



UNIT 3

Morality: The Journey in Christian Living

Lessons in This Unit

- Lesson 1: Exploring Morality with Sacred Art
- Lesson 2: What is Morality?
- Lesson 3: Freedom and Choice: The Human Person
- Lesson 4: Conscience and our Obligation to Form it
- Lesson 5: The Ten Commandments
- Lesson 6: Jesus Is the Model of Holiness
- Lesson 7: Jesus' Teaching on the Ten Commandments
- Lesson 8: Jesus Teaches Us to Love
- Lesson 9: Jesus Gives Us the Beatitudes
- Lesson 10: Elements of a Good Moral Decision
- Lesson 11: The Process of Making a Good Moral Choice
- Lesson 12: Temptation and the Reality of Sin
- Lesson 13: Structures of Sin and Social Sin
- Lesson 14: Justification, God's Mercy, and Grace
- Lesson 15: Support for Moral Living: Personal Prayer and Openness to the Holy Spirit
- Lesson 16: Support for Moral Living: Community, the Sacraments, and the Saints

Scripture Studied in this Unit

- Genesis 1:1-3
- Genesis 3:6
- Exodus 19:4-6
- Exodus 20:2
- Deuteronomy 6:3
- Joshua 24:15
- Psalm 16:3
- Psalms 51:3-4
- Psalm 107:28-30
- Sirach 15:17
- Ezekiel 36:26-27
- Matthew 5:11-17
- Matthew 6:22-2
- Matthew 19:21
- Matthew 22:37-40
- John 1:14
- John 1:17
- John 4:14
- John 8:12
- John 8:31-32
- John 8:43-45
- Romans 6:8
- 1 Corinthians 13:12-13
- Galatians 5:1
- Galatians 5:13
- Ephesians 4:25
- Hebrews 4:15
- 2 Peter 3:11
- 1 John 1:8



Connection to the *Catechism of the Catholic Church*

Lesson 1

- 1777, 1802

Lesson 2

- 1749, 1954, 1956

Lesson 3

- 1700-1715, 1730-1742

Lesson 4

- 1776, 1778, 1783-1785, 1792, 2039

Lesson 5

- 2052-2082

Lesson 6

- 50-73, 456-483

Lesson 7

- 577-582, 1950-1986, 2054-2055, 2084-2141, 2197-2257

Lesson 8

- 1805-1845

Lesson 9

- 1716-1729, 1965-1986

Lesson 10

- 1749-1761

Lesson 11

- 386, 1755-1756, 1780, 1849

Lesson 12

- 391-395, 402-409, 413-421, 538-540, 566, 1808, 2113, 2119, 2157, 2340

Lesson 13

- 1849-1876, 1939-1942

Lesson 14

- 1987-2005

Lesson 15

- 687-688, 2559-2565, 2725-2741

Lesson 16

- 770-771, 777-780, 830-856, 960-962

Introduction

God created us for happiness. He wills nothing more than that we share in His own blessedness, and it is for this purpose that God created us in His image and likeness. To be created in the image of God means that we have intellect, free will and the capacity to love. When we exercise our freedom for the sake of loving God and one another we become like Him. The gift of freedom is thus a capacity God gives to us in order to make our life a gift to others.

To Be Holy is to Love as God Loves

Another word that captures this human vocation to love is holiness. To be holy is to love as God loves. Indeed, Christians often overlook the fact that Jesus elevated and perfected the golden rule, which states, “Do unto others whatever you would have them do to you.” (Matthew 7:12). By making His free self-offering on the Cross – the complete revelation of divine love and the measure of Christian discipleship – He is able to give us a new commandment:

“that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another” (John 13:34). This is the whole meaning of Christian morality – to use our freedom for the sake of charity, for self-gift.

As Christ shows us, charity makes many demands of us and can only be expressed in truth. True and mature Christian charity recognizes that certain acts are evil and to be avoided because they destroy our relationship to God, our self, or our neighbor. Christian maturity is moved to what is good by the truth and beauty of God.

Original Sin

Because of sin, however, to love as God loves is not easy. Original Sin fragments the order and wholeness God established in the beginning. The challenge of becoming like God in holiness, therefore, is most evident in the experience of sin and the woundedness that follows. Through sin we impair our

*This is the whole meaning
of Christian morality – to
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of charity, for self-gift.*

The Denier Caesar, by Philippe de Champaigne



capacity for love by abusing our freedom and using it for selfish purposes, even while deep within our conscience we also experience God calling us to a deeper faithfulness and obedience to the light of truth.

Sacred Scripture reveals the profound depth of God's mercy in dealing with the problem of human sin. Therein, Salvation History tells the story of how God gives humanity a variety of helps to assist us on our path to holiness. We need these helps because of the weakness with which Original Sin affects us.

The first of these helps is God's law by which he guides us toward the way of life (Deuteronomy 30:19). God's law was first written on stone tablets at Mount Sinai and then written anew on our hearts through the indwelling of the Holy Spirit at Baptism. The second help God gives us is among the first fruits of our Baptism, namely, the seeds of those virtues that build us up in holiness, especially faith, hope, and charity. By infusing within us the virtues of Christian living, God empowers us to live as children of light (Ephesians 5:8) who for freedom have been set free from sin (Galatians 5:1).

God's Greatest Gift to Us

These forms of assistance that God gives to us would not amount to much, however, without the redemption won for us by Jesus Christ. This is God's greatest gift to us. Through His life and Death, Suffering and Resurrection – the Paschal Mystery – Jesus has not only exemplified perfect holiness of life, but He has also opened for us a wellspring of grace and has given “power

to become children of God” (John 1:3). Jesus said of Himself “I am the way, and the truth, and the life” (John 14:6). In becoming one of us, and in being tempted in every way but without ever consenting to sin, the Son of God opened humanity up to the inner life of God's eternal love (Hebrews 4:15). In becoming flesh, the Word of God has raised human nature up to divine life (2 Peter 1:4). This is why we call Christian morality “Life in Christ.”

Living Life in Christ

A key to living in Christ and receiving this life as a gift is prayer. Prayer is how we meet the gaze of our loving Savior who longs to renew us from within and release us from the bondage of sin. When we encounter Him in prayer, the Divine Physician heals our interior wounds, insecurities and weaknesses.

The liturgy offers us the supreme opportunity for this communion with God. All the Sacraments are an invitation from Christ to encounter His love and receive the spiritual nourishment that renews us and restores us to the happiness for which God made us and the fullness of life. The Sacrament of the Eucharist holds a privileged place in Christian discipleship, as does the Sacrament of Reconciliation. By these two fountains of grace, the divine life of Christ is built up in us and draws us more deeply into the Trinity's own inner life of blessedness. It is into this most holy place that Jesus calls us when He asks us to follow Him. The challenge of the moral life is simply to respond generously to His call.

Connections to New York Religion Guidelines

Theme

Through our relationship with Jesus, we grow in an ever-deepening awareness of who we are, and how to live. Catholic Christian morality gives direction to our response to God's call.

Objectives

- To help the young adolescent grow in an understanding of the moral responsibilities arising from one's relationship with Jesus.
- To help the young adolescent understand what conscience is and how to form his or her conscience according to the Catholic faith.
- To help the young adolescent learn basic concepts of morality and develop skills for moral decision-making.
- To enable the young adolescent to recognize the role of the Spirit and the witness and guidance of the Catholic Christian community in moral living.

Content Overview

- Definition of morality
- The Basis of Catholic morality in the life and teaching of Jesus
 - Jesus' relationship with God the Father
 - Jesus' teaching on the Commandments
 - Jesus' teaching on love
 - Jesus' vision of the Kingdom
 - Jesus' invitation to His Disciples
- Learning to choose
 - Fundamental choices
 - Definition of conscience
 - The Development of conscience
 - Elements of a moral decision
 - The process of making a good moral choice
 - Dealing with temptation
 - Failure to choose the good as God sees it
- The Supports for moral living
 - Personal prayer and openness to the Holy Spirit
 - The witness of the community
 - Sacraments as nourishment and strength
 - The Communion of Saints

Vocabulary

- › Conscience
- › Morality
- › Free Will
- › Human action
- › Responsibility
- › Voluntary
- › Freedom
- › Choice
- › Human person
- › Christian Anthropology
- › Hierarchy
- › Formation
- › Obligation
- › Law
- › Type
- › Decalogue
- › Commandment
- › Revelation
- › Perfection
- › Holiness
- › Abolish
- › Fulfill
- › Divine Legislator
- › Corporal
- › Spiritual
- › Works of Mercy
- › *Agape*
- › *Eros*
- › *Storge*
- › *Philia*
- › Virtue
- › Faith
- › Hope
- › Charity
- › Prudence
- › Temperance
- › Fortitude
- › Justice
- › Beatitude
- › Happiness
- › Sermon on the Mount
- › Grace
- › Blessing
- › Moral
- › Object
- › Ontological
- › Intention
- › Circumstances
- › Good
- › Evil
- › Sin
- › Means
- › End
- › Relativism
- › Consequentialism
- › Artifact
- › Concupiscence
- › Intellect
- › Will
- › Fallen Nature
- › Temptation
- › Mortal Sin
- › Venial Sin
- › Personal Sin
- › Social Sin
- › Capital Sins
- › Justification
- › Mercy
- › Merit
- › Sanctify
- › Merit
- › Prayer
- › Covenant
- › Communion
- › Holy Spirit
- › Church
- › *Ecclesia*
- › Sacrament

Pacing Guide

Aim to begin in Unit 3 in February.

Exploring Morality with Sacred Art

UNIT 3, LESSON 1

Learning Goals

- Jesus is the light of the world and the way, the truth, and the life.
- By following Jesus, we attain the light of life.
- Through Jesus we can come to the Father.
- Listening to our consciences brings us to God.



Connection to the *Catechism of the Catholic Church*

- CCC 1777
- CCC 1802



Vocabulary

- Conscience

BIBLICAL TOUCHSTONES

In the beginning, when God created the heavens and the earth – and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters – then God said: Let there be light, and there was light.

GENESIS 1:1-3

Jesus spoke to them again, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

JOHN 8:12

Lesson Plan

Materials

- Handout A: *Ancient of Days*
- Teacher Resource: Light Cards
- Biblical Touchstones

My Notes

DAY ONE

Warm-Up

- A. Project an image of the painting on **Handout A: *Ancient of Days***. Give students several minutes to quietly view the art before you say or ask anything. Allow them to come up and stand closer to the image to examine the details.
- B. Once several minutes have passed, ask students:
- ▶ What do you first notice about this work of art?
 - ▶ What do you like about it?
 - ▶ Have you ever seen paintings like this? Where?
 - ▶ How would you describe this painting?
- C. Explain that “Ancient of Days” is a title for God the Father from the book of Daniel. Read aloud Daniel 7:13-14:

As the visions during the night continued, I saw
coming with the clouds of heaven
One like a son of man.
When he reached the Ancient of Days
and was presented before him,
He received dominion, splendor, and kingship;
all nations, peoples and tongues will serve him.
His dominion is an everlasting dominion
that shall not pass away,
his kingship, one that shall not be destroyed.

Activity

Arrange students in small groups and give each group a laminated copy of **Handout A: Ancient of Days**. Have them discuss the questions on the back of the handout with each other. During this time, try to keep students focused on the artwork and the discussion questions, letting their conversations go in unexpected ways.

Formative Assessment

- A. Circulate among the groups, listening to their discussion, keeping them on task, and offering insights or clarification where needed.
- B. Before moving on to the next activity, have each group write one question they would ask the artist about his work and turn it in.

DAY TWO

Warm-Up

Project an image of *Ancient of Days* on **Handout A**, and read aloud a few of the most interesting questions offered by the student groups the previous day. Allow students to share their reactions and other personal responses to the art.

Activity

- A. Give students copies of the art, and have them skim over the questions they discussed the previous day. Then call on groups in turn to share their answers to each of the questions. Conclude the discussion with the question of how the artist probably wanted the people who viewed his painting to feel.
- B. Ask if anyone has ever heard the expression “See the light.” What do we mean when we say someone has seen the light? *Ordinarily it means that the person has recognized the truth.*
- C. Project and read aloud John 8:12 and John 14:16:

Jesus spoke to them again, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me.”

- D. Help students focus on the verses by asking these questions:
 - What are all the things that Jesus is telling us that He is? *Light, way, truth, and life.*
 - In John 8:12, what does Jesus promise us? *He promises us the light of life.*
 - What must we do to have the light of life? *Follow Jesus.*
 - In John 14:16, to whom does Jesus say we can come? *The Father.*

Lesson Plan *(continued)*

- Through whom must we come to the Father? Go *through* Jesus.
- E. Ask students now to compare and contrast the verses. *They are similar in that they both tell us that Jesus is the way to Heaven. Both speak of our going somewhere or attaining something with Jesus' help. The goals of life and being with the Father are similar because the Father created and gave us life. Contrasts include that the first advises us to follow Jesus and the second advises us to go through Him. The first emphasizes our journey of following Jesus, and the second emphasizes the destination of being with the Father.*
- F. If needed, define the word *metaphor*: a type of figurative language that uses one thing to stand for another. When Jesus says He is the light of the world, He doesn't mean literal light; He means to use the word *light* in a fuller way.
- G. Before class, copy and cut out the cards on **Teacher Resource: Light Cards**. Distribute one card to each student. Ask students to read the verses and answer the questions.

