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Unit 3 Reading Guide Answer Key

Obedience, Honesty, and Justice

Chapter 7: The Fourth Commandment: Respecting Authority

Article 24: Families in the Bible

1. The Fourth Commandment isn't limited to just the relationship between children and parents. It applies to our relationships with all authorities: teachers, coaches, law officers, civil authorities, and so on.
2. Theological Virtues is the name given for the God-given virtues of faith, hope, and love. These virtues enable us to know God as God and lead us to union with him in mind and heart.
3. Failing to accept the truths of our faith can lead to the sin of doubt, which is to either disregard the truths of faith or to question them without seeking to further understand them. This can lead even further to heresy, which is to deny an essential truth of our faith, or even apostasy, which is to reject the Christian faith completely.
4. Placing our hope in God means to confidently expect his blessing in this life and the reward of Heaven in the next. We must avoid the sin of despair, which is to stop believing that God cares for us and that he will fulfill his promises to us.
5. We can fail in many ways to return God's love, such as through indifference, ingratitude, and refusing to fully commit to loving him.
6. The Catholic Church is strongly against any state-mandated religion. We follow the example of God, who honors each person's free decision to accept God's gift of faith.

Article 25: Parent and Child Responsibilities

1. The New Law teaches that in addition to children loving and honoring their parents, parents also have a responsibility to love and respect their children.
2. The Church teaches that the attitudes children owe parents are respect, gratitude, obedience, and assistance.
3. We should find opportunities to express our appreciation to our parents for providing us with what we need in order to grow physically, mentally, and spiritually.
4. The commandment to honor our mother and father should help to provide the motivation we need to trust our parents' judgment, even when we don't agree with the importance or the reason behind their request.



5. Our parents have the responsibility to teach us about God and the moral life and to make rules for our safety—even if it means telling us things we would rather not hear.
6. Ideally, our parents are our first catechists, teaching us the truths revealed by God for our salvation. For this reason, the family home is called the domestic church.

Article 26: Respect for Public Life

1. Our faith should strongly influence our public life. This book uses the phrase “public life” instead of “political life” to be as expansive as possible.
2. These New Testament passages teach us that all human authority is rooted in God, and because of that we owe our obedience to civil authority except when it becomes clear that such obedience is in conflict with God’s moral law.
3. The natural law established by God should be the basis for all public groups, Christian and non-Christian, including all civil authorities. All public groups and organizations are called by God to respect his moral order through their understanding of natural law.
4. No public group or government perfectly reflects God’s will or perfectly follows his moral law. This should not prevent Christians from participating in these groups and witnessing to the moral law.
5. When faced with these situations (sinful laws and public actions), it can be helpful to remember that Christians are called to be in the world, not of the world. This means that we are called to give witness to our faith and to God’s moral law in all that we say and do.

Article 27: Faithful Citizenship

1. The phrase “faithful citizenship” is clever because it has a dual meaning. On the one hand, it indicates that Catholics are to strive to be faithful citizens of their country, obeying its just laws and being active participants in the political process. On the other hand, it also can be read to mean that Catholics must first be faithful to God in their role as citizens.
2. A basic moral principle is that the state exists for the good of its citizens, not the other way around. The state exists to defend and promote the common good of society.
3. Solidarity is the 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.
4. States must protect citizens’ basic freedoms, especially the freedom of speech and the freedom to choose and practice their religious beliefs.
5. What has become increasingly evident in the last century is how important the Christian virtue of solidarity is in creating a just and peaceful world. People are interconnected through technology, through business and financial practices, and through environmental practices.
6. Our civic communities require the active cooperation and participation of all citizens in order to work effectively. By obeying civic laws, paying taxes, voting, and giving our opinion on public policies and issues, we help to build a society based on truth, justice, solidarity, and freedom.



