

# UNIT 3

## Obedience, Honesty, and Justice

Why should I worry about how my choices affect other people?

### OVERVIEW

#### Unit Summary

This unit examines the values promoted by the Fourth, Seventh, Eighth, and Tenth Commandments: respecting the authority of parents and civil and religious leaders, avoiding the false realities created by dishonesty and lies, and seeking the honest and just distribution of the world’s goods. The various sins against these commandments are explained, and practical ways to observe these Commandments are discussed.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Explain the values underlying the Fourth, Seventh, Eighth, and Tenth Commandments and how those values can be lived out.	<b>USCCB Framework</b> <i>Life in Jesus Christ</i> : II.B.4, II.B.7, II.B.8, II.B.10

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Fourth Commandment calls us to respect and obey people with authority, whom God has placed in our lives to educate and protect us and who are responsible for order and justice in the world.</p> <p>U2. The Eighth Commandment calls us to a life of integrity, avoiding the pain and illusion that are caused by living without honesty.</p> <p>U3. The Seventh and Tenth Commandments call us to be just in how we use and distribute the goods of the Earth, avoiding greed and envy.</p>	<p>Q1. When is it important to obey other people?</p> <p>Q2. What harm is there in telling a little lie?</p> <p>Q3. What is the connection between stealing and injustice?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The Fourth Commandment is about more than just obeying parents; it is about respecting all authorities who work in cooperation with God's plan.</p> <p>K2. Families are the building blocks of society, established by God to be loving and supportive communities.</p> <p>K3. Parents and children have distinct and complementary responsibilities within the family structure.</p> <p>K4. The Fourth Commandment calls us to be faithful citizens, working with public leaders to promote the common good of society.</p> <p>K5. God is truth and calls us to live in the light of truth and not in the darkness caused by lies and illusions.</p> <p>K6. The Eighth Commandment calls us to be people of integrity, people who are true to their word and trustworthy.</p> <p>K7. Sins against the Eighth Commandment include private and public lies, detraction and calumny, adulation and boasting.</p> <p>K8. We must work for honesty in society, calling for truth and integrity in the media and in the arts.</p> <p>K9. The Seventh and Tenth Commandments witness to the basic moral truth that God has given the Earth and all its resources to the whole human race to care for and to share fairly.</p>	<p>S1. Read, analyze, and creatively interpret Scripture passages.</p> <p>S2. Explain how the Holy Trinity is a model of loving relationships for families.</p> <p>S3. Identify the responsibilities that children and parents have toward each other.</p> <p>S4. Analyze various forms of media in order to identify theological themes.</p> <p>S5. Provide logical reasoning connecting the Fourth Commandment to public life and responsibilities.</p> <p>S6. Conduct academic research on theological topics.</p> <p>S7. Use visual representations to analyze complex relationship patterns.</p> <p>S8. Explain the connection between sacrifice, martyrdom, and truth.</p> <p>S9. Identify the consequences of sins against truth, and identify possible reparations for such sins.</p>

ACQUISITION <i>cont.</i>	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K10. The teachings of Jesus and the social doctrine of the Church call us to be just in our distribution of the Earth's resources; hoarding wealth is wrong when others lack basic human needs.</p> <p>K11. Social justice needs to be applied to many areas of society such as labor issues, environmental issues, and international trade.</p> <p>K12. Envy and greed are the capital sins against the Seventh and Tenth Commandments that can lead to other sins, such as cheating, theft, lying, plagiarism, and even violence and war.</p>	<p>S10. Provide compelling arguments for the Church's involvement in social issues.</p> <p>S11. Apply the Church's social doctrine to contemporary social issues.</p> <p>S12. Identify specific and effective ways to combat the temptations of envy and greed.</p>

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Morality and God's Love

Name \_\_\_\_\_

**Unit 3 Vocabulary****Terms for Mastery****adulation** Excessive flattery, praise, or admiration for another person.**calumny** Raising the reputation of another person by lying or spreading rumors. It is also called slander and is a sin against the Eighth Commandment.**conciliar** Something connected with an official council of the Church, normally an Ecumenical Council such as the Second Vatican Council.**conscience** The "inner voice," guided by human reason and Divine Law, that enables us to judge the moral quality of a specific action that has been made, is being made, or will be made. This judgment enables us to distinguish good from evil, in order to accomplish good and avoid evil. To make good judgments, one needs to have a well-formed conscience.**consumerism** The preoccupation with buying and having more material things.**detraction** Unnecessarily revealing something about another person that is true but is harmful to their reputation. It is a sin against the Eighth Commandment.**envy** Resentment that we direct at others who have some success, thing, or privilege that we want for ourselves. Its use of the capital sine and contrary to the Tenth Commandment.**greed** The desire to accumulate earthly goods beyond what we need. It is one of the capital sins and contrary to the Tenth Commandment.**mammon** An Asiatic word meaning wealth or property.**plagiarism** Copying someone else's words or ideas without permission or giving proper credit to the person.**poverty of heart** The recognition of our deep need for God and the commitment to put God above everything else in life, particularly above the accumulation of material wealth.**reparation** The act of making amends for something one did wrong that caused physical, emotional, or material harm to another person.**sacred art** Art that evokes faith by turning our minds to the mystery of God, primarily through the artistic depiction of Scripture, Tradition, and the lives of Jesus, Mary, and the saints.

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 3 Vocabulary" (TX006685), on pages 170–171, one for each student.

### Terms for Mastery

adulation  
calumny  
conciliar  
conscience  
consumerism  
detraction  
envy

greed  
mammon  
plagiarism  
poverty of heart  
reparation  
sacred art

### Terms Introduced for Later Mastery

catechist  
civil authorities  
civil disobedience

commutative justice  
social doctrine

### Terms Previously Mastered or for General Knowledge

almsgiving  
Corporal Works of Mercy  
Johannine writings  
parables

prostitution  
providence  
solidarity  
vocation


UNIT 3

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## Student Book Chapters

This unit draws on material from the *Morality and God's Love* student book and incorporates it into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read content from the student book, the following symbol appears in the margin: . The chapters covered in the unit are as follows.

### Chapter 7: The Fourth Commandment: Respecting Authority (pp. 162–187)

- Article 24: Families in the Bible
  - Pre-read: Exodus 20:12; 21:15,17
  - Pre-read: Ben Sira 3:1–16
  - Pre-read: Mark 3:20–35
  - Pre-read: Ephesians 5:21–6:9
- Article 25: Parent and Child Responsibilities
  - Pre-read: Colossians 3:18–25
- Article 26: Respect for Public Life
  - Pre-read: Romans 13:1–10
  - Pre-read: Acts of the Apostles 5:17–42, 16:16–23, 21:27–36
- Article 27: Faithful Citizenship

### Chapter 8: The Eighth Commandment: Reality versus Illusion (pp. 188–213)

- Article 28: Honesty: The Key to Being Real
  - Pre-read: Psalm 119:90–91
  - Pre-read: 1 John 1:5–6
- Article 29: Becoming a Person of Integrity
- Article 30: Other Sins against Honesty
- Article 31: Calling Society to Integrity

### Chapter 9: The Seventh and Tenth Commandments: Justice versus Injustice (pp. 214–245)

- Article 32: Biblical Teaching on Possessions
  - Pre-read: Genesis 1:28–29
  - Pre-read: Exodus 20:15, 21:33–22:14
  - Pre-read: Leviticus, chapter 25
  - Pre-read: Psalm 8
  - Pre-read: Matthew 6:19–34, 19:16–30
  - Pre-read: Luke 6:20–21, 24–25, 34–35
  - Pre-read: Luke 19:1–10
- Article 33: Called to Be Just
- Article 34: Calling Society to Justice
- Article 35: Envy and Greed
- Article 36: Living Simply So Others May Simply Live
  - Pre-read: Matthew 5:3, 6:19–21, 13:44–46, 19:23–29
  - Pre-read: Luke 12:15–34
  - Pre-read: Mark 10:17–31

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use these SMP-created activities to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 3 Preassessment” (TX006683), on page 165
- handout “Unit 3 Vocabulary” (TX006685), on pages 170–171
- handout “Unit 3 Final Performance Task Options” (TX006700), on pages 191–192
- handout “Unit 3 Final Performance Task Rubrics” (TX006701), on pages 193–194
- handout “Unit 3 Test” (TX006702), on pages 195–200
- handout “Unit 3 Test Answer Key” (TX006703), on pages 201–202
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of Christian morality. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

## UNIT 3

Explain

**LEARNING EXPERIENCE 1: Preassessment**

Preassess what the students already know about the Fourth, Seventh, Eighth, and Tenth Commandments to assist you in identifying key points to emphasize in this unit.

Apply

**LEARNING EXPERIENCE 2: Final Performance Task Preview**

Preview the final performance tasks and their rubrics.

## CHAPTER 7

Perceive

**LEARNING EXPERIENCE 3: Research Project on Family and the Holy Trinity**

Guide the students in researching Scripture, the baptismal rite, and the *Catechism of the Catholic Church* to understand the connection between family life and the Holy Trinity. (U1, Q1, K1, K2, S1, S2, S6)

Empathize

**LEARNING EXPERIENCE 4: Analysis of Family Life in *Fiddler on the Roof***

Guide the students in exploring the duties and responsibilities of parents and children using a clip from the movie *Fiddler on the Roof* (1971, 181 minutes, rated A-I and G) as the basis of discussion. (U1, Q2, K3, S3, S4)

Interpret

**LEARNING EXPERIENCE 5: A Jigsaw Process on Faithful Citizenship**

Facilitate a jigsaw process to enhance an understanding of the public role of Christians and their responsibilities as faithful citizens. (U1, Q1, K4, S5)

## CHAPTER 8

Reflect

**LEARNING EXPERIENCE 6: Visual Representations of Our Web of Relationships**

Lead the students in creating a visual representation of their web of personal relationships and in reflecting on the significance of honesty and authenticity in those relationships. (U2, Q2, K5, K6, S7)

Interpret

**LEARNING EXPERIENCE 7: Researching Twentieth-Century Martyrs**

Facilitate a research assignment on martyrs in the twentieth century to explore commitment to truth as a commitment to salvation. (U2, Q2, K5, K6, S6, S8)

Apply

**LEARNING EXPERIENCE 8: Card-Deal Method and Sins against the Eighth Commandment**

Lead the students in using the card-deal method to examine personal and social sins against the Eighth Commandment, their consequences, and the need for reparation. (U2, Q2, K7, K8, S9)

**CHAPTER 9**

Explain

**LEARNING EXPERIENCE 9: Socratic Seminar Discussion on Living Justly**

Lead the students in a Socratic seminar to discuss two principles of living justly based on the Seventh and Tenth Commandments. (U3, Q3, K9, K10, S6, S10)

Apply

**LEARNING EXPERIENCE 10: Web Quest on Catholic Social Doctrine**

Guide the students in a web quest to explore key themes in Catholic social doctrine. (U3, Q3, K10, K11, S6, S11)

Apply

**LEARNING EXPERIENCE 11: Prayerful Reflection on Greed and Envy**

Guide the students in a prayerful reflection applying their understanding of virtue as a means of combating greed and envy. (U3, Q3, K12, S4, S12)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality).



## LEARNING EXPERIENCE 1 (Unit) Preassessment

**Preassess what the students already know about the Fourth, Seventh, Eighth, and Tenth Commandments to assist you in identifying key points to emphasize in this unit.**

- 1. Prepare** by photocopying or downloading and printing the handout “Unit 3 Preassessment” (TX006683), on page 165, one for each student. Ensure that the students will have access to their Bibles (print or digital) during class.
- 2. Introduce** the topic of this unit—the Fourth, Seventh, Eighth, and Tenth Commandments—using remarks like these:
  - These Commandments, “Honor your father and your mother” (Exodus 20:12), “You shall not bear false witness against your neighbor” (verse 16), “You shall not steal” (verse 15), and “You shall not covet your neighbor’s house” (verse 17) are ideally first taught in family life. The primary values taught by these commandments—obedience, respect, honesty, respect for private property, and justice—are the basis for knowing how to treat others with love.
  - This unit addresses the real value of living out these commandments; the challenges in developing the virtues of obedience, respect, honesty, and justice; and Christ’s life as a means of showing us the way.
- 3. Review** with the students these four commandments as given to Moses on Mount Sinai. The best way to do this would be to have someone read aloud Exodus 20:12–17 while the rest of the class follows along in their Bibles. You may wish to post these commandments where all the students can see them.
- 4. Use** mind maps to explore the students’ understanding of these four commandments. Begin by writing “Honor your Father and Mother” inside a large circle on the board, and direct the students to do the same on a blank sheet of paper. Ask them to consider the demands of this commandment, thinking of words and phrases related to it. Tell

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Unit 3 Preassessment  
Obedience, Honesty, and Justice

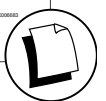
On a separate sheet of paper, please provide a brief, but four-sentence response to each of the following questions based on your understanding of the Fourth, Seventh, Eighth, and Tenth Commandments.

1. What is the relationship between civil authority and God's Law?
2. Have society's laws ever been unjust? What would be a Christian response to an unjust law?
3. How is our role as citizens informed by our Christian faith? What responsibilities do Christians have toward the government of the country they live in?
4. What is the obligation of the state to its citizens?
5. What attitudes does honoring one's parents require? What actions should follow from these attitudes?
6. What kinds of situations challenge mutual respect among family members?
7. How would you support the statement "to deny God is to deny truth"?
8. What did Jesus mean when he proclaimed that whoever loves the truth lives in the light?
9. How can teenagers share with others that the ultimate truth is found in God's saving love and that Jesus Christ is the Way, the Truth, and the Life?
10. What are the results of living an honest life? What are the effects of lying?
11. How can sins against the Eighth Commandment harm another's reputation?
12. What do the Seventh and Tenth Commandments tell us about the role of material possessions in our lives?
13. What did Jesus teach about poverty and wealth?
14. Describe the two feet of social action and how they are related to each other.
15. Give several examples of how justice can be applied to contemporary social issues.
16. Describe two virtues that strengthen us against the temptation to be greedy and envious.

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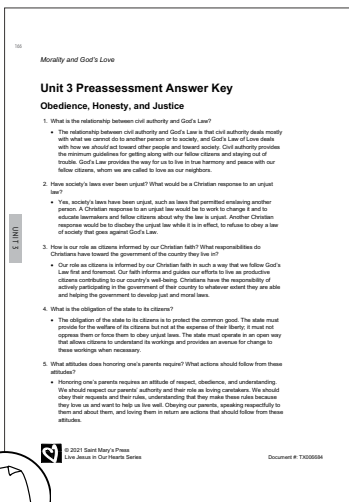
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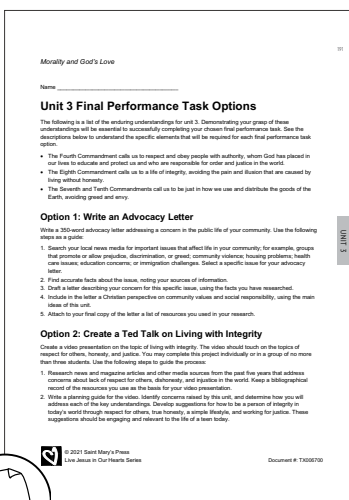


the students to write these words or phrases down in smaller circles connected by a line to the central circle. Allow approximately 5 minutes for the students to complete their individual mind maps.

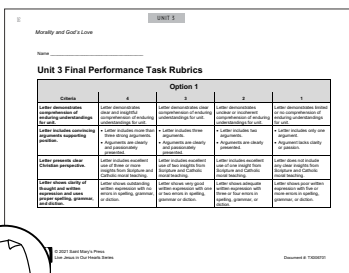
- Invite** the students to share the words and phrases with the class, providing relevant explanations or examples. Write each word or phrase on the board, connecting it with a line to the circle containing the Fourth Commandment. Engage the students in discussion about their contributions to the class mind map.
- Repeat** the mind map process from steps 4 and 5 for the Seventh, Eighth, and Tenth Commandments. You may wish to do one mind map for the Seventh and Tenth Commandments together, explaining to the students that these two commandments are similar. The Seventh Commandment focuses on the act of stealing while the Tenth Commandment focuses on the interior disposition leading to the act of stealing.
- Distribute** the handout and direct the students to individually respond to each question in two or three sentences.
- Allow** the students about 20 minutes to answer the questions. Collect the handouts to later examine the responses and identify areas for focus in this unit. Then return the handouts to the students. Direct the students to keep this handout so they can refer to it again at the end of the unit.



