

UNIT 4:

Tent Ropes.

The Improper Use of My Freedom.

SIN



In this step it is important for the youth to recognize the transcendence of good choices.

We will help them to delve into the difficulty of choosing what is best for them, and discuss how sin wounds the heart.

They will learn to recognize these wounds and the tools to prevent them, which are grace and the virtues.

The good news is that these wounds are not incurable. God, in His Son Jesus Christ, is the doctor capable of healing our wounds with the best medicine: love.

In this unit we will begin to analyze what happens to us when we use our freedom poorly in the area of affectivity and sexuality. What happens when we use our freedom to obtain objectives that don't deserve to be desires, with regard to our affective life and our sexuality?

We will start by taking a step back, or rather by gaining a little bit of perspective.

This perspective will be given to us by the order of Creation. God created things with an order. This means that they serve a purpose, that they have an objective. If they become disordered, they no longer serve a purpose. And if we use them for the wrong purpose, they become disordered and end up destroyed.

The same thing happens to us. We are not chaos. We have an order and a purpose, an objective. Our affectivity and sexuality play a principal role in this order and purpose. If we make them disordered and take them out of focus, then they frustrate us, they thwart us. Frustration and personal failure are the result of our sin.



In this area, as in so many others, we need a light to guide us, because we were created not just to love, but to love well.

Today, society offers us models of how to love that, instead of illuminating us, make us blind. Sexuality ends up isolating us, and affectivity ends up setting us on edge, only to eventually be drowned in cynicism.

It's not just a matter of seeing what we might do wrong, but rather what we might do well. If God created and redeemed us so that we could love, He has had to indicate to us the paths that will lead us to fulfill the desires that He inscribed in our hearts. These paths are modesty, the guardian of intimacy, and, above all, the virtues, especially the *virtue of chastity*. In this unit, in addition to unmasking the paths that can dry up our ability to love, we will explore the paths that God wants us to take so that we can love truly and fully.

1. The Value and Order of Things

“The earth was without form or shape”
(Gn 1:2).

- **Called to order and to good.** Revelation shows us that the intention of God is radically directed to our real good. He has a plan for each one of us, and he wants us to freely respond to his call. No moral evil can claim God as its cause in this order that God sets out for us and in the goods that we ought to tend toward.
- **Things have a purpose and we, as persons, are called to an end.** Throughout the process of our maturing and integration, we should begin to discover the ultimate meaning of the things that surround us: of our body, our own life, etc. In this sense, we are also called to live out our affectivity and sexuality in a way that is ordered toward this end.
- **Living** out our personal dimensions in **a disordered or dis-integrated way** ends up destroying and harming us. In this situation, freedom loses the light according to which it was safely directing us toward our end. The presence of this end ceases to be transparent and, instead, becomes enveloped in a darkness that does not know how to recognize it.
- **Living an enslaved freedom.** If we choose disobedience and evil, we are abusing or making poor use of our freedom; this leads us into the “slavery of sin” (cfr. CCE, 1733).
- When freedom is perceived and defined only through merely negative and extrinsic concepts (like external constraints on the person, such as the fact that “someone prevents you from doing something”, “the freedom of the other”, etc...), people end up living their lives at the mercy of their emotions, a slave to their own superficial appetites. This poor conception and use of freedom produces a profound conflict between the various dimensions of the person (FSV, 20).
- We frequently think about how adolescents end up alone, without direction or help regarding the most important dimensions of their existence. Sometimes, understanding freedom to be the mere fulfillment of their spontaneous desires, they find themselves lost among the variety of calls and pressures that they experience and do not know how to integrate. As a result, they distance themselves, almost unknowingly, from what they truly desire and from what makes them grow as persons (cfr. FSV, 27).
- **How can they order and discover the profound meaning of their lives again?** To give adolescents order, we have to understand both them and sin from the perspective of the **plan of God**.

“To try to understand what sin is, one must first recognize the profound relation of man to God, for only in this relationship is the evil of sin unmasked in its true identity as humanity’s rejection of God and opposition to him” (CCE, 386). The relationship with God that is broken through sin is not a mere idea, but a reality that is perceived through the perspective of a personal relationship. This personal relationship requires that we be “in the presence of God,” and this need is essential for all people.