7. If we have properly formed our conscience and believe that a particular law is morally wrong, we are obliged not to follow it. Disobeying the immoral demands of a civil authority or refusing to follow an immoral law is called civil disobedience.

Chapter 8: The Eighth Commandment: Reality versus Illusion

Article 28: Honesty: The Key to Being Real

1. The Eighth Commandment is probably the most frequently violated commandment of all the Ten Commandments. Why? Because when we break one of the other nine commandments, we usually end up lying to ourselves or someone else.
2. The Eighth Commandment instructs, “You shall not bear false witness against your neighbor” for very good reason. Not only do lies destroy trust and may lead to other crimes, but they also directly affect our relationship with God.
3. God calls us to live in the light of truth and not in the darkness of lies, duplicity, and hypocrisy. We exercise the virtue of truth through the honesty of our actions and the truthfulness of our words.
4. Lies are sins, and they endanger both our earthly happiness and our eternal destiny. The danger is that we can begin to believe the lies ourselves. We lose the ability to distinguish between reality and illusion.
5. As Christ’s disciples, we are called to participate in his mission by testifying to his Father’s plan of salvation. Truly there can be no greater honor for us than to help other people to know the saving love of the Father, Son, and Holy Spirit.

Article 29: Becoming a Person of Integrity

1. Conscience is 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.
2. Reparation is the act of making amends for something one did wrong that caused physical, emotional, or material harm to another person.
3. Honesty builds personal integrity, and integrity builds trust. To be worthy of another person’s trust, we must be truthful in all our words and deeds. We cannot be dishonest and hope to be trusted.
4. When we fail to be honest, at the very minimum we damage our own personal integrity. We think less of ourselves and find it harder to love ourselves. But because every sin has social implications, the web of deceit often gets larger without our even realizing it.
5. The duty to make reparation is binding on our conscience, which means we will not be free from responsibility and the pangs of guilt until we have made the best efforts possible to repair any damage caused by our dishonesty.



6. Sometimes it is morally permissible—even morally necessary—to reveal something that someone has asked us not to share with others. This situation occurs when not sharing something means that someone might experience serious harm.

Article 30: Other Sins against Honesty

1. Telling the truth in a public hearing or court of law, where often the common good or another person's reputation and freedom are at stake, is an especially serious obligation. A lie told in these circumstances is called false witness. A lie told while under oath is called perjury.
2. Detraction is unnecessarily revealing something about another person that is true but is harmful to his or her reputation. It is a sin against the Eighth Commandment.
3. Calumny is ruining the reputation of another person by lying or spreading rumors. It is also called slander and is a sin against the Eighth Commandment.
4. Adulation is excessive flattery, praise, or admiration for another person.
5. Boasting or bragging is another sin that often involves a misuse of the truth. It is certainly moral to share our accomplishments and successes with other people. But if we exaggerate those things to make them seem more praiseworthy, or if we share our accomplishments in a way that draws attention to ourselves at the expense of others, it is morally wrong.
6. The welfare and safety of others, respect for privacy, and the common good are sufficient reasons for being silent or discreet about the truth. You are not morally bound to tell the truth to someone who will use it to harm another person.

Article 31: Calling Society to Integrity

1. The Eighth Commandment has an important social dimension that should guide the creation and use of all public media.
2. God's will is that media outlets be sources of truth and moral entertainment. This means, for example, that news outlets should present the news accurately, making sure their sources are reliable and their facts are correct.
3. A society must protect an artist's basic freedom of expression. But even in countries that accept this moral principle, artists should use their skills to create art in keeping with God's will.
4. The Church encourages the creation of sacred art, art that evokes and glorifies the mystery of God.



