

Name \_\_\_\_\_

## Unit 4 Reading Guide

# Respecting Life and Sexuality

## Chapter 10: The Fifth Commandment: Respecting Life

### Article 37: Sacredness of Life in the Bible

1. God did not create human beings for \_\_\_\_\_ but for eternal \_\_\_\_\_. The \_\_\_\_\_ Commandment, "You shall not kill," teaches us this important truth.
2. God creates our soul, our spiritual principle, and unites it with our physical body, thereby sharing his \_\_\_\_\_ with us. For this reason, human life is \_\_\_\_\_ from the life of every other creature. Every human life is sacred from its beginning, at the moment of \_\_\_\_\_, because every person has been created in the image and likeness of God.
3. Jesus teaches that respect for human life is about more than just not \_\_\_\_\_ other people. If we truly have respect for human life, we must \_\_\_\_\_ of any kind to another person, physical or otherwise. More than that, we should even respond to hatred and violence with \_\_\_\_\_, to be an example for others of God's \_\_\_\_\_!
4. The Fifth Commandment also includes avoiding harming the \_\_\_\_\_ of other people. One example of how we harm other people's spiritual lives is through the sin of \_\_\_\_\_, which is leading another person into sin through our \_\_\_\_\_ or \_\_\_\_\_.
5. The Fifth Commandment covers \_\_\_\_\_ and \_\_\_\_\_ as well.

### Article 38: Beginning-of-Life Issues

1. God's Revelation in Scripture and Tradition is clear that \_\_\_\_\_ is sacred and must be protected from its natural \_\_\_\_\_ to its natural \_\_\_\_\_. The Catholic Church has been a strong moral voice calling society to protect human life from "\_\_\_\_\_ to \_\_\_\_\_."
2. Direct \_\_\_\_\_—that is, \_\_\_\_\_ performed to end a pregnancy and the life of an unborn child—is a \_\_\_\_\_ and is strongly forbidden by the Law of God.
3. Many of the arguments for abortion may seem \_\_\_\_\_ at first glance but do not hold up under \_\_\_\_\_.



4. Mother Teresa is recognized around the world for her \_\_\_\_\_ for all \_\_\_\_\_, from the unborn child to those nearing the end of their life. She died in 1997, leaving behind a thriving order of priests, nuns, and laypersons devoted to the service of the \_\_\_\_\_ in our world.
5. It is true that a woman does have the right to make choices about her \_\_\_\_\_, but the baby's \_\_\_\_\_ to \_\_\_\_\_ is an infinitely greater value than the mother's right to an \_\_\_\_\_.
6. The Church teaches that \_\_\_\_\_ is morally permissible as long as it does not harm the fetus and is done for the purposes of safeguarding and healing the \_\_\_\_\_ in the womb or after birth.
7. Certain forms of \_\_\_\_\_, called gene treatment or gene therapy, are used to prevent diseases or physical disabilities. These uses are \_\_\_\_\_ and encouraged as long as there is no significant possibility of harm to the fetus.

### Article 39: End-of-Life Issues

1. \_\_\_\_\_ is a direct action, or a deliberate lack of action, that causes the \_\_\_\_\_ of a person who is disabled, sick, or dying. Euthanasia is a violation of the \_\_\_\_\_ Commandment against killing.
2. Rejecting euthanasia is not a lack of \_\_\_\_\_ for people who are suffering and dying. To the contrary, it rejects the \_\_\_\_\_ offered by euthanasia in favor of the sometimes harder but morally right response: placing our trust in God until the \_\_\_\_\_ of our days on Earth.
3. By committing \_\_\_\_\_, a person takes over a decision that is God's alone to make: when and how we die. It is always God's will that we \_\_\_\_\_ our \_\_\_\_\_ as well as the lives of others.
4. If you know someone who has committed suicide, you should not \_\_\_\_\_ that they are forever lost to the love of God or \_\_\_\_\_ to Hell. As the Church, we pray for those who have committed suicide, placing them in God's \_\_\_\_\_ and \_\_\_\_\_.
5. "The Church teaches, in the light of the Gospel, that 'the death penalty is \_\_\_\_\_ because it is an attack on the inviolability and dignity of the person,'<sup>1</sup> and she works with determination for its \_\_\_\_\_" (*Catechism of the Catholic Church*, number 2267).