TX006684



TX006700



TX006701

## TEACHER NOTE

Note the handout “Unit 3 Preassessment Answer Key” (TX006684), on pages 166–169.

## Apply

## LEARNING EXPERIENCE 2 (Unit)

## Final Performance Task Preview

Preview the final performance tasks and their rubrics.

- Prepare** by photocopying or downloading and printing the handouts “Unit 3 Final Performance Task Options” (TX006700), on pages 191–192, and “Unit 3 Final Performance Task Rubrics” (TX006701), on pages 193–194.
- Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
- Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - Both options may be completed either alone or with a partner.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.

4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

### TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

5. **Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

### Perceive

### LEARNING EXPERIENCE 3 (Chapter 7)

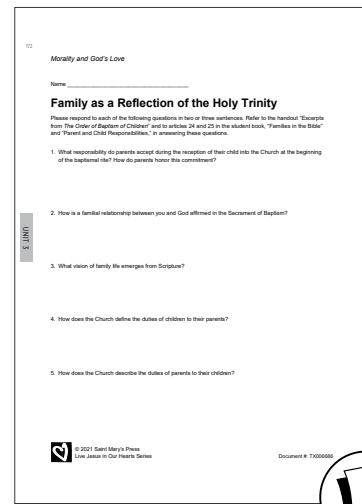
## Research Project on Family and the Holy Trinity

Guide the students in researching Scripture, the baptismal rite, and the *Catechism of the Catholic Church* to understand the connection between family life and the Holy Trinity. (U1, Q1, K1, K2, S1, S2, S6)

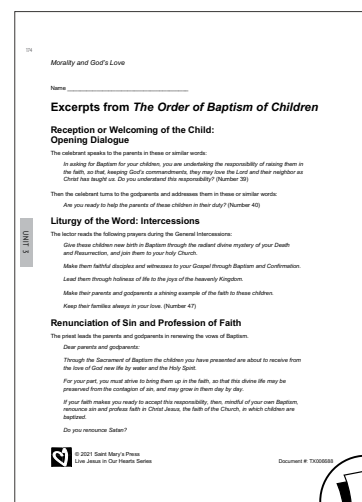
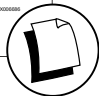
- Prepare** by ensuring that all the students have read articles 24 and 25 in the student book and that they will have access to their Bibles (print or digital) during class. Photocopy or download and print the handouts “Family as a Reflection of the Holy Trinity” (TX006686), on page 172, and “Excerpts from *The Order of Baptism of Children*” (TX006688), on pages 174–175, one of each for each group of three. Be prepared to display or project an image showing the Baptism of Christ.
- Display** or project an image of the Baptism of Christ, and write the following focus question on the board:
  - How does family life reflect the relationship between the Father, the Son, and the Holy Spirit?
- Direct** a student to read from Luke’s account of the Baptism of Christ (3:21–22). Have another student read the passage a second time. Post the following questions for personal reflection, and ask the students to record their responses in their notebooks:
  - What feelings or images does the phrase “You are my beloved Son; with you I am well pleased” (Luke 3:22) evoke for you?



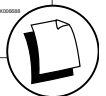
Articles 24–25



TX006686



TX006688



- What do God the Father's words to Jesus, his Son, at Christ's Baptism reveal about the relationship between the Father, the Son, and the Holy Spirit?
  - Describe an occasion when a parent's words or actions reflected the love of God.
4. **Invite** several students to share their responses. Provide these summary statements after the students have shared their reflections:
    - In Luke's account, we encounter the loving relationship of the Holy Trinity through the love of God the Father for Jesus, the Son; through Christ's witness of obedience to his heavenly Father; and through the presence of the Holy Spirit. The loving relationship of the Holy Trinity is the model for family life. Indeed, the love expressed in family life is a participation in the love of the Holy Trinity. The Trinity provides the grace and strength for loving family relationships.
    - Through their love for their children, parents are a reflection of God's love. This is one reason the Church calls parents the "first catechists," because parents' teaching is the primary way children learn about the love of God.
  5. **Arrange** the students into groups of three and distribute the handouts, one of each to each group.
  6. **Ask** the groups to read the words of the baptismal rite for children from the handout "Excerpts from *The Order of Baptism of Children*" and then to discuss and record their responses to the questions on the handout "Family as a Reflection of the Holy Trinity." Remind the students that the assigned reading for this step, articles 24 and 25 in the student book, includes the vision of family life in Scripture and a description of the responsibilities of both children and parents in family life. Allow adequate time for all the groups to complete their responses.

### TEACHER NOTE

Exploring the words of *The Order of Baptism of Children* to see the emphasis on family relationships and God's love is an exercise in liturgical catechesis. You may wish to start by asking the students if they have witnessed a child's Baptism recently and seeing what symbols and words they can recall from the rite.

7. **Post** the following topics on the board:
  - Parents Honor the Baptismal Promise
  - Child Honors God
  - Family Life in Scripture
  - Responsibilities of Child to Parent
  - Responsibilities of Parent to Child

As the groups complete their work, ask a member of each group to write their comments under each of the topics posted on the board. When the lists are complete, allow time for the class to read them.

## TEACHER NOTE

Note the handout “Family as a Reflection of the Holy Trinity Answer Key” (TX006687), on page 173.

### 8. Pose the following questions for class discussion:

- Where do you encounter the roles of the Father, the Son, and the Holy Spirit in the rituals, prayers, and promises of the Sacrament of Baptism?
- How does the Fourth Commandment lead families to model the love expressed between the Divine Persons of the Holy Trinity? How are families empowered to live this kind of love?

## TEACHER NOTE

You can create a digital visual component to this learning experience by having each group also find an image that portrays their understanding of the ideal of family life based on their reading and research. Each group can display and explain their image prior to the discussion of the posted questions.

### 9. Summarize this learning experience in these or similar words:

- It is important for families to remember that they are called to participate in God’s own love as a family. This is the essential meaning of the Fourth Commandment. All families will face challenges in doing this. No family will do it perfectly. We can do it only with the help of the Holy Spirit’s grace.
- The celebration of the baptismal rite invites parents, godparents, and the community to reflect on the Trinitarian relationship through the prayers, the words of the baptismal rite, and the signs and symbols used in the sacrament. In welcoming the child, the priest reminds parents that they are to bring up the child to follow the Ten Commandments, loving God and neighbor. In the intercession, we pray that through the death and Resurrection of Jesus, the children will receive new life in Christ and will remain in Christ’s love. In the renunciation of sin, parents and godparents are reminded that through water and the Holy Spirit, the child will receive a new gift of life from God, who is love. In the presentation of the candle, the community is reminded that through the grace of Baptism, the child is enlightened by Christ.

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**Family as a Reflection of the Holy Trinity Answer Key**

- What responsibility do parents accept during the reception of their child into the Church at the beginning of the baptismal rite? How do parents honor this commitment?
  - Parents accept the responsibility of raising their child in the practice of faith. Parents honor this commitment by raising their child to keep the Ten Commandments and to live out Christ's teachings.
- How is a familial relationship between you and God affirmed in the Sacrament of Baptism?
  - The familial relationship between you and God is affirmed in the Sacrament of Baptism because through Baptism we become a new person. We become an adopted son or daughter of God, sharing in Christ's love.
- What vision of family life emerges from Scripture?
  - In Scripture, respect for and loyalty to one's family was the strongest value in biblical cultures. Honoring one's parents was a very important value and affirmed in many Old Testament passages. Jesus expanded on this teaching by emphasizing the importance of our spiritual family, based on faith in Christ. As God's beloved sons and daughters, all human beings are part of the family of God.
- How does the Church define the duties of children to their parents?
  - The Church defines the duties of children to their parents as showing respect for parents, showing gratitude for parents, obeying them, and assisting parents. To show respect for parents, children must listen to their parents with an open and patient attitude, and they must attempt to understand their parents' point of view even when it is difficult. To show gratitude for their parents, children must express appreciation to their parents. To demonstrate obedience, children must trust their parents' judgment, even if the child does not see their parents' decision right away. To assist parents, children must help them in whatever ways necessary, including caring for them as they age.
- How does the Church describe the duties of parents to their children?
  - The Church defines the duties of parents to their children as knowing what is best for their children, making rules for their children's safety, acting as their children's first educators about God and the moral life, teaching their children to have faith in God, encouraging and supporting their children in whatever vocation they choose, and always providing for the physical, emotional, and spiritual needs of their children.

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- The Fourth Commandment calls children to honor parents and parents to honor children through mutual expression of the love of God. We are called to be obedient to authority as Christ was obedient to the Father, and to rely on the presence of the Holy Spirit, who leads us to the Father. Families are empowered to live this kind of love through the grace of the Seven Sacraments, fidelity to the Commandments, prayer, reading of Scripture, and the prayers and support of the Church community.

### Empathize

## LEARNING EXPERIENCE 4 (Chapter 7)

### Analysis of Family Life in *Fiddler on the Roof*

Guide the students in exploring the duties and responsibilities of parents and children using a clip from the movie *Fiddler on the Roof* (1971, 181 minutes, rated A-I and G) as the basis of discussion. (U1, Q2, K3, S3, S4)



Article 25

1. **Prepare** by ensuring that all the students have read article 25 in the student book prior to this learning experience. Photocopy or download and print the handout “*Fiddler on the Roof* Movie Review” (TX006689), on page 176, one for each student. Obtain a copy of the film *Fiddler on the Roof* (1971, 181 minutes, rated A-I and G). Review scene 25, “Perchik Proposes,” and scene 26, “Do You Love Me?” before class so you are familiar with them. These two scenes last approximately 12 minutes total.

### TEACHER NOTE

You may wish to use a different film to analyze the dynamics of the parent-child relationship. Some possibilities include: *The Pursuit of Happyness* (2006, 117 minutes, rated 16+), *Pay It Forward* (2000, 123 minutes, rated A-III and PG-13), *The Blind Side* (2009, 128 minutes, rated PG-13), and *We Bought a Zoo* (2011, 123 minutes, rated PG). You could also ask the groups to identify a positive family relationship from a movie or television series they are familiar with and to analyze the responsibilities of parents and children toward each other.

2. **Introduce** the film by sharing the following details:

- The setting for the original Broadway musical and the 1971 film adaptation is a Russian village at the turn of the twentieth century. The central characters are a mother and father and their five daughters. The father is struggling to hold onto his Jewish traditions and his family amid a changing world. You will meet Tevye, the father of the five daughters; Golde, the mother; Hodel, the daughter who wants to marry a young Russian

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Name \_\_\_\_\_

**Fiddler on the Roof Movie Review**

Margin Notes	Questions for Discussion
Tevye: father Golde: mother Hodel: daughter Perchik: student radical	1. What observations did you make about the relationship between parents and children in <i>Fiddler on the Roof</i> based on their conversations with each other?
Add your own movie notes to the margin.	2. In what ways does Hodel show respect and gratitude for Tevye?
	3. How do Hodel, Perchik, and Tevye see their duties and responsibilities?
	4. How does Tevye show the respect for Hodel's growing sense of freedom, and why is this difficult for him?
	5. Based on your conversation with your parents, how has the relationship between children and parents changed since your parents were children?
	6. What factors in our society challenge family life and have an effect on the relationship between parents and children?
	7. How do traditions help to strengthen family life?

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Document # TX006689

TX006689

student radical; and Perchik, the student. The primary themes we will examine are the duties and responsibilities of parents and children and the role of respect and obedience in the relationship between parent and child.

3. **Distribute** the handout and tell the students to take notes in the margins during the film clips. Explain that they will have time to complete the questions on the handout after viewing the two scenes. Show scenes 25 and 26.
4. **Allow** the students time to answer the questions on the handout after watching the scenes. Arrange the students into groups of four, and ask each group to discuss their answers to the questions on the handout and to prepare a group response for class discussion.
5. **Reconvene** the students as a large group, and begin the discussion by asking the class what they might know about historical events occurring at the beginning of the twentieth century among the Jews in Russia. Fill in any details that the students do not supply themselves. Comments on historical events might include the following:
  - oppressive Russian policies against Jews, including limited rights to own property or to choose places to live
  - assigned villages in which Jews were allowed to live
  - strict laws on the number of Jews who might enter Russia
  - pogroms, or government-approved violent attacks against Jews
  - a climate of revolt among peasants against rulers
  - increased emigration from Russia to the United States
  - increasing changes in traditional Jewish customs, including the movement away from arranged marriages
6. **Continue** the discussion using the handout as a guide, asking for contributions from each group.

## TEACHER NOTE

If necessary, expand on the students' comments using insights from the handout "*Fiddler on the Roof* Movie Review Answer Key" (TX006690), on page 177.

Morality and God's Love

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### Fiddler on the Roof Movie Review Answer Key

1. What observations did you make about the relationship between parents and children in *Fiddler on the Roof* based on their conversations with each other?
  - Children are expected to listen to their parents and do as they are told. Parents are expected to have their children's best interests at heart and to make good decisions for them.
2. In what ways does Hodel show respect and gratitude for Teyve?
  - Hodel shows respect for Teyve by asking for his blessing, along with Perchik. Hodel shows gratitude to Teyve by thanking him for deciding to give her and Perchik his blessing, knowing how difficult it is for her father to accept the way things are changing.
3. How do Hodel, Perchik, and Teyve see their duties and responsibilities?
  - Hodel, Perchik, and Teyve see their duties and responsibilities as important obligations they must fulfill and as things to do for others. Hodel sees it as her duty to listen to and respect her father. She sees it as her responsibility to follow the lead and choose the man she wants to marry.
  - Perchik sees it as his duty to work for change in the country and in the world when he sees injustices being done.
  - Teyve sees his duties as providing for his family, obeying God, and following the traditions of his religion and culture. He sees it as his responsibility to make sure his family is happy.
4. How does Teyve show his respect for Hodel's growing sense of freedom, and why is this difficult for him?
  - Teyve shows his respect for Hodel's growing sense of freedom by seriously considering her and Perchik's request for a blessing instead of rejecting it outright, and by acknowledging that Hodel is capable of choosing a husband for herself.
  - This is difficult for Teyve because according to the tradition he knows, children do not choose their lifestyle or their spouse for themselves but leave those important decisions up to the wisdom of their parents and the marketplace.
5. Based on your conversation with your parents, how has the relationship between children and parents changed since your parents were children?
  - Answers will vary.
6. What factors in our society challenge family life and have an effect on the relationship between parents and children?
  - Answers will vary.
7. How do traditions help to strengthen family life?
  - Traditions help to strengthen family life by giving children and parents (and other family members) ways to grow closer to each other and ways to rely on each other for help and support.
  - Traditions also help each family member understand their role in the family and what they need to do for one another.

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## Interpret

## LEARNING EXPERIENCE 5 (Chapter 7)

## A Jigsaw Process on Faithful Citizenship

Facilitate a jigsaw process to enhance an understanding of the public role of Christians and their responsibilities as faithful citizens. (U1, Q1, K4, S5)

1. **Prepare** by ensuring that all the students have read articles 26 and 27 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “Public Life and Faithful Citizenship” (TX006691), on page 178, one for each group of four. Be prepared to display the following questions for everyone to see:

- How does the Fourth Commandment apply to your relationship to public groups and organizations?
- Does every Christian have a responsibility to vote and to be involved in political issues? Defend your answer.
- How does the Fourth Commandment apply to governments? Give concrete examples to support your answers.
- What are the basic human rights governments should promote and protect?
- What responsibility do governments have in relation to businesses and economic institutions?
- What is the Church’s responsibility when governments do not promote and defend the common good? What is the individual Christian’s responsibility?

## TEACHER NOTE

For more detailed information on the jigsaw process, see the resource “Using the Jigsaw Method (Unit 3)” (TX006722), at [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality) and in the Methods Resources appendix, on page 331.