Formative Assessment

Ask students to begin to connect what they have been discussing to the idea of morality. What does it mean to “see the light” when it comes to moral choices? Have students discuss this question with a neighbor, while you circulate around the room offering suggestions or questions to prompt their recognition of God as the source of truth and morality.

DAY THREE

Warm up

- A. Project and read Genesis 1:1-3, John 8:12 and *Catechism* no. 1802:

In the beginning, when God created the heavens and the earth – and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters – then God said: Let there be light, and there was light.

Jesus spoke to them again, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

The Word of God is a light for our path. We must assimilate it in faith and prayer and put it into practice. This is how moral conscience is formed.

- B. Ask students to compare Genesis 1:1-3 and John 8:12. In what two ways is light spoken of in relation to God? *In the passage from Genesis, God created light; in the passage from John, God is light and He gives light.*
- C. Project again an image of *Ancient of Days*. Ask students:
- How does this painting illustrate that God is light and is the Creator of light? *Accept reasoned answers.*
 - How does this painting help you visualize that God gave us our consciences? *Accept reasoned answers.*
 - How does this painting help you visualize that God gives us His light in our consciences so that we can follow Him and come to Him? *Accept reasoned answers.*

Activity and Assessment

Pope St. John Paul II strongly encouraged that the faithful memorize important passages of Scripture. In the Apostolic Exhortation *Catechesi Tradendae*, he wrote: “The blossoms...of faith and piety do not grow in the desert places of memoryless catechesis.” When students have memorized important Scripture passages, the Word of God resides in their minds and hearts and is at the ready when a student needs it.

To respond to Pope St. John Paul II’s wish, have your students write out and commit to memory some or all of the following Bible verses, which complement all the lessons in this unit. Give students a few minutes each day to study them and practice recitation and writing. Before completing this unit, select one or two of these verses to have students write out from memory as a quiz at the end of the unit. Use the **Blank Copywork Page** at the beginning of the book for these memorization quizzes. You may also choose to have your students recite some or all of the memorized Scripture.

This copywork activity is but one means of helping students commit Scripture to memory. Encourage your students to explore other means of memorization, such as hanging important Scripture verses on their refrigerator at home, or on their bathroom mirror, reciting and discussing Scripture with their parents, using passages in conversation, and other creative means of use and memorization. Students should also be able to identify the work of art in this lesson.

- Jesus spoke to them again, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

–JOHN 8:12

Lesson Plan *(continued)*

- Jesus said to him, “If you wish to be perfect, go, sell what you have and give to [the] poor, and you will have treasure in heaven. Then come, follow me.”
-MATTHEW 19:21
- For freedom Christ set us free; so stand firm and do not submit again to the yoke of slavery.
-GALATIANS 5:1
- “The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be.”
-MATTHEW 6:22-23
- Now, if you obey me completely and keep my covenant, you will be my treasured possession among all peoples, though all the earth is mine. You will be to me a kingdom of priests, a holy nation.
-EXODUS 19:5-6
- Because while the law was given through Moses, grace and truth came through Jesus Christ.
-JOHN 1:17
- “Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill.”
-MATTHEW 5:17
- “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.”
-MATTHEW 22:37-40
- “Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in heaven.”
-MATTHEW 5:11-12
- If we say, “We are without sin,” we deceive ourselves, and the truth is not in us.
-1 JOHN 1:8

- If, then, we have died with Christ, we believe that we shall also live with him.

-ROMANS 6:8

- Jesus answered and said to her, “Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life.”

-JOHN 4:14

Ancient of Days

BY WILLIAM BLAKE (C. 1794)



British Museum, London.

DIGITAL IMAGES AVAILABLE AT
WWW.SOPHIAINSTITUTEFORTEACHERS.ORG

Ancient of Days



Ancient of Days, by William Blake (c. 1794)

Directions: Take some time to quietly view and reflect on the art. Let yourself be inspired in any way that happens naturally. Then think about the questions below, and discuss them with your classmates.

Conversation Questions

1. Who is depicted in this painting?
2. Read Genesis 1:1-3. How does this painting help you visualize this passage from Scripture?

In the beginning, when God created the heavens and the earth and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters – Then God said: Let there be light, and there was light.

3. Why do you think God created light first of all the things He created?
4. Read John 8:12. What does Jesus promise?

Jesus spoke to them again, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

5. What did Jesus call Himself? How does this painting help you visualize and understand Jesus’ words?
6. Read paragraph 1802 from the Catechism. How would you put this in your own words?

“The Word of God is a light for our path. We must assimilate it in faith and prayer and put it into practice. This is how moral conscience is formed.” How would you put this in your own words?

7. Who and/or what is the Word of God?
8. According to this passage, what does the Word of God do, and what must we do?

9. Moral conscience is God's voice in our hearts, judging what is right and wrong and urging us to do what is right and avoid what is wrong. How are our consciences formed and given light by God's Word?
10. Why do you think God gave you a conscience?

Light Cards

Directions: Copy and cut out the following cards, enough to hand out one to each student. Have students read the verse and answer the questions.

Psalm 119:105

Your word is a lamp for my feet, a light for my path.

1. This passage describes what as light? _____
2. Why do you think that this is described as light?

John 1:3-5

All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it.

1. This passage describes what as light? _____
2. Why do you think that this is described as light?

John 3:21

But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

1. Who does this verse say will come to the light? _____
2. Why do you think living in truth shows that one is acting in God?

1 John 1:5, 7

Now this is the message that we have heard from him and proclaim to you: God is light, and in him there is no darkness at all. If we walk in the light as he is in the light, then we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin.

1. This passage describes whom as light? _____
2. How do you think living in God's light is connected to being cleansed of our sins?

Ephesians 5:8-9

For you were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth.

1. In whom do we become light? _____
2. How do you think a life of light produces goodness, righteousness, and truth?

Answer Key

Handout A: Ancient of Days

1. God
2. Accept reasoned answers.
3. Accept reasoned answers.
4. Jesus promises that whoever follows Him will not walk in darkness but have the light of life.
5. Accept reasoned answers.
6. Accept reasoned answers.
7. Jesus and Scripture/the Bible.
8. The Word of God lights our path. With faith and prayer, we are to live according to God's Word.
9. Our moral consciences are formed when we bring the Word of God into our lives with faith, prayer, and in practice.
10. Accept reasoned answers.

Teacher Resource: Light Cards

Psalm 119:105

1. God's Word
2. Accept reasoned answers.

John 1:3-5

1. Life
2. Accept reasoned answers.

John 3:21

1. Whoever lives the truth
2. Accept reasoned answers.

1 John 1:5, 7

1. God
2. Accept reasoned answers.

Ephesians 5:8-9

1. The Lord
2. Accept reasoned answers.

What Is Morality?

UNIT 3, LESSON 2

Learning Goals

- Objective truth exists; right and wrong exist.
- Morality is the quality of our actions whereby they are right or wrong.
- Actions that are in accordance with God's law and will are right.
- Because we are free, we are morally responsible for our actions.



Connection to the *Catechism of the Catholic Church*

- CCC 1749
- CCC 1954
- CCC 1956



Vocabulary

- Morality
- Free Will
- Human action
- Responsibility
- Voluntary



Chastity Strand

BIBLICAL TOUCHSTONES

If it is displeasing to you to serve the LORD, choose today whom you will serve, the gods your ancestors served beyond the River or the gods of the Amorites in whose country you are dwelling. As for me and my household, we will serve the LORD.

JOSHUA 24:15

Jesus said to him, "If you wish to be perfect, go, sell what you have and give to [the] poor, and you will have treasure in heaven. Then come, follow me.

MATTHEW 19:21

Lesson Plan

Materials

- Handout A: What Is Morality?
- Handout B: The Rich Young Man
- Handout C: Subjective or Objective?

My Notes

DAY ONE

Warm-Up

- Ask the class, “What is morality?” and keep a simple list on the board of student responses. Accept reasoned answers.
- Explain that sometimes a good way to describe a difficult concept is to say what it is not. Ask your students to describe what morality is not, and keep a simple list on the board. Accept reasoned answers. Then propose the following list of things morality is not (if they were not brought up in the discussion before).
 - Morality is NOT a list of things to do and not to do.
 - Morality is NOT a limiting of your freedom.
 - Morality is NOT a list of things the Church teaches to keep people obedient.
- Conclude by emphasizing that morality is much more than a list of do’s and don’ts.

Activity

Distribute **Handout A: What Is Morality?** and work as a class to complete it by analyzing the definition adapted from the Catholic Encyclopedia.

Formative Assessment

- Write this summary definition of morality from the *Catechism* no. 1749 on the board for reinforcement and discussion:

“Freedom makes man a moral subject. When he acts deliberately, man is, so to speak, the father of his acts. Human acts, that is, acts that are

freely chosen in consequence of a judgment of conscience, can be morally evaluated. They are either good or evil.”

- B. Have students write a definition of morality in their own words.

DAY TWO

Warm-Up

- A. Have students read aloud some of their definitions of morality from yesterday. Correct mistakes, and remind them of what morality is not as you reinforce a more comprehensive understanding.
- B. Call on individual students to answer the following questions, and discuss as a large group (see the answer key to Handout A for guidance).
- › How does one conform to a standard?
 - › What are voluntary actions?
 - › Are we responsible for voluntary actions?
 - › What is someone’s character?
 - › What is the relationship between human action and character?
- C. Without naming its source, write on the board the famous quotation from Martin Luther King Jr.’s “I Have a Dream” speech:
- “I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.”
- Ask if anyone can identify who said it.
- D. Explain that King was not a Catholic, but a Baptist (Christian) minister. Was he saying that he wanted to live in a world where we did not judge others? No.
- E. How did King describe the correct way to judge others? *Not by the color of their skin, but by the content of their character.*
- F. Emphasize that this quotation shows King’s recognition that right and wrong exist. As our society becomes less willing to “judge” others, we become less willing to stand up for what is right, and we become less just as a society. A just society requires that human beings exercise judgment by making good moral choices. We can know what good moral choices are by learning about God and His commands. We can also know

Lesson Plan *(continued)*

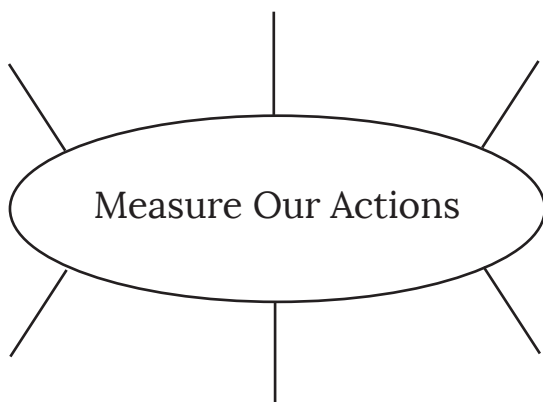
them, although not as completely, through our own reason, because His commands are of the natural law. The natural law applies to everyone, everywhere, and is not affected by time or place.

Activity

- A. Distribute **Handout B: The Rich Young Man** and read aloud the story from Matthew 19:16-26. On the handout, students should use the Bible story to make a list of standards by which one can judge his actions.
- B. Conclude that actions that are in accordance with God's law and will are right, and that what Christ is asking for is not merely rule-following, but detachment from worldly things so that treasure may be gained in Heaven.

Formative Assessment

Draw on the board a diagram like this:



As a class, fill in sources of measurement on the six lines. Emphasize that what Jesus describes to the rich young man is a set of standards by which we can measure our actions and which indicate not mere rule-following, but the habits of character that enable us to do the right and good thing to store up treasure in heaven.

DAY THREE

Warm-Up

- A. Begin by letting the class know that you will tell a story. Students should listen carefully and stand up when they hear someone in the story contradict himself or herself. The story goes:

Jane and her mother were arguing about euthanasia (or killing someone out of a desire to end that person's suffering). Jane's mother pointed out that euthanasia ends an innocent human life and therefore is wrong. Jane said that there is no such

thing as right or wrong for everyone. If a person believes that euthanasia is murder, then euthanasia is wrong for that person. But if a person does not believe that euthanasia is murder, then it is not wrong. They continued arguing. Finally, Jane's mother said, "Well, as long as your father and I are paying your bills, you don't have the right to your own opinion on euthanasia." Jane was outraged, "That's not fair!" she shouted. (Students should now stand up.)

- B. Ask a student to explain where Jane contradicted herself.
- C. Reinforce that Jane went from saying there is no such thing as right and wrong to calling something out as wrong. If there is no such thing as right and wrong, how can her mother's rule be wrong? As soon as Jane objected that her mother's new rule was not fair, she was appealing to some objective truth that determines what "fair" is.

- D. Tell a second story, a bit more extreme to make a point:

Paul always said he did not believe in objective truth. He was also a great tennis player. He devoted all his free time to playing. When he was too tired to play, he would think about strategy. His family was poor, but he worked so hard that he became an even better player than all the children from wealthier families who could afford private coaches. He got a college scholarship and dominated every game he played. He won the U.S. open, the Australian Open, and next he would play in Wimbledon! He had dreamed of this his whole life. It was match point, and he returned a serve – the ball landed just inside the line. He was about to jump up in the greatest triumph of his life when the umpire called, "OUT!" Paul was confused. "The ball was clearly in," he said forcefully but respectfully. "Sorry, buddy," the umpire said, "but you're black, and I don't want a black person to win Wimbledon. I'm the umpire, and I say that ball was out." Paul was outraged. "That's not fair!" he shouted. (Note: Paul just contradicted himself, because he does not believe in objective truth, but he is now appealing to two objective truths – first, that the ball was "in" and, second, that there is something called fairness that the judge's rulings should follow; Students should now be standing.)

