as the Second Vatican Council teaches – "the Church, in her teaching, life and worship, perpetuates and hands on to every generation all that she is and all that she believes. This Tradition which comes from the Apostles, progresses in the Church under the assistance of the Holy Spirit".<sup>39</sup> In the Holy Spirit, the Church receives and hands down the Scripture as the witness to the "great things" which God has done in history (cf. Lk 1:49); she professes by the lips of her Fathers and Doctors the truth of the Word made flesh, puts his precepts and love into practice in the lives of her Saints and in the sacrifice of her Martyrs, and celebrates her hope in him in the Liturgy. By this same Tradition Christians receive "the living voice of the Gospel",<sup>40</sup> as the faithful expression of God's wisdom and will.

Within Tradition, the authentic interpretation of the Lord's law develops, with the help of the Holy Spirit. The same Spirit who is at the origin of the Revelation of Jesus' commandments and teachings guarantees that they will be reverently preserved, faithfully expounded and correctly applied in different times and places. This constant "putting into practice" of the commandments is the sign and fruit of a deeper insight into Revelation and of an understanding in the light of faith of new historical and cultural situations. Nevertheless, it can only confirm the permanent validity of Revelation and follow in the line of the interpretation given to it by the great Tradition of the Church's teaching and life, as witnessed by the teaching of the Fathers, the lives of the Saints, the Church's Liturgy and the teaching of the Magisterium.

In particular, as the Council affirms, "the task of authentically interpreting the word of God, whether in its written form or in that of Tradition, has been entrusted only to those charged with the Church's living Magisterium, whose authority is exercised in the name of Jesus Christ".<sup>41</sup> The Church, in her life and teaching, is thus revealed as "the pillar and bulwark of the truth" ( 1 Tim 3:15), including the truth regarding moral action. Indeed, "the Church has the right always and everywhere to proclaim moral principles, even in respect of the social order, and to make judgments about any human matter in so far as this is required by fundamental human rights or the salvation of souls".<sup>42</sup>

Precisely on the questions frequently debated in moral theology today and with regard to which new tendencies and theories have developed, the Magisterium, in fidelity to Jesus Christ and in continuity with the Church's tradition, senses more urgently the duty to offer its own discernment and teaching, in order to help man in his journey towards truth and freedom.