

From the Seventh to the Tenth Commandment

Q. 1290. What is the seventh Commandment?

A. The seventh Commandment is: Thou shalt not steal.

Q. 1291. What sin is it to steal?

A. To steal is a mortal or venial sin, according to the amount stolen either at once or at different times. Circumstances may make the sin greater or less, and they should be explained in confession.

Q. 1292. Is stealing ever a sacrilege?

A. Stealing is a sacrilege when the thing stolen belongs to the Church and when the stealing takes place in the Church.

Q. 1293. What sins are equivalent to stealing?

A. All sins of cheating, defrauding or wronging others of their property; also all sins of borrowing or buying with the intention of never repaying are equivalent to stealing.

Q. 1294. In what other ways may persons sin against honesty?

A. Persons may sin against honesty also by knowingly receiving, buying or sharing in stolen goods; likewise by giving or taking bribes for dishonest purposes.

Q. 1295. What are we commanded by the seventh Commandment?

A. By the seventh Commandment we are commanded to give to all men what belongs to them and to respect their property.

Q. 1296. How may persons working for others be guilty of dishonesty?

A. Persons working for others may be guilty of dishonesty by idling the time for which they are paid; also by doing bad work or supplying bad material without their employer's knowledge.

Q. 1297. In what other way may a person be guilty of dishonesty?

A. A person may be guilty of dishonesty in getting money or goods by false pretenses and by using either for purposes for which they were not given.

Q. 1298. What is forbidden by the seventh Commandment?

A. The seventh Commandment forbids all unjust taking or keeping what belongs to another.

Q. 1299. What must we do with things found?

A. We must return things found to their lawful owners as soon as possible, and we must also use reasonable means to find the owners if they are unknown to us.

Q. 1300. What must we do if we discover we have bought stolen goods?

A. If we discover we have bought stolen goods and know their lawful owners we must return the goods to them as soon as possible without demanding compensation from the owner for what we paid for the goods.

Q. 1301. Are we bound to restore ill-gotten goods?

A. We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot be forgiven.

Q. 1302. What must we do if we cannot restore all we owe, or if the person to whom we should restore be dead?

A. If we cannot restore all we owe, we must restore as much as we can, and if the person to whom we should restore be dead we must restore to his children or heirs, and if these cannot be found we may give alms to the poor.

Q. 1303. What must one do who cannot pay his debts and yet wishes to receive the Sacraments?

A. One who cannot pay his debts and yet wishes to receive the Sacraments must sincerely promise and intend to pay them as soon as possible, and must without delay make every effort to do so.

Q. 1304. Are we obliged to repair the damage we have unjustly caused?

A. We are bound to repair the damage we have unjustly caused.

Q. 1305. What is the eighth Commandment?

A. The eighth Commandment is: Thou shalt not bear false witness against thy neighbor.

Q. 1306. What are we commanded by the eighth Commandment?

A. We are commanded by the eighth Commandment to speak the truth in all things, and to be careful of the honor and reputation of every one.

Q. 1307. What is a lie?

A. A lie is a sin committed by knowingly saying what is untrue with the intention of deceiving. To swear to a lie makes the sin greater, and such swearing is called perjury. Pretense, hypocrisy, false praise, boasting, are similar to lies.

Q. 1308. How can we know the degree of sinfulness in a lie?

A. We can know the degree of sinfulness in a lie by the amount of harm it does and from the intention we had in telling it.

Q. 1309. Will a good reason for telling a lie excuse it?

A. No reason, however good, will excuse the telling of a lie, because a lie is always bad in itself. It is never allowed, even for a good intention to do a thing that is bad in itself.

Q. 1310. What is forbidden by the eighth Commandment?

A. The eighth Commandment forbids all rash judgments, backbiting, slanders, and lies.

Q. 1311. What are rash judgment, backbiting, slander and detraction?

A. Rash judgment is believing a person guilty of sin without a sufficient cause. Backbiting is saying evil things of another in his absence. Slander is telling lies about another with the intention of injuring him. Detraction is revealing the sins of another without necessity.

Q. 1312. Is it ever allowed to tell the faults of another?

A. It is allowed to tell the faults of another when it is necessary to make them known to his parents or superiors, that the faults may be corrected and the wrong doer prevented from greater sin.

Q. 1313. What is tale-bearing, and why is it wrong?

A. Tale-bearing is the act of telling persons what others have said about them, especially if the things said be evil. It is wrong, because it gives rise to anger, hatred and ill-will, and is often the cause of greater sins.

Q. 1314. What must they do who have lied about their neighbor and injured his character?

A. They who have lied about their neighbor and seriously injured his character must repair the injury done as far as they are able, otherwise they will not be forgiven.

Q. 1315. What are the ninth and tenth Commandments?

A. The ninth Commandment is: Thou shalt not covet thy neighbor's wife. The tenth Commandment is: Thou shalt not covet thy neighbor's goods.

Q. 1316. What are we commanded by the ninth Commandment?

A. We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.

Q. 1317. What is forbidden by the ninth Commandment?

A. The ninth Commandment forbids unchaste thoughts, desires of another's wife or husband, and all other unlawful impure thoughts and desires.

Q. 1318. Are impure thoughts and desires always sins?

A. Impure thoughts and desires are always sins, unless they displease us and we try to banish them.

Q. 1320. What does covet mean?

A. Covet means to wish to get wrongfully what another possesses or to begrudge his own to him.

Q. 1321. What are we commanded by the tenth Commandment?

A. By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare. The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

Q. 1322. Should we not, then, try to improve our position in the world?

A. We should try to improve our position in the world, provided we can do so honestly and without exposing ourselves to greater temptation or sin.

Q. 1324. In what does the sixth commandment differ from the ninth, and the seventh differ from the tenth?

A. The sixth commandment differs from the ninth in this, that the sixth refers chiefly to external acts of impurity, while the ninth refers more to sins of thought against purity. The seventh commandment refers chiefly to external acts of dishonesty, while the tenth refers more to thoughts against honesty.