- **Our own light is not enough.** On our own, we cannot recognize sin in this sense, even if we are aware of the evil that we do in the moment in which we commit it. The mere self-awareness of our offenses and radical guilt are incapable of seeing the ultimate origin of sin, to the extent that sin plays a role in the very awakening of a conscience that points to our condition as sons of God, in debt to his Love.

2. What Prevents Me From Integrating My Sexuality?

“They fall back into evil, and they do not know me”
(Jr 9:2).

- **In the first place, I must discover the true light that illuminates my life,** my person, my body, and my sexuality. This is the light that gives meaning to my whole being and that guides me toward personal fulfillment.
- **On the other hand, darkness does not allow me to integrate my sexuality** into all of the aspects of my life. Rather, it dissociates me; instead of sustaining me as a person, it reduces me to the level of an object.
- **This darkness is a part of me,** and also of the world, which neither knows nor desires to know the Light. It is sin. My own darkness, my disorder, my sin impede my body and the expression of it from being a means that is capable of loving and giving, which would enrich my whole self. My body starts to become a means to express and live out my selfishness, leaving me a wounded person.
- **This darkness prevents us from seeing the fullness of the person in a proper and complete way.** This is what concupiscence consists of. Our gaze transforms into something else, directed exclusively toward the sexual value of the person, and this has its origin in original sin.

- **Many times, society itself conceals this light**, showing us ways of living out our sexuality that correspond neither to the truth of the person nor to the end to which we are called. In many of these proposals, the value of sexuality becomes distorted, reduced to mere genitality. In this way, my value as a person is reduced as well. I cease to be me, a person, and am transformed into an object. I transform from being a *somebody* into being *something*. Something that can be used and thrown away.
- Some of the most tangible proposals present today are:
 - **Pansexuality**: Reduces sexuality to genitality, and sex to just an object of consumption. This proposal believes that the sexual dimension of human beings lacks personal meaning. Because of this, there is nothing stopping it from falling into superficial evaluations of behavior based on mere utility or simple satisfaction (cfr. VAH, 57).
 - **Hedonism**. This is the doctrine that proclaims pleasure as the ultimate purpose of life. It seeks only to accumulate as many pleasurable sensations as possible. The limit of one's aspirations becomes extended indefinitely, so it becomes necessary to seek new and greater sensations all the time.
 - **Attempt to suppress the feeling of modesty** (understood as a feeling which leads us to conceal and avoid talking about the nakedness of our body and that which is related to our sexuality, in addition to the feelings, thoughts and actions that are considered intimate; also entails the fear of losing our dignity). Among the consequences of the suppression of modesty are to be found some attacks on the dignity of woman and, to a lesser extent, man, as well as the transformation of the person into a mere object of pleasure ("*using the person*").
- **A lack of light that leads to many separations**. Absolutizing a tolerance that knows no limits and exacerbating a freedom of choice without meaning – without reference either to truth or to a guiding purpose –, cause us to suffer the consequences of the ruptures they produce in our edification as persons (cfr. FSV, 28):
 - **Separation between sexuality and love**. *Sexuality* turns into a way to experience the satisfaction of a desire, and its rules become like those of a game. *Love* appears to be something totally unconnected which can occasionally be joined to sexuality, but which does not shape it from within (in the philosophical sense of bestowing on something its substantial form). According to this framework, "*sexual experimentation*" would be necessary prior to knowing whether one person could truly love another. In any case, there would be no place for a love without conditions in this framework (FSV, 31).

