**Excerpts from *the Catechism of the Catholic Church* on Discernment**

**Discernment of Charisms (Graces of the Holy Spirit)**

**799** Whether extraordinary or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men, and to the needs of the world.

**800** Charisms are to be accepted with gratitude by the person who receives them and by all members of the Church as well. They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ, provided they really are genuine gifts of the Holy Spirit and are used in full conformity with authentic promptings of this same Spirit, that is, in keeping with charity, the true measure of all charisms.253

**801** It is in this sense that ***discernment of charisms is always necessary***. No charism is exempt from being referred and submitted to the Church's shepherds. "Their office [is] not indeed to extinguish the Spirit, but to test all things and hold fast to what is good,"254 so that all the diverse and complementary charisms work together "for the common good."255

**Discernment the Holy Spirit Gives**

**2690** The Holy Spirit gives to certain of the faithful the gifts of wisdom, faith and discernment for the sake of this common good which is prayer (spiritual direction). Men and women so endowed are true servants of the living tradition of prayer.

*According to St. John of the Cross, the person wishing to advance toward perfection should "take care into whose hands he entrusts himself, for as the master is, so will the disciple be, and as the father is so will be the son." And further: "In addition to being learned and discreet a director should be experienced. . . . If the spiritual director has no experience of the spiritual life, he will be incapable of leading into it the souls whom God is calling to it, and he will not even understand them."47*

**Discernment of Trials**

**2847** The Holy Spirit makes us discern between trials, which are necessary for the growth of the inner man,152 and temptation, which leads to sin and death.153 We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a "delight to the eyes" and desirable,154 when in reality its fruit is death.

God does not want to impose the good, but wants free beings. . . . There is a certain usefulness to temptation. No one but God knows what our soul has received from him, not even we ourselves. But temptation reveals it in order to teach us to know ourselves, and in this way we discover our evil inclinations and are obliged to give thanks for the goods that temptation has revealed to us.155

**Discernment of Earthly Goods and Their Use**

**1728** The Beatitudes confront us with decisive choices concerning earthly goods; they purify our hearts in order to teach us to love God above all things.

**1729** The beatitude of heaven sets the standards for discernment in the use of earthly goods in keeping with the law of God.

**Discernment of Man’s State and Activity**

**407** **A hard battle. . .** The doctrine of original sin, closely connected with that of redemption by Christ, provides lucid discernment of man's situation and activity in the world. By our first parents' sin, the devil has acquired a certain domination over man, even though man remains free. Original sin entails "captivity under the power of him who thenceforth had the power of death, that is, the devil".298 Ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action299 and morals.

**1780** The dignity of the human person implies and requires uprightness of moral conscience. Conscience includes the perception of the principles of morality (synderesis); their application in the given circumstances by practical discernment of reasons and goods; and finally judgment about concrete acts yet to be performed or already performed. The truth about the moral good, stated in the law of reason, is recognized practically and concretely by the prudent judgment of conscience. We call that man prudent who chooses in conformity with this judgment.

**Discernment of Popular Piety and the Religious Sense**

[**1676**](http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c4a1.htm#1676)Pastoral discernment is needed to sustain and support popular piety and, if necessary, to purify and correct the religious sense which underlies these devotions so that the faithful may advance in knowledge of the mystery of Christ.182 Their exercise is subject to the care and judgment of the bishops and to the general norms of the Church.

At its core the piety of the people is a storehouse of values that offers answers of Christian wisdom to the great questions of life. The Catholic wisdom of the people is capable of fashioning a vital synthesis. . . . It creatively combines the divine and the human, Christ and Mary, spirit and body, communion and institution, person and community, faith and homeland, intelligence and emotion. This wisdom is a Christian humanism that radically affirms the dignity of every person as a child of God, establishes a basic fraternity, teaches people to encounter nature and understand work, provides reasons for joy and humor even in the midst of a very hard life. For the people this wisdom is also a principle of discernment and an evangelical instinct through which they spontaneously sense when the Gospel is served in the Church and when it is emptied of its content and stifled by other interests.181