- E. Wrap up this activity by challenging students to watch for this tendency in everyday life: even those people who claim there is no such thing as truth always eventually appeal to an objective standard.

Activity and Assessment

- A. Distribute **Handout C: Objective or Subjective** and go over the definitions of those terms, if needed. An objective truth is a truth that does not depend upon my knowledge of it, opinion of it, or even awareness of it. For example, the fact that you

Lesson Plan *(continued)*

are alive. You would still be alive whether or not I knew you, agreed with the idea that you were alive, or had an opinion of your life. I don't matter to whether or not an objective truth is true. In contrast a subjective statement is one entirely dependent on my knowledge, opinion, or awareness of it. For example, if I said the Chicago Cubs are the best baseball team. A reasonable person might disagree and believe the Boston Red Sox are the best baseball team. But, that doesn't change the fact that the Cubs are the best baseball team to me, based upon my own personal opinion and preferences.

- B. Give students a few minutes to complete the top part of **Handout C** independently.
Go over each statement aloud, confirming whether it is objective or subjective.
- C. Focus on the objective statements: 3, 4, 8, 10, and 11. Ask students to draw out some of the principles that underlie those statements and work in pairs or trios to write out "rules" that they are based on. *These should resemble: Killing is wrong (3); human life has dignity (4); honor your mother and father (8); lying is wrong (10); stealing is wrong (11); fraud is wrong (13).*
- D. On the bottom of **Handout C**, students should connect these principles to the Ten Commandments and Christ's teaching in the story of the Rich Young Man.
- E. Emphasize that the existence of debate over an idea does not make a statement subjective. For example, some people may try to argue that the Holocaust was not bad, that slavery is justifiable, that stealing is okay, and so forth. But the truth is the truth even if some people disagree. Moral truths remain true even if they are unpopular.

What Is Morality?

Directions: Answer the questions below as you take notes and discuss these concepts.

Morality is the quality of our actions whereby they are right or wrong. The Catholic Encyclopedia explains what morality is:

“Morality is the quality given to human action by reason of its conformity to standards or rules according to which it should be regulated – this assumes (1) that human actions are voluntary and responsible, and (2) that there are standards and rules by which human action should be measured.”

1. Morality is not _____
2. Morality is not _____
3. Morality is not _____
4. What does it mean to conform to a standard?

5. What does it mean for an action to be voluntary?

6. What does it mean that we are responsible for our voluntary actions?

7. Give an example of a standard by which we can measure or judge a human action.

Extending

8. When we observe a person's voluntary actions, we can learn about his or her character. What is *character*?

9. What is the relationship between what a person does and his or her character?

The Rich Young Man

Directions: Read the Scripture passage, then answer the questions that follow.

Matthew 19:16-26

Now someone approached him and said, “Teacher, what good must I do to gain eternal life?”

He answered him, “Why do you ask me about the good? There is only One who is good. If you wish to enter into life, keep the commandments.”

He asked him, “Which ones?” And Jesus replied, “‘You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; honor your

father and your mother’; and ‘you shall love your neighbor as yourself.’”

The young man said to him, “All of these I have observed. What do I still lack?”

Jesus said to him, “If you wish to be perfect, go, sell what you have and give to [the] poor, and you will have treasure in heaven. Then come, follow me.”

When the young man heard this statement, he went away sad, for he had many possessions.

1. What source is Jesus quoting in His response to the rich young man?

2. Use Jesus’ words to create a list of standards by which one can judge actions.

3. How do habits of character affect our ability to meet these standards?

Subjective or Objective?

Directions: Read each statement and decide whether it says something that is subjective or objectively true. Then answer the reflection questions that follow.

Subjective or objective?

- _____ 1. Homemade pizza is better than takeout.
- _____ 2. Florida is the most fun state to visit in the United States.
- _____ 3. The Holocaust was bad.
- _____ 4. Human beings should not be kept as slaves.
- _____ 5. Grape jelly is tastier than strawberry.
- _____ 6. Xbox One is the best video-game console.
- _____ 7. Pepsi is better than Coke.
- _____ 8. Parents give us life and deserve respect.
- _____ 9. Dogs are better than cats.
- _____ 10. It's normal to be upset if someone tells mean lies about you.
- _____ 11. It's normal to feel violated if someone breaks into your home and steals your things.
- _____ 12. *Lord of the Rings* is better than *Star Wars*.
- _____ 13. It is wrong to break promises.
- _____ 14. Football is a more interesting sport than soccer.

Reflection Questions

Consider the true statements. Do we need divine revelation to know these things, or are they possible to know through our reason?

Connect the true statements to Christ's teaching.

Answer Key

Handout A: What Is Morality?

1. Morality is not a list of things to do and not to do.
2. Morality is not a limiting of your freedom.
3. Morality is not a list of things the Church teaches to keep people obedient.
4. To observe a rule or a law that is external to us (such as a speed limit) and to follow it according to the letter and spirit of the law.
5. It means an individual freely selects and performs an action by the choice of his own soul and for no other reason.
6. Since we have free will and we are free to make our own choices about how we act, we are accountable for them.
7. Olympic scores, speed limits, test grades, time on a mile run, and so forth.
8. The mental and moral qualities distinctive to an individual.
9. The mental and moral qualities that an individual possesses will determine the quality of the actions he performs.

Handout B: The Rich Man

1. The Ten Commandments.
2. Have we taken innocent life? Have we cheated on our spouse? Have we stolen? Have we lied? Have we honored our parents? Have we loved unselfishly? Have we helped the poor? Have we followed Christ?
3. A lack of love leads to bad habits of character. Bad habits of character lead to bad moral choices. For example, if someone believes it is okay to take innocent life, then he may not stand up against taking innocent life. If someone doesn't respect private property, he may fall into habits of stealing, and so forth.

Handout C: Subjective or Objective?

The objectively true statements are 3, 4, 8, 10, 11, and 13. Students should recognize the true statements as universal truths that we can know through reason. They should connect the true statements to the Ten Commandments and Christ's teaching about detachment from worldly things in the story of the Rich Young Man.

Freedom and Choice: The Human Person

UNIT 3, LESSON 3

Learning Goals

- There exists a self-evident hierarchy of creation.
- Man is the only one of God's creatures made in His image and likeness.
- That means we have intellect, free will, and the capacity to love.
- Humans were created to love God and each other.
- Our free will means we can freely choose to act or not to act.
- There is no freedom except in service of what is good and just.
- Because we are free to make choices, we are responsible for those choices.



Connection to the *Catechism of the Catholic Church*

- CCC 1700-1715
- CCC 1730-1742



Vocabulary

- Freedom
- Responsibility
- Choice
- Human person
- Christian Anthropology
- Hierarchy



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BIBLICAL TOUCHSTONES

Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free."

JOHN 8:31-32

For freedom Christ set us free; so stand firm and do not submit again to the yoke of slavery.

GALATIANS 5:1

Lesson Plan

Materials

- Handout A: Schumacher's Hierarchy of Being Chart
- Handout B: Christian Anthropology
- Handout C: The Truth Will Set You Free
- Handout D: Free to Choose God

My Notes

DAY ONE

Warm-Up

- A. Begin with the question: What does it mean to be human? How are human beings unique in all creation? *Accept reasoned answers.*
- B. Read aloud Genesis 1:26-27:
- “Then God said: Let us make human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth. God created mankind in his image; in the image of God he created them; male and female he created them.”
- C. Conclude that man is the only one of God’s creatures made in His image, and this makes him unique.

Activity

- A. Ask if anyone has heard the idea that some truths are self-evident. (The phrase is used in the Declaration of Independence, which students may have learned about.)
- B. One of these self-evident truths is that there is a hierarchy of creation. The word hierarchy means an arrangement in which some things are ranked higher than others. For example, the military has a clear hierarchy: a general's rank is higher than a lieutenant's.
- C. Explain that the philosopher E. F. Schumacher identified what he called a "chain of being" or hierarchy of creation:
 1. There exists material.

2. There exists material plus life.
 3. There exists material plus life plus consciousness.
 4. There exists material plus life plus consciousness plus self-consciousness.
 5. Between each level of the hierarchy there is a divide. No part of creation is in multiple categories.
- D. Help students see the difference between consciousness and self-consciousness by generating a list of activities that require self-consciousness. Another way of thinking about this list might be, “What are some things human can do that animals cannot?” In addition to the ideas students generate, you may wish to add:
- › use language
 - › create art
 - › pray
 - › lay down our life for our friends
 - › contemplate the world around us and our place in it
 - › invent and argue about philosophies, including whether animals and humans are different (*Note: if students try to argue that animals and humans are the same, you might jokingly ask them what the animals have had to say about this particular topic in their philosophy departments.*)

Formative Assessment

Have students complete **Handout A: Schumacher’s Hierarchy of Being Chart** and answer the questions.

DAY TWO

Warm-Up

- A. Summarize the topics from last class and how the human person is unique.
- B. Explain that 2,000 years before Christ, the ancient Greek philosopher Plato put forth a theory about the human soul. He said it was made up of three parts: the head (our reason), the heart (our will), and the belly (our appetites or desires).

Lesson Plan *(continued)*

- C. Draw on the board these three distinct parts denoted by the head, the heart, and the belly corresponding to the intellect, the will, and the appetites. Note that this corresponds to the Christian understanding of the human person we call *imago Dei*: made in the image and likeness of God.

Activity

Distribute **Handout B: Christian Anthropology** to students. Read and discuss the quotations about the human person. Describe the most important attributes of the human person, especially the intellect and the will, which is the source of our freedom and responsibility. Conclude that the Christian anthropology (or the Christian understanding of man) is supported by revelation, philosophy, and science.

Formative Assessment

- A. Write on board Genesis 1:26:

“Then God said: Let us make human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth.”

- B. Discuss how this revelation about dominion gives us a great responsibility to use our freedom in accord with principles of good stewardship.
- C. Have students journal on their own paper about the ways that human persons are unique.
- D. For homework, have students locate and bring in an example of our society celebrating “freedom.” An example could be an advertisement, a work of art, song lyrics, a movie poster, and so forth. You may wish to bring in a few of your own to supplement.

DAY THREE

Warm-Up

- A. Have students share the examples they brought in, and show the examples you found. Tape them up on the board as you go.
- B. Ask: If you had only these examples to tell you what freedom is, how would you define it? Write down the various notions of freedom generated by the students and ask them to give justifications. Your list should look similar to this:

- freedom from rules
 - freedom from authority
 - free to do whatever you want
- C. Ask: Is this really freedom? *Allow reasoned discussion, but conclude that the world's definition of freedom is not the true meaning.*

Activity

- A. Ask the class if anyone knows what it means to say that a statement or quote was “taken out of context.” If needed, define the idea for the class, explaining that most of the time, a single sentence or sound bite is not enough to understand what someone means.
- B. Ask if anyone has heard the statement “The truth will set you free.” Tell students that it is something that Jesus said, recorded in the Gospel of John 8:32. The statement alone is often quoted by itself, but the six words by themselves don’t tell us the full meaning of what Jesus said. We can learn more about what He meant by reading the entire sentence the words come from. When we do, we will notice that the sentence starts with the word if. This tells us that being set free in the truth depends on something.
- C. Distribute **Handout C: The Truth Will Set You Free**, and go over it as a large group. Refer to the answer key for points to draw out with each part of the statement.