### Article 40: Called to Be Peacemakers

1. By his own example of accepting \_\_\_\_\_ and \_\_\_\_\_ rather than resorting to violence to protect himself and destroy his enemies, Jesus sets a \_\_\_\_\_. We, his disciples, are called to do everything possible to promote peace and convert hardened hearts through \_\_\_\_\_ and \_\_\_\_\_, even sacrificing our own lives if necessary.



2. It is perfectly correct to insist on our own \_\_\_\_\_ to \_\_\_\_\_. Thus, when threatened with bodily harm by an unjust aggressor, we have a \_\_\_\_\_ to defend ourselves and others.
3. The principles of legitimate self-defense are just as applicable for \_\_\_\_\_ as they are for \_\_\_\_\_. War must be a \_\_\_\_\_ whenever there is a conflict between nations.
4. War involves many evils, no matter the circumstances. A \_\_\_\_\_ is only just and permissible when it meets \_\_\_\_\_ in protecting citizens from an unjust aggressor.
5. For some Christians, answering the call to \_\_\_\_\_ and fighting in a just war fulfills a moral duty. However, other Christians take Christ's command to love our enemies so seriously that they cannot in \_\_\_\_\_ fight in any war.

## Article 41: Personal Health

1. Taking care of your \_\_\_\_\_ is a moral issue related to the Fifth Commandment, "You shall not kill." This commandment also requires that we not cause \_\_\_\_\_ to \_\_\_\_\_.
2. You will not find any \_\_\_\_\_ in Scripture or Tradition telling you to exercise daily or giving the requirements for a healthy diet. What you will find are teachings about the \_\_\_\_\_ of our bodies and the importance of treating our \_\_\_\_\_.
3. We live in a culture that expects \_\_\_\_\_, but it takes time for new, healthy habits to show their effects. When people do not see results right away, they tend to go back to their \_\_\_\_\_.

## Chapter 11: The Sixth and Ninth Commandments: Respecting Sexuality

### Article 42: Sexuality: Sharing in God's Life-Giving Power

1. When sexuality is used \_\_\_\_\_, it has great power to harm people and relationships. Two commandments forbid its misuse: the \_\_\_\_\_ Commandment, "You shall not commit adultery," and the \_\_\_\_\_ Commandment, "You shall not covet your neighbor's wife."
2. \_\_\_\_\_ is a word referring to something related to \_\_\_\_\_ or a marriage ceremony. \_\_\_\_\_, when used as a theological term, is something related to the power of producing \_\_\_\_\_.
3. When Pope Saint John Paul II says that our bodies have a \_\_\_\_\_ meaning, he is saying that the gift of sexuality orients men and women to \_\_\_\_\_, \_\_\_\_\_, body and soul, to each other in marriage, to "become one body" (Genesis 2:24).



4. When Pope Saint John Paul II says that our bodies have a \_\_\_\_\_ meaning, he is saying that the gift of sexuality is also oriented toward \_\_\_\_\_ into the world.

### Article 43: Chastity: The Key to Sexual Integrity

1. \_\_\_\_\_ is the moral virtue by which people are able to \_\_\_\_\_ and \_\_\_\_\_ integrate their sexuality into their total person, leading to an \_\_\_\_\_ of body and spirit: recognized as one of the fruits of the Holy Spirit.
2. Chaste people \_\_\_\_\_ the gift of their sexuality, so they choose to resist \_\_\_\_\_ to use that gift in ways that demean or hurt themselves or others. And they are often quite \_\_\_\_\_ and \_\_\_\_\_ people because they are using God's gift for the purposes he intended.
3. Jesus faithfully followed his own teaching on \_\_\_\_\_. The Gospels give witness that he lived a life of \_\_\_\_\_. He had deep and loving relationships with both men and women, yet never once did he commit a \_\_\_\_\_ or even hold \_\_\_\_\_ for another person in his heart.
4. Chastity and \_\_\_\_\_ are both virtues related to the Cardinal Virtue of \_\_\_\_\_, meaning they are virtues through which we curb our lust to maintain the \_\_\_\_\_ in using God's gifts.
5. Rather than seeing chastity as a burden, consider the freedom it gives: freedom from worry about \_\_\_\_\_, freedom from \_\_\_\_\_, and freedom from the \_\_\_\_\_ that result from sexual sin.