Chapter 9: The Seventh and Tenth Commandments: Justice versus Injustice

Article 32: Biblical Teaching on Possessions

1. Both the Seventh and Tenth Commandments give witness to a basic moral truth that is related to the common good: God has given the Earth and all its resources to the whole human race to take care of and enjoy. When we take care of the Earth and distribute its resources equitably, no person needs to live in poverty or hunger.
2. The fact that the Earth's resources are meant to be shared by all people does not negate the principle of private property.
3. The right to private property is not absolute, even in the Old Testament. The right to private property is subordinate to the just distribution of the Earth's resources and the common good.
4. In his teachings on material possessions, Jesus makes clear at least four things. 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. Fourth, wealth is to be shared with others, especially those in need.
5. A parable is 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.
6. Commulative justice requires that we return what we have stolen in the same condition it was when we stole it, or its equivalent.

Article 33: Called to Be Just

1. The Church has a responsibility to make judgments about social issues that affect the fundamental rights of the person or the salvation of souls and, when necessary, to be prophetic in calling society to greater justice.
2. Social doctrine is 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.
3. The Life and Dignity of the Human Person, a social doctrine theme, teaches that a just society is based on the principle that human life is sacred and that every individual has an innate, God-given dignity. This means that people are always more important than things.
4. The Option for the Poor and Vulnerable, a social doctrine theme, emphasizes that Christ's teaching and example are clear that we are to love both those who are rich and those who are poor but that we have a special obligation to put the needs of those who are poor and vulnerable first, even above our own comforts and wants.



- Both service and justice are needed as part of our response to social injustice. Works of service are more immediate, and often the results are easier to see. Works of justice are more long term, more complex to deal with, and the results may never come.

Article 34: Calling Society to Justice

- In light of the Seventh Commandment, “You shall not steal,” workers have important responsibilities to their employers and to society.
- Companies and employers have the responsibility to make sure the goods and services they provide contribute to the good of society and not to its harm. They must be sure that their manufacturing processes do not harm their workers or the environment. They have a responsibility to provide their employees with fair and just wages and benefits.
- Pope Francis has issued an urgent call to all the people of the world to change the way we treat God’s creation, saying that if we don’t do this soon, the consequences will be devastating.
- The people who suffer the most from climate change are the poorest among us. Addressing climate change and caring for the Earth is also a social justice issue.
- Whatever the causes, rich nations must not exploit poor nations through practices like forcing poor nations into high interest international loans, supporting corrupt government officials, selling weapons to governments that oppress their people, or buying goods from companies that abuse their workers or do not pay their workers just wages.
- By helping individual nations to develop just and fair economic systems and to develop government systems that support human rights, the entire international community grows stronger.

Article 35: Envy and Greed

- Envy is the 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 is the desire to accumulate earthly goods beyond what we need. It is one of the capital sins and contrary to the Tenth Commandment.
- Envy and greed are two of the seven capital sins. This means that they are often at the root of many other sins, such as cheating, theft, lying, and even violence against other people.
- The sin of plagiarism—copying someone else’s words or ideas without permission or without giving proper credit—has existed for centuries. But it has become far easier to commit plagiarism because of the vast amount of information on the internet.
- Once we recognize feelings of envy and greed, we have a choice to make. We can choose to hold on to them, dwell on them, and let them grow in our heart and mind, and thus let sin begin. Or we can choose to banish them and replace them by exercising the virtues of goodwill toward others, personal humility, and trust in the providence of God.



Article 36: Living Simply So Others May Simply Live

1. Consumerism is the preoccupation with buying and having more material things.
2. When some people accumulate too much money and material goods, it often means that other people have less and sometimes so much less that people are kept poor and hungry.
3. Jesus' life and teaching revealed that poverty of heart (sometimes called spiritual poverty) is necessary for us to be in communion with God. People who have poverty of heart recognize their need for God.
4. Christ's actions reflected his words (about voluntary poverty). During the three years of his active ministry, he did not own a home or any material possessions beyond the clothes on his back.
5. When you use less of the world's resources, you allow a more equitable share for people in greater need. In choosing to live simply, money saved might be used for almsgiving, which is making monetary contributions to help people who are poor and needy.