Activity and Assessment

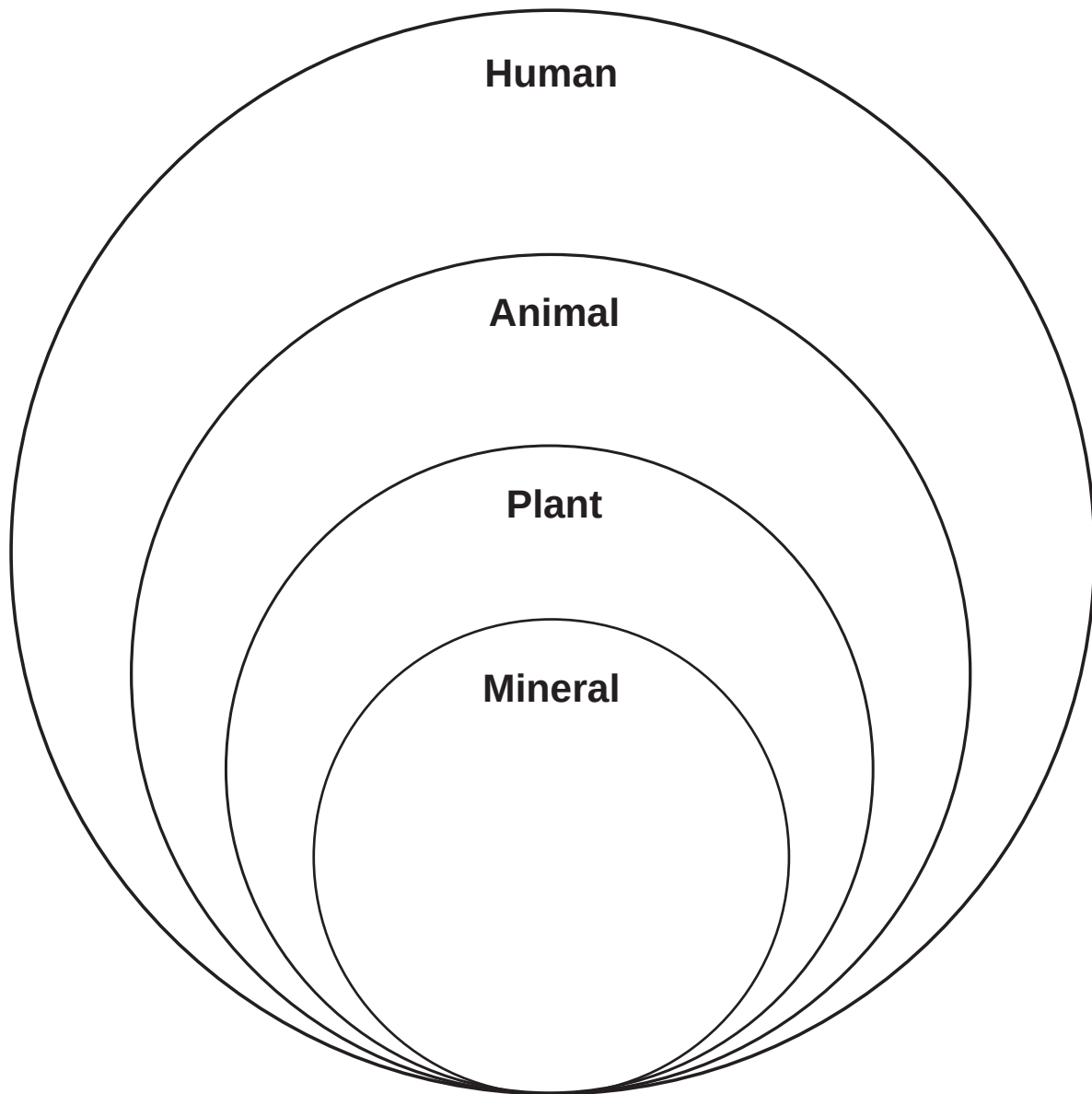
Distribute **Handout D: Free to Choose God** and read and discuss the teaching on freedom and Christ’s explanation of the true nature of freedom. Conclude that the world’s conception of freedom is an inversion of the meaning of real freedom.

Have students synthesize all they have learned in the last three days by creating a concept web in pairs or trios. To get them started, you may prompt the class with questions such as the following:

- Where are humans on the hierarchy of being as developed by Schumacher?
- How did Plato explain the human person?
- What does the Bible tell us about the human person?
- How would you contrast what the world calls freedom with what the Church teaches about freedom?

Schumacher's Hierarchy of Being Chart

Directions: Write the attributes of each type of creation in each circle. You may use the abbreviations in the key. Then answer the questions that follow.

**Key**

M = Material

L = Life

C = Consciousness

SC = Self Consciousness

1. Of the four categories (M, L, C, and SC), only M (material) is perceivable by the five senses. How do we know the others?

2. How would you describe the difference between consciousness and self-consciousness?

3. What do you predict would happen in a society that claimed humans were no different from any other animal? How would that society treat people?

Christian Anthropology

Directions: Read the quotations, then answer the questions that follow.

Genesis 1:27

God created mankind in his image; in the image of God he created them; male and female he created them.

Gaudium et Spes

What is it that is about to be created, that enjoys such honor? It is man that great and wonderful living creature, more precious in the eyes of God than all other creatures! For [humanity] the heavens and the earth, the sea and all the rest of creation exist. God attached so much importance to [our] salvation that he did not spare his own Son for the sake of man. Nor does he ever cease to work, trying every possible means, until he has raised man up to himself and made him sit at his right hand.

[Only mankind is] able to know and love his creator.

Catechism of the Catholic Church, no. 357

Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead.

1. Reread Genesis 1:27. How do you know that God did not create us to be solitary beings?

2. Reread the selections from the Vatican II document *Gaudium et Spes*. What are some ways we know how much God loves us?

3. Reread *Catechism* no. 357, and explain the difference between “someone” and “something.”

4. How are human beings unique in our relationship with God?

The Truth Will Set You Free

Directions: Read Christ's words from the Bible in the first column. In the second column, describe what His words could mean, and what questions His words leave you with. Then answer the reflection question.

Christ's words from the Bible	Describe what this statement could mean, and what questions it leaves
"the truth will set you free"	
" <u>you will know the truth</u> , and the truth will set you free"	
" <u>you will truly be my disciples</u> , and you will know the truth, and the truth will set you free"	
" <u>If you remain in my word</u> , you will truly be my disciples, and you will know the truth, and the truth will set you free" (John 8:31-32)	

Reflection question

Jesus said, “If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free” (John 8:31-32). The world has truncated this quotation and often focuses on only the last six words. But we must read the entire sentence to know what Jesus meant. In fact, the sentence starts with the word *if*. This tells us that being set free in the truth depends on something. What?

Free to Choose God

Directions: Read the information below, then use all you have learned over the past few days to create a concept web. Your web should link concepts from Schumacher's hierarchy of being, Plato's three-part soul, biblical teaching about the person, and the true meaning of freedom. Annotate your web with *Catechism* quotations, Scripture citations, class notes, and your personal insights.

God created you with the ability to think and reason. This gift means you are not a creature of instinct, and you don't merely respond to rewards like a trained animal. Rather, you are an individual who rationally chooses whether and how to act. St. Irenaeus explained, "Man is rational and therefore like God; he is created with free will and is master over his acts." Our free will means that we can freely choose to act or not to act. You are responsible for every act you freely choose (including those times when you choose not to act!). You shape your life, for good or bad, with your free will.

We all shape our lives most perfectly when we use our free will to choose God. "The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and do evil is an abuse of freedom and leads to "the slavery of sin" (CCC 1733).

We need God's help to choose the good, but our need for His grace does not make us less free. In fact, although it sounds paradoxical at first, we become freer when we depend on God. He helps us know what is good and true, so that we can choose those things. The Catechism explains that Christ's grace "is not in the slightest way a rival of our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart. On the contrary, as Christian experience attests especially in prayer, the more docile we are to the promptings of grace, the more we grow in inner freedom and confidence during trials, such as those we face in the pressures and constraints of the outer world. By the working of grace the Holy Spirit educates us in spiritual freedom in order to make us free collaborators in his work in the Church and in the world" (CCC 1742). St. Paul wrote in his Second Letter to the Corinthians, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (3:17).

Answer Key

Handout A: Schumacher's Hierarchy of Being Chart

1. Through our intellect
2. Consciousness is awareness. Self-consciousness is a particular kind of awareness that allows us to think about thinking. It allows us to contemplate our place in the world and our relationship to others and to imagine how others see us. Self-consciousness is what makes possible the intellectual disciplines of philosophy, feelings of love, charity, guilt, shame, and so forth.
3. That society would treat people like animals. That is, it would deny their human dignity and regard people as means to an end.

Handout B: Christian Anthropology

1. Because He created us male and female. When God created man, He created the first married couple: Adam and Eve. Man and woman were created for communion with each other and with God.
2. He created us for our own sake, and God never stops drawing us into communion with Him, even sending His only Son to die for our sins.
3. Responses should note that a thing is an object to be used. A person – a “someone” – is created in the image and likeness of God with an immortal soul. Our human dignity, our someone-ness, flows from this truth.
4. God calls only human beings into covenant with Him. Only human beings can freely respond to His grace with faith and love.

Handout C: The Truth Will Set You Free

1. Emphasize here that if we leave it at this, then we may be talking about an arbitrary or relative “truth” or subjective opinion about the truth.
2. There is still no distinction here about the kind of truth that will make us free.
3. Some real clarification comes when one becomes a disciple of Christ, because then there is Christ to reference to truth. A faithful disciple will know the truth, and it is the truth of Christ that will make him free.
4. Add the primary condition – the “if” statement – of abiding in the word of Christ. Abiding in His Word is the first and most important step to following the divine law. All else depends on it. Only then may one be a disciple, know the truth of Christ, and be

freed from the bondage of sin in that truth. The question that may remain is, “What is Christ’s word?” or, what must we do to get to heaven?

Reflection question: Freedom depends on abiding in Christ’s word. If you first abide in the words of Christ, then you will be His disciple. If you are His disciple, then you will know the truth. If you know the truth, the truth will make you free. This freedom is freedom from sin and freedom to act virtuously.

Conscience and Our Obligation to Form It

UNIT 3, LESSON 4

Learning Goals

- Conscience is God's voice in our hearts, which helps us to choose the good.
- Our conscience is not the source of moral law but must be well formed by Christ's teaching.
- We have a solemn obligation to form our consciences.



Connection to the *Catechism of the Catholic Church*

- CCC 1776
- CCC 1778
- CCC 1783-1785
- CCC 1792
- CCC 2039



Vocabulary

- Conscience
- Formation
- Obligation
- Law



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BIBLICAL TOUCHSTONES

The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be.

MATTHEW 6:22-23

Therefore, putting away falsehood, speak the truth, each one to his neighbor, for we are members one of another

EPHESIANS 4:25

Lesson Plan

Materials

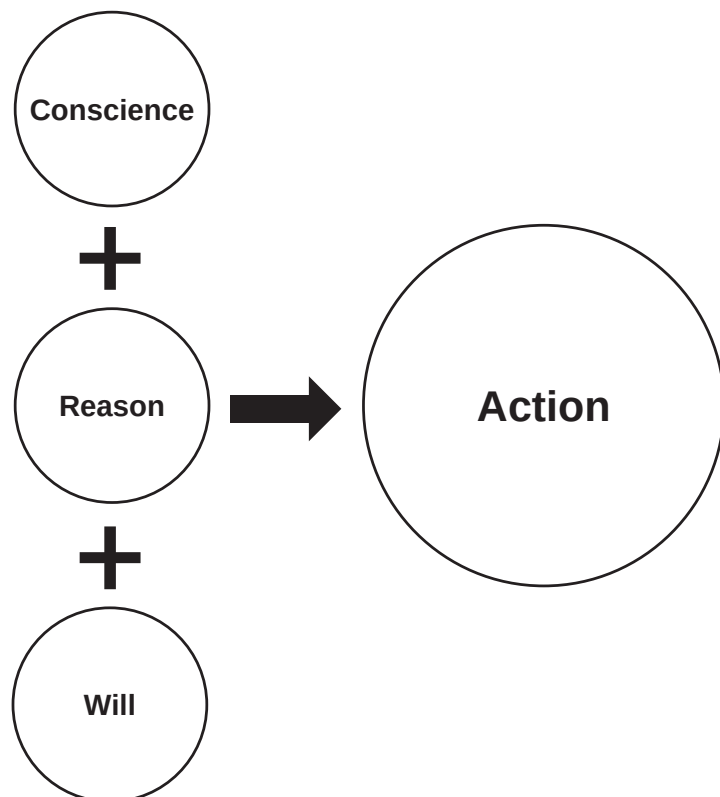
- Handout A: What Is a Conscience?
- Handout B: How the Conscience Directs Action
- Handout C: Our Obligation to Form Our Consciences
- Handout D: Conscience Quiz
- Handout E: How to Form the Conscience
- Handout F: How Free?
- Handout G: Conscience Assessment

My Notes

DAY ONE

Warm-Up

- Begin with the question: What is the conscience, and what role does it play in our decision-making? Invite students to share what they already know, and accept reasoned answers.
- Write or display *Catechism* no. 1796: “Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.”
- Convey from this paragraph that conscience directs the relationship between reason and human action, and point out that this action is based on external moral principles.
- Draw on the board a visual of the relationship of conscience (at the top), reason, will, and action.



Activity

Distribute **Handout A: What is a Conscience?** and read it aloud as students follow along. As you read, emphasize the following points. Conscience:

- (1) prompts us, (2) makes judgments, and (3) bears witness.
- is a judgment of reason.
- is designed to use objective principles of the moral law to judge the morality of acts in specific circumstances.
- is meant to discover the moral law; it is not the source of the moral law.

Formative Assessment

Have students complete **Handout B: How the Conscience Directs Action.**

DAY TWO

Warm-Up

A. Begin by challenging students: Is your conscience always right? Offer a few examples:

- If my conscience tells me that racism is good, does that make racism good?
- If my conscience isn't bothered by the idea of shoplifting from a huge, greedy company, is shoplifting morally right?
- What if my conscience tells me that abortion is a good thing if a young mother has been abandoned, or if the baby has a bad birth defect, or if the mother just doesn't feel ready to have a baby? Does that make abortion good?
- The answer to all of these questions is no. Ask students: *Why not? We do not make things good just by convincing ourselves they are good. We can't "make" them good, because objective morality exists. Every person does not determine for himself what is good.*

B. In a mini-lecture, go over the following points:

- *Our consciences, in and of themselves, are NOT the source of morality.*
- *God is the source of morality, and conscience is God's voice in our hearts. Humans are the only creatures with this special gift.*

Lesson Plan *(continued)*

- Our conscience helps us to make good moral choices.
- To help us make good choices, our conscience must be well formed.
- A well-formed conscience makes it possible to live a good moral life; a faulty conscience can ruin a moral life.
- A good moral life is the only way to true happiness – the beatitude you were created for.

Activity

A. Write or project *Catechism* no. 1783 on the board:

“Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings.”

