



The Holy See

POPE FRANCIS

GENERAL AUDIENCE

Saint Peter's Square
Wednesday, 24 April 2024

[[Multimedia](#)]

The following text includes parts that were not read out loud, but should be considered as such.

Cycle of Catechesis. Vices and Virtues. 16. *The life of grace according to the Spirit*

Dear brothers and sisters, good morning!

In recent weeks we reflected on the cardinal virtues: [prudence](#), [justice](#), [fortitude](#), and [temperance](#). They are the four cardinal virtues. As we emphasized several times, these four virtues belong to a very ancient wisdom that predates even Christianity. Even before Christ, honesty was preached as a civic duty, wisdom as the rule for actions, courage as the fundamental ingredient for a life that tends towards the good, and moderation as the necessary measure not to be overwhelmed by excesses. This patrimony that is so ancient, the patrimony of humanity, was not replaced by Christianity, but rather brought into focus, enhanced, purified and integrated in the faith.

There is therefore in the heart of every man and woman the capacity to seek the good. The Holy Spirit is given so that those who receive it can clearly distinguish good from evil, have the strength to adhere to good by shunning evil, and, in so doing, achieve full self-realization.

But in the journey that we are all making towards the fullness of life, which belongs to the destiny of every person — the destiny of each person is fullness, to be full of life — Christians enjoy special assistance from the Holy Spirit, the Spirit of Jesus. It is implemented through the gift of *three other, distinctly Christian, virtues*, which are often mentioned *together* in the New Testament writings. These essential elements, which characterize the life of the Christian, are three virtues that we will now say together: *faith, hope and charity*. Let's say them together: [together] faith, hope... I don't hear anything! Louder! [together] Faith, hope, and charity! Good job!

Christian writers soon called them “theological” virtues, insofar as they are received and lived out in relationship with God, to differentiate them from the other four, called “cardinal” insofar as they constitute the “hinge” [It., “cardine”] of a good life. These three are received at Baptism and come from the Holy Spirit. The one and the other, both the theological and the cardinal, mentioned together in so many systematic reflections, have thus composed a wonderful septenary, which is often contrasted with the list of the seven deadly sins. This is how the *Catechism of the Catholic Church* defines the action of the theological virtues: “The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being” (n. 1813).

While the risk of the cardinal virtues is of generating men and women who are heroic in doing good, but all alone, isolated, the great gift of the theological virtues is existence *lived in the Holy Spirit*. The Christian is never alone. He does good not because of a titanic effort of personal commitment, but because, as a humble disciple, he walks in the footsteps of Jesus, the Master. He goes forward on the way. The Christian has the theological virtues, which are the great antidote to self-sufficiency. How often do certain morally irreproachable men and women run the risk of becoming conceited and arrogant in the eyes of those who know them! It is a danger that the Gospel rightly warns us against, when Jesus advises the disciples: “So you also, when you have done all that is commanded you, say, ‘We are unworthy servants; we have only done what was our duty’” (*Lk 17:10*). Pride is a poison, a powerful poison: a drop of it is enough to spoil a whole life marked by goodness. A person may have performed a mountain of good deeds, may have reaped accolades and praise, but if he has done all this only for himself, to exalt himself, can he still call himself a virtuous person? No!

Good is not only an end, but also a means. Goodness needs a lot of discretion, a lot of kindness. Above all, goodness needs to be stripped of that sometimes too cumbersome presence that is our ego. When our “I” is at the centre of everything, everything is ruined. If we perform every action in life only for ourselves, is this motivation really so important? The poor “I” takes hold of everything and thus pride is born.

The theological virtues are of great help in correcting all these situations, which sometimes

become painful. They are especially so in times of falling, because even those with good moral intentions sometimes fall. We all fall in life because we are all sinners. In the same way that even those who practice virtue daily sometimes make mistakes. We all make mistakes in life: intelligence is not always clear, will is not always firm, passions are not always governed, courage does not always overcome fear. But if we open our hearts to the Holy Spirit — Interior Master — He revives the theological virtues in us: then, if we have lost confidence, God reopens us to faith. With the strength of the Spirit, if we have lost confidence, God reopens us to faith. If we are discouraged, God awakens hope in us, and if our heart is hardened, God softens it with his love. Thank you.

Special Greetings

I greet all the English-speaking pilgrims and visitors taking part in today's Audience, especially those coming from England, Finland, India, Indonesia, Tanzania and the United States of America. In the joy of the Risen Christ, I invoke upon you and your families the loving mercy of God our Father. May the Lord bless you all!

Lastly, my thoughts turn to young people, to the sick, to the elderly and to newlyweds. Tomorrow we will celebrate the Liturgical Feast Day of Saint Mark the Evangelist, who described the mystery of Jesus of Nazareth with liveliness and concreteness. I invite each of you to let yourselves be fascinated by Christ in order to cooperate in building the Kingdom of God, with enthusiasm and devotion.

My thoughts then turn to martyred Ukraine, to Palestine, Israel and Myanmar, which are at war, and to many other countries. War is always a defeat, and the arms manufacturers are the ones who profit the most.

Please, let us pray for peace! Let us pray for martyred Ukraine: it is suffering so, so much. Young soldiers go to die. Let us pray. And let us also pray for the Middle East, for Gaza: there is so much suffering there, in the war. For peace between Palestine and Israel, that they may be two states, free and with good relations. Let us pray for peace.

I offer my blessing to all of you.

Summary of the Holy Father's words

Dear brothers and sisters, In our continuing catechesis on the virtues, we now turn from the

cardinal to the theological virtues. As we have seen, the cardinal virtues are essential elements of a good life. Yet the fullness of life in Christ to which we are called - our final end - is possible only with the infused virtues of faith, hope and charity bestowed on us by God. Called theological because they place us into a dynamic relationship with the Triune God, these virtues animate and shape our exercise of all the other virtues and are thus the foundation of the Christian moral life, enabling us to merit the gift of eternal life (*CCC* 1813). May we open ourselves anew each day to the power of the Holy Spirit, and ask that he revitalize our faith, reawaken our hope and soften our hearts with his love.