- **Misplaced love.** When love doesn't open me up to other people, but causes me to shut myself away, it is not possible for me to give myself to another. I will live only for myself. My life will revolve around this idea. It will be the opposite of a donation of love: disordered love of myself.
- **Some manifestations of this dis-order in the experience of sexuality are:**
 - **Narcissism,** as a withdrawal into oneself. If we equate happiness to "feeling good" about myself, then we fall into the error of not measuring the value and meaning of sexuality according to the complementarity and personal growth of a life shared by two people. It is easy to see how, in this way, we lose the richness present in the sexual difference. Moreover, fertility ceases to have meaning if we place our focus exclusively on the need to extinguish our "desires" and attain "satisfaction" at all costs. We cease to project this richness onto other spiritual and cultural objectives that naturally enrich and give meaning to the person (VAH, 37).
 - **Autoeroticism/masturbation.** This typically accompanies narcissism. It consists of channeling our sexual impulse in such a way that it does not lead the person to come out of him/herself in order to encounter another, but rather brings him/her to simulate the neurophysiological reaction caused by a discharge of tension through genital stimulation. An action like this makes no reference to a preeminent reality of fullness; it is devoid of true human reality, of that reciprocity in which we find true companionship. It is an action that does not order the person toward fullness of life, but rather encloses him/her in loneliness. Acting in this way, the human meaning of sexuality becomes distorted, since we consider the body as an object of pleasure, rather than a subject of love whose bodily dynamism leads us to seek communion.
- **Where should I put my love?** In things, in people? What are my motives? The light that should guide my life always places emphasis on the people that I can love more and in a better way, not on things that can be bought and sold. It's not a light that reveals me to myself in an exclusive and obsessive way. It is a light which unites, which seeks communion among people. It does not enslave us by "binding us" to material things.
- **When do I end up tearing myself apart?** When, in the way that I look at others, I separate sexuality from the person; when I separate sexuality from love; when I treat a person as an object rather than the subject of a relationship. In this way, I begin to break apart into pieces. Instead of being a whole that continues to grow, I turn into a bunch of broken pieces that all go their own way. I cannot live out my love in this way. Little by little it becomes harder for me to love, and I end up causing a lot of harm: to myself and to others. I become broken and destroyed.

- **How can I prevent this?** It helps to be attentive to the situations that lead to this type of disordered love of oneself: sadness, failure, loneliness, difficulty relating to others and confronting life's challenges. Young people try to escape from challenges and find an easy and agreeable way out, becoming entrenched in an empty experience that allows them to avoid reality. They end up not knowing how to get out, unable to find the necessary means. Once this has become a habit, it is necessary to teach them how to fight in a very indirect way:
 - Fostering activities in which they can find a noble and human satisfaction, such as sincere friendships that allow them to come out of themselves and discover the joy of loving and helping others.
 - Offering indirect narratives (certain readings, films, works of art) that help them repair the symbolic image of sexuality through affectivity.
- **Remedies for lovelessness.** These are a response to evil, a fight for what is good, through:
 - **Purity.** We are seeking the true purpose of our existence, and along this path we discover that purity of heart is a GIFT. If **purity** is the virtue that disposes us to treat our body with "holiness and honor" (1 Th 4:3-5), **piety**, which is a gift of the Holy Spirit, serves purity in a special way, making us aware of the dignity that pertains to our body in virtue of the mystery of creation and redemption (CAH LVII, 2, 18-03-1981).
 - **Modesty and intimacy.** Looking after one's own dignity. I experience modesty in the face of those life-forces that coerce and break my subjectivity into pieces, causing me to lose control of my actions and reactions. The phenomenon of modesty tends toward the protection of my subjectivity, so that I don't lose control of what is happening within me. In this way, modesty helps me understand my own subjectivity, thanks to the knowledge that I have of myself and the self-control that I possess.
- **Happiness is the fullness of love in the soul.** In order to be happy and fully delight in love on this earth – both human love and Love with a capital "L" -, and to fully delight in the Love of God in heaven, I must live out the virtue of purity of heart in its fullness.
 - **Charity**, and not chastity, is the first Christian virtue. The virtue of charity is that which enables me to love God and my neighbor. Faith is the door to the other virtues; without faith it is impossible to love God. Nonetheless, chastity is very important, because it refers to sexuality, which "especially concerns affectivity, the capacity to love" (CCE, 2332). Chastity is ordered toward love; without it, it is impossible to live in charity. It is a requirement of the natural moral law.