- B. Ask the class: Who were the first people to prefer their own judgment and reject authoritative teachings? *Adam and Eve. Their Original Sin wounded human nature and made us inclined to sin. We don't live in the Garden of Eden, but we have the same choice to make every day – to accept and return God's love or to reject Him. Our consciences help us make the right choices.*
- C. Have students complete **Handout C: Our Obligation to Form Our Consciences**. Read and discuss the initial points and emphasize our duty to conform to God's wisdom in the formation of our consciences. Ask students what they would add to the visual to show formation of conscience.

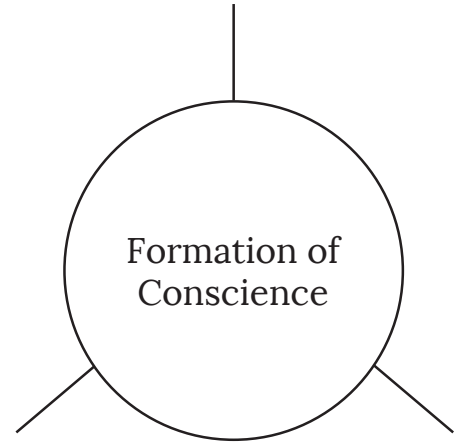
Formative Assessment

Have students complete **Handout D: Conscience Quiz**.

DAY THREE

Warm-Up

- A. Make a brainstorm map on the board like the one at the right.
- B. Remind students that the proper understanding of conscience makes it possible to live a good moral life, and unfortunately, a faulty understanding of conscience can ruin a moral life. Brainstorm through discussion where students might turn to form their consciences. What are the sources of truth we must seek out to discover the moral law?
- C. Distribute **Handout E: How to Form the Conscience** with the *Catechism* teaching on forming the conscience. Read and discuss the three catechism paragraphs and have students list the three most important points in each one.



Activity and Assessment

Have students complete **Handout F: How Free?** and **Handout G: Conscience Assessment**.

What Is a Conscience?

Directions: Read the information and the following quotations. Then break them down into their various points to discover a deeper understanding of the nature of conscience.

Conscience is our natural facility to judge. This powerful capacity to determine right from wrong is uniquely human. No other creature has it. A conscience is designed to do three things:

1. Before we act, conscience **prompts us** to do good and to avoid evil.
2. Conscience **makes a judgment** about the good and evil of particular actions in specific situations.
3. Conscience **bears witness** after we act. This is why we feel guilty after doing bad things.

Conscience is a judgment of reason, not emotion. Conscience itself is not the source of the moral law but is the facility to discover and recognize the moral law.

Catechism of the Catholic Church, no. 1776

“Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. ...For man has in his heart a law inscribed by God. ...His conscience is man’s most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” (CCC 1776)

Break this paragraph down into four main points:

1. _____

2. _____

3. _____

4. _____

Catechism of the Catholic Church, no. 1778

“Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law.” (CCC 1778)

Break this paragraph down into four main points:

1. _____

2. _____

3. _____

4. _____

Veritatis Spondor, no. 59

Pope St. John Paul II wrote, “Conscience in a certain sense confronts man with the law, and thus becomes a “witness” for man: “a witness of his own faithfulness or unfaithfulness with regard to the law, of his essential moral rectitude [goodness] or iniquity [wickedness]. Conscience is the only witness, since what takes place in the heart of the person is hidden from the eyes of everyone outside. Conscience makes its witness known only to the person himself. And, in turn, only the person himself knows what his own response is to the voice of conscience.” (*Veritatis Spondor*, 59)

Break this paragraph down into four main points:

1.

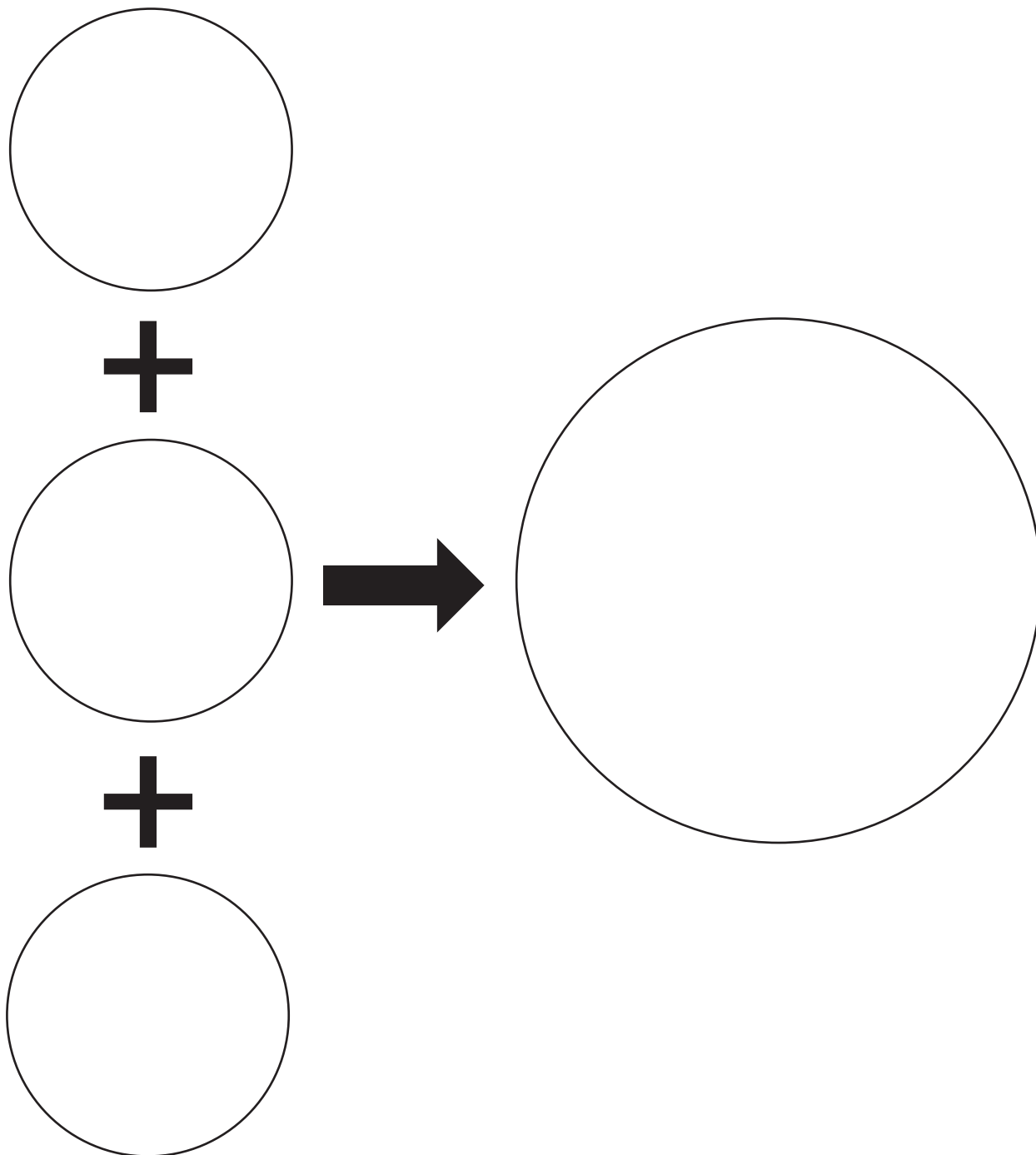
2.

3.

4.

How the Conscience Directs Action

Directions: Complete the chart below to show how conscience directs action, then give a description of what a conscience is.



Conscience is _____

Our Obligation to Form Our Consciences

Directions: Read the information, then answer the focus and reflection questions.

St. Bonaventure taught, “Conscience is like God’s herald and messenger; it does not command things on its own authority, but commands them as coming from God’s authority, like a herald when he proclaims the edict of the king. This is why conscience has binding force.” In other words, making a good moral choice is not about acting according to our personal opinions, or doing what feels right, but about discovering the moral law and then using our reason to apply it to how we choose to act in any given situation.

Our consciences are NOT the source of the moral law. Rather, they are the uniquely human tool God has given us to apply His moral law to our actions. Many people will say, “I am just following my conscience” when they do bad things because they have not done the work to form their consciences properly. Reasons why we may fail at forming our conscience are listed in the Catechism no. 1792: “Ignorance of Christ and His Gospel, bad example given by others, enslavement to one’s passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church’s authority and her teaching, lack of conversion and of charity: these can be at

the source of errors of judgment in moral conduct.”

A poorly formed conscience leads to sin. Sin hurts us, hurts others, and separates us from God. That is why we all have an obligation to form our consciences. A well-formed conscience will never contradict the divine moral law revealed by Christ and taught by the Church. If your conscience seems to be telling you something that contradicts Church teaching, it means there is something you still need to understand about the teaching. You have a very serious responsibility to learn more about the Church teaching until you understand it.

Ultimately, the process of conscience formation involves learning to know, understand, and obey God’s law and the Church’s teaching. Deep down, every human being knows the moral law to be true and the only way to real happiness. God has written it on all of our hearts and has revealed it to us in Scripture. The Church, under the guidance of the Holy Spirit, plays an essential role in helping us to know the morality of various actions and attitudes.

1. On whose authority should our conscience speak to us? _____

2. List six reasons we can fail to form our consciences.

3. What does a poorly formed conscience lead to? _____

4. Two things that are true cannot contradict each other. What does that mean in situations where your conscience seems to be telling you something that contradicts God's will?

5. Following are two excerpts from Pope St. John Paul II's encyclical *Veritatis Splendor*, no. 63. What do these two points tell us about our obligation to form our conscience properly?

- "It is always from the truth that the dignity of conscience derives. In the case of the correct conscience, it is a question of the 'objective truth' received by man; in the case of the erroneous conscience, it is a question of what man, mistakenly, 'subjectively' considers to be true.
- "It is never acceptable to confuse a 'subjective' error about moral good with the 'objective' truth rationally proposed to man in virtue of his end."

Point 1: _____

Point 2: _____

6. Put this quotation into your own words:

“Conscience is like God’s herald and messenger; it does not command things on its own authority, but commands them as coming from God’s authority, like a herald when he proclaims the edict of the king. This is why conscience has binding force.”

—ST. BONAVENTURE



Sermon on the Mount, by Carl Heinrich Bloch

Conscience Quiz

Directions: Answer the following questions.

1. True or False: After we discover the objective moral law, we must practice it to form our conscience.
2. What does it mean to form the conscience? _____

3. What reasons can you give for our obligation to form our consciences?

4. What are some ways we can fail to form our consciences properly?

Draw a picture that demonstrates the process of formation of conscience. Label all the parts of your picture.

How to Form the Conscience

The formation of the conscience is the key to the moral life. We all have a free choice either to return God's love or to reject Him, and our choice will be demonstrated by our actions. We must choose to do good in order to grow in holiness and freedom and to grow closer to God.

Moral conscience is really the key that helps us to know what is good and what to do in specific cases. Moral conscience is also essential for those times when we choose wrongly, because a well-formed conscience will draw our attention to our errors and beckon us to seek God's infinite mercy and forgiveness.

Directions: Read and discuss the following instructions from the *Catechism* concerning the formation of the conscience. List the three most important points in each paragraph.

1783 Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings.

1. _____
2. _____
3. _____

1784 The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment arising from guilt, and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart.

1. _____
2. _____
3. _____

1785 In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church.

1. _____
2. _____
3. _____

How Free?

Directions: Does it seem strange to think that you become more “free” by making the moral law part of your character? For each scenario, rank how “free” the person is on a scale of 1 to 3, with 1 being the least free and 3 being the most free. Then answer the questions below.

Scenario A

Macy finds a wallet full of cash on the sidewalk just outside the school building. She quickly puts it in her bag and goes to class. All day she tries to decide what to do. No one saw her pick it up. The person who lost it probably thinks it's gone forever. “Finders keepers, losers weepers,” right? Possession is nine-tenths of the law! She thinks about what she could do with that money: new clothes, some gifts for her family, especially her mom, who has been working so hard lately. Maybe it could even go into her college fund. Then she starts thinking about the person who lost the wallet. Maybe that person had been saving for something important. He probably has a parent who has been working hard and deserves a gift too. Maybe the money was for something really important, such as tuition, medicine, or food. By the end of the day, Macy's conscience gets to her, and she realizes that she can't keep the money. She goes to the office after the final bell and turns it in.

How free is Macy? 1 – 2 – 3

Scenario B

John finds a wallet full of cash on the sidewalk just outside the school building. He goes straight to the office and turns it in, and goes about his day.

How free is John? 1 – 2 – 3

Scenario C

Jacob finds a wallet full of cash on the sidewalk just outside the school building. He thinks about it for a second and decides to keep it. He spends all day daydreaming about the new things he's going to buy. That night, he heads to the mall and spends all the money on new clothes and shoes. But that night, he can't sleep. Visions of the wallet's owner keep popping into his head. He imagines who it might have belonged to and how that person had worked hard to earn that money. The next morning he looks at the clothes and shoes, still in their bags. He decides not to wear any of them that day. Weeks go by and the shopping bags are

still in his room. When Jacob's mother sees them and asks where he got the money to buy such expensive things, Jacob is so ashamed that he lies to her. He decides to try to return the clothes and shoes to the store, put the cash back in the wallet, and turn it in to the office, but he can't find the receipts. He takes the clothes and shoes to a homeless shelter and replaces the cash in the wallet out of his own money. He takes it to the office and explains that he found it a month ago. How free is Jacob on a scale of 1 to 3?

