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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,’1 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.