- **Blessed are the pure of heart** -says the Lord- **for they will see God.** Chastity is something that the dignity of the human body requires, with which we are to love God on this earth: “Do you not know that your body is a temple of the holy Spirit within you, whom you have from God, and that you are not your own?” (1 Cor 6:19).
- **A good doctor and a good teacher.** Faced with the disease of not having loved or not being able to love, perhaps because we have not felt loved ourselves, we need to do only two things: to heal my wounds and the pain of sin caused by not having loved, and to learn to love. Consequently, I need a good doctor and a good teacher.
 - When I am affected by the pain of sin or a history of lovelessness, I need to be cured. This healing does not depend on me; I need the help of another, and must do everything in my power to collaborate with him. I need a doctor who can perfectly diagnose my wounded love, who knows how to heal me with an incomparable gentleness, and who can prescribe a personalized treatment that is appropriate for each of the wounds in my heart. The good news is that all wounds can be cured here. I just have to do the “rehabilitation exercises” that I see Christ, the one who truly loves, doing.
 - Jesus Christ is also the good teacher who can show us the way to learn how to love; we need only come close to Him and follow Him. He will help me overcome all of the obstacles that prevent me from loving; he will reorder my priorities and guide my life, so that I may have life in abundance.

4. *Tightening the Ropes: The Virtues*

**“Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things”
(Ph 4:8).**

- Can man complete excellent actions that are capable of expressing and attaining his ideal of fullness?
- **1.** Man is, by nature, capable of realizing excellent actions, but he is not trained to realize them by nature. In order to pass from “having this potential capacity of realizing them” to “bringing them to fulfillment”, the person must be moved by their affectivity. They must be affected by a cause which motivates them to do this. Beforehand, they must be willing to take this step, and this is not possible without a process that builds up their inner life as a moral subject.

- **2.** A person's unity is a consequence of the integration of their personal dimensions and dynamisms into the intention of attaining the communion offered to them. Thanks to this unity, we can speak of "conduct" as such, and not just of single, isolated actions.
- **Is it possible to re-order myself? How can I prepare myself to do this?** Of course! This leads us into the wonderful world of the virtues. Virtues can be defined as strategies for love.
- **The difference between value and virtue.** We can say that practical truth, the truth about what is good, is not only seen and perceived (value). It is also realized (virtue), and it transforms us and makes us live with greater internal coherence, in the measure in which we bring it to fulfillment.
- Virtues are firm and stable dispositions to do what is good, habitual perfections of the person who aspires to fullness of life, to an excellent way of living and acting. With all of his sensitive and spiritual efforts, the virtuous person tends toward, seeks and chooses the good through concrete actions (cfr. CCE, 1803).
- **Virtues are the weapons that keep us from giving up** in the face of life's difficulties and the temptations that lead us away from the path of an ordered life. They help us to act in conformity with the good and the truth of what we are. They are good operative habits that dispose us to do the good and enable us to realize excellent actions, so as to achieve our own end. They allow us not only to realize good acts, but also to give the best of ourselves. Acquiring virtue, we seek the good with all of our sensitive efforts and choose it through our concrete actions.
- **The virtues are necessary** because we have to learn to direct the life that has been given to us. Since our life is something that we have received, our fundamental task is that of accepting this gift and shaping it to its fullness. We need the virtues because they prolong the life begun in us by the grace of God. We need them because they shape us in goodness, and transform us according to divine beauty, bringing us closer to the fullness that we are called to enjoy.
- **The virtues are necessary so that we can act in a unified way.** They allow us to govern our life with wise decisions, performing excellent actions. In this way, we are able to grow as persons. Our operative principles are re-articulated so as to allow us to build and actualize an accomplished life through those actions that allow us to relate to the people that we love. In this context, it pertains to the virtue of chastity to ingrate our affective dynamisms.

