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Unit 4 Reading Guide Answer Key

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 death but for eternal life. The Fifth 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 divine image with us. For this reason, human life is qualitatively different from the life of every other creature. Every human life is sacred from its beginning, at the moment of conception, 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 killing other people. If we truly have respect for human life, we must avoid harm of any kind to another person, physical or otherwise. More than that, we should even respond to hatred and violence with love, to be an example for others of God’s love!
4. The Fifth Commandment also includes avoiding harming the spiritual lives of other people. One example of how we harm other people’s spiritual lives is through the sin of scandal, which is leading another person into sin through our words or actions.
5. The Fifth Commandment covers business practices and governmental policies as well.

Article 38: Beginning-of-Life Issues

1. God’s Revelation in Scripture and Tradition is clear that human life is sacred and must be protected from its natural beginning to its natural end. The Catholic Church has been a strong moral voice calling society to protect human life from “womb to tomb.”
2. Direct abortion—that is, abortion performed to end a pregnancy and the life of an unborn child—is a serious sin and is strongly forbidden by the Law of God.
3. Many of the arguments for abortion may seem reasonable at first glance but do not hold up under scrutiny.
4. Mother Teresa is recognized around the world for her advocacy for all human life, 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 neediest people in our world.
5. It is true that a woman does have the right to make choices about her body, but the baby’s right to life is an infinitely greater value than the mother’s right to an abortion.



6. The Church teaches that prenatal testing is morally permissible as long as it does not harm the fetus and is done for the purposes of safeguarding and healing the developing baby in the womb or after birth.
7. Certain forms of genetic engineering, called gene treatment or gene therapy, are used to prevent diseases or physical disabilities. These uses are morally permissible and encouraged as long as there is no significant possibility of harm to the fetus.

Article 39: End-of-Life Issues

1. Euthanasia is a direct action, or a deliberate lack of action, that causes the death of a person who is disabled, sick, or dying. Euthanasia is a violation of the Fifth Commandment against killing.
2. Rejecting euthanasia is not a lack of compassion for people who are suffering and dying. To the contrary, it rejects the false solution offered by euthanasia in favor of the sometimes harder but morally right response: placing our trust in God until the natural end of our days on Earth.
3. By committing suicide, 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 preserve our own lives as well as the lives of others.
4. If you know someone who has committed suicide, you should not presume that they are forever lost to the love of God or condemned to Hell. As the Church, we pray for those who have committed suicide, placing them in God's love and mercy.
5. "The Church teaches, in the light of the Gospel, that 'the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,'¹ and she works with determination for its abolition worldwide" (*Catechism of the Catholic Church*, number 2267).

Article 40: Called to Be Peacemakers

1. By his own example of accepting humiliation and suffering rather than resorting to violence to protect himself and destroy his enemies, Jesus sets a new standard. We, his disciples, are called to do everything possible to promote peace and convert hardened hearts through nonviolence and love, even sacrificing our own lives if necessary.
2. It is perfectly correct to insist on our own right to life. Thus, when threatened with bodily harm by an unjust aggressor, we have a legitimate right to defend ourselves and others.
3. The principles of legitimate self-defense are just as applicable for nations as they are for individuals. War must be a last resort whenever there is a conflict between nations.
4. War involves many evils, no matter the circumstances. A just war is only just and permissible when it meets strict criteria in protecting citizens from an unjust aggressor.
5. For some Christians, answering the call to military service 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 conscience fight in any war.



Article 41: Personal Health

1. Taking care of your health is a moral issue related to the Fifth Commandment, "You shall not kill." This commandment also requires that we not cause harm to ourselves.
2. You will not find any explicit revelations 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 sacredness of our bodies and the importance of treating our bodies reverently.
3. We live in a culture that expects instant results, 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 old habits.

Chapter 11: The Sixth and Ninth Commandments: Respecting Sexuality

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

1. When sexuality is used incorrectly, it has great power to harm people and relationships. Two commandments forbid its misuse: the Sixth Commandment, "You shall not commit adultery," and the Ninth Commandment, "You shall not covet your neighbor's wife."
2. Nuptial is a word referring to something related to marriage or a marriage ceremony. Generative, when used as a theological term, is something related to the power of producing new life.
3. When Pope Saint John Paul II says that our bodies have a nuptial meaning, he is saying that the gift of sexuality orients men and women to give themselves completely, 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 generative meaning, he is saying that the gift of sexuality is also oriented toward bringing new life into the world.