2. **Introduce** the session by asking the students to refer to article 26 in the student book. Ask one student to read the first three paragraphs of the article aloud. Tell the class that in today’s session they will be exploring how the Fourth Commandment applies to their relationship to public groups and organizations.
3. **Direct** the students turn to article 27 in the student book. Invite a student to read the first three paragraphs of this article aloud. Tell the class that this learning experience will also include the implications of the Fourth Commandment for governments and our role as citizens.
4. **Arrange** the students into groups of four. Direct the groups to divide the following readings from the two student book articles among the group members so that each member has one. Each member must

Chapter 7: The Fourth Commandment: Honoring Authority (U1)

## Article 26

## Respect for Public Life

Public life is the life of the community. It is the life of the nation. It is the life of the people. It is the life of the church. It is the life of the world. It is the life of the universe. It is the life of the God who created us and who loves us. It is the life of the God who calls us to be faithful citizens.

“Public life” is a term that is used in many different ways. It can refer to the life of the nation, the life of the people, the life of the church, the life of the world, the life of the universe, the life of the God who created us and who loves us. It can also refer to the life of the individual citizen.

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read their assigned reading and then write a five- to eight-sentence paragraph summarizing the key points.

- Article 26, “New Testament Teaching on Obedience to Civil Authorities” and “Being *in* the World, Not *of* the World”
  - Article 26, “The True Role and Nature of Public Groups”
  - Article 27, “The Role of the State”
  - Article 27, “The Role of Citizens”
5. **Distribute** the handout to each group. Allow time for each student to explain their assigned text to their group members. The other students in the group should take notes on the comments. Then direct the students to cooperatively answer the questions on the handout. Allow about 10 minutes for the groups to complete this task.
  6. **Lead** a discussion on the four readings. Use the questions you posted at the beginning of class to prompt discussion, but don’t limit the discussion to these questions. At the end of the discussion, have a student summarize the answer for each question posted, correcting any misunderstandings as necessary.

### TEACHER NOTE

Rather than having a student summarize the answers to the posted questions, you may wish to use the questions as a written assignment to be completed after the discussion.

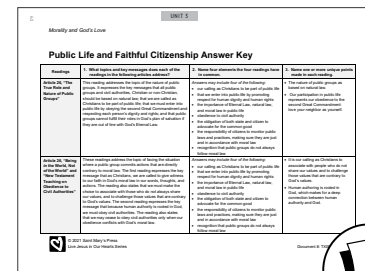
### TEACHER NOTE

Note the handout “Public Life and Faithful Citizenship Answer Key” (TX006692), on pages 179–180.

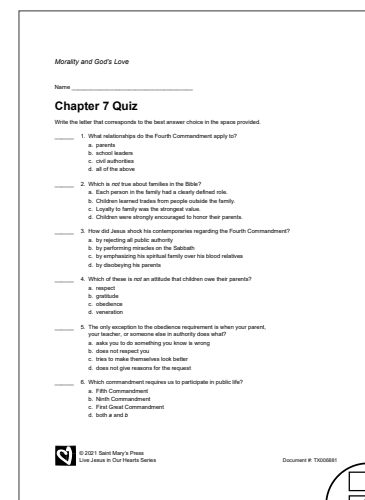
7. **End** the session by referring the students to challenge question 5 in the appendix of the student book. Ask a student to read the question and the answer aloud. The answer summarizes responsibility to the community taught in the New Law of Christ.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 7 quiz (TX006881), do so now, before moving on to chapter 8. (See [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality) to access both of these resources.)



TX006692



TX006881







TX006752

## TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 7 Overview: The Fourth Commandment: Respecting Authority” (TX006752) (see [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality)).

## Reflect

### LEARNING EXPERIENCE 6 (Chapter 8)

## Visual Representations of Our Web of Relationships

Lead the students in creating a visual representation of their web of personal relationships and in reflecting on the significance of honesty and authenticity in those relationships. (U2, Q2, K5, K6, S7)

- Prepare** by ensuring that all the students have read articles 28 and 29 in the student book prior to this learning experience and that they will have access to their Bibles (print or digital) during class. If you choose to use it, be prepared to show the PowerPoint presentation “Chapter 8 Overview: The Eighth Commandment: Reality versus Illusion” (TX006753), which can be downloaded from [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality) and contains the key points from step 2.
- Introduce** the topic of the Eighth Commandment by reviewing these key points from the assigned readings. You may wish to use the PowerPoint presentation to share these points:

  - The danger of lies is that the more we use them, the less we live in reality and the more we live an illusion—a false world created by our dishonesty.
  - Lies destroy trust. Once we have been caught in a lie, other people find it harder to trust what we say and do.
  - Lies affect our relationships with other people but also with God.
  - We exercise the virtue of truth through the honesty of our actions and the truthfulness of our words.
  - To be worthy of another person’s trust, we must be truthful in our words and actions.
- Tell** the students that they will create a visual representation of all the interactions they have with other people throughout a typical week. They will use this web of relationships to reflect on the significance of honesty and integrity. Ask the students to take out a blank sheet of paper and a pen or pencil, and then give the following instructions:

  - Create a visual representation of the web of relationships you have with other people in a typical week. Put your name in the center of a blank sheet of paper. Then write the names of the first people you see in a typical day. Make lines connecting your name to their names.



Articles 28–29



TX006753

- Keep adding names of people you encounter throughout the day. Some people may remind you of other people you know through them. Add their names and draw lines connecting these people.
  - Do not just include your family and friends. Broaden your perspective to include teammates, teachers, coaches, people you work with, customers at your workplace, medical professionals, and so on. Your web may grow quite large.
4. **Present** the following questions for the students' self-reflection after allowing an appropriate amount of time for them to create their visual web. Read the questions out loud and possibly also display them for all to see. After each question, pause to allow time for silent reflection. Remind the students to carefully consider their web of relationships and to be honest with themselves in their reflections.
- As you look over your web of connections, what is the significance of trust in daily interactions? Can others trust you?
  - Do you believe your interactions reflect honesty and integrity, or are there areas where you create an illusion rather than being your true self?
  - If you create a relationship based on lies in one area of your life, can you remain authentic in other areas?
  - Look at the interconnected parts of your life. Is it possible that a lie could create a ripple effect in this web of relationships?
  - Consider where there might be weak links in your relationships with others due to your being dishonest with yourself or others. How would honesty strengthen these connections?
  - When you live in truth with others, why do you reflect God's life?
5. **Follow** the period of self-reflection with this reading from Thomas Merton:
- This paragraph is from Thomas Merton's book *New Seeds of Contemplation*, in which he describes the contemplative life as being fully awake to the reality of God's presence in all things. In an essay called "Things in Their Identity," Merton writes:
 

God leaves us free to be whatever we like. We can be ourselves or not, as we please. . . . We may be true or false, the choice is ours. We may wear one mask and now another, and never, if we so desire, appear with our own true face. But we cannot make these choices with impunity. Causes have effects, and if we lie to ourselves and to others, then we cannot expect to find truth and reality whenever we happen to want them. If we have chosen the way of falsity we must not be surprised that truth eludes us when we finally come to need it!

## TEACHER NOTE

You can expand this learning experience with a written assignment. Ask the students to write a short essay addressing the following questions: How would you describe your most authentic self—the person you are becoming? How are you inviting God into your process of becoming this most authentic version of yourself?

## Interpret

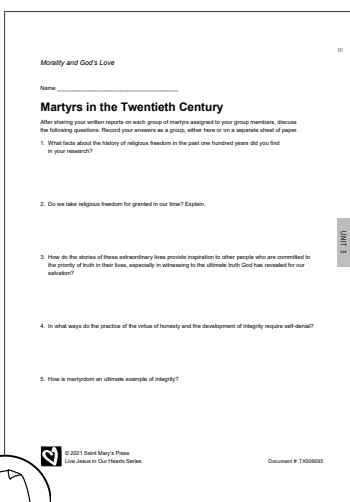
## LEARNING EXPERIENCE 7 (Chapter 8)

**Facilitate a research assignment on martyrs in the twentieth century to explore commitment to truth as a commitment to salvation. (U2, Q2, K5, K6, S6, S8)**

1. **Prepare** by ensuring that all the students have read article 29 in the student book and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “Martyrs in the Twentieth Century” (TX006693), on page 181, one for each group of four.
2. **Arrange** the students into groups of four. Each group member is to research one of the following groups of martyrs listed in the sidebar “Twentieth-Century Martyrs,” on page 195 in the student book:
  - Blessed Martyrs of Nowogródek (Tell the students assigned this topic to search for “Sisters of the Holy Family” to find a link to the story of the martyrs.)
  - Saints of the Cristero War
  - 498 Spanish Martyrs
  - Seven Blessed Martyrs of Songkhon (Thailand)
3. **Introduce** the topic of martyrdom in the twentieth century, using these or similar words:



Article 29



TX006693

- For Christians, commitment to truth is commitment to the truth God has revealed for our salvation. Many Christians witness to the priority of this truth in the way they live their lives. As noted in article 29 in the student book, martyrs give their lives as testimony to God's love and in witness to the pursuit of truth and freedom. The stories of martyrs can be a source of inspiration. They encourage us to reflect on our priorities. Their lives should make us ask, "What is my commitment to witnessing to the truth as a way of life?"
- Research the life of the group of martyrs assigned to you. Write a one-page summary including the martyrs' background, the background of the historical period in which they lived (including dates), the crisis they faced, and the cause of their martyrdom.

### TEACHER NOTE

This research may be used as an in-class assignment, which will require that the students have internet access. If you assign the research as homework, consider giving additional guidance on websites to use for the research. A digital platform such as Google Docs can allow students to more easily share their research with one another and to submit their summaries to you as a written assignment.

4. **Allow** the students to complete their research and write their summary. Distribute the handout to each group. Each student is to share the results of their research with their group while the other group members take notes. When the four presentations are completed, each group is to answer the questions on the handout together. Allow adequate time for all the groups to discuss the questions and record their answers.
5. **Invite** members of each group to take turns sharing the group's responses to the questions on the handout. Invite members of the other groups to contribute additional information and insights from their answers. Depending on how the students respond to the last question, you may wish to add your own summary statement, using these or similar words:
  - A person who dies for their faith is the ultimate witness to personal integrity. The truth of the Gospel message, the truth God has revealed for our salvation, must never be compromised. As Christ's disciples, we must protect this truth and give witness to it no matter what the cost. We do this by living a life of integrity so that our words and actions are always in line with God's will.
  - The martyrs we just studied did not set out to be martyrs. They didn't wake up one day and say, "I think I want to get killed for witnessing to the Gospel." Their commitment was to live a life of integrity, to be faithful to their commitment to God wherever it led them. God gave them the strength to live this commitment even in the face of mortal danger. We are called to have the same trust in God.

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Morality and God's Love

**Martyrs in the Twentieth Century Answer Key**

1. What facts about the history of religious freedom in the past one hundred years did you find in your research?

• Answers will vary.

2. Do we take religious freedom for granted in our time? Why or why not?

• Groups could take either stance. If they say we do take religious freedom for granted, reasons could include fewer people observing religious services, fewer religion-based wars, and the concern for religious freedom in our country or other countries.

• If they say we do not take religious freedom for granted, reasons could include deep concern among many people for the rights of religious groups, the number of martyrs in the last century, and statements defending religious freedom for the Catholic Church and other religious groups.

3. How do the stories of these extraordinary lives provide inspiration to other people who are committed to the pursuit of truth in their lives, especially in witnessing to the ultimate truth God has revealed for our salvation?

Answers could include:

• When people are willing to die for the truth, it makes others sit up and take notice.

• We try to understand what led these people to take these remarkable acts of courage.

• Our hearts are moved to imitate these people and stand up in our own lives for the Gospel of Christ and its message of truth and justice.

4. In what ways do the practice of the virtue of honesty and the development of integrity require self-denial?

• Answers will vary but will probably have the theme that being a person of honesty and integrity means challenging individuals and society when they are being dishonest or lying without integrity. Doing this often comes with consequences: one might lose friends, lose popularity, or even become the target of abuse and hatred.

5. How is martyrdom an ultimate example of integrity?

• Answers will vary but will probably have the theme that being willing to sacrifice one's life for what one believes is the greatest act of love—love of God, love of self, and love for others—that a person can perform. As Jesus said, "No one has greater love than this, to lay down one's life for one's friends" (John 15:13).

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Unit 3: Obedience to Our Heavenly Father

Document # TX006694

TX006694

**TEACHER NOTE**

Note the handout “Martyrs in the Twentieth Century Answer Key” (TX006694), on page 182.

**Apply****LEARNING EXPERIENCE 8** (Chapter 8)**Card-Deal Method and Sins against the Eighth Commandment**

Lead the students in using the card-deal method to examine personal and social sins against the Eighth Commandment, their consequences, and the need for reparation. (U2, Q2, K7, K8, S9)

1. **Prepare** by ensuring that all the students have read articles 30 and 31 in the student book and that they will have access to their student books (print or digital) during class. Create a set of cards, each containing one of the following sins, making enough copies so that each student receives one card:

- detraction
- calumny
- rash judgment
- adulation
- boasting
- humiliating another
- breaking a confidence

Post the following directions on the board for the card-deal method:

- Define or describe the meaning of the sin on your card.
- Describe a situation or experience that exemplifies the sin.
- Identify potential consequences to self and others in such a situation.
- Identify a means of reparation in such a situation.
- Identify a means of avoiding this sin in your communication with others.

2. **Introduce** this step by posting on the board the following quotation from article 30 in the student book, regarding public lies: “In public communication, lies and misinformation take on even greater seriousness because they potentially affect a greater number of people” (p. 203).
3. **Ask** the students to brainstorm some ways public communication has been used or could be used to misrepresent the truth through lies or misinformation. Post these examples on the board for all to see.

801: Sins Against the Eighth Commandment: Other sins against honesty

**Article 30  
Other Sins against Honesty**

The sins of the tongue often affect a great number of people. In public communication, lies and misinformation take on even greater seriousness because they potentially affect a greater number of people. In private communication, lies and misinformation can also cause serious harm to individuals and families. Therefore, we must be careful in our speech and avoid these sins.

According to the Catechism of the Catholic Church, the Eighth Commandment forbids us from speaking in a way that is dishonest or false. This includes lying, detraction, calumny, rash judgment, adulation, boasting, humiliating another, and breaking a confidence.



Articles 30–31

4. **Choose** several of the examples from the list as the focus for a brief class discussion on public lies. For each example, invite the students to do the following:
  - Identify the typical consequences of the lie or misinformation. Are the guilty parties fairly punished?
  - Identify how someone can make reparation for the particular lie or misinformation. Is it possible to repair the harm caused?
  - Identify practices that could help individuals or groups to avoid this particular lie or misinformation.
5. **Distribute** the cards for the card-deal method, one to each student. Point out the directions on the board, and tell the students they are now going to consider the implications of some specific personal and social sins against the Eighth Commandment. Have the students write each of the directions down on a sheet of notebook paper with space between each direction. Then, considering the specific sin written on their card, they are to write their responses to each of the directions. It may be necessary for some students to refer to article 30 in the student book for clarification.
6. **Direct** the students to meet in small groups with others who were assigned the same sin. (For example, all those assigned “detraction” would meet in a group.) Give the groups about 10 minutes to share their responses with one another and to create a response for each direction that represents the consensus of the group. Each student in the group will present one aspect of their response to the class.

### TEACHER NOTE

If you have groups of more than four students, just call for four volunteers from each group. If your small groups have fewer than four students, simply ask some students to go twice.

7. **Present** the first word from the card-deal list, *detraction*, and invite the group assigned to that sin to present their findings in this manner:
  - One student defines the word and shares their example.
  - Another student identifies the potential consequences of this form of dishonesty.
  - A third student shares examples of how someone might make reparation for this lie.
  - The final student shares ways to avoid this form of lie or dishonesty in developing one’s personal moral character.

Before moving to the next word, ask the class if there are any additional examples they would like to discuss or any clarifications regarding this particular sin. Use this pattern of response for each of the remaining sins.



## Chapter 8 Quiz

What is the main purpose of the quiz at the end of the chapter?

1. To assess your understanding of the chapter's main concepts.
2. To provide a challenge for those who are interested in a deeper study of the chapter's content.
3. To provide a challenge for those who are interested in a deeper study of the chapter's content.
4. To provide a challenge for those who are interested in a deeper study of the chapter's content.

