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Unit 2 Reading Guide Answer Key

Honoring God

Chapter 4: The First Commandment: Faith, Not Idolatry

Article 15: Living the First Commandment

1. The First Commandment is the starting point of our moral life. It calls us to put our faith in God alone. The opposite of placing our faith in God is idolatry, which is placing our faith, hope, and love in something that is not God.
2. The Theological Virtues is the name given for the God-given virtues of faith, hope, and love. These virtues enable us to know God as God and lead us to union with him in mind and heart.
3. Failing to accept the truths of our faith can lead to the sin of doubt, which is to either disregard the truths of faith or to question them without seeking to further understand them. This can lead even further to heresy, which is to deny an essential truth of our faith, or even apostasy, which is to reject the Christian faith completely.
4. Placing our hope in God means to confidently expect his blessing in this life and the reward of Heaven in the next. We must avoid the sin of despair, which is to stop believing that God cares for us and that he will fulfill his promises to us.
5. We can fail in many ways to return God's love, such as through indifference, ingratitude, and refusing to fully commit to loving him.
6. The Catholic Church is strongly against any state-mandated religion. We follow the example of God, who honors each person's free decision to accept God's gift of faith.

Article 16: Idolatry in the Bible

1. In its original context, the First Commandment focused on the sin of idolatry, which is the literal worship of gods and goddesses other than Yahweh.
2. Throughout their early history, the Israelites struggled with monotheism. Yahweh might have been their God, but the gods and goddesses of the people around must have seemed just as real. So at times they also worshipped Baal, Asherah, and other gods and goddesses.
3. Catholics venerate, or give respect and honor to, saints, sacred objects, and images. Veneration is different from worship and adoration, which are meant for God alone. Veneration does not violate the First Commandment.



4. In his teaching, Jesus is broadening our understanding of idolatry. Mammon means “wealth and riches.” Idolatry is not just worshipping pagan gods and goddesses; it is letting something like money take the place that God should have in our lives.
5. People with addictions have learned to turn to their addictive behavior when bored or stressed or hurting rather than to turn to God. This is the common thread in all these examples of modern idolatries: we turn to something that is not God to try and find the happiness and fulfillment that can only come from God.

Article 17: Other Sins against the First Commandment

1. Superstition is a deviation of true religion and can take many forms. One example is the practice of assigning magical power to certain practices or objects, such as charms or omens.
2. Hobbies and games that lead individuals to believe in magic or the occult can be sinful. They too are not compatible with true Christian belief and worship of God.
3. One of the sins that falls under the category of irreligion is sacrilege, or the abuse of the sacraments, persons, things, or places that are consecrated to God.
4. Simony is another sin of irreligion. Simony describes the practice of buying and selling spiritual things and favors and is another sin against the First Commandment.
5. Atheism has become much more common in our time. Atheism is the denial of the existence of God and is an offense against the First Commandment.
6. Agnosticism is a cousin to atheism. Instead of declaring that there is no God, agnostics believe that it is impossible to prove God’s existence. Thus, agnostics believe that one cannot know anything about God or his nature.

Chapter 5: The Second Commandment: Reverence, Not Profanity

Article 18: Reverence: Responding to the Sacredness of God

1. God deserves our complete respect, and we should honor him in our every thought, word, and deed. This is what the Second Commandment, “You shall not take the name of the Lord your God in vain,” is all about.
2. Sacred is the quality of being holy, worthy of respect and reverence; set apart for God.
3. The opposite of reverence is profanity. Profanity is more than just swearing or using vulgar language. It means to treat something that is sacred as if it were ordinary or meaningless.
4. To use God’s name in vain means to use it for dishonorable or profane purposes. It is treating or using his name, which is holy and worthy of the greatest respect, as something ordinary, or even worse, for evil purposes.



5. The sinfulness of abusing God's name also extends to other names. Using the name of the Virgin Mary or the name of any of the saints in vain is also wrong. God calls us each by name, and so our names have great value.

Article 19: Keeping Sacred Commitments

1. By making a complete commitment to a specific person, group, or cause, people are not distracted by other things. This leaves them freer to focus on being true to the person, the ministry, or the cause that God has called them to as their primary commitment.
2. The original meaning of the Second Commandment was to hold the name of God in great reverence and also to protect these sacred oaths and covenants the Israelites made in the sacred name of God.
3. Jesus taught that we should be so honest in everything we do and say that there is no need to use God's name in making an oath. It should be assumed that as his disciples we will tell the truth and keep our important commitments.
4. We make sacred oaths in the context of liturgy and prayer also, but we usually call them promises or vows. Often these are associated with one of the sacraments.
5. Besides these major vows we make during our lives, many people also make less serious promises to God. Often these promises are commitments to some kind of spiritual practice.
6. Personal prayer, regularly receiving the Sacraments of the Eucharist and Penance and Reconciliation, spiritual reading, and attending retreats are examples of spiritual practices that nurture and deepen our relationship with God and help us grow in understanding and living out Jesus Christ's moral teachings.

Article 20: Other Sins against the Second Commandment

1. Far worse than a casual curse is using the name of God, of Jesus Christ, of the Virgin Mary, or of the saints in an intentionally offensive way. This is called blasphemy.
2. A false oath calls on God to be witness to a lie. That is why the crime of perjury, lying under oath, is a serious sin against the Lord, who is always faithful to his promises.
3. The Second Commandment is all about keeping holy things holy. Keeping the Second Commandment requires a conscious effort not to give in to the many subtle ways God's name and holy symbols are dishonored.

Chapter 6: The Third Commandment: Preserving Holiness

Article 21: Sabbath in the Old Testament

1. The Sabbath, which Christians fulfill with the observance of the Lord's Day on Sunday, is a day God set aside for rest and for worship of him. It is God's will that we keep the Lord's Day holy.
2. The Bible traces the origin of the Sabbath back to the creation of the world.



3. God is the origin of the Sabbath, giving it to us for our well-being. When we keep the Sabbath, we remind ourselves of God's saving love and his covenantal faithfulness. Our natural response is to praise and thank God in prayer and worship.
4. Every Catholic is expected to keep the Lord's Day by attending Mass on Sundays and other holy days of obligation. This is one of the Precepts of the Church and is a serious obligation.
5. We are to abstain from working on Sundays and other holy days of obligation, especially work that would keep us from attending Mass or work that keeps us from the relaxation and enjoyment the Sabbath is meant to provide.
6. We should devote time on Sundays to rest and leisure, to works of service and charity, to spending quality time with our families, and to spiritual reading, silence, and prayer.

Article 22: The Lord's Day in the New Testament

1. The Jewish Sabbath is typically celebrated with a special meal on Friday night, Sabbath services at a synagogue on Friday night and Saturday morning, and Torah study and leisure activities with family and friends during the day on Saturday.
2. Even after Christ's Resurrection and Ascension, his disciples continued to keep the Sabbath and worship in the synagogues for a time—with one important difference. They now also gathered with other believers in Christ to celebrate the Eucharist.
3. Very quickly, these first Christians began to celebrate the Lord's Supper on Sunday, the first day of the week.
4. Ultimately, Christians moved the observance of the Sabbath from Saturday, the last day of the week, to Sunday, the day of the Resurrection, the first day of the new creation, and began calling Sunday the Lord's Day in honor of our Lord and Savior, Jesus Christ.

Article 23: Keeping Sunday Holy

1. We keep holy the Lord's Day by celebrating the Eucharist, performing works of service and charity, and taking time for relaxation and prayer.
2. The most important reason for attending Mass on Sunday, however, is because the Eucharist is the ultimate source of our spiritual nourishment. In the Eucharist, Jesus feeds our heart and soul with his sacred Word and with his holy Body and Blood.
3. When we keep Sunday free of work and unnecessary commitments, we have time for other people that we do not have during the rest of the week.
4. Eschatology is the area of Christian faith having to do with the last things: the Last Judgment, the particular judgment, the resurrection of the body, Heaven, Hell, and Purgatory.
5. Reclaiming Sunday as the Lord's Day by participating in the celebration of the Eucharist and taking the time for rest and recreation helps us to remember God's original blessing in creation and to look forward to the wonderful blessings of Heaven.