Article 43: Chastity: The Key to Sexual Integrity

1. Chastity is the moral virtue by which people are able to successfully and healthfully integrate their sexuality into their total person, leading to an inner union of body and spirit: recognized as one of the fruits of the Holy Spirit.
2. Chaste people deeply appreciate the gift of their sexuality, so they choose to resist temptations to use that gift in ways that demean or hurt themselves or others. And they are often quite serene and happy people because they are using God's gift for the purposes he intended.
3. Jesus faithfully followed his own teaching on chastity. The Gospels give witness that he lived a life of sexual integrity. He had deep and loving relationships with both men and women, yet never once did he commit a sexual sin or even hold lust for another person in his heart.
4. Chastity and modesty are both virtues related to the Cardinal Virtue of temperance, meaning they are virtues through which we curb our lust to maintain the right balance in using God's gifts.



5. Rather than seeing chastity as a burden, consider the freedom it gives: freedom from worry about pregnancy, freedom from disease, and freedom from the emotional wounds that result from sexual sin.

Article 44: Sins against Chastity

1. Concupiscence is one of the consequences of Original Sin, and it makes us more inclined to give in to sinful temptations. Carnal concupiscence is the desire for sexual experiences that are morally wrong.
2. The most direct sin against chastity is fornication. Fornication is a biblical term that refers to having sexual intercourse outside of marriage.
3. Prostitution, another form of fornication, is a serious societal sin. The prostitute and the person paying for the sex are treating the prostitute's 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 self-pleasure without sharing life or real love.
5. Pornography is a written description or visual portrayal of a person or action that is created or viewed with the intention of stimulating sexual feelings. Creating or using pornography is a sin against the Sixth and Ninth Commandments.
6. The Catholic Church affirms that people who experience exclusive or predominant sexual attraction toward people of the same sex are children of God and must be treated with respect, compassion, and sensitivity.

Article 45: The Christian Vision of Marriage and Sexuality

1. In the Sacrament of Matrimony, a husband and wife make sacred vows 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 other, with their children, and with the wider community.
2. God intends marriage to be a faithful, lifelong, loving union, a union that is also open to the possibility of bringing new life into the world.
3. Annulment and divorce are not the same thing. When a couple divorces, the marriage is dissolved in the eyes of the state but not the Church.
4. In some cases, a married couple never truly achieves a sacramental or covenantal bond, recognized as a true union in the eyes of God. Church officials can declare such marriages null, and the two former spouses are free to marry again. This declaration is called an annulment.
5. For a married couple, eliminating the possibility of pregnancy while having sexual intercourse is a rejection of their call to share in God's power to bring life into the world.
6. All methods of contraception, including the use of chemicals, the use of barrier methods such as condoms and diaphragms, and surgical sterilization are morally wrong.



Article 46: Sins against the Dignity of Sexuality within Marriage

1. Adultery, which occurs when a married person has sex with someone who is not his or her spouse, is a serious sin against the faithful, committed love that God intends to exist between a wife and husband.
2. Polygamy, the practice of being married to more than one person, is in essence another form of adultery and is also condemned by the moral law.
3. Cohabitation, 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 complete commitment of a sacramental marriage.
4. In vitro fertilization is the fertilization of a woman's ovum (egg) with a man's sperm outside her body. The fertilized egg is transferred to the woman's uterus. The Church considers the process to be a moral violation of the dignity of procreation.
5. Artificial insemination is the process by which a man's sperm and a woman's egg are united in a manner other than natural sexual intercourse. The procedure is morally wrong because it separates intercourse from the act of procreation.
6. Surrogate motherhood is a medical process in which a woman becomes pregnant through artificial means, often carrying and delivering the child for someone else. The procedure is morally wrong because it separates the act of intercourse from the act of procreation 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.