### Article 44: Sins against Chastity

1. \_\_\_\_\_ is one of the consequences of Original Sin, and it makes us more inclined to give in to sinful temptations. \_\_\_\_\_ is the desire for sexual experiences that are morally wrong.
2. The most direct sin against chastity is \_\_\_\_\_. \_\_\_\_\_ is a biblical term that refers to having sexual intercourse outside of \_\_\_\_\_.
3. \_\_\_\_\_, another form of fornication, is a serious societal sin. The \_\_\_\_\_ and the person paying for the sex are treating the \_\_\_\_\_ body as a thing to be used rather than as a temple of the Holy Spirit.
4. Masturbation, genital activity alone or with another person that does not result in sexual intercourse, is also a sin against chastity. Masturbation is all about \_\_\_\_\_ - \_\_\_\_\_ without sharing life or \_\_\_\_\_.
5. \_\_\_\_\_ is a written description or visual portrayal of a person or action that is created or viewed with the intention of stimulating \_\_\_\_\_. Creating or using \_\_\_\_\_ is a sin against the Sixth and Ninth Commandments.



6. The Catholic Church affirms that people who experience exclusive or predominant \_\_\_\_\_ toward people of the same sex are children of God and must be treated with \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

### Article 45: The Christian Vision of Marriage and Sexuality

1. In the Sacrament of \_\_\_\_\_, a husband and wife make \_\_\_\_\_ to love and cherish each other until the end of their lives. This sacrament calls a husband and wife to share God's love with each \_\_\_\_\_, with their \_\_\_\_\_, and with the wider \_\_\_\_\_.
2. God intends marriage to be a \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ union, a union that is also open to the possibility of bringing new life into the world.
3. \_\_\_\_\_ and \_\_\_\_\_ are not the same thing. When a couple divorces, the marriage is \_\_\_\_\_ in the eyes of the state but not the Church.
4. In some cases, a married couple never truly achieves a \_\_\_\_\_ or covenantal bond, recognized as a true union in the eyes of God. Church officials can declare such marriages \_\_\_\_\_, and the two former spouses are free to \_\_\_\_\_ again. This declaration is called an \_\_\_\_\_.
5. For a married couple, eliminating the possibility of \_\_\_\_\_ while having sexual intercourse is a \_\_\_\_\_ of their call to share in God's power to bring life into the world.
6. All methods of \_\_\_\_\_, including the use of chemicals, the use of barrier methods such as condoms and diaphragms, and surgical sterilization are \_\_\_\_\_.

### Article 46: Sins against the Dignity of Sexuality within Marriage

1. \_\_\_\_\_, which occurs when a married person has sex with someone who is not his or her \_\_\_\_\_, is a serious sin against the \_\_\_\_\_, \_\_\_\_\_ love that God intends to exist between a wife and husband.
2. \_\_\_\_\_, the practice of being married to more than \_\_\_\_\_, is in essence another form of adultery and is also condemned by the moral law.
3. \_\_\_\_\_, or living together before marriage, is also a sin against the dignity of marriage because the couple lives together as if they were married, without the \_\_\_\_\_ of a sacramental marriage.
4. In vitro fertilization is the fertilization of a woman's \_\_\_\_\_ (egg) with a man's \_\_\_\_\_ outside her body. The \_\_\_\_\_ is transferred to the woman's uterus. The Church considers the process to be a \_\_\_\_\_ of the dignity of procreation.
5. \_\_\_\_\_ is the process by which a man's sperm and a woman's egg are \_\_\_\_\_ in a manner other than natural sexual intercourse. The procedure is morally wrong because it \_\_\_\_\_ intercourse from the act of procreation.



6. \_\_\_\_\_ is a medical process in which a woman becomes pregnant through artificial means, often \_\_\_\_\_ and \_\_\_\_\_ the child for someone else. The procedure is morally wrong because it separates the act of intercourse from the act of \_\_\_\_\_ and pregnancy.

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**Endnote Cited in Quotation from the *Catechism of the Catholic Church, Second Edition***

1. Francis, *Address to Participants in the Meeting organized by the Pontifical Council for the Promotion of the New Evangelization*, 11 October 2017: *L'Osservatore Romano*, 13 October 2017, 5.