TX006893

## The Eighth Commandment: Reality versus Illusion

Morality and God's Love  
Unit 3, Chapter 8

TX006753

## Chapter 9: The Seventh and Tenth Commandments: Justice versus Injustice (2)

## Article 32

## Biblical Teaching on Possessions

The Seventh Commandment, "You shall not steal," seemed so simple when we were children. It was simple because we didn't really understand it. We were told that it was wrong to steal, but we didn't understand why. We were told that it was wrong to steal, but we didn't understand why.

The Tenth Commandment, "You shall not covet your neighbor's goods," addresses the root attitude of envy and greed that are often at the root of stealing from others. We again recognize as so concerning every other sin that envy and greed control our hearts. Greed gives help as it satisfies the poverty of spirit that is necessary, especially in our materialistic culture, to avoid the subtle influence of envy and greed.

Articles 32–33

## The Socratic Seminar

This activity involves all participants in a discussion of the chapter's main concepts. The purpose is to provide a challenge for those who are interested in a deeper study of the chapter's content.

## The Process

1. Select the chapter. Read the chapter and discuss the main concepts. The group will discuss the chapter's main concepts and discuss the main concepts.
2. The chapter will discuss the chapter's main concepts and discuss the main concepts. The group will discuss the chapter's main concepts and discuss the main concepts.
3. The group will discuss the chapter's main concepts and discuss the main concepts. The group will discuss the chapter's main concepts and discuss the main concepts.
4. The group will discuss the chapter's main concepts and discuss the main concepts. The group will discuss the chapter's main concepts and discuss the main concepts.

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## Student Evaluation for the Socratic Seminar

This activity involves all participants in a discussion of the chapter's main concepts. The purpose is to provide a challenge for those who are interested in a deeper study of the chapter's content.

The purpose is to provide a challenge for those who are interested in a deeper study of the chapter's content. The purpose is to provide a challenge for those who are interested in a deeper study of the chapter's content.

TX006696

8. **Note** that when discussing the sin "breaking a confidence," there could be situations where this action is not a sin at all, when it is important to reveal a confidence for the safety or well-being of another. Invite the students to suggest times when it is okay to reveal a confidence.
9. **Revisit** the quotation from article 30 that you posted on the board. Ask the students if they see any relationship between forming personal habits of dishonesty and the practice of public lies in our society.
10. **Conclude** with a discussion of the responsibilities of public media to promote integrity and honesty.

## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 8 quiz (TX006893), do so now, before moving on to chapter 9. (See [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality) to access both of these resources.)

## TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation "Chapter 8 Overview: The Eighth Commandment: Reality versus Illusion" (TX006753) (see [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality)).

## Explain

LEARNING EXPERIENCE 9 (Chapter 9)  
Socratic Seminar Discussion  
on Living Justly

Lead the students in a Socratic seminar to discuss two principles of living justly based on the Seventh and Tenth Commandments. (U3, Q3, K9, K10, S6, S10)

1. **Prepare** by ensuring that all the students have read articles 32 and 33 in the student book and that they will have access to their student books and Bibles (print or digital) and the internet during class. Photocopy or download and print the handouts "The Socratic Seminar" (TX006695), on pages 183–184, and "Student Evaluation for the Socratic Seminar" (TX006696), on pages 185–186, one of each for each student.

## TEACHER NOTE

The seminar takes at least two class periods, one period to prepare and one or two more periods to hold the seminars.

2. **Review** the Socratic seminar process with the class, especially if the students have not previously used the process. Use the handouts to guide the review. Direct the students to keep these handouts in a folder or notebook for easy referral.
3. **Arrange** the students into three groups for the learning experience. Write the following questions on the board, and assign one to each group:
  - How do earthly possessions fit into God’s plan for us? What principles can we derive from the revelation in Scripture and Tradition for how the Earth’s goods should be distributed?
  - Why does the Church have a responsibility to make judgments about social issues affecting both our material welfare and our spiritual welfare? Where is this responsibility evident today?
  - Why are individuals and societies responsible for ensuring that the goods of creation are distributed in a just and charitable way to every person in the world? Where is this responsibility evident today?
4. **Tell** the students that they will be required to articulate their answers to their group’s questions, to defend their answers with support from the readings, and to ask other students to explain their answers and positions. Direct the students to include insights from articles 32 and 33; information from Scripture, Church documents, and the *Catechism*; and specific examples found in today’s society. Allow the students the remainder of the period to research and prepare.
5. **Begin** the Socratic seminar by reviewing the expectations for participation and observation. Explain that one group will be in the inner circle, one group in the outer circle, and one group will observe using the handout “Student Evaluation for the Socratic Seminar”. The groups will rotate roles for each seminar. Remind students that the purpose of the “hot seat” is to allow students from the outer circle to sit in the hot seat at any time during the discussion so they can be invited to clarify a statement, ask for support for a statement, correct a statement made in the seminar, or address a point that has not been made. Students who are observing will make notes on the student evaluation handout during the seminar and write an evaluation paragraph immediately after the seminar.
6. **Assign** one group to sit in the inner circle first. Call for a volunteer in the inner circle to state the assigned questions and begin the conversation. Remind the students who are observing to make notes on their handout. Allow 20 minutes for the first seminar. When 2 minutes are left, announce, “Final remark.”
7. **Ask** the observing students to complete the “Overall Evaluation” section on the student evaluation handout. Remind them to include both positive observations and suggested areas for improvement.
8. **Invite** the second and third groups to repeat the process, rotating roles. After all three seminar groups have finished, invite the students to gather in groups of three, each group having one member from each seminar. Direct the students to share their observations from their student evaluation handouts, starting with the first seminar.





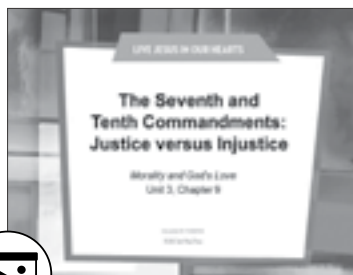
Articles 33–34



TX006697



TX006698



TX006754

Direct the observing students to share both positive comments and areas for improvement without referring to specific participants. When the groups have finished sharing their feedback, you may wish to offer your own feedback.

### Apply

## LEARNING EXPERIENCE 10 (Chapter 9)

### Web Quest on Catholic Social Doctrine

Guide the students in a web quest to explore key themes in Catholic social doctrine. (U3, Q3, K10, K11, S6, S11)

1. **Prepare** by ensuring that all the students have read articles 33 and 34 in the student book and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handouts “Social Justice Web Quest” (TX006697), on page 187, and “Our Faith in Action” (TX006698), on pages 188–189, one of each for each student.

### TEACHER NOTE

If you choose to do this learning experience in class, the students will need access to digital devices and the internet. Or the web quest could be done as a take-home assignment. Consider posting the handout “Our Faith in Action” digitally so the students can cut and paste relevant quotes from their research into their responses, giving them proper acknowledgment.

2. **Review** the following main points from article 33 in these or similar words to introduce the learning experience. You may wish to use the PowerPoint presentation “Chapter 9 Overview: The Seventh and Tenth Commandments: Justice versus Injustice” (TX006754), which can be downloaded from [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality), to assist with this.

- The Seventh and Tenth Commandments call us to use material goods and wealth as God would intend them to be used. This means making sure that all people have the basic necessities of life: food, housing, education, and health care, for example.
- The New Law of Christ calls the Church and its members to use our moral authority to ensure that the Earth’s goods are distributed justly. This is why the Church speaks out on social issues that affect the common good.
- The Church has highlighted seven key themes of social justice that appear throughout its social doctrine teaching, which is also called Catholic social teaching. These seven themes are commonly called Catholic social teaching principles: the life and dignity of the human person; the call to family, community, and participation; human rights and responsibilities; the option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; and care for God’s creation.

- There are two components in responding to social injustice, sometimes called the two feet of social action: (1) works of service that respond to immediate needs, and (2) works of justice that work to change unjust social structures.
3. **Distribute** the handouts. Review the directions on the web quest handout, and be sure the students know what they have to complete on the faith in action handout. Clarify any questions before the students begin working. While the students complete the web quest, you will need to be available to respond to any questions.

### TEACHER NOTE

The web quest directs the students to focus on the issues of environmental justice and international issues. There may be other justice issues from the United States Conference of Catholic Bishops website that you want to add or substitute to make this experience timely and relevant.

4. **Follow** the web quest with a class discussion of the two social issues the students explored. Invite volunteers to share their insights on these issues and their specific plans for action. Conclude the discussion with these questions:
- Why do the Seventh and Tenth Commandments direct our attention to social concerns?
  - Why are these commandments not limited to just one person stealing from another person?
  - How would you explain the following concepts of social injustice (or social sin), the common good, solidarity, and the two feet of social action?
  - What are the most pressing social justice issues in our society today?

### Apply

#### LEARNING EXPERIENCE 11 (Chapter 9)

### Prayerful Reflection on Greed and Envy

**Guide the students in a prayerful reflection applying their understanding of virtue as a means of combating greed and envy. (U3, Q3, K12, S4, S12)**

1. **Prepare** by ensuring that all the students have read articles 35 and 36 in the student book and that they will have access to their student books and Bibles (print or digital) during class. Gather newsprint or art paper and markers for each group of five. If you choose to use the song “Gather Us In,” by Marty Haugen (Chicago: GIA Publications, 1982), locate a recording to play during class. You may also wish to



Articles 35–36

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Morality and God's Love

**"Gather Us In" Lyrics**  
by Marty Haugen

**Verse 1**  
Here in this place new light is streaming,  
Here in the darkness revealed away.  
See in this space our faces and our dreaming,  
Brought here to you in the light of this day.

**Chorus**  
Gather us in the light and the healing,  
Gather us in the light and the healing,  
Call to us now, and we shall answer,  
We shall arise at the sound of your name.

**Verse 2**  
We are the young our lives are a mystery,  
We are the old who yearn for your face,  
We have been wrong throughout all of history,  
Called to us light in the whole human race.

**Chorus**  
Gather us in the light and the healing,  
Gather us in the light and the healing,  
Give us a heart we need and we long,  
Give us the courage to enter the song.


**Verse 3**  
Here we will take the wine and the water,  
Here we will take the bread of new birth,  
Here you shall call your sons and your daughters,  
Call us ones to be called to the earth.

**Chorus**  
Gather us in the light and the healing,  
Gather us in the light and the healing,  
Give us to eat the bread that is life,  
Nourish us well, and lead us to heaven,  
Love that are holy and hearts that are true.

**Verse 4**  
Not in the dark of buildings confining,  
Not in some heaven, light years away, but  
Here in this place the new light is shining,  
Here in the Kingdom, now in the day.

**Chorus**  
Gather us in and hold us forever,  
Gather us in and make us your own,  
Gather us in all people together,  
Fire of love in our flesh and our bone.

(These lyrics have been adapted from: Gather: Contemporary second edition (Chicago: GIA Publications, 2004), number 710. Copyright © 2004 by GIA Publications. Used with permission of GIA.)

 TX006699

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print copies of the handout “Gather Us In’ Lyrics” (TX006699), on page 190, to have the words of the song to refer to. Be prepared to post the following small-group discussion points for the class to see:

- Identify examples of the challenges of envy and greed among youth today.
- What are specific ways of practicing virtue that help to overcome envy and greed?
- Describe an image of the Kingdom of God on Earth.

2. **Introduce** the topic by asking a student to read Jesus’ Parable of the Mustard Seed, found in Matthew 13:31–32. After reading the passage, make the following remarks:

- In this parable, Jesus teaches us that with the smallest seeds of faith and trust, we can allow him to act within us to help build the Kingdom of God on Earth.
- We can nurture our faith in God in many ways: prayer, Christian community, and receiving the sacraments, for example. In our moral life, we can nurture this growth through the practice of virtue. By practicing small virtues in our daily choices, we participate in God’s work, helping to make his Kingdom present in this life, in preparation for its complete fulfillment in our life after death.
- We can also practice putting our faith in God with a commitment to poverty of heart and avoiding consumerism and attachment to material possessions. When we keep our lives freed from a preoccupation with material things, we leave more room for God to work within us to help build the Kingdom of God on Earth.

3. **Direct** the students to listen to the words of the liturgical song “Gather Us In.” Ask the students to be particularly attentive to how the song presents the Kingdom of God as a kingdom of justice. You may wish to post the words to the song or distribute the handout for the students to see while they listen. Share the following points after playing the song:

- We know that the Kingdom of God is one of justice for all people. The lyrics of the song “Gather Us In” create an image of the Kingdom of God as a place where all people experience God’s justice, where everyone recognizes the face of Christ in themselves and in their neighbor. Article 35 in the student book suggests several reasons that individuals fail to make choices that contribute to the good of self or the good of neighbor: we do not always desire what is best for others, we may believe we deserve special treatment, we may believe we are in some ways more important than others, or we may be afraid we will not have enough of something to meet our own needs. These reasons are rooted in the capital sins of greed and envy.

- In articles 35 and 36, we also find suggestions for practices that help us to fight the power of greed and envy in our lives. These practices are also called human virtues. A human virtue is the practice of a good moral habit, a habit that strengthens our moral decision-making, contributing to building the Kingdom of God.

4. **Arrange** the students into groups of five. For each group, assign one member to each of the following virtues:

- gratitude
- goodwill
- humility
- trust in the providence of God
- spiritual poverty (simple lifestyle)

Instruct the students each to write on a sheet of notebook paper one specific way the practice of the assigned virtue helps them to combat the sinful inclinations caused by greed and envy. Provide adequate time for the students to consider and record a response.

5. **Write** the following directions on the board, and direct the students to discuss them:
  - Identify examples of the challenges of envy and greed among youth today.
  - What are specific ways of practicing virtue that help to overcome envy and greed?
6. **Distribute** markers and a sheet of art paper or newsprint to each of the groups. Direct each group to illustrate its understanding of the Kingdom of God as a kingdom of justice through an image, a poem, or song lyrics drawn or written on their sheet of newsprint or art paper. Ask each group to post their completed sheet in the classroom. Allow time for the students to view all the postings.

## TEACHER NOTE

At the end of this learning experience, you may wish to assign a short essay, asking the students to write a few paragraphs summarizing what they have learned about combating the temptations of greed and envy in their lives.

## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 9 quiz (TX006895), do so now, before moving on to “Concluding the Unit.” (See [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality) to access both of these resources.)

Morality and God's Love

Name \_\_\_\_\_

### Chapter 9 Quiz

Write the letter that corresponds to the best answer choice in the space provided.

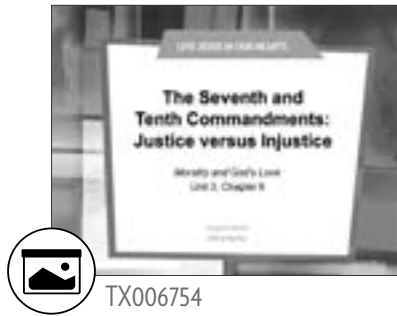
1. Which moral truth do both the Seventh and Tenth Commandments give witness to?
  - a. Our excesses, through our generosity, can become our friends.
  - b. Love of God is most important of all.
  - c. Do not borrow what you cannot pay back.
  - d. God has given the Earth and all its resources to the whole human race to care for and enjoy.
2. Which virtue attitude does “You shall not covet your neighbor’s goods” address?
  - a. envy and greed
  - b. jealousy and violence
  - c. lust and gluttony
  - d. despair and heresy
3. In the Sermon on the Mount, what did Jesus make clear about possessions?
  - a. Poverty is a sign that God is displeased with you.
  - b. God has a preferential concern for those who are poor.
  - c. Lust for wealth is fine as long as you don’t cheat anyone.
  - d. Wealth should be used for you and your family only.
4. Which of these is not one of the Church’s basic social doctrine themes?
  - a. rights and responsibilities
  - b. the well-being of the human person
  - c. care for creation
  - d. just energy use
5. What are works of charity and works of justice also called?
  - a. the two paths of love
  - b. the two feet of social action
  - c. the two steps of social justice
  - d. the Corporal and Spiritual Works of Mercy
6. What good does Pope Francis make in his encyclical on the environment, “On Care for Our Common Home” (Laudato Si’)?
  - a. Heaven for us is primarily responsible for the destruction of the environment.
  - b. God has given us the Earth to care for.
  - c. The people who suffer the most from environmental destruction are the poorest among us.
  - d. all of the above

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TX006754

### TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 9 Overview: The Seventh and Tenth Commandments: Justice versus Injustice” (TX006754) (see [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality)).