- **The virtues are lights that integrate and order our affections.** Our need for the virtues is justified by the fact that, though we are called to one thing, we are capable of becoming many things. According to St. Thomas, the one thing we are called to consists in being friends of God. The virtues give life a specific direction. They facilitate the process by which we pass from doing the good sporadically to doing it with determination and even spontaneity, because we have transformed ourselves into good beings.
- Nevertheless, unfortunately, we can also live in a tragic way. We have the option of wasting and destroying our life. The only thing that protects us from bad tendencies is the cultivation of good ones. In one way or another, we are all inclined toward self-sabotage: little ways of working against our fullness, or subtle forms of nourishing what ends up destroying us. Only virtue allows us to grow in what is good.
- **The virtues require a path of apprenticeship and training.** Each one of us is responsible for seeking and exercising virtues in order to make them part of ourselves. The acquisition of virtues doesn't turn us into machines that mechanically repeat certain actions, but into people who truly know what is best at every given moment.
- We must cultivate the moral abilities that give us the capacity to develop the splendor of our love. This type of transfiguration requires practice, commitment and time, since its foundation lies in understanding that human fulfillment requires us to become so much more than we already are.
- We are the ones who shape our own lives. We have the capacity to grow in goodness, but not the certainty that this will turn out to be the case. We have the capacity to become something beautiful, noble and good, but we must dedicate all of our energy to its attainment.
- **Virtues change us in a special way**, in accordance with the perfection of life in God. They transform us into what we are called to be, into friends of God. For this reason, they are the bridge between what we are now and what we are called to be. If seeking friendship with God is at the center of our life's activities, then precisely this friendship constitutes what we are called to be. The virtues turn us toward God in the most intimate and profound way.
- The Catechism of the Catholic Church classifies the virtues as either human/moral or supernatural/theological.

- **The human virtues** (CCE, 1804-1811) are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They make possible easy, self-mastery, and joy in leading a morally good life. The virtuous man is he who freely practices the good. The moral virtues are acquired by human effort. They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love (CCE, 1804).
- **The cardinal virtues are moral virtues**, called “cardinal” because they play a pivotal role and all the other virtues are grouped around them. They perfect our tendencies and allow us to react and desire rightly. For this reason, they affect the way that we react in front of goods: we tend toward them and desire them. They open to us the way of excellence, because they introduce an intentional order into our affections; this order is fixed by our intelligence in view of immanent goods. What is important is not their isolated performance, but rather the union of our different faculties, perfected by each virtue in view of a common end:
 - **Prudence**, is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it. It helps us to know what needs to be done. It uses ingenuity at the service of love. It is not to be confused with timidity or fear, nor with duplicity or dissimulation. It guides the other virtues by setting rule and measure. It is prudence that immediately guides the judgment of conscience. The prudent man determines and directs his conduct in accordance with this judgment. With the help of this virtue we apply moral principles to particular cases without error and overcome doubts about the good to achieve and the evil to avoid.
 - **Justice**, is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. With justice, we perform what needs to be done in the appropriate manner. Justice toward God is called the “virtue of religion”. Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good.
 - **Temperance**, moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will’s mastery over instincts and keeps desires within the limits of what is honorable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: “Do not follow your inclination and strength, walking according to the desires of your heart” (Sir 5:2; 37:27-31). This virtue moderates our emotions, increasing or decreasing them. It does not silence our emotions, but channels them toward the service of virtue; it seeks the emotional balance of our conduct.

- **Fortitude**, is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions.

It disposes one even to renounce and sacrifice his life in defense of a just cause; with fortitude, one can persevere in moments of hardship in the search for what we love and hope not to lose.

- **The theological virtues** (CCE, 1812-1844) relate directly to God, from whom they proceed. The human virtues are rooted in the theological virtues. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. There are three theological virtues: faith, hope, and charity (cfr. 1 Cor 13:13):

- **FAITH.** Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that the Holy Church proposes for our belief.

By faith “man freely commits his entire self to God” (DV, 5). For this reason the believer seeks to know and do God’s will. “The righteous shall live by faith” (Rm 1:17). Living faith “work[s] through charity” (Gal 5:6).

The gift of faith remains in one who has not sinned against it. But “faith apart from works is dead” (Jm 2:26): when it is deprived of hope and love, faith does not fully unite the believer to Christ and does not make him a living member of his Body.