How free is Jacob? 1 - 2 - 3

Focus and Reflection Questions

1. Jacob made the wrong decision at first. What prompted him to try to make amends for his action?

2. Both Macy and John made the right decision, but one of them was freer than the other. Who? Explain your answer:

3. "Freedom of conscience is never freedom 'from' the truth but always and only freedom 'in' the truth." –POPE ST. JOHN PAUL II

How would you connect this quotation to the scenarios above? How can you connect it to choices you make every day?

Conscience Assessment

Directions: Look up each of the following Bible verses and explain in your own words how this passage helps to illustrate the nature of conscience.

Isaiah 30:21: And your ears shall hear a word behind you: “This is the way; walk in it,” when you would turn to the right or the left.

Romans 2:15: They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them.

Hebrews 10:22: Let us approach with a sincere heart and in absolute trust, with our hearts sprinkled clean from an evil conscience and our bodies washed in pure water.

Proverbs 3:5: Trust in the LORD with all your heart, on your own intelligence do not rely.

1 Timothy 1:5: The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith.

1 John 2:27: As for you, the anointing that you received from him remains in you, so that you do not need anyone to teach you. But his anointing teaches you about everything and is true and not false; just as it taught you, remain in him. _____

1 Timothy 1:19: Some, by rejecting conscience, have made a shipwreck of their faith.

Matthew 7:1-3: Stop judging, that you may not be judged. For as you judge, so will you be judged, and the measure with which you measure will be measured out to you. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye?

1 John 1:8-9: If we say, "We are without sin," we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.

Answer Key

Handout A: What Is a Conscience?

CCC 1776:

1. Deep within himself, every human person can discover the law of truth that he did not place there himself.
2. Everyone is duty bound to obey this internal law placed there by the Creator because it leads him to do good and to avoid evil, and this is our moral duty.
3. God has inscribed His law on everyone's heart, and this inscription is every person's most secret core.
4. God's voice echoes in our very depths if we cultivate the ears to hear it.

CCC 1778:

1. Conscience is a judgment of reason that allows us to see and recognize the moral quality of the acts we choose.
2. This judgment of reason not only allows us to recognize bad and good acts before we do them, but also allows us to look back at what we have done to recognize that it may have been good or bad as well.
3. We all have the duty to follow what we know to be good and right.
4. By our conscience, we come to know the rules of the Divine Law.

Veritatis Splendor:

1. Conscience is a comfort because it shows us right from wrong.
2. Conscience reflects our actions back at us, so we can see them.
3. Often, conscience is the only witness to what we do and what goes on in our hearts.
4. Only we know how we respond to God's promptings in our conscience.

Handout B: How the Conscience Directs Action

Responses should resemble the chart in the lesson plan.

Handout C: Our Obligation to Form Our Consciences

1. God's
2. We do not learn about Christ and His gospel; we mimic bad examples; we give in to our feelings; we wrongly think our consciences are the source of moral law; we deny Church authority and teaching; we do not turn away from sin and toward Christ; we lack love.
3. Sin
4. One of them has to be false. Since we know Church teaching is the true moral law given to humanity by God, it cannot be false.
5. Our conscience is good because it is true; if we have a poorly formed conscience, we may do things we think are good, but that are in reality sinful. It is never okay to confuse objective truth with subjective opinion.
6. Conscience is the voice of God that speaks for Him, from His authority. This is why we are obliged to follow our consciences.

Handout D: Conscience Quiz

1. True
2. It means to work to discover the objective moral truth written on our hearts and then to line up our own personal opinions with the objective truths given to us by God so that we may act rightly.
3. We must form our consciences in order to do good and avoid evil, to be good citizens, in order to do God's will and to cooperate with the graces given to us.
4. We can listen to the world instead of Jesus. We can have bad role models. We can choose our own opinion over Church teaching. We can seek our own gain instead of justice for our communities. Accept additional reasoned answers.

Handout E: How to Form the Conscience

CCC 1783

1. The well-formed conscience must be informed and is upright and truthful.
2. Using reason rightly in conformity with the good and the true is a very important part of forming the conscience.
3. The education of conscience is indispensable for those of us who are tempted or prefer our own judgments to Church teaching.

CCC 1784

1. It takes a lifetime to educate the conscience.
2. A prudent education teaches virtue and prevents vice.
3. The education of the conscience guarantees freedom and engenders peace of heart.

CCC 1785

1. The Word of God is the guiding light for the formation of conscience.
2. To cultivate a rightly formed conscience further, we must cultivate a practice of prayer and examination of conscience with the help of the gifts of the Holy Spirit.
3. We ought to turn to others in our communities such as teachers and priests to learn clarifying truth from them.

Handout F: How Free?

1. His conscience
2. John was most free. He seems to have made a habit of doing good, to the point at which he doesn't have to deliberate the morality of certain choices. Both Macy and Jacob faced the "witness" of their conscience, prompting them to, in Macy's case, eventually do the right thing, and, in Jacob's case, try to make amends after doing wrong.
3. If we think we are made "freer" by escaping moral truths, we are kidding ourselves. Freedom comes only in conforming our lives to the truth. Accept additional reasoned answers.

Handout G: Conscience Assessment

Isaiah 30:21: When we begin to hear with the ears of the inner heart from God on how we ought to conduct our lives, we may know the direction we must go to be morally well formed.

Romans 2:15: Those with well-formed consciences will demonstrate how their consciences are written on their hearts, and by observing other's actions, we will know whether they are good.

Hebrews 10:22: To have a rightly formed conscience, we must have a clean heart. We must begin with faith in God, and we are in need of purification by the waters of Baptism.

Proverbs 3:5-6: We must trust the Lord with our whole heart instead of trusting our own ideas and our own ability to know things. We must turn to the Sacred Word of God instead of to worldly sources.

1 Timothy 1:5: All the rules we learn about from the Ten Commandments are guides to help us form our consciences.

1 John 2:27: Being anointed by Christ and receiving the gifts of the Holy Spirit, such as understanding, is more important than what we can learn from men.

1 Timothy 1:19: If a person abandons faith in Christ and abandons a good conscience, it will lead to shipwreck.

Matthew 7:1-3: Do not make the wrong kind of judgment. If one doesn't have a well-formed conscience, it will be impossible for him to make right judgments and he will end up bringing judgment upon himself.

1 John 1:9: If one has a well-formed conscience, he will be able to make good confessions and be forgiven for his sins.

The Ten Commandments

UNIT 3, LESSON 5

Learning Goals

- A type is a thing or person in the Old Testament that foreshadows something or someone in the New.
- The story of the Exodus is the type for our liberation from slavery to sin.
- God is the source of the moral law.
- The Ten Commandments have their fullest meaning in the context of covenant.
- This lesson also provides an overview of the content of the Ten Commandments.



Connection to the *Catechism of the Catholic Church*

- CCC 2052-2082



Vocabulary

- Type
- Decalogue
- Commandment



Chastity Strand

BIBLICAL TOUCHSTONES

You have seen how I treated the Egyptians and how I bore you up on eagles' wings and brought you to myself. Now, if you obey me completely and keep my covenant, you will be my treasured possession among all peoples, though all the earth is mine. You will be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites.

EXODUS 19:4-6

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

EXODUS 20:2

Lesson Plan

Materials

- Handout A: The Israelites Reach Mount Sinai
- Handout B: Reflecting on the Exodus
- Handout C: God Frees the Chosen People
- Handout D: The Decalogue
- Handout E: Ten Commandments Assessment
- Teacher Resource: Ten Commandments within the Covenant

My Notes

DAY ONE

Warm-Up

- A. Read aloud Exodus 20:2:

“I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.”
- B. Briefly discuss the fact that a type is a thing or person in the Old Testament that foreshadows something or someone in the New Testament. (For example, Isaac is a type of Christ. Noah’s ark is a type of the Church.)
- C. In the book of Exodus, we read about how God freed the Israelites from slavery in Egypt. The Old Testament story of the Exodus is a type of the New Testament message that by Christ we are freed from the bondage of sin. We are freed from slavery to sin (spiritual slavery) by Christ as the Chosen People were freed from physical slavery in Egypt.

Activity

- A. Distribute **Handout A: The Israelites Reach Mount Sinai**. Read aloud the story of Moses going up to Mount Sinai as God prepared the Chosen People to receive the Ten Commandments.
- B. Retell the story of Moses receiving the Ten Commandments on Mount Sinai. Help students to see the relationship between freedom from bondage in Egypt and freedom from sin by the revelation of the moral standard by which we may measure our actions in the process of becoming free from sin.
- C. Discuss the questions on the handout, drawing students' attention to the fact that God is the source of liberation and the moral law.

Formative Assessment

Have students complete **Handout B: Reflection on the Exodus**.

DAY TWO

Warm-Up

- A. Briefly discuss the methods by which God freed the chosen people from Egypt:
- › speaking to Moses in the burning bush and calling Moses to lead them
 - › sending the 10 plagues
 - › parting the Red Sea
 - › revealing His voice to the Chosen People so that they would believe Moses
 - › giving Moses the Decalogue, the objective moral law
- B. Distribute **Handout C: God Frees the Chosen People**. Students should describe these events in their own words on the handout.

Activity

- A. Distribute **Handout D: The Decalogue**. Read and discuss Deuteronomy 5:1-5.
- B. If needed, reinforce the idea of a mediator or intermediary (such as Moses). The word *intermediary* comes from the Latin roots *inter*, meaning “between,” and *medius*, meaning “in the middle.”
- C. Provide a visual by asking everyone to stand on one side of the room while you stand on the other. Do not tell them why you are doing this yet. Then call one student – only one – to come to your side of the room. Speak to that student privately so the others do not hear. Tell the student you are going to establish a new classroom rule (and then make something up that involves a reward for obedience that your students will find humorous). Then tell the student to explain to the rest of the class what you have told him. The student should then report the class’s response back to you.
- D. When this whole exchange has been concluded, point out that, while it is not a perfect analogy, the students whom you called and who placed him- or herself between you and the class is a mediator or intermediary, somewhat like Moses.
- E. Discuss the questions on **Handout D** as a large group, before giving students time to respond individually.

Lesson Plan *(continued)*

Formative Assessment

Have students share their responses. Clarify any misunderstandings. Encourage students to connect their answers to earlier lessons on the true meaning of freedom.

DAY THREE

Warm-Up

- A. Use the concept of school or classroom rules as an analogy for an external standard of conduct one must follow to prosper in the classroom and become an educated person. In a similar way, one must abide by the rules given by the Creator to prosper in this life in order to end in Heaven. People who break the rules suffer consequences.
- B. Ask students to name some of the consequences for breaking rules in a school or classroom. Point out that the consequences hurt not only ourselves but each other.
- C. Debrief for a few moments, recalling the mediator exercise from yesterday. Note that the class was free to accept or reject your offer. In the same way, our free will allows us to choose to accept classroom and school rules, and God's rules. But we are NOT free from the consequences of our actions. Rather, those consequences (good or bad) flow from our freedom.

Activity

- A. Explain to students that the commandments take on full meaning within the covenant. God loved His people first and then they agreed to do all that He commanded. Even though the people were not faithful to their promises, God gave the Ten Commandments a second time. They express the implications of belonging to God through the establishment of the covenant.
- B. With these two points in mind, distribute **Teacher Resource: Ten Commandments within the Covenant**, and work through the first three commandments using the Scriptures to discuss and clarify the meaning of each.

Note: if students were not already familiar with content of the Ten Commandments, give them time to look them over and assign them to commit it to memory.

- C. Have students respond to the reflection questions on **Handout E: Ten Commandments Assessment**.

The Israelites Reach Mount Sinai

Directions: Read about the Israelites' promise to follow the Lord, then answer the questions that follow.

Exodus 19:1-9

In the third month after the Israelites' departure from the land of Egypt, on the first day, they came to the wilderness of Sinai. After they made the journey from Rephidim and entered the wilderness of Sinai, they then pitched camp in the wilderness. While Israel was encamped there in front of the mountain, Moses went up to the mountain of God. Then the LORD called to him from the mountain, saying: This is what you will say to the house of Jacob; tell the Israelites: You have seen how I treated the Egyptians and how I bore you up on eagles' wings and brought you to myself. Now, if you obey me completely and

keep my covenant, you will be my treasured possession among all peoples, though all the earth is mine. You will be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites. So Moses went and summoned the elders of the people. When he set before them all that the LORD had ordered him to tell them, all the people answered together, "Everything the LORD has said, we will do." Then Moses brought back to the LORD the response of the people. The LORD said to Moses: I am coming to you now in a dense cloud, so that when the people hear me speaking with you, they will also remain faithful to you.

1. What does God tell Moses to tell the Israelites?

2. Why does God remind Moses of what He did to the Egyptians and how He liberated the chosen people?



The Approach to Mount Sinai, by David Roberts

3. What is the people's response to God's words?

4. Why does God speak so that the people will hear?

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

God Frees the Chosen People

Directions: Each circle represents an event in the Exodus story. Give a title to each event and briefly explain what it is.



The Decalogue

Directions: Read the information and then answer the questions.

The Ten Commandments are known as the Decalogue or the “ten words” from God to His chosen people. They were written by God, and therefore God is the source and author of the moral law – the objective moral standard. Although the Israelites said they would be faithful to God and would keep His commandments, they failed to do so. The unfaithful were punished with decades of wandering in the desert. Thirty-nine years later, Moses gathered a new generation and told them about what had happened on Mount Sinai. Although the Israelites had failed to keep their promises, God always kept His.