## CONCLUDING THE UNIT

### Using the Student Book “Unit 3 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

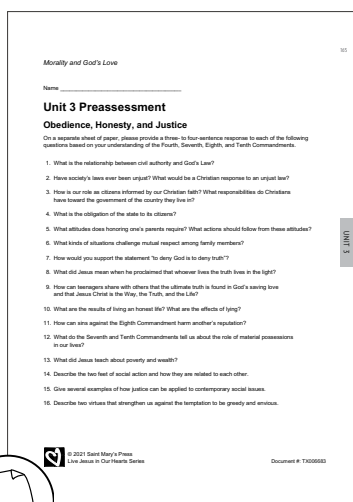
### Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the handout “Unit 3 Preassessment” (TX006683), on page 165, with which you began the unit. Ask the students to review the questions on the handout and the answers they recorded. Direct them to add anything to their answers that would make them more complete or accurate. After allowing time for this, proceed with the following:

- Arrange the students into pairs. Read the following directions aloud as you guide the students through a reflection and self-assessment process:
  - Share with your partner the question you learned the most about in this unit.
  - Now talk about the question you believe you still don’t really understand. What more would you like to learn about it?
  - Now that we are completing our study of these commandments, how would you answer this question: “How do the Fourth, Seventh, Eighth, and Tenth Commandments provide us with a path to love and happiness?” Share your answer with your partner and add it to the handout.



Unit 3 Highlights



TX006683

- Affirm the growth in the students' understanding, and encourage them to continue studying, researching, and exploring the areas about which they still have questions.

### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit's focus question: *Why should I worry about how my choices affect other people?* Pose the following questions to the students verbally or post them on the board, and invite the students to journal quietly or engage in conversation with a partner or small group.

- Having nearly concluded this unit, how would you answer the unit focus question?
- What is the relationship between personal sins and social sins?
- Is it possible to commit a sin that does not affect other people?



# Answer Keys for Double-Check Questions

Each chapter in the student book ends with six to ten double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 7 Double-Check Questions

1. *Besides faithfulness to God, what was the strongest value among biblical peoples? How was this value practiced?*

Among biblical peoples, respect for and loyalty to one's family was the strongest value besides faithfulness to God. They practiced this value primarily by honoring their parents.

2. *How did Jesus' teaching on the meaning of family challenge the people of his time?*

In Jesus' time, it was strange for anyone to leave their family for any reason. Jesus shocked his listeners by explaining that all those around him were his family because anyone who does the will of God is part of his family. His mission was to gather this new family, a spiritual family, to become the Church, the Body of Christ. He taught that loyalty to God and the family of the Church was a higher value than loyalty to family related by blood.

3. *What attitudes toward their parents does the Fourth Commandment require children to have?*

The Church teaches that children should show their parents respect, gratitude, obedience, and assistance.

4. *What responsibilities do parents have for their children in obedience to the Fourth Commandment?*

As part of the Fourth Commandment, parents must provide for their children's physical, emotional, and spiritual needs. They are also their children's first educators, especially in matters of faith, in which parents are the first catechists of their children. Parents must create a home that values love, respect, forgiveness, service, and faith. As children grow older, parents must give them more freedom to make their own choices and ultimately support them in whatever vocation God calls them to.

5. *What is the role of public groups and civic communities in God's plan?*

Natural law is the basis for all public groups and civic communities. These groups are called to respect God's moral order through their understanding of natural law. As part of this understanding, their role must include a commitment to respecting human freedom and promoting the common good.



6. *Explain what it means to be in the world, not of the world.*

Our call to be *in* the world, not *of* the world, means that we are to witness to our faith and God's moral law in all that we say and do in our daily lives. This means we are called to be "in the world," going about our lives among people who may not share Christian values. But we must not be "of the world" because we are called to challenge values contrary to God's plan.

7. *What responsibilities does the state have for its citizens?*

The state exists for the good of its citizens. Its fundamental obligations include ensuring that basic physical needs are met (such as food, water, shelter, and emergency medical care). But as part of meeting these needs, the state is called to promote the exercise of virtue, to support the spiritual life of its people, and to embrace the concept of the common good. It must protect basic freedoms, provide for the education of citizens, allow and promote the formation of associations and groups for social justice, provide stability and just order, and develop international laws and organizations that protect the common good of all people.

8. *What obligations do we have as faithful citizens?*

As faithful citizens, we are obliged to participate actively in our civic communities by obeying laws, paying taxes, voting, and giving our opinions on public policy. In this way, we help to build a society based on truth, justice, solidarity, and freedom. Unless a law is truly unjust, we have an obligation to follow it out of respect for the greater common good. We must also support and vote for political candidates who respect natural law and promote the common good. Then we must educate ourselves about political issues and public policies and work to influence lawmakers to pass moral laws that support the good of all.

### Answer Key for Chapter 8 Double-Check Questions

1. *How are the Johannine symbols of light and darkness connected to the Eighth Commandment?*

In his writings, John explains how Jesus, as the "light of the world" (8:12), is connected to truth. John tells us that we prefer the darkness when we seek to conceal our sinful actions and thoughts. We enjoy God's light when we seek to live in ways consistent with his truth. John also tells us that we lie if we claim to be in communion with God but continue to "walk in darkness" (or sin) (1 John 1:6).

2. *What kind of truth should have the highest priority in a Christian's life? How can you witness to this truth?*

We should give the highest priority to the truth the Father revealed for our salvation, which is that God sent his Son to live among us, suffer, die, and rise again so that he could save us from sin and death. (The students may provide personal examples of how they can and do witness to this truth, including acts of charity, the way they treat others, participation in the sacraments, and other suitable responses.)



3. *Explain how honesty is related to trust and integrity.*

Honesty builds personal integrity, and integrity builds trust, which is necessary in any healthy relationship. We must be truthful in all things if we are to be worthy of the trust of another. Conversely, we cannot be dishonest or deceitful and expect to gain or keep someone's trust.

4. *What is reparation?*

*Reparation* means "making amends for something one did wrong that caused physical, emotional, or material harm to another person." We have a moral obligation to make amends for sins against the truth. This duty binds our conscience, which means we are not free from responsibility until we make the best effort we can to repair the damage we have caused. If we cannot directly make amends to the one we have harmed, we should do some other act of charity.

5. *Name and explain three sins against a person's reputation.*

Three sins against a person's reputation are detraction (or gossip), calumny (or slander), and rash judgment. Detraction means to unnecessarily reveal something about another person that may be true but harms their reputation—it detracts from someone's good name. Calumny ruins the reputation of another by lying or spreading rumors. Finally, rash judgment happens when we assume the worst about something a person says or does, without knowing the full context.

6. *Is it ever inappropriate to reveal the truth, and if so, when?*

In situations requiring confidentiality, it can be inappropriate for us to reveal the truth. For example, we are not required to tell the truth to someone who will use it to harm someone else. Professional confidentiality is also required of doctors, counselors, religious leaders, public officials, and others, except in serious cases when withholding the truth will cause serious harm. And in the Sacrament of Penance and Reconciliation, the seal of confession means the priest can never tell anyone what he has heard.

7. *What responsibility do social media have for safeguarding the truth?*

Media sources have a responsibility to protect and promote the common good. They should also provide truth, moral entertainment, and information that promotes human freedom and calls society to act justly. The media must be held responsible for presenting the truth in a balanced, fair, and disciplined way.

8. *Describe three ways you can be responsible in your use of media.*

Evaluate the moral message of songs, television shows, movies, books, and games, and media to determine if they uphold or undermine the values of God's moral law. Seek reliable sources to evaluate the moral messages in media and to help us choose which media to use. If a particular artist, TV series, or radio station consistently promotes values and actions that are contrary to God's moral law, stop watching or listening. Consider contacting the organization or person in charge of the media source and respectfully let them know your concern.

### Answer Key for Chapter 9 Double-Check Questions

1. *Summarize the Old Law's teaching on material possessions.*

The Old Testament tells us that God gave the Earth and all its resources to the whole human race and that we are called to care for them as well as enjoy them. This does not mean private property is discouraged; on the contrary, everyone needs certain material possessions to survive. The Books of Exodus and Leviticus both recognize a right to personal possessions. And outside of unusual circumstances, we cannot ever take someone else's possessions without permission—to do so is a sin. But the right to private property is not absolute in the Old Testament, which makes this right subordinate to the just distribution of the Earth's resources and the common good. The Old Law teaches that God expects the Earth's resources to be fairly distributed.

2. *Why did Jesus Christ's teachings on poverty and wealth shock the people of his time?*

The people of Jesus' time were probably shocked by his teachings on poverty and wealth because they commonly believed that wealth was a sign of God's favor. In contrast, Jesus was saying that we must detach from material wealth before we can enter the Kingdom of Heaven. He explained that poverty is not a sign of God's displeasure, that God has preferential concern for those in poverty, that lust for wealth endangers our spiritual well-being, and that we are to share wealth with others.

3. *Define the concept of social doctrine.*

Social doctrine is the body of Church teaching on economic and social matters that includes moral judgments and demands for action in favor of those being harmed.

4. *Choose two key principles of the social doctrine of the Church and explain their significance.*

(The students may choose and further describe any two of the seven following themes of social doctrine from article 33 in the student book.)

- life and dignity of the human person
- the call to family, community, and participation
- rights and responsibilities
- the option for the poor and vulnerable
- the dignity of work and the rights of workers
- solidarity
- care for God's creation

5. *What responsibilities do employers have in regard to their workers?*

Employers have several responsibilities to their workers. They must ensure that manufacturing processes do not harm their workers. They must provide employees with fair wages and benefits and avoid discrimination in hiring practices. Responsible employers must not ask employees to engage in immoral or illegal activities.

6. *What responsibilities do rich nations have toward poor nations according to the social doctrine of the Church?*

Rich nations have a responsibility not to exploit poor nations. Some ways of exploiting poor nations include arranging high-interest loans, supporting corrupt governments, selling weapons to oppressive governments, or buying goods from companies that treat their workers unjustly. Instead, nations have a responsibility to help one another develop fair economic and social systems.

7. *Why does envy or greed leave us feeling sad and dissatisfied?*

Envy is a type of resentment or sadness over someone else's good fortune. Related to envy is greed: the desire to accumulate earthly goods beyond what we need to live. Both can cause us to stop being satisfied with what we have and instead to focus on what we don't have—or to feel sad when we discover that someone else has something we want.

8. *What are some ways you can combat envy and greed?*

We can strive to replace envy and greed with virtues of goodwill toward others (desiring that their needs are met), by practicing personal humility (realizing that we are not more important than others and that God already loves and blesses us completely), and by trusting in God's providence (instead of fearing that God will not provide us with enough of what we need).

9. *What is poverty of heart, and how is it taught in the Gospels?*

Poverty of heart, sometimes called spiritual poverty, is the recognition of our need for God and the recognition that no amount of material wealth can fill that need. Poverty of heart is necessary for us to be in communion with God. The opposite of poverty of heart is greed and consumerism, the belief that having more things will truly make us happy. There are many places in the Gospel where Jesus teaches the importance of poverty of heart, such as the story of the rich young man, the story of the widow's mite, the Parable of the Rich Fool, and Jesus' sayings such as "store up treasure in heaven" and "no one can serve two masters."

10. *How did Christ provide us with an example of living simply, and how does he call us to do likewise?*

Christ's life and teaching promoted poverty of heart: the recognition of our deep need for God and the commitment to put God above everything else in life, especially above material wealth. Jesus taught us that poverty of heart is necessary for us to be in communion with God. During his active ministry, Jesus never owned anything but the clothes he was wearing, depending entirely on the generosity of others to finance his work. He called his followers to imitate his example by detaching from material wealth, giving away their possessions to follow him. He calls us today to find ways to imitate his simple way of living by reducing our need for material goods and perhaps giving to charity instead.

Name \_\_\_\_\_

## Unit 3 Preassessment

### Obedience, Honesty, and Justice

On a separate sheet of paper, please provide a three- to four-sentence response to each of the following questions based on your understanding of the Fourth, Seventh, Eighth, and Tenth Commandments.

1. What is the relationship between civil authority and God's Law?
2. Have society's laws ever been unjust? What would be a Christian response to an unjust law?
3. How is our role as citizens informed by our Christian faith? What responsibilities do Christians have toward the government of the country they live in?
4. What is the obligation of the state to its citizens?
5. What attitudes does honoring one's parents require? What actions should follow from these attitudes?
6. What kinds of situations challenge mutual respect among family members?
7. How would you support the statement "to deny God is to deny truth"?
8. What did Jesus mean when he proclaimed that whoever lives the truth lives in the light?
9. How can teenagers share with others that the ultimate truth is found in God's saving love and that Jesus Christ is the Way, the Truth, and the Life?
10. What are the results of living an honest life? What are the effects of lying?
11. How can sins against the Eighth Commandment harm another's reputation?
12. What do the Seventh and Tenth Commandments tell us about the role of material possessions in our lives?
13. What did Jesus teach about poverty and wealth?
14. Describe the two feet of social action and how they are related to each other.
15. Give several examples of how justice can be applied to contemporary social issues.
16. Describe two virtues that strengthen us against the temptation to be greedy and envious.



## Unit 3 Preassessment Answer Key

### Obedience, Honesty, and Justice

1. What is the relationship between civil authority and God's Law?
  - The relationship between civil authority and God's Law is that civil authority deals mostly with what we cannot do to another person or to society, and God's Law of Love deals with how we *should* act toward other people and toward society. Civil authority provides the minimum guidelines for getting along with our fellow citizens and staying out of trouble. God's Law provides the way for us to live in true harmony and peace with our fellow citizens, whom we are called to love as our neighbors.
2. Have society's laws ever been unjust? What would be a Christian response to an unjust law?
  - Yes, society's laws have been unjust, such as laws that permitted enslaving another person. A Christian response to an unjust law would be to work to change it and to educate lawmakers and fellow citizens about why the law is unjust. Another Christian response would be to disobey the unjust law while it is in effect, to refuse to obey a law of society that goes against God's Law.
3. How is our role as citizens informed by our Christian faith? What responsibilities do Christians have toward the government of the country they live in?
  - Our role as citizens is informed by our Christian faith in such a way that we follow God's Law first and foremost. Our faith informs and guides our efforts to live as productive citizens contributing to our country's well-being. Christians have the responsibility of actively participating in the government of their country to whatever extent they are able and helping the government to develop just and moral laws.
4. What is the obligation of the state to its citizens?
  - The obligation of the state to its citizens is to protect the common good. The state must provide for the welfare of its citizens but not at the expense of their liberty; it must not oppress them or force them to obey unjust laws. The state must operate in an open way that allows citizens to understand its workings and provides an avenue for change to these workings when necessary.
5. What attitudes does honoring one's parents require? What actions should follow from these attitudes?
  - Honoring one's parents requires an attitude of respect, obedience, and understanding. We should respect our parents' authority and their role as loving caretakers. We should obey their requests and their rules, understanding that they make these rules because they love us and want to help us live well. Obeying our parents, speaking respectfully to them and about them, and loving them in return are actions that should follow from these attitudes.



## Unit 3 Preassessment Answer Key

6. What kinds of situations challenge mutual respect among family members?

- Situations in which parents do something wrong, in which children deliberately disobey or disrespect their parents, or in which family members support opposing sides of an issue (whether family-related or not) challenge mutual respect among family members. These kinds of situations challenge family members to find a deeper foundation for their respect for one another, to root it in real love instead of in superficial compatibility. These situations challenge family members to forgive one another and reconcile their differences in order to return to a relationship of mutual respect and love.

7. How would you support the statement “to deny God is to deny truth”?

- To deny God is to deny truth, because God is truth. To deny God is to deny the Creator who made us and who has a plan for us. There is objective truth in this world, and it can only come from an all-powerful, ever-loving God. Therefore, to deny God in his love and mercy is to deny truth itself.

8. What did Jesus mean when he proclaimed that whoever lives the truth lives in the light?

- When Jesus proclaimed that whoever lives in the truth lives in the light, he was referring to being united with God as being in the light. When we live in the truth, we live in God’s light because we live according to God’s Word. When we live in the truth, our path is in the light. It is clear to us, so we do not have to wonder what is right because God’s love will guide us.

