

Name _____

Unit 5 Reading Guide Answer Key

Making Good Moral Choices

Chapter 12: Gifts and Guides

Article 47: Called to Be Holy

1. We must never forget that the goal of Christian morality is to live a holy life, a life that is purified from sin and darkness and filled with love for God, others, and ourselves.
2. Letting God's love fill us and flow through us is the only way that human beings will overcome sin and grow in holiness. It is the reason for which we were created and how we find our ultimate fulfillment and happiness.
3. In the most general sense, a vocation is the call from God to share his love with others and grow in holiness. All Christians share this common vocational call, grounded in the Sacraments of Baptism, the Eucharist, and Confirmation.
4. Vocation in the more specific sense is a lifelong commitment to live a holy life as an ordained minister, as a consecrated religious, in Christian marriage, or in the dedicated single life.

Article 48: Grace

1. Theologically defined, grace is the free and undeserved gift of God's loving and active presence in our lives, empowering us to respond to his call and to live as his adopted sons and daughters. Grace restores our loving communion with the Holy Trinity, lost through sin.
2. Sanctifying grace is the grace that heals our human nature wounded by sin and restores us to friendship with God by giving us a share in the divine life of the Trinity. It is a supernatural gift of God, infused into our souls by the Holy Spirit, that continues the work of making us holy.
3. Actual grace is the work of God in our lives, either preparing us for conversion or helping in our sanctification.
4. Sacramental graces are the special gifts we receive through the Seven Sacraments.
5. Special graces, also called charisms, are given to us to build up the Church.
6. The Gifts of the Holy Spirit are related to grace because they are also unmerited spiritual gifts bestowed on us by the Holy Spirit at Baptism and increased in us at Confirmation.



Article 49: The Cardinal Virtues

1. The Cardinal Virtues are based on the Latin word *cardo*, meaning “pivot,” and are four virtues that are viewed as pivotal or essential for full Christian living: prudence, justice, fortitude, and temperance.
2. Prudence directs you to approach moral problems thoughtfully and objectively. Also called wise judgment, prudence relies heavily on our reason.
3. Justice is the virtue concerned with giving both God and neighbor what is their due. It is the habit of considering the needs of others as much as your own needs.
4. The virtue of temperance is about self-control and balance in all areas of our lives.
5. Fortitude gives you strength to overcome the temptation to give in to sinful desires. It is the habit of doing the right thing even though part of you wants to do the wrong thing. Fortitude is also called moral courage or moral strength.

Article 50: The Theological Virtues

1. Faith, hope, and love—the Theological Virtues—are the foundation from which all human virtues flow. Theological means “of the study of God.” These virtues are theological because through them, we are drawn into deeper knowledge of and relationship with the Holy Trinity.
2. Faith is belief in God. It is both a gift and a response. Faith is the gift of God inviting us to believe in him, never forcing our acceptance. Faith is also our response—we accept or reject the offer.
3. Hope in God is closely connected to our faith. It enables us to keep our eyes on the prize of Heaven and eternal life. It inspires us in this life, helping us to overcome discouragement.
4. The virtue of love is also called “charity,” the Theological Virtue by which we love God above all things and, out of that love of God, love our neighbor as ourself.

Article 51: The Sacraments

1. The sacraments are necessary for our salvation; they are necessary for us to live a moral life; they are necessary for us to grow in holiness.
2. Our Baptism is the beginning of our Christian moral journey, and through it we receive the grace we need to turn our lives toward God and be faithful to his commandments.
3. Through Confirmation, the grace received at Baptism is perfected, strengthening our bond with the Church and enriching our lives with an outpouring of the Holy Spirit.
4. The Eucharist is the source and summit of the moral life. Listening to the Word of God and receiving the Body and Blood of Christ nourishes and strengthens us to resist temptation and to make the sacrifices needed to share Christ’s love and justice with the world.



Article 52: The Role of Conscience

1. Our conscience is at work through all stages of moral decision-making. It helps us recognize that a particular choice or action has moral consequences to consider.
2. Our conscience is also at work when we are making a moral decision. It helps us to apply reason in judging the most moral course of action in a particular situation.
3. To use reason well in making moral judgments, we must educate ourselves about Divine Law. This process is also called conscience formation.
4. When it comes to following our conscience, there is one essential rule to follow: We must always obey the judgment of a certain conscience. When our conscience has been properly prepared and we are certain about the morally right course of action to take, we must take that action.
5. When faced with a moral decision, our conscience can make either a right judgment in keeping with reason and Divine Law or it can make an erroneous judgment that is not in keeping with reason and Divine Law.
6. To be culpable is to be guilty of wrongdoing.

Chapter 13: Forgiveness and Reconciliation

Article 53: The Biblical Call to Forgiveness

1. The Word of God calls us to both seek and give forgiveness.
2. Even though there is a great deal of “just punishment” in the laws and stories of the Old Testament, the seeds for the importance of forgiveness are planted in its books.
3. The seeds about God’s forgiveness planted in the Old Testament come into full bloom in the Gospels. In Jesus’ teaching, we come to understand that forgiveness is one of the most important attributes of God.
4. Jesus makes a connection between forgiveness and love. Those who admit their sin and seek forgiveness experience an increase of love in their hearts—love for God, love for themselves, and love for others.
5. Through the forgiveness of our sins, God has erased the huge spiritual debt caused by our sin. How then can we not be merciful and forgive those who have sinned against us? Clearly, we must not only seek forgiveness, but we must also be willing to forgive those who have sinned against us.

Article 54: Seeking Forgiveness and Reconciliation

1. If we humans have the tendency to deny our sinfulness, what breaks through the denial and prompts us to seek forgiveness and reconciliation? It is the voice of conscience, that inner guide God has placed in every human heart.
2. Recognizing and turning away from our sin and committing not to sin again is called contrition, and having a contrite heart is essential when asking God for forgiveness.



3. Once we realize that we have committed a mortal sin and are contrite, we should ask for God's forgiveness in our private prayer and then confess our sins and receive absolution in the Sacrament of Penance and Reconciliation as soon as we can.
4. Penance in general is an attitude of the heart in which one experiences regrets for past sin and commits to a change in behaviors or attitudes. In the Sacrament of Penance and Reconciliation, the priest assigns penitents a penance to help them make amends for their sins.
5. Expressing our sorrow for our sins to the people we have hurt and making reparation for the damage caused by our sin is part of the healing process. We cannot control whether the other person chooses to forgive us. We can only do our best to express our sorrow and leave the rest to the work of the Spirit.

Article 55: Granting Forgiveness

1. The saints and spiritual leaders teach that it is important to forgive people who have hurt us, even if they have not asked for our forgiveness. "Remember," someone once said, "that reconciliation takes two, but forgiveness only requires one.
2. Saint Ambrose (ca. 340–397) once said, "No one heals himself by wounding another." Medical researchers have traced the lack of forgiveness to physical conditions such as higher blood pressure, depression, anxiety, chronic pain, and higher risk of alcohol and substance abuse.
3. God does not withhold forgiveness from us, but when we refuse to forgive others, we prevent ourselves from accepting his forgiving love. In a sense, when we withhold forgiveness from those who have hurt us, we are choosing our own spiritual suffering.
4. Forgiveness does not mean that you must allow an abusive person back into your life, nor does it mean that you must trust or be vulnerable with a person who continues to be untrustworthy.
5. Do not let the person who has hurt you continue to control your life. You are a beloved child of God who has God's grace to strengthen you. Do the right thing—forgive and move on.