Deuteronomy 5:1-5

Moses summoned all Israel and said to them, Hear, O Israel, the statutes and ordinances which I proclaim in your hearing this day, that you may learn them and take care to observe them. The LORD, our God, made a covenant with us at Horeb; not with our ancestors did the LORD make this covenant, but with us, all of us who are alive here this day. Face to face, the LORD spoke with you on the mountain from the midst of the fire, while I was standing between the LORD and you at that time, to announce to you these words of the LORD, since you were afraid of the fire and would not go up the mountain.

1. How did Moses stand as an intermediary between the chosen people and God? List and expound upon an example from the passage.

2. Paragraph 2057 of the *Catechism* explains: “The Decalogue must first be understood in the context of the Exodus, God’s great liberating event at the center of the Old Covenant. ...The ‘ten words’ point out the conditions of a life freed from the slavery of sin. The Decalogue is a path of life.” How could it be that a list of rules such as the Ten Commandments could be the conditions of a life of freedom?

1. Who is the source of the commandments?
2. Why did God give these to the Chosen People?
3. How are these commandments related to freedom?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Ten Commandments within the Covenant

First Commandment

You shall not have strange Gods before me.

Exodus 20:2-17: I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

Second Commandment

You shall not take the name of the LORD your God in vain.

Exodus 20:2-17: You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain.

Third Commandment

Remember to keep holy the LORD'S Day.

Exodus 20:2-17: Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you

shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant or your cattle, or the sojourner who is within your gates; for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it.

Fourth Commandment

Honor your father and your mother.

Fifth Commandment

You shall not kill.

Sixth Commandment

You shall not commit adultery.

Seventh Commandment

You shall not steal.

Eighth Commandment

You shall not bear false witness against your neighbor.

Ninth Commandment

You shall not covet your neighbor's wife.

Tenth Commandment

You shall not covet your neighbor's goods.

Answer Key

Handout A: The Israelites Reach Mount Sinai

1. God reminds them that He freed them from bondage in Egypt and says He will make them a treasured people and a holy nation if they obey Him and keep His covenant.
2. Freedom, once given, is always accompanied by rules for keeping that freedom. God knew how easy it is for us to forget the right order of things and that we are creatures and He is the Creator. We are called to worship only Him, but we have a tendency to worship created things.
3. The people promised to do what God instructed them to do.
4. God speaks to the people so that they might believe and act on that belief.

Handout B: Reflecting on the Exodus

There is no answer key for this resource. Accept reasoned answers.

Handout C: God Frees the Chosen People

The Burning Bush; the ten plagues; God parts the Red Sea; God reveals the Ten Commandments to His Chosen People through Moses. Descriptions should include information from the lesson plan.

Handout D: The Decalogue

1. Moses reminds the people that God has made this covenant with them, not with their forefathers, and that God spoke to them face-to-face, and that he himself has stood between them and God just so he can faithfully declare the word of God to them.
2. After being freed from physical slavery, God gave the chosen people the Ten Commandments as the objective law by which they could measure their actions in order to live holy and free lives. The commandments are the guidelines that, if followed, lead to spiritual freedom.
3. The Ten Commandments were inscribed by God on stone tablets, and they are not only from God but are God's law, the very words He spoke to the Chosen People at the mountain.

Handout F: Ten Commandments Assessment

Students should demonstrate in their essays that they know God is the source of the Ten Commandments and Moses was the mediator who delivered them to the Chosen People. He gave the Commandments to the people so that they might follow the law and end in Heaven. True freedom, according to God, is to do good and avoid evil. The commandants are warnings against evil and exhortations to pursue the good. If one does not do evil acts and is guided by the Ten Commandments, then he is free from sin and able to grow in virtue; therefore, he is free from punishment. This is true freedom.

Jesus Is the Model of Holiness

UNIT 3, LESSON 6

Learning Goals

- Eternal, divine, natural, and man-made law have distinct meanings.
- The Eternal Law is God Himself.
- Jesus Christ in the Incarnate Word of God
- Therefore, Jesus is the fullness of God's revelation.
- Jesus is the end of the moral law and the perfect model of holiness.



Connection to the *Catechism of the Catholic Church*

- CCC 50-73
- CCC 456-483



Vocabulary

- Law
- Revelation
- Perfection
- Holiness



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BIBLICAL TOUCHSTONES

And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth.

JOHN 1:14

Because while the law was given through Moses, grace and truth came through Jesus Christ.

JOHN 1:17

Lesson Plan

Materials

- Handout A: St. Thomas Aquinas on the Four Types of Law
- Handout B: Jesus Christ Is the Incarnate Word of God
- Handout C: Christ, Our Model of Holiness

My Notes

DAY ONE

Warm-Up

- A. Ask students to think for a moment about the word *legal*. What does it mean? *Something that is legal is in accordance with the law.*
- B. Help students discover that they already know many derivatives of this word, by brainstorming a list: *legalize, illegal, legislature, legislator, paralegal, and any others.*
- C. Now ask: What is a law? Write St. Thomas Aquinas's definition:

A "law is a rule and measure of acts, whereby man is induced to act or is restrained from acting; "*lex*" [law] is derived from "*ligare*" [to bind], because it binds one to act."
- D. Draw a picture (or find an image to project) of a ligament, a part of our body that binds joints together, and point out the similarity. As the ligament binds the joint, the law binds us to act (or not to act). Especially emphasize that a law is binding in the sense that if we don't follow it, there are adverse consequences.
- E. Emphasize that a law is not just a rule, but a guide to help determine the right course of action in a given situation.
- F. Ask students now to work in pairs and, on their own paper, write a list of types of laws. Offer a few examples to get them going: *speed limits, tax laws, the Ten Commandments, the law of gravity, and so forth.*
- G. After a few moments, ask for volunteers to share their ideas, and keep a list on the board.
- H. Ask if anyone can uncover in the list any categories. *Accept reasoned answers.*

Activity

- A. Distribute **Handout A: St. Thomas Aquinas on the Four Types of Law**.
- B. Read and discuss the four laws and make the distinctions between them clear.
- C. Remind students of the root *ligare* (to bind), and ligaments, which bind joints in our bodies. Ligaments are a natural and good form of binding together, just as our conscience naturally binds us to the law. But does this mean we are conscience-bound to follow ALL laws?
- D. Particularly note that man-made law is capable of not being in accord with God's law and therefore can present problems in discerning the right thing to do.

Formative Assessment

Have students fill in the chart at the bottom of **Handout A** and draw conclusions about the possible differences between the two types of laws. Finally, they should write a short reflection in response to the prompt.

DAY TWO

Warm-Up

- A. Project and read aloud *Catechism*: no. 50:

“By natural reason man can know God with certainty, on the basis of his works. But there is another order of knowledge, which man cannot possibly arrive at by his own powers: the order of divine Revelation. Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. God has fully revealed this plan by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit.”
- B. Unpack this paragraph one sentence at a time, along the following lines:
 - What are two ways we can know God? *Through reason and Divine Revelation.*
 - Can we know God with certainty through reason? *Yes.*
 - But is reason all there is? *No. God has revealed Himself to us (Divine Revelation).*
 - How has God revealed Himself most fully to us? *“By sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit.”*

Lesson Plan *(continued)*

Activity

- A. Have students follow along as you read aloud John 1:1-18. Give students a few moments of reflection time before reading it aloud a second time.
- B. Distribute **Handout B: Jesus Christ Is the Incarnate Word of God**. Have students work individually or in pairs to reflect on how this part of the Gospel of John describes Christ's perfection as the revelation of the Divine Law in many ways.

Formative Assessment

- A. The concept that God is Truth and that Christ is the Incarnate Word of God can be difficult to understand. Have students pair up and share their reactions to the idea, as well as discuss any questions they have.
- B. After a few moments, ask students to recall what the Eternal Law is. *God Himself*.
- C. Have students journal a response in their own words describing how Christ reveals the Eternal Law.

DAY THREE

Warm-Up

- A. Ask a student to recall the definition of law. *A law is a rule and measure of acts, whereby man is induced to act or is restrained from acting. The law binds us to act or not to act.*
- B. Now ask students: If God is Truth and Christ is the Incarnate Word of God, then what can Christ teach us? *Christ teaches us what the law is, so we can better live our lives in accordance with that truth. In other words, He is our salvation as well as our model for the moral life.*
- C. Have students complete **Handout C: Christ, Our Model of Holiness**.

Activity and Assessment

Have students design a poster or logo concept that gets across the truth that Jesus Christ is God's love fully revealed.

St. Thomas Aquinas on the Four Types of Law

Part I

Directions: The Divine Law and Natural Law flow out of the Eternal Law, and all three are aspects of the same category. Human Law comes from people. Although man-made laws ought to be in accord with God's law, they are sometimes not. Read and reflect on the definitions of the four types of law.

Eternal, Divine, and Natural Law (from God)	Human Law (from People)
<p>Eternal Law is unchanging Truth, God Himself.</p> <p>Divine Law is the way God has revealed the Truth to us in the Scriptures, and especially in Jesus Christ.</p> <p>Natural Law is man's participation in the Eternal Law, and God has written it on our hearts.</p>	<p>Human Law is what we draw out of Divine and Natural Law as "an ordinance of reason for the common good." Human laws are man-made and enforced by a ruler or government.</p>

Part II

Directions: Look at the list of laws below and put them into the correct category of law (Eternal or Human) in the chart on the next page.

- › You must drive on the right-hand side of the street.
- › You must not kill the innocent.
- › You must not steal.
- › It is permissible to end the life of an unborn child.
- › You must not lie.
- › You must love your neighbor.
- › It is permissible to end the life of an elderly sick person.
- › You have the right to health insurance paid for by someone else.

Eternal, Divine, and Natural Law (from God)	Human Law (from People)

Reflection Question

Why do you think there are human laws that conflict with God's laws?

Jesus Christ Is the Incarnate Word of God

Directions: Read the information and then describe what the following verses tell us about Jesus Christ.

If you want to tell someone something, what do you have to use? Words, of course. When God wanted to fully reveal His love for us, words alone were not enough. His love for us was fully revealed in Jesus Christ. Jesus Christ is the Incarnate Word of God. God has said everything to us in His Word. Jesus, the Incarnate Word of God, is the revelation of the Divine Law flowing from the Eternal Law.

John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it.

Describe what this verse tells us about Jesus Christ:

John 1:14

And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth.

Describe what this verse tells us about Jesus Christ:

John 1:18

Because while the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him.

Describe what this verse tells us about Jesus Christ:

Christ, Our Model of Holiness

Directions: Explain how the following Bible passages demonstrate that Christ is the perfect model of holiness for us to imitate.

Bible Passage	Explanation
1 Romans 12:2 “Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.”	
2 Hebrews 7:28 “For the law appoints men subject to weakness to be high priests, but the word of the oath, which was taken after the law, appoints a son, who has been made perfect forever.”	
3 Colossians 2:9 “For in him dwells the whole fullness of the deity bodily.”	

Bible Passage	Explanation
<p>4 1 Peter 1:16</p> <p>“[F]or it is written, “Be holy because I [am] holy.”</p>	
<p>5 Matthew 5:48</p> <p>“So be perfect, just as your heavenly Father is perfect.”</p>	
<p>6 John 14:6</p> <p>“Jesus said to him, ‘I am the way and the truth and the life. No one comes to the Father except through me.’”</p>	

Answer Key

Handout A: St. Thomas Aquinas on the Four Types of Law

Human law

- You must drive on the right hand side of the street
- It is permissible to end the life of an unborn child
- It is permissible to end the life of an elderly sick person
- You have the right to health insurance paid for by someone else

Eternal, Divine, and Natural Law

- You must not kill the innocent
- You must not steal
- You must not lie
- You must love your neighbor

Handout B: Jesus Christ Is the Incarnate Word of God

Accept reasoned answers.

Handout C: Christ, Our Model of Holiness

1. This asks us to conform not to the world but to the Truth of God. If the world were a perfect model, St. Paul would have instructed otherwise, but since God is perfect, it stands to reason that we ought to conform our minds to His perfection. What else is there?
2. God calls men to lead us, but we men are not perfect; these weak men are not our role models but point us to the perfect model of Christ.
3. This signals that Christ is the perfect man and the perfect God and in Him is the fullness of all perfection.
4. Christ calls us to be holy as He is holy, which is to say perfect as He is perfect.
5. In the Sermon on the Mount, Christ calls all of us to be perfect as the Father is perfect; if Christ were not perfect He couldn't call us to perfection.
6. This is a great sign of perfection that Christ is the only way, the only truth, and the only life that leads to eternal salvation.

Jesus' Teaching on the Ten Commandments

UNIT 3, LESSON 7

Learning Goals

- Jesus came not to abolish the law but to fulfill it.
- Christ's twin commandments summarize the Ten Commandments.
- There is continuity of the law from the Old Testament through the New Testament until the end of time.



Connection to the *Catechism of the Catholic Church*

- CCC 577-582
- CCC 1950-1986
- CCC 2054
- CCC 2055
- CCC 2084-2141
- CCC 2197-2257



Vocabulary

- Abolish
- Fulfill
- Divine Legislator
- Corporal
- Spiritual
- Works of Mercy



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BIBLICAL TOUCHSTONES

Hear then, Israel, and be careful to observe [the commandments], that it may go well with you and that you may increase greatly; for the LORD, the God of your ancestors, promised you a land flowing with milk and honey.

DEUTERONOMY 6:3

Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill.