9. How can teenagers share with others that the ultimate truth is found in God’s saving love and that Jesus Christ is the Way, the Truth, and the Life?

- Teenagers can share these truths with others by the way they speak and act. Teenagers can witness to God’s saving love and to the person of Jesus Christ through their own kind actions and honest, respectful words. By showing true, profound respect for other people as children of God and for the truth as living in God, teenagers can share with others the ultimate truth: God.

10. What are the results of living an honest life? What are the effects of lying?

- The results of living an honest life are being known as a trustworthy person, knowing self and others better, being closer to God, and being at peace with the truth and the choices we have made. The effects of lying are worrying about being caught, continuing to lie in order to cover our tracks, growing more and more distant from God (because we have rejected his Law and his guidance) and our neighbor, and trying to rationalize the choices we have made. Living an honest life can bring us peace and joy and help us to see more clearly how to follow God, while lying can cause us to rely more on ourselves than on God and to distrust our neighbor.



11. How can sins against the Eighth Commandment harm another's reputation?

- Sins against the Eighth Commandment can harm another's reputation by leading people to believe something that simply is not true about a person. "Bearing false witness" against our neighbor, or lying about them, includes telling something that we are not sure is true and telling something that might be true but is harmful to the person we are talking about. These sins can harm a person's reputation by changing what other people think of a person or helping people form preconceived notions about a person they do not know personally.

12. What do the Seventh and Tenth Commandments tell us about the role of material possessions in our lives?

- We should not steal. We should not covet our neighbor's goods. We need to put material possessions in their proper perspective in our lives. We cannot serve two masters; we are not saved from sin and death by what we own but through the grace of God. We must practice detachment from material goods. No person should have wealth that exceeds their material needs while others lack the material goods to sustain a life with dignity. Envy and greed allow possessions, popularity, and power to take the place of God in our lives.

13. What did Jesus teach about poverty and wealth?

- Jesus makes clear at least four things in his teachings on poverty and wealth. First, poverty is not a sign that God is displeased with someone. Second, God has a preferential concern for those who experience poverty. Third, lust for wealth is a danger to our spiritual welfare; it causes us to trust in money and material possessions for our happiness rather than trusting in God. Fourth, wealth is to be shared with others, especially those in need. God wants the bounty of creation to be shared fairly and justly among all people, not hoarded by a few.

14. Describe the two feet of social action and how they are related to each other.

- The two feet of social action are works of service and works of justice. Through works of service or charity, we try to alleviate the needs of others. For example, in practicing the Corporal Works of Mercy, we might give food to the hungry, visit the imprisoned, clothe the naked, or visit the sick. Through works of justice, we also help to alleviate these needs by working to change unjust social structures. For example, we work to change social attitudes or business and governmental policies that keep people hungry or poor. Works of justice are more long term and complex to deal with. Both service and justice are necessary in our response to social injustice.



15. Give several examples of how justice can be applied to contemporary social issues.

- Many contemporary social issues require just solutions: care for the Earth, labor issues, racism, and immigration are some important ones. In caring for the Earth, we must make protecting the environment ahead of corporate profits. We must be sure that workers earn a living wage and have adequate benefits like vacation time and health care. Laws and attitudes that contribute to racism must be changed. The human rights of immigrants must be protected and their basic human needs provided for.

16. Describe two virtues that strengthen us against the temptation to be greedy and envious.

- We can fight against the temptation to be greedy and envious through the virtues of goodwill toward others, being humble, and trusting God for our needs. In practicing the virtue of goodwill, we wish what is best for another. We can practice this virtue by praying for another person's happiness, especially when we are feeling envy toward that person. Through the virtue of humility, we recognize that we cannot earn God's love and that material possessions are not a sign of God's favor. The virtue of trusting in God removes the fear that we will not have what we require for our basic necessities.





Name \_\_\_\_\_

## Unit 3 Vocabulary

### Terms for Mastery

**adulation** Excessive flattery, praise, or admiration for another person.

**calumny** Ruining the reputation of another person by lying or spreading rumors. It is also called slander and is a sin against the Eighth Commandment.

**conciliar** Something connected with an official council of the Church, normally an Ecumenical Council such as the Second Vatican Council.

**conscience** The “inner voice,” guided by human reason and Divine Law, that enables us to judge the moral quality of a specific action that has been made, is being made, or will be made. This judgment enables us to distinguish good from evil, in order to accomplish good and avoid evil. To make good judgments, one needs to have a well-formed conscience.

**consumerism** The preoccupation with buying and having more material things.

**detraction** Unnecessarily revealing something about another person that is true but is harmful to their reputation. It is a sin against the Eighth Commandment.

**envy** Resentment that we direct at others who have some success, thing, or privilege that we want for ourselves. It is one of the capital sins and contrary to the Tenth Commandment.

**greed** The desire to accumulate earthly goods beyond what we need. It is one of the capital sins and contrary to the Tenth Commandment.

**mammon** An Aramaic word meaning wealth or property.

**plagiarism** Copying someone else's words or ideas without permission or giving proper credit to the person.

**poverty of heart** The recognition of our deep need for God and the commitment to put God above everything else in life, particularly above the accumulation of material wealth.

**reparation** The act of making amends for something one did wrong that caused physical, emotional, or material harm to another person.

**sacred art** Art that evokes faith by turning our minds to the mystery of God, primarily through the artistic depiction of Scripture, Tradition, and the lives of Jesus, Mary, and the saints.



## Terms Introduced for Later Mastery

**catechist** Catechesis is the process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ. Catechists are the ministers of catechesis.

**civil authorities** Leaders of public groups that are not religious institutions, particularly government leaders.

**civil disobedience** Deliberate refusal to obey an immoral civil law or an immoral demand from civil authority.

**commutative justice** This type of justice calls for fairness in agreements and contracts between individuals. It is an equal exchange of goods, money, or services.

**social doctrine** The teaching of the Church on the truth of Revelation about human dignity, human solidarity, and the principles of justice and peace; and on the moral judgments about economic and social matters required by such truths.

## Terms Previously Mastered or for General Knowledge

**almsgiving** Freely giving money or material goods to a person who is needy, often by giving to a group or organization that serves poor people. It may be an act of penance or of Christian charity.

**Corporal Works of Mercy** Charitable actions that respond to people's physical needs and show respect for human dignity. The traditional list of seven works includes feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, visiting prisoners, and burying the dead.

**Johannine writings** The Gospel of John and the three Letters of John.

**parable** Generally a short story that uses everyday images to communicate religious messages. Jesus used parables frequently in his teaching as a way of presenting the Good News of salvation.

**prostitution** The act of providing sexual services in exchange for money, drugs, or other goods. It is a serious social evil and is a sin against the Sixth Commandment.

**providence** God's divine care and protection.

**solidarity** Union of one's heart and mind with those who are poor or powerless or who face an injustice. It is an act of Christian charity.

**vocation** A call from God to all members of the Church to embrace a life of holiness. Specifically, it refers to a call to live the holy life as an ordained minister, as a vowed religious (sister or brother), or in a Christian marriage. Single life that involves a personal consecration or commitment to a permanent, celibate gift of self to God and one's neighbor is also a vocational state.



Name \_\_\_\_\_

Please respond to each of the following questions in two or three sentences. Refer to the handout “Excerpts from *The Order of Baptism of Children*” and to articles 24 and 25 in the student book, “Families in the Bible” and “Parent and Child Responsibilities,” in answering these questions.

1. What responsibility do parents accept during the reception of their child into the Church at the beginning of the baptismal rite? How do parents honor this commitment?
2. How is a familial relationship between you and God affirmed in the Sacrament of Baptism?
3. What vision of family life emerges from Scripture?
4. How does the Church define the duties of children to their parents?
5. How does the Church describe the duties of parents to their children?



# Family as a Reflection of the Holy Trinity

## Answer Key

1. What responsibility do parents accept during the reception of their child into the Church at the beginning of the baptismal rite? How do parents honor this commitment?
  - Parents accept the responsibility of training their child in the practice of faith. Parents honor this commitment by raising their child to keep the Ten Commandments and to live out Christ's teachings.
2. How is a familial relationship between you and God affirmed in the Sacrament of Baptism?
  - The familial relationship between you and God is affirmed in the Sacrament of Baptism because through Baptism we become a new person. We become an adopted son or daughter of God, sharing in Christ's love.
3. What vision of family life emerges from Scripture?
  - In Scripture, respect for and loyalty to one's family was the strongest value in biblical cultures. Honoring one's parents was a very important value and affirmed in many Old Testament passages. Jesus expanded on this teaching by emphasizing the importance of our spiritual family, based on faith in Christ. As God's beloved sons and daughters, all human beings are part of the family of God.
4. How does the Church define the duties of children to their parents?
  - The Church defines the duties of children to their parents as showing respect for parents, showing gratitude for parents, demonstrating obedience, and assisting parents. To show respect for parents, children must listen to their parents with an open and patient attitude, and they must attempt to understand their parents' point of view even when it is difficult. To show gratitude for their parents, children must express appreciation to their parents. To demonstrate obedience, children must trust their parents' judgment, even if the child does not see their parents' wisdom right away. To assist parents, children must help them in whatever form necessary, including caring for them as they age.
5. How does the Church describe the duties of parents to their children?
  - The Church defines the duties of parents to their children as knowing what is best for their children, making rules for their children's safety, acting as their children's first educators about God and the moral life, teaching their children to have faith in God, encouraging and supporting their children in whatever vocations they choose, and always providing for the physical, emotional, and spiritual needs of their children.



Name \_\_\_\_\_

## Excerpts from *The Order of Baptism of Children*

### Reception or Welcoming of the Child: Opening Dialogue

The celebrant speaks to the parents in these or similar words:

*In asking for Baptism for your children, you are undertaking the responsibility of raising them in the faith, so that, keeping God's commandments, they may love the Lord and their neighbor as Christ has taught us. Do you understand this responsibility? (Number 39)*

Then the celebrant turns to the godparents and addresses them in these or similar words:

*Are you ready to help the parents of these children in their duty? (Number 40)*

### Liturgy of the Word: Intercessions

The lector reads the following prayers during the General Intercessions:

*Give these children new birth in Baptism through the radiant divine mystery of your Death and Resurrection, and join them to your holy Church.*

*Make them faithful disciples and witnesses to your Gospel through Baptism and Confirmation.*

*Lead them through holiness of life to the joys of the heavenly Kingdom.*

*Make their parents and godparents a shining example of the faith to these children.*

*Keep their families always in your love. (Number 47)*

### Renunciation of Sin and Profession of Faith

The priest leads the parents and godparents in renewing the vows of Baptism.

*Dear parents and godparents:*

*Through the Sacrament of Baptism the children you have presented are about to receive from the love of God new life by water and the Holy Spirit.*

*For your part, you must strive to bring them up in the faith, so that this divine life may be preserved from the contagion of sin, and may grow in them day by day.*

*If your faith makes you ready to accept this responsibility, then, mindful of your own Baptism, renounce sin and profess faith in Christ Jesus, the faith of the Church, in which children are baptized.*

*Do you renounce Satan?*



Excerpts from *The Order of Baptism of Children*

*And all his works?*

*And all his empty show?*

*Do you renounce sin, so as to live in the freedom of children of God?*

*Do you renounce the lure of evil, so that sin may have no mastery over you?*

*Do you renounce Satan, the author and prince of sin? (Numbers 56–57)*

## The Rite of Clothing with a Baptismal Garment

After the Baptism, the priest gives this commentary as the baptismal garment is placed on the newly baptized infant(s):

*(Infants' names), you have become a new creation, and have clothed yourselves in Christ. May this white garment be a sign to you of your Christian dignity. With your family and friends to help you by word and example, bring it unstained into eternal life. (Number 63)*

## Presentation of a Lighted Candle

The priest gives this commentary as the baptismal candle is lit for the newly baptized infant(s):

*Receive the light of Christ. . . . Parents and Godparents, this light is entrusted to you to be kept burning brightly, so that your children, enlightened by Christ, may walk always as children of the light and, persevering in the faith, may run to meet the Lord when he comes with all the Saints in the heavenly court. (Number 64)*

## Blessing

The priest prays this blessing for the parents of the newly baptized infant(s):

*The Lord God Almighty, through his Son, born of the Virgin Mary, brings joy to Christian mothers as the hope of eternal life shines forth upon their children. May he graciously bless the mothers of these children, so that, as they now give thanks for the gift of their children, they may always remain united with them in thanksgiving, in Christ Jesus our Lord.*

*May the Lord God Almighty, the giver of life both in heaven and on earth, bless the fathers of these children, so that, together with their wives, they may, by word and example, prove to be the first witnesses of the faith to their children, in Christ Jesus our Lord. (Number 70)*

(The excerpts on this handout are from the English translation of *The Order of Baptism of Children* © 2017, International Commission on English in the Liturgy Corporation [ICEL]. All rights reserved. Used with permission of the ICEL.)



Name \_\_\_\_\_

***Fiddler on the Roof* Movie Review**

Margin Notes	Questions for Discussion
<p>Tevye: father Golde: mother Hodel: daughter Perchik: student radical</p> <p>Add your own movie notes in this margin.</p>	<ol style="list-style-type: none"> <li>1. What observations did you make about the relationship between parents and children in <i>Fiddler on the Roof</i> based on their conversations with each other?</li> <li>2. In what ways does Hodel show respect and gratitude for Tevye?</li> <li>3. How do Hodel, Perchik, and Tevye see their duties and responsibilities?</li> <li>4. How does Tevye show his respect for Hodel's growing sense of freedom, and why is this difficult for him?</li> <li>5. Based on your conversation with your parents, how has the relationship between children and parents changed since your parents were children?</li> <li>6. What factors in our society challenge family life and have an effect on the relationship between parents and children?</li> <li>7. How do traditions help to strengthen family life?</li> </ol>





## ***Fiddler on the Roof* Movie Review Answer Key**

1. What observations did you make about the relationship between parents and children in *Fiddler on the Roof* based on their conversations with each other?
  - Children are expected to listen to their parents and do as they are told. Parents are expected to have their children's best interests at heart and to make good decisions for them.
2. In what ways does Hodel show respect and gratitude for Tevye?
  - Hodel shows respect for Tevye by asking for his blessing, along with Perchik. Hodel shows gratitude for Tevye by thanking him for deciding to give her and Perchik his blessing, knowing how difficult it is for her father to accept the way things are changing.
3. How do Hodel, Perchik, and Tevye see their duties and responsibilities?
  - Hodel, Perchik, and Tevye see their duties and responsibilities as important obligations they must fulfill and as integral to who they are as people. Hodel sees it as her duty to listen to and respect her father. She sees it as her responsibility to follow her heart and choose the man *she* wants to marry.
  - Perchik sees it as his duty to work for change in the country and in the world when he sees injustices taking place.
  - Tevye sees his duties as providing for his family, obeying God, and following the traditions of his religion and culture. He sees it as his responsibility to make sure his family is happy.
4. How does Tevye show his respect for Hodel's growing sense of freedom, and why is this difficult for him?
  - Tevye shows his respect for Hodel's growing sense of freedom by seriously considering her and Perchik's request for a blessing instead of rejecting it outright, and by acknowledging that Hodel is capable of choosing a husband for herself.
  - This is difficult for Tevye because according to the tradition he lives by, children do not choose their lifestyle or their spouse for themselves but leave these important decisions up to the wisdom of their parents and the matchmaker.
5. Based on your conversation with your parents, how has the relationship between children and parents changed since your parents were children?
  - *Answers will vary.*
6. What factors in our society challenge family life and have an effect on the relationship between parents and children?
  - *Answers will vary.*
7. How do traditions help to strengthen family life?
  - Traditions help to strengthen family life by giving children and parents (and other family members) ways to grow closer to each other and ways to rely on each other for help and support.
  - Traditions also help each family member understand their role in the family and what they need to do for one another.



Name \_\_\_\_\_

## Public Life and Faithful Citizenship

After reading your assigned passages, summarize, with the other members of your group, the key points from the readings. Then, as a group, record your answers to the following questions on a separate sheet of paper.