The disciple of Christ must not only keep the faith and live on it, but also profess it, confidently bear witness to it, and spread it: “All however must be prepared to confess Christ before men and to follow him along the way of the Cross, amidst the persecutions which the Church never lacks” (LG, 42; cfr. DH, 14). Service of and witness to the faith are necessary for salvation: “So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven” (Mt 10: 32-33).

- **HOPE.** Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. By hope we desire, and with steadfast trust await from God, eternal life and the graces to merit it.

The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.

Christian hopes takes up and fulfills the hope of the chosen people which has its origin and model in the hope of Abraham, who was blessed abundantly by the promises of God fulfilled in Isaac, and who was purified by the test of the sacrifice (cfr. Gn 17:4-8; 22:1-18).

- **CHARITY/LOVE.** Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God. It “binds everything together in perfect harmony” (Col 3:14); it is the form of the virtues; it articulates and orders them among themselves; it is the source and the goal of their Christian practice. Charity upholds and purifies our human ability to love, and raises it to the supernatural perfection of divine love.

If I have not charity – says the Apostle – I am nothing. Whatever my privilege, service, or even virtue, “if I...have not charity, I gain nothing” (1 Cor 13: 1.3). Charity is superior to all the virtues. It is the first of the theological virtues: “So faith, hope, charity abide, these three. But the greatest of these is charity” (1 Cor 13:13).

○ The practice of the moral life animated by charity gives to the Christian the spiritual freedom of the children of God. He no longer stands before God as a slave, in servile fear, or as a mercenary looking for wages, but as a son responding to the love of him who “first **The virtues are the way to receive a GIFT.** The virtues attain their perfection not because of our own efforts, but thanks a gift that we receive.

○ **Refusing the gift. How should we understand sin?** Sins are concrete behaviors or actions that distance me from the people that I love, from God, and from myself. Ultimately, sin breaks, or at least damages my personal relationship with God. “Sin is an offense against God” (CCE, 1850). It is not that we ‘hurt’ Him; if sin is an offense against God it is because it is a rejection of the divine “gift of self”. The offense consists in not responding to this gift.

t loved us” (1 Jn 4:19).

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- By refusing God’s plan of love, we deceive ourselves and become slaves of sin (cfr. CCE, 1739).
 - St. Thomas explains it in a simple way: “sin is none other than an evil human act”.
- **What are the consequences of sin?** Beyond possibly having negative consequences for others, sin buries me in a mediocre existence, ultimately filling my life with a profound sadness and lack of meaning.
- It causes two inseparable types of damage: it affects my relationship with God and it damages me. It is impossible for me to distance myself from God without at the same time damaging my most intimate self.
- **Freedom and sin.** Our freedom is fragile, and therefore capable of failing. It is a finite freedom that does not contain its own foundation, and it is directed toward an end that surpasses its nature. Here is where our affective vulnerability comes into play, by which evil can enter into my intimate sphere. Nevertheless, this weak human freedom is embraced, sustained and guided by the divine gift of charity.
- St. Anselm affirms: “The power to sin is neither freedom nor a part of freedom, even though it is a sign of freedom”.
- **How does sin affect my freedom?**
 - **Loss of control:** the primary effect is the loss of the capacity to direct my entire life towards its final end; this is why Scripture relates sin to slavery. Freedom loses its yearning for a certain destiny and becomes focused on utility instead, trapped in the here and now. However, since freedom is still moved by the desire for a purpose that lies beyond its capacity, it becomes tormented by the danger of despair.
 - **Concupiscence.** The person, intimately wounded in our ability to love, due both to an original lack of order and a weak mastery over oneself, can live out the impulse to act in a way that resists the right order that leads toward the good. It is a disordered desire that can dominate me.
 - **Lack of hope.** Distancing myself from God paralyzes my actions, causing a lack of motivation relative to my final end and to God. This weakens my way of acting to its core and plunges me into a profound sadness that “produces death” (2 Cor 7:10) because it can be the cause of radical despair.