MATTHEW 5:17

Activity

- A. Ask a student to summarize what Christ says in Matthew 5:17. What is He here to do with respect to the law? *Fulfill it.*
- B. Ask the class to recall the last lesson on the meaning of the law. What are the four types of law? *Eternal, Divine, Natural, and Human.*
- C. So if the Ten Commandments (which are of divine revelation), flow from the Eternal Law, and the Eternal Law is God Himself (who is unchanging), could the Ten Commandments ever be abolished? No.
- D. Explain how, in the time of Christ (and even now), some wrongly believed that the Old Testament law was not the same as the New Testament law. By appearance, this may seem to be the case, but it is not. Christ came to fulfill the law
- E. Continue reading from the Gospel of Matthew 5:17-19:

“Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven.”
- F. How does Christ fulfill the law and the prophets? In a mini-lecture, go over the following points.
 - 1. *Jesus assures us that nothing in the law will change or pass away.*
 - 2. *Jesus is the only one who can perfectly fulfill the law and the prophets because He is God.*
 - 3. *The law no longer appears engraved on tablets of stone but “upon the heart” of the Servant who becomes “a covenant to the people.”*
 - 4. *The Old Testament contained dietary laws that Christ fulfills and perfects spiritually. Christ takes the old physical laws and makes them spiritual. For example, Jesus taught that we are defiled not by what we take in, but by what comes out of our heart if it is unholy. In this way He spiritually fulfilled dietary laws.*

Formative Assessment

Have students read and complete questions 1-2 of **Handout B: Jesus and the Law.**

Lesson Plan *(continued)*

DAY TWO

Warm-Up

- A. Have students use **Handout B** as a note-taking aid as you continue your discussion.
- B. Remind the students of the parable of the rich young man from Mark 10:17-29, and ask a student to retell it. *The rich young man followed all the old commandments to the letter, but when Christ asked him to sell everything he owned, give it to the poor, and follow him, the man went away sad because he had many possessions.*
- C. Discuss how in this parable, Jesus shows us the power of the Holy Spirit in the law. True holiness is not just about strictly following the “letter of the law.”
- D. Give a couple of examples of how Jesus shows us the full meaning of the Ten Commandments:
 - “You have heard that it was said to your ancestors, ‘You shall not kill; and whoever kills will be liable to judgment.’ But I say to you, whoever is angry with his brother will be liable to judgment” (Matthew 5:21-22a). Jesus references the Ten Commandments and demonstrates the spiritual fulfillment of the commandment not to kill by demonstrating the spiritual danger inherent even in anger with others.
 - “You have heard that it was said, ‘You shall not commit adultery.’ But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart” (Matthew 5:27-28). Jesus against cites the Ten Commandments and demonstrates the spiritual fulfillment of the commandment not to commit adultery by demonstrating the spiritual danger of lustful thoughts.
- E. Give students time to answer the last two questions on **Handout B**.

Activity

- A. Explain that Jesus not only explained to us how He fulfilled individual commandments, He also gave us new commandments. But are they really new?
- B. Distribute **Handout C: The Greatest Commandment**. Walk students through the Scripture.
- C. While you are discussing the first commandment, call on a student to locate and read aloud Deuteronomy 6:5. “[Y]ou shall love the Lord your God with all your heart, and with all your soul and with all your strength.”

- D. Ask if anyone is surprised that Jesus would quote the Old Testament. Of course not! Jesus quotes the Old Testament while giving it new meaning.
- E. Point out that Jesus' second commandment is a summary of the Fourth through Seventh Commandments.
- F. Indeed, the *Catechism* teaches that the Ten Commandments “must be interpreted in light of this twofold yet single commandment of love, the fullness of the Law” (CCC 2055).
- G. If needed for additional reinforcement, have students complete **Handout D: Understanding the Commandments**.

Formative Assessment

Have students write a brief response to each commandment in the chart on **Handout C**.

DAY THREE

Warm-Up

- A. Begin by asking students to share their responses to the chart on **Handout C**, and clarify any questions.
- B. Now ask the question: What does it mean to love others the way you ought to love yourself? *Accept reasoned answers.*
- C. Discuss the connection with the idea of loving your neighbor as yourself with the golden rule: “Do to others whatever you would have them do to you. This is the law and the prophets” (Matthew 7:12). We should treat others the way we want to be treated. In keeping with the natural law and our human dignity, all people everywhere desire to be happy. We all want to be treated with kindness and respect.
- D. Jesus gives us a vivid picture of exactly what that means in Matthew 25:36-48. Read these verses aloud while students follow along.
- E. Explain that this Scripture is where we get our understanding of the Corporal and Spiritual Works of Mercy. Ask students to name them, or if needed, write them on the board and go over them.

Lesson Plan *(continued)*

The Corporal Works of Mercy are:

- to feed the hungry
- to give drink to the thirsty
- to clothe the naked
- to harbor the harborless
- to visit the sick
- to ransom the captive
- to bury the dead

The Spiritual Works of Mercy are:

- to instruct the ignorant
- to counsel the doubtful
- to admonish sinners
- to bear wrongs patiently
- to forgive offenses willingly
- to comfort the afflicted
- to pray for the living and the dead

- F. Emphasize the condition that these works are to be done according to our station and capacity and, most importantly, with the love of Christ. We must do these works with love, or they mean nothing.

Assessment

Have students complete the reflection questions on **Handout C**.

Not to Abolish but to Fulfill

Directions: At top of the chart, write the definitions of the words abolish and fulfill. Then, in the space below, illustrate the meaning of the two verbs. Feel free to write words or phrases or draw illustrations to make sure the contrast is clear.

“Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill.”

MATTHEW 5:17

To *abolish* means to:

To *fulfill* means to:

Jesus and the Law

Directions: Use the Scripture below and your notes from class discussion to answer the following questions.

“Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven.”

MATTHEW 5:17-19

1. What is Jesus telling us about the law?

2. Why is Jesus the only One who could fulfill the law perfectly?

3. Give an example of an Old Testament law that Jesus fulfills.

4. Jesus is called the Divine Legislator. A legislator is someone who makes laws. Is this a fitting title for Him? Apply what you know about Jesus and the law to explain why Jesus might have this title.

The Greatest Commandment

Directions: Read the Scripture passages and write any responses or questions that you have. Then, answer the questions that follow.

Greatest and First Commandment

“Teacher, which commandment in the law is the greatest?” [Jesus] said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment.”

MATTHEW 22:36-38

Second Commandment

“The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.”

MATTHEW 22:39

Your response or questions:

Your response or questions:

1. What is the relationship between Christ’s twin commandments and the Ten Commandments given to Moses?

2. Specifically, what are the things you can do to satisfy Christ's first commandment?

3. Specifically, what are the things you can do to satisfy Christ's second commandment?

4. Imagine a world in which everyone followed these twin commandments. How would the world be different? How?

5. Choose one of Jesus' commandments and draw a picture of someone living out that commandment:

Understanding the Commandments

Directions: Read the sins below, and mark whether each would violate the first and greatest commandment to love God with all your heart, soul, and mind, or the second commandment, to love your neighbor as yourself.

**Violates greatest or
second commandment?**

- | | |
|-------|---------------------------------------------------------------------------|
| _____ | 1. Stealing from your classmate. |
| _____ | 2. Destroying school property. |
| _____ | 3. Looking at inappropriate pictures. |
| _____ | 4. Hating someone and wishing him harm. |
| _____ | 5. Obsessing over your friend's new car
and wishing you could have it. |
| _____ | 6. Rejecting God and becoming an atheist. |
| _____ | 7. Being jealous that your friend gets
better grades than you do. |
| _____ | 8. Refusing to help the poor, even though
you could afford to do so. |
| _____ | 9. Engaging in superstition. |
| _____ | 10. Worshiping someone or something other than God. |

Answer Key

Handout A: Not to Abolish but to Fulfill

Accept reasoned answers.

Handout B: Jesus and the Law

1. The Old Covenant has been fulfilled spiritually by the New Covenant; the law is unchanging even though the covenant is new. Nothing from the law will change, even when Heaven and earth pass away.
2. Christ is the only One who could fulfill the law perfectly because He is God: He is perfect and the perfect fulfillment of the law and the prophets.
3. Jesus fulfills the commandment not to kill by explaining the spiritual danger of anger. He fulfills the commandment not to commit adultery by demonstrating the spiritual danger of lustful thoughts.
4. God is the Eternal Law, and Jesus is God's Incarnate Word. Christ Himself is not the law written on stone tablets, but the law written on the heart of a person. By His perfect example He embodies the law and provides a perfect model for imitation.

Handout C

1. The first three commandments are embodied in Christ's first commandment, and the other seven are embodied in Christ's second commandment.
2. Submit one's will to the will of the Father, follow all the commandments, receive the Sacraments, and follow Christ's second commandment.
3. Do the Corporal and Spiritual Works of Mercy.

The Corporal Works of Mercy are:

- to feed the hungry
- to give drink to the thirsty
- to clothe the naked
- to harbor the harborless
- to visit the sick
- to ransom the captive
- to bury the dead

The Spiritual Works of Mercy are:

- to instruct the ignorant
- to counsel the doubtful
- to admonish sinners
- to bear wrongs patiently
- to forgive offenses willingly
- to comfort the afflicted
- to pray for the living and the dead

4. There would be peace and harmony in a world in which everyone loved God and His fellow man. There would be no contention because everyone would love the image and likeness of God in their neighbors and be able to love them as they ought to love themselves, in imitation of the love God has for us.

Handout D: Understanding the Commandments

1. Failing to love your neighbor.
2. Failing to love your neighbor.
3. Failing to love your neighbor.
4. Failing to love your neighbor.
5. Failing to love your neighbor.
6. Failing to love God.
7. Failing to love your neighbor.
8. Failing to love your neighbor.
9. Failing to love God.
10. Failing to love God.

Jesus Teaches Us to Love

UNIT 3, LESSON 8

Learning Goals

- › The cardinal virtues are prudence, justice, temperance, and fortitude.
- › The theological virtues are faith, hope, and love.
- › Christ teaches us what love is.
- › Love is the highest virtue.



Connection to the *Catechism of the Catholic Church*

- › CCC 1805-1845



Vocabulary

- | | |
|-----------------|--------------|
| › <i>Agape</i> | › Hope |
| › <i>Eros</i> | › Charity |
| › <i>Storge</i> | › Prudence |
| › <i>Philia</i> | › Temperance |
| › Virtue | › Fortitude |
| › Faith | › Justice |



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BIBLICAL TOUCHSTONES

“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.”

MATTHEW 22:37-40

So faith, hope, love remain, these three; but the greatest of these is love.

1 CORINTHIANS 13:13

Lesson Plan

Materials

- ▶ Handout A: The Four Loves
- ▶ Handout B: Love Is the Highest Virtue
- ▶ Handout C: Which Virtue Is Which?
- ▶ Handout D: Jesus Teaches Us to Love
- ▶ Handout E: The Greatest of These Is Love
- ▶ Teacher Resource: Virtues Cards

My Notes

DAY ONE

Warm-Up

- A. Have students pair up and discuss the question:
What is love?
- B. After a few moments, invite a few students to share their responses.
- C. As it becomes clear in the conversation that one definition may not be sufficient, ask students if there are different kinds of love. Yes.
- D. Have a brainstorming session: What are all the words we can use that mean something like love? Keep a list on the board. *In addition to the ideas students generate, you may add: adoration, friendship, care, concern, infatuation, fondness, tenderness, enjoyment, appreciation, and so forth.*
- E. Conclude that our word love encompasses many forms. Therefore, it's important to distinguish what we mean when we use it.
- F. In a mini-lecture, go over the following information.
 - *There are indeed many forms of love.*
 - *If we love God, this love evokes a response from us. We demonstrate our love for God by worship and adoration. If we love our Blessed Mother and the saints, we respond through veneration.*
 - *The Church makes a very important distinction between the kind of love we are to show God and the kind of love we have for the saints.*

You may wish to share that two Greek terms help us understand these two kinds of love.

1. Latria indicates *adoration, praise, and worship due only to God*.

2. *Dulia is the veneration or homage, different in nature and degree from that given to God, that is paid to the saints. It includes, for example, honoring the saints and seeking their intercession with God.*
- *Note that in a similar way, there are different forms of love that we have for one another and for activities, animals, or things. There is a love between friends. There is passionate or romantic love. The highest form of love is charity. Charity is a theological virtue, and it is through charity that we love God above all things and love our fellow man for the sake of loving God. The Greek word for this kind of love is agape (pronounced uh-GAH-pay). The most perfect and important example of agape love is Christ's sacrifice on the Cross.*
 - *Agape is not a feeling but a freely chosen action. It is sacrificial, self-giving love, and by it we are able to fulfill Christ's twin commandments.*

Activity

Have students read **Handout A: The Four Loves**. Call on students to summarize the definitions of each type.

Formative Assessment

Have students complete the chart on **Handout A** with examples from their own lives. Note that eros is omitted from this part of the activity because it is inappropriate for eighth grade. For homework, students should read **Handout B: Love Is the Highest Virtue** and answer the focus and reflection questions.

DAY TWO

Note: before class, copy, laminate, and cut out the cards on **Teacher Resource: Virtues Cards**.

Warm-Up

- A. Go over homework responses to **Handout B** and clarify any misunderstandings.
- B. Put students in pairs and give each pair a virtue card from **Teacher Resource: Virtues Cards**. They should read the information and discuss the reflection question.
- C. After a few moments, call on pairