

The Dynamics of the Decalogue

The Way of Life (the Culture or Psychology) of the Ten Commandments

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Each of the Ten Commandments implies a	necessary contemplative response to the human values of	together with a practical interest and involvement in the human acts of	which are motivated intrinsically by	and which activate the human powers of
First Second, and Third	worship and holiness	faith, hope, and charity	the revelation (promise and gift) of God as the object of human happiness	faith
Fourth [MARRIAGE*]	loyalty and gratitude	devotion by members of the family:	procreation, education, realization of each other's	affection
Fifth [All Three Worlds*]	life and happiness	choice	the good in these circumstances	freedom
Sixth and Ninth [MARRIAGE*]	marriage and love	generation (by man) [power to act/hurt**] and conception (by woman) [power to give/withhold**]	the beauty of the woman the kindness of the man	procreation
Seventh and Tenth [BUSINESS*]	property and knowledge	work and study	goods of the mind and the body (usually for social distribution and consumption)	stewardship of nature
Eighth [GOVERNMENT*]	reputation and status	fellowship in authority for achievement of	good(s) of the community	politics
All of the Ten Commandments imply a	Person and Society	Reflection and Conversation: with self and others; with the Church and the Trinity	Light and Life	Friendship

*James O'Reilly, "Lay and Religious States of Life." **C. S. Lewis, *The Allegory of Love*, Appendix II, *That Hideous Strength*, and *Surprised by Joy*.