1. What topics and key messages does each of the readings in the following articles address?

- Article 26, "The True Role and Nature of Public Groups"
- Article 26, "Being *in* the World, Not *of* the World" and "New Testament Teaching on Obedience to Civil Authorities"
- Article 27, "The Role of the State"
- Article 27, "The Role of Citizens"

2. Name four elements the four readings have in common.

3. Name one or more unique points made in each reading.



## Morality and God's Love

# Public Life and Faithful Citizenship Answer Key

Readings	1. What topics and key messages does each of the readings in the following articles address?	2. Name four elements the four readings have in common.	3. Name one or more unique points made in each reading.
Article 26, "The True Role and Nature of Public Groups"	This reading addresses the topic of the nature of public groups. It expresses the key messages that all public groups and civil authorities, Christian or non-Christian, should be based on natural law; that we are called as Christians to be part of public life; that we must enter into public life by obeying the second Great Commandment and respecting each person's dignity and rights; and that public groups cannot fulfill their roles in God's plan of salvation if they are out of line with God's Eternal Law.	<p><i>Answers may include four of the following:</i></p> <ul style="list-style-type: none"> <li>• our calling as Christians to be part of public life</li> <li>• that we enter into public life by promoting respect for human dignity and human rights</li> <li>• the importance of Eternal Law, natural law, and moral law in public life</li> <li>• obedience to civil authority</li> <li>• the obligation of both state and citizen to advocate for the common good</li> <li>• the responsibility of citizens to monitor public laws and practices, making sure they are just and in accordance with moral law</li> <li>• recognition that public groups do not always follow moral law</li> </ul>	<ul style="list-style-type: none"> <li>• The nature of public groups as based on natural law.</li> <li>• Our participation in public life represents our obedience to the second Great Commandment: love your neighbor as yourself.</li> </ul>
Article 26, "Being in the World, Not of the World" and "New Testament Teaching on Obedience to Civil Authorities"	These readings address the topic of facing the situation where a public group commits actions that are directly contrary to moral law. The first reading expresses the key message that as Christians, we are called to give witness to our faith in God's moral law in our words, thoughts, and actions. The reading also states that we must make the choice to associate with those who do not always share our values, and to challenge those values that are contrary to God's values. The second reading expresses the key message that because human authority is rooted in God, we must obey civil authorities. The reading also states that we may cease to obey civil authorities only when our obedience conflicts with God's moral law.	<p><i>Answers may include four of the following:</i></p> <ul style="list-style-type: none"> <li>• our calling as Christians to be part of public life</li> <li>• that we enter into public life by promoting respect for human dignity and human rights</li> <li>• the importance of Eternal Law, natural law, and moral law in public life</li> <li>• obedience to civil authority</li> <li>• the obligation of both state and citizen to advocate for the common good</li> <li>• the responsibility of citizens to monitor public laws and practices, making sure they are just and in accordance with moral law</li> <li>• recognition that public groups do not always follow moral law</li> </ul>	<ul style="list-style-type: none"> <li>• It is our calling as Christians to associate with people who do not share our values and to challenge those values that are contrary to God's values.</li> <li>• Human authority is rooted in God, which makes for a deep connection between human authority and God.</li> </ul>



Readings	1. What topics and key messages does each of the readings in the following articles address?	2. Name four elements the four readings have in common.	3. Name one or more unique points made in each reading.
<b>Article 27, "The Role of the State"</b>	This reading addresses the topic of the role of states in caring for their citizens. The reading expresses the key messages that states exist for the good of their citizens; that a state's most basic obligation is to ensure that the basic physical needs of all its citizens are met; that in order to make sure all citizens are cared for, a society must embrace the concept of the common good; that solidarity is becoming increasingly important to the creation of a peaceful, just world; and that a certain list of values exists, which states must put into practice in order to fulfill their duties to citizens.	<p><i>Answers may include four of the following:</i></p> <ul style="list-style-type: none"> <li>• our calling as Christians to be part of public life</li> <li>• that we enter into public life by promoting respect for human dignity and human rights</li> <li>• the importance of Eternal Law, natural law, and moral law in public life</li> <li>• obedience to civil authority</li> <li>• the obligation of both state and citizen to advocate for the common good</li> <li>• the responsibility of citizens to monitor public laws and practices, making sure they are just and in accordance with moral law</li> <li>• recognition that public groups do not always follow moral law</li> </ul>	<ul style="list-style-type: none"> <li>• The role of the state is to protect citizens' basic freedoms.</li> <li>• Solidarity is important in public life.</li> </ul>
<b>Article 27, "The Role of Citizens"</b>	This reading addresses the topic of the role of citizens in human, civic communities. The reading expresses the key messages that we are required by the Fourth Commandment to fulfill the obligations we have as citizens; that we are obligated to follow laws unless they are truly unjust; that when a law is morally wrong, we are obligated to engage in civil disobedience; and that as members of a democratic society, we must work to prevent the passing of unjust laws, encourage and vote for political candidates who respect natural law and embrace the common good, educate ourselves about political issues, and influence our lawmakers to vote for laws that increase the common good.	<p><i>Answers may include four of the following:</i></p> <ul style="list-style-type: none"> <li>• our calling as Christians to be part of public life</li> <li>• that we enter into public life by promoting respect for human dignity and human rights</li> <li>• the importance of Eternal Law, natural law, and moral law in public life</li> <li>• obedience to civil authority</li> <li>• the obligation of both state and citizen to advocate for the common good</li> <li>• the responsibility of citizens to monitor public laws and practices, making sure they are just and in accordance with moral law</li> <li>• recognition that public groups do not always follow moral law</li> </ul>	<ul style="list-style-type: none"> <li>• There is a strong connection between the Fourth Commandment and our obligations as citizens to respect public authority.</li> <li>• Civil disobedience may be used when a particular law is recognized as morally wrong.</li> </ul>



Name \_\_\_\_\_

## Martyrs in the Twentieth Century

After sharing your written reports on each group of martyrs assigned to your group members, discuss the following questions. Record your answers as a group, either here or on a separate sheet of paper.

1. What facts about the history of religious freedom in the past one hundred years did you find in your research?
2. Do we take religious freedom for granted in our time? Explain.
3. How do the stories of these extraordinary lives provide inspiration to other people who are committed to the priority of truth in their lives, especially in witnessing to the ultimate truth God has revealed for our salvation?
4. In what ways do the practice of the virtue of honesty and the development of integrity require self-denial?
5. How is martyrdom an ultimate example of integrity?



## Martyrs in the Twentieth Century Answer Key

1. What facts about the history of religious freedom in the past one hundred years did you find in your research?

- *Answers will vary.*

2. Do we take religious freedom for granted in our time? Why or why not?

- Groups could take either stance. If they say we do take religious freedom for granted, reasons could include fewer people attending religious services, fewer religion-based wars, and little concern for religious freedom in our country or other countries.
- If they say we do not take religious freedom for granted, reasons could include deep concern among many people for the rights of religious groups, the number of martyrs in the last century, and statements defending religious freedom by the Catholic Church and other religious groups.

3. How do the stories of these extraordinary lives provide inspiration to other people who are committed to the priority of truth in their lives, especially in witnessing to the ultimate truth God has revealed for our salvation?

*Answers could include:*

- When people are willing to die for the truth, it makes others sit up and take notice.
- We try to understand what led these people to take these remarkable acts of courage.
- Our hearts are moved to imitate these people and stand up in our own lives for the Gospel of Christ and its message of truth and justice.

4. In what ways do the practice of the virtue of honesty and the development of integrity require self-denial?

- Answers will vary but will probably have the theme that being a person of honesty and integrity means challenging individuals and society when they are being dishonest or living without integrity. Doing this often comes with consequences: we might lose friends, lose popularity, or even become the target of abuse and hatred.

5. How is martyrdom an ultimate example of integrity?

- Answers will vary but will probably have the theme that being willing to sacrifice one's life for what one believes is the greatest act of love—love of God, love of self, and love for others—that a person can perform. As Jesus said, "No one has greater love than this, to lay down one's life for one's friends" (John 15:13).

(The Scripture quotation on this handout is taken from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owners.)



Name \_\_\_\_\_

## The Socratic Seminar

This class seminar will give you the opportunity to test your analytical and discussion skills through oral debate. This seminar is structured, so it is important to learn the process and the rules.

### The Process

1. Before the seminar, the teacher will arrange the students into three groups. Your group will be assigned a question for you to consider, and you will write your individual response before class. Your response should be at least two paragraphs, should be well thought out, and should cite appropriate sources.
2. The teacher will arrange the classroom chairs into an inner circle and an outer circle. The inner circle will have one more chair than the outer circle.
3. Half of the class will sit in the inner circle. The other half of the class will sit in the outer circle. When you are in the outer circle, you will observe the inner-circle group during the conversation.
4. The extra chair in the inner circle is called the "hot seat." If, as an outer-circle student, you would like to enter into the conversation of the students in the inner circle, you may choose to sit in the hot seat and wait to be invited to speak by a classmate in the inner circle. When called on, you may speak to one of the following or similar issues:
  - Ask an inner-circle student to clarify a statement.
  - Ask an inner-circle student to support a statement.
  - Respectfully correct an incorrect statement.
  - Draw attention to a point that has not yet been addressed.
  - Help redirect the seminar back to the original topic.

Remarks from the hot seat should be brief and respectful.
5. Your teacher will not be an active participant in the discussion but will be noting the behavior of the inner-circle students as they converse.
6. An inner-circle student will state the topic and begin the discussion. Then the outer-circle students will complete their observation handouts. They will then share general observations (without naming names) about both positive areas of discussion and areas that need improvement.
7. You will then switch circles and repeat the process. A volunteer states the question or topic and begins the discussion.





## Expectations for Participation

Both the handout “Student Evaluation for the Socratic Seminar” and the following lists of positive and negative contributions describe the type of behavior your teacher expects.

### Positive Contributions to the Seminar

You will contribute to the Socratic seminar in a positive way if you do the following:

- participate in the conversation
- analyze the background text, if relevant, with excellence
- make an outstanding point
- make a good connection to earlier class material
- pose a good question
- allow another speaker to speak before you
- keep the group focused on the topic
- invite someone to participate
- provide primary support for your argument from literature or the Scriptures

### Negative Contributions to the Seminar

You will negatively contribute to the Socratic seminar if you do the following:

- interrupt another student
- ridicule another student’s statements rather than disagree
- repeat points without adding new ideas or material
- do not respond when called on to participate
- derail the conversation (get it off track)
- dominate the discussion



## Student Evaluation for the Socratic Seminar

Seminar Topic \_\_\_\_\_

Evaluator Name \_\_\_\_\_

During the seminar, write your comments about the group you were assigned to observe. Note that there is one column for positive comments and one for negative comments.

Positives	Negatives
Members use text directly, if relevant.	Members make irrelevant comments.
Members make relevant statements.	Someone monopolizes conversation.
Members ask relevant questions.	Members are distracted or distracting.
Members pay attention.	Members move focus away from purpose.



## Student Evaluation for the Socratic Seminar

Members naturally invite others to participate.	Some members do not speak.
Members make good connections to self, text, and world.	Members make weak connections to self, text, and world.
Other	Other

## Overall Evaluation

After the seminar is concluded, summarize your overall evaluation of the team's performance here.



Name \_\_\_\_\_

## Social Justice Web Quest

The focus of this web quest is a unique website offered by the United States Conference of Catholic Bishops. The website is all about putting our faith into action, particularly through works of service and justice. Follow these steps to complete the web quest.

1. Start the web quest at [www.usccb.org/offices/justice-peace-human-development/catholic-social-teaching](http://www.usccb.org/offices/justice-peace-human-development/catholic-social-teaching). The title of this page is “Catholic Social Teaching.” This page contains a brief explanation of the Church’s social doctrine and links to additional resources.
2. Your next step is to begin to fill in the chart on the handout “Our Faith in Action.” This chart will further deepen your understanding of the three justice concerns introduced in the student book. Scroll down the “Catholic Social Teaching” page until you see the link for “Resources on Catholic Social Teaching.” Click on this link for a list of resources, including the “Seven Themes of Catholic Social Teaching.” Click on this link to open a page with explanations for each of the seven themes.
3. Your first task is to explore four of the themes related to the particular issues addressed in the reading: rights and responsibilities, worker rights, solidarity, and care for creation. Read the paragraph for each of these themes, and click the “More On” link and read the additional information supplied on that page. Then fill in the chart on the “Our Faith in Action” handout with the information you discover:
  - a. Find and record the key statement for the theme.
  - b. Read and summarize one of the Scripture passages for the theme.
  - c. Read and summarize one of the teachings from the “Tradition” section, citing the document the quote was taken from.

Do this for all four of the themes on the chart.
4. Now find the “Issues and Actions” tab at the top of the screen. Within this tab, click “Topics.” This page has many links for a variety of topics, including social justice issues. You will now explore the links for two social justice concerns addressed in this unit of study: environment and international Issues (policies).
5. Begin by clicking the link for “Environment.” Read one of the “Environmental Justice Advocacy” statements by the U.S. bishops. Identify the title of the article you selected, and summarize information about the project on part 2 of the “Our Faith in Action” handout.
 

Next, click the link for “International Policy.” You will be able to search for articles by region of the world or by topic. Choose and read one of the articles listed. Identify the article and summarize the information on the handout.
6. Returning to the top menu, click on the “Issues and Actions” tab again, and then select “Take Action.” On that page, click on the link for the “USCCB Action Center.” Review the listed actions that can be taken in response to social concerns. Pick one way you might respond to one of the issues studied in this unit. On part 3 of the “Our Faith in Action” handout, summarize the action and how it addresses the issue you are concerned about. How might you combine the two feet of social action—charity and justice—on this issue to make a plan for social action?



Name \_\_\_\_\_

## Our Faith in Action

### Part 1: Catholic Social Teaching Themes Chart

The left column of this chart lists four of the themes from the Church's social doctrine, also called Catholic social teaching. As part of the web quest, fill in the boxes.

Catholic Social Teaching	Theme	Scripture Passage	Teaching from Catholic Tradition
Rights and Responsibilities			
Rights of Workers			
Solidarity			
Care for Creation			



## Part 2: Education and Action on Social Justice Concerns

For each of these two social justice concerns, summarize what you have learned from the web quest about that concern.

1. Environment

2. International Issue

## Part 3: A Plan for Social Action

In your notebook or on a separate sheet of paper, summarize the action you have chosen as the result of your web quest, as well as the social justice concern you wish to address. How does the action you have chosen address this concern? How might you combine the two feet of social action—charity and justice—through this action?



# "Gather Us In" Lyrics

by Marty Haugen

## Verse 1

Here in this place new light is streaming,  
Now is the darkness vanished away,  
See in this space our fears and our dreaming,  
Brought here to you in the light of this day.

### Chorus

Gather us in the lost and forsaken,  
Gather us in the blind and the lame;  
Call to us now, and we shall awaken,  
We shall arise at the sound of our name.

## Verse 3

Here we will take the wine and the water,  
Here we will take the bread of new birth,  
Here you shall call your sons and your daughters,  
Call us anew to be salt for the earth.

### Chorus

Give us to drink the wine of compassion,  
Give us to eat the bread that is you;  
Nourish us well, and teach us to fashion  
Lives that are holy and hearts that are true.

## Verse 2

We are the young our lives are a mystery,  
We are the old who yearn for your face,  
We have been sung throughout all of hist'ry,  
Called to be light to the whole human race.

### Chorus

Gather us in the rich and the haughty,  
Gather us in the proud and the strong;  
Give us a heart so meek and so lowly,  
Give us the courage to enter the song.

## Verse 4

Not in the dark of buildings confining,  
Not in some heaven, light years away, But  
here in this place the new light is shining,  
Now is the Kingdom, now is the day.

### Chorus

Gather us in and hold us forever,  
Gather us in and make us your own;  
Gather us in all peoples together,  
Fire of love in our flesh and our bone.

(These song lyrics are reprinted from *Gather Comprehensive*, second edition [Chicago: GIA Publications, 2004], number 743. Copyright © 2004 by GIA Publications. Used with permission of GIA.)





Name \_\_\_\_\_

## Unit 3 Final Performance Task Options

The following is a list of the enduring understandings for unit 3. Demonstrating your grasp of these understandings will be essential to successfully completing your chosen final performance task. See the descriptions below to understand the specific elements that will be required for each final performance task option.

- The Fourth Commandment calls us to respect and obey people with authority, whom God has placed in our lives to educate and protect us and who are responsible for order and justice in the world.
- The Eighth Commandment calls us to a life of integrity, avoiding the pain and illusion that are caused by living without honesty.
- The Seventh and Tenth Commandments call us to be just in how we use and distribute the goods of the Earth, avoiding greed and envy.

### Option 1: Write an Advocacy Letter

Write a 350-word advocacy letter addressing a concern in the public life of your community. Use the following steps as a guide:

1. Search your local news media for important issues that affect life in your community; for example, groups that promote or allow prejudice, discrimination, or greed; community violence; housing problems; health care issues; education concerns; or immigration challenges. Select a specific issue for your advocacy letter.
2. Find accurate facts about the issue, noting your sources of information.
3. Draft a letter describing your concern for this specific issue, using the facts you have researched.
4. Include in the letter a Christian perspective on community values and social responsibility, using the main ideas of this unit.
5. Attach to your final copy of the letter a list of resources you used in your research.

### Option 2: Create a Ted Talk on Living with Integrity

Create a video presentation on the topic of living with integrity. The video should touch on the topics of respect for others, honesty, and justice. You may complete this project individually or in a group of no more than three students. Use the following steps to guide the process:

1. Research news and magazine articles and other media sources from the past five years that address concerns about lack of respect for others, dishonesty, and injustice in the world. Keep a bibliographical record of the resources you use as the basis for your video presentation.
2. Write a planning guide for the video. Identify concerns raised by this unit, and determine how you will address each of the key understandings. Develop suggestions for how to be a person of integrity in today's world through respect for others, true honesty, a simple lifestyle, and working for justice. These suggestions should be engaging and relevant to the life of a teen today.



## Unit 3 Final Performance Task Options

3. Write the script to be used in the video. The talk must be 5–10 minutes in length. If you are doing this with a group, determine who in your group will speak on which topics.
4. Create a digital slide presentation to accompany the points you are making in the talk. The slides should contain background images that illustrate and enhance the points you are making. The slides should not be text based—that is, they should not be bullet points of your presentation content.
5. Film and edit your video recording for class presentation. Have the slide presentation running on a screen behind or beside the presenter during the filming so the viewer can see both the presenter and the slides during the talk.
6. Prepare a printed copy of your script, and attach the bibliography of the resources you used to turn in with the video presentation.



*Morality and God's Love*

Name \_\_\_\_\_

**Unit 3 Final Performance Task Rubrics**

<b>Option 1</b>				
<b>Criteria</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>Letter demonstrates comprehension of enduring understandings for unit.</b>	Letter demonstrates clear and insightful comprehension of enduring understandings for unit.	Letter demonstrates clear comprehension of enduring understandings for unit.	Letter demonstrates unclear or incoherent comprehension of enduring understandings for unit.	Letter demonstrates limited or no comprehension of enduring understandings for unit.
<b>Letter includes convincing arguments supporting position.</b>	<ul style="list-style-type: none"> <li>• Letter includes more than three strong arguments.</li> <li>• Arguments are clearly and passionately presented.</li> </ul>	<ul style="list-style-type: none"> <li>• Letter includes three arguments.</li> <li>• Arguments are clearly and passionately presented.</li> </ul>	<ul style="list-style-type: none"> <li>• Letter includes two arguments.</li> <li>• Arguments are clearly presented.</li> </ul>	<ul style="list-style-type: none"> <li>• Letter includes only one argument.</li> <li>• Argument lacks clarity or passion.</li> </ul>
<b>Letter presents clear Christian perspective.</b>	Letter includes excellent use of three or more insights from Scripture and Catholic moral teaching.	Letter includes excellent use of two insights from Scripture and Catholic moral teaching.	Letter includes excellent use of one insight from Scripture and Catholic moral teaching.	Letter does not include any clear insights from Scripture and Catholic moral teaching.
<b>Letter shows clarity of thought and written expression and uses proper spelling, grammar, and diction.</b>	Letter shows outstanding written expression with no errors in spelling, grammar, or diction.	Letter shows very good written expression with one or two errors in spelling, grammar, or diction.	Letter shows adequate written expression with three or four errors in spelling, grammar, or diction.	Letter shows poor written expression with five or more errors in spelling, grammar, or diction.



Option 2				
Criteria	4	3	2	1
<b>Work demonstrates comprehension of enduring understandings for unit.</b>	Work demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Work is sometimes inconsistent but clearly demonstrates comprehension of enduring understandings for unit.	Work is not always coherent and may not clearly demonstrate comprehension of enduring understandings for unit.	Work demonstrates limited or no relevant comprehension of enduring understandings for unit.
<b>Talk is engaging, passionate, and relevant, and uses appropriate examples.</b>	Talk draws the audience in with engaging, passionate, and relevant content.	Talk is somewhat engaging, passionate, and/or relevant but is lacking in one or two of these areas.	Talk lacks sufficient passion and relevance to truly engage the audience.	Talk is lackluster, irrelevant, and/or unengaging.
<b>Work contains substantive suggestions for living a life of respect for others, honesty, and justice.</b>	<ul style="list-style-type: none"> <li>• Suggestions cover all three areas.</li> <li>• Suggestions are not only substantive and creative but also thought-provoking and insightful.</li> </ul>	<ul style="list-style-type: none"> <li>• Suggestions cover all three areas.</li> <li>• Suggestions are substantive but somewhat lacking in creativity or attention to detail.</li> </ul>	<ul style="list-style-type: none"> <li>• Suggestions cover two of the three areas.</li> <li>• Suggestions are lacking in substance or creativity and show little attention to detail.</li> </ul>	<ul style="list-style-type: none"> <li>• Suggestions cover only one or none of the three areas.</li> <li>• Suggestions are simplistic and superficial.</li> </ul>
<b>Presentation slides clearly and creatively support main points of talk.</b>	All slides support main points of talk clearly and creatively.	Most slides support main points of talk clearly and creatively.	Most slides support the main points of the talk but lack clarity and creativity.	Few slides support main points of talk and lack clarity and creativity.
<b>Work utilizes proper spelling, grammar, and diction.</b>	Work has no errors in spelling, grammar, or diction.	Work has one or two errors in spelling, grammar, or diction.	Work has three or four errors in spelling, grammar, or diction.	Work has five or more errors in spelling, grammar, or diction.



Name \_\_\_\_\_

## Unit 3 Test

# Obedience, Honesty, and Justice

### Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. What do the final seven commandments emphasize?
- a. how we worship and pray
  - b. loving and honoring God
  - c. avoiding temptation
  - d. love of our neighbor
- \_\_\_\_\_ 2. What relationship does the Fourth Commandment apply to?
- a. all authorities
  - b. only parents
  - c. the Church
  - d. the Mystical Body of Christ
- \_\_\_\_\_ 3. How did Jesus shock his contemporaries regarding the Fourth Commandment?
- a. by rejecting all public authority
  - b. by disobeying his parents
  - c. by emphasizing his spiritual family over his blood relatives
  - d. by performing miracles on the Sabbath
- \_\_\_\_\_ 4. When experienced by children, what makes their respect for parents come naturally?
- a. God's mercy in the Sacrament of Penance and Reconciliation
  - b. the strong love of someone in their peer group
  - c. the love and respect a parent has for them
  - d. a healthy school experience
- \_\_\_\_\_ 5. The only exception to the obedience requirement is when your parent, your teacher, or someone else in authority does what?
- a. asks you to do something you know is wrong
  - b. commits an obvious sin
  - c. tries to make themselves look better
  - d. does not give reasons for the request



- \_\_\_\_\_ 6. Sins against the Eighth Commandment include which of these?
- disobeying parents
  - telling lies
  - committing slander
  - both *b* and *c*
- \_\_\_\_\_ 7. Which law requires us to participate in public life?
- Fifth Commandment
  - First Great Commandment
  - Second Great Commandment
  - both *a* and *b*
- \_\_\_\_\_ 8. The Eighth Commandment is probably the one that is most violated because when we break one of the other nine commandments, we usually end up doing what?
- bringing shame on ourselves
  - going against the wishes of our parents
  - disobeying public authority
  - lying to ourselves or someone else
- \_\_\_\_\_ 9. What does our conscience call us to be?
- people of hope
  - people of faith
  - people of integrity
  - the Mystical Body of Christ
- \_\_\_\_\_ 10. Which of the following is not a good reason for maintaining confidentiality?
- protecting your own involvement with a guilty person
  - the welfare and safety of others
  - respect for privacy
  - the common good
- \_\_\_\_\_ 11. Which leaders does God call to promote and defend the common good?
- religious leaders
  - business leaders
  - political leaders
  - all of the above
- \_\_\_\_\_ 12. What does it mean to “live *in* the world but not be *of* the world”?
- Christians should only associate with other Christians.
  - Christians should be involved in the greater community and witness to the values of Christ.
  - Christians should be involved in the greater community but stay silent about things they don’t agree with.
  - none of the above



## Unit 3 Test

- \_\_\_\_\_ 13. What sin involves telling a false story about someone to harm their reputation?
- pride
  - slander
  - detraction
  - adulation
- \_\_\_\_\_ 14. What sin involves unnecessarily revealing something about another person that is true with the intention of harming their reputation?
- pride
  - slander
  - detraction
  - adulation
- \_\_\_\_\_ 15. What is the Seventh Commandment?
- "You shall not steal."
  - "You shall not bear false witness against your neighbor."
  - "You shall not covet your neighbor's goods."
  - "You should keep holy the Sabbath Day."
- \_\_\_\_\_ 16. What is the Eighth Commandment?
- "You shall not steal."
  - "You shall not bear false witness against your neighbor."
  - "You shall not covet your neighbor's goods."
  - "Honor your father and mother."
- \_\_\_\_\_ 17. Which sinful attitudes does "You shall not covet your neighbor's goods" address?
- hate and fear
  - jealousy and violence
  - envy and greed
  - despair and heresy
- \_\_\_\_\_ 18. Which moral truth do both the Seventh and Tenth Commandments give witness to?
- Do not borrow what you cannot pay back.
  - Love of God is most important of all.
  - Our enemies, through our generosity, can become our friends.
  - God has given the Earth and all its resources to the whole human race to care for and enjoy.
- \_\_\_\_\_ 19. What common belief of his time did Jesus challenge when he blessed the poor and the hungry?
- It is hard to praise God on an empty stomach.
  - Wealth was a sign of God's favor and blessing.
  - You can buy your way into Heaven.
  - Leprosy was a sign that you had sinned.





## Unit 3 Test

- UNIT 3
- \_\_\_\_\_ 20. What are the two feet of social action?
- a. private and public acts of charity
  - b. seeing something unjust and then working to change it
  - c. works of charity and works of justice
  - d. all of the above
- \_\_\_\_\_ 21. Which of the following is not one of the seven key themes of Catholic social doctrine?
- a. the life and dignity of the child
  - b. the option for the poor and vulnerable
  - c. the dignity of work and the rights of workers
  - d. solidarity
- \_\_\_\_\_ 22. Which of the following is not a moral responsibility of companies and employers?
- a. making maximum profits for owners their top priority
  - b. making sure their goods and services do not harm society
  - c. paying their employees fair and just wages and benefits
  - d. not discriminating in hiring
- \_\_\_\_\_ 23. What point does Pope Francis make in his encyclical on the environment, "On Care for Our Common Home" (*"Laudato Si"*)?
- a. Human beings are primarily responsible for the destruction of the environment.
  - b. God has given us the Earth to care for.
  - c. The people who suffer the most from climate change and environmental destruction are the poorest among us.
  - d. all of the above
- \_\_\_\_\_ 24. Work is most needed on which international justice issue?
- a. international trade
  - b. overcoming the gap between rich and poor nations
  - c. terrorism
  - d. governments that oppress their people
- \_\_\_\_\_ 25. What is the simple Gospel solution to the temptation of consumerism and greed?
- a. Do not borrow what you cannot afford to pay back.
  - b. Plan ahead before jumping ahead.
  - c. You can serve God and money.
  - d. Live simply so that others may simply live.



## Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. The central social institution in God's plan of salvation.
- \_\_\_\_\_ 27. A call from God to all members of the Church to embrace a life of holiness.
- \_\_\_\_\_ 28. The union of one's heart and mind with all people.
- \_\_\_\_\_ 29. They endanger both our earthly happiness and our eternal destiny.
- \_\_\_\_\_ 30. A sin against the Second and Fourth Commandments.
- \_\_\_\_\_ 31. Excessive praise, flattery, or admiration for another person.
- \_\_\_\_\_ 32. Jealousy, resentment, or sadness because of another person's good fortune.
- \_\_\_\_\_ 33. The desire to accumulate earthly goods beyond what we need.
- \_\_\_\_\_ 34. One of the Beatitudes, a spirit of detachment from material things and a commitment to share what one has with those who are in great need.
- \_\_\_\_\_ 35. The body of teaching by the Church on economic and social matters that includes moral judgments and demands for action in favor of those being harmed.

### Column B

- a. solidarity
- b. social doctrine
- c. family
- d. adulation
- e. lies
- f. envy
- g. perjury
- h. vocation
- i. greed
- j. poverty of heart



## True or False

Circle “T” if the statement is true or “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |   |   |  |       |
|---|---|--|-------|
| T | F | 36. The <u>Fourth</u> Commandment requires us to honor and respect those in civil authority, as well as other public groups and organizations. | _____ |
| T | F | 37. We owe civil authority our obedience <u>even</u> when it is evident that this obedience is in conflict with God’s moral law.               | _____ |
| T | F | 38. An important moral principle is that <u>citizens exist for the good of the state.</u>  | _____ |
| T | F | 39. Laziness at work and tax fraud are also examples of <u>stealing</u> .  | _____ |
| T | F | 40. At the beginning of Genesis, God calls Adam and his descendants to be <u>rulers</u> of the Earth.  | _____ |

## Essay

Respond to one of the following prompts in complete sentences.

- A. What duties do children have toward their parents, and what responsibilities do parents have for their children?
- B. What are some of the values that should guide states in protecting and providing for their citizens? Describe at least three.
- C. What do Revelation and reason teach us about the right to private property?



## Unit 3 Test Answer Key

### Obedience, Honesty, and Justice

#### Multiple Choice

- |      |       |       |       |       |
|------|-------|-------|-------|-------|
| 1. d | 6. d  | 11. d | 16. b | 21. a |
| 2. a | 7. c  | 12. b | 17. c | 22. a |
| 3. c | 8. d  | 13. b | 18. d | 23. d |
| 4. c | 9. c  | 14. c | 19. b | 24. b |
| 5. a | 10. a | 15. a | 20. c | 25. d |

#### Matching

- |       |       |
|-------|-------|
| 26. c | 31. d |
| 27. h | 32. f |
| 28. a | 33. i |
| 29. e | 34. j |
| 30. g | 35. b |

#### True or False

36. T  
 37. F – except  
 38. F – the state exists for the good of its citizens  
 39. T  
 40. F – stewards

#### Essay

*Responses will vary but should include some of the following points:*

- A. What duties do children have toward their parents, and what responsibilities do parents have for their children?

The Fourth Commandment directs us to show respect, gratitude, obedience, and assistance to our parents. These attitudes lead to harmony within the family. Some of the duties children have toward their parents are listening to parents with an open and patient attitude, showing gratitude to parents through words or actions for the sacrifices parents make for their children, trusting parents' judgments and obeying their requirements, and offering them assistance with family chores and responsibilities. Parents' responsibilities for their children include providing for their children's spiritual, physical, and emotional needs; being their children's first educators in faith; creating a home in which love, respect, caring, forgiveness, service, and faith abound; encouraging and supporting their children's vocational choices.



- B. What are some of the values that should guide states in protecting and providing for their citizens? Describe at least three.

*Answers might include three of the following:*

- States must protect citizens' basic freedoms, especially the freedom of speech and the freedom to practice their religion.
- States must provide for the education of their citizens.
- States must allow and promote associations and groups through which citizens can meet in solidarity to work for social justice and obtain what is their due.
- States must provide the stability and just order that results in a secure and peaceful society.
- States must develop international laws and organizations to protect the common good of all people.

- C. What do Revelation and reason teach us about the right to private property?

All families and individuals need certain material possessions to survive. They have a right to own these things as private property. However, the right to private property is not absolute; it is subordinate to the just distribution of the Earth's goods and the common good. Wealth is to be shared with those in need. We cannot own as private property what others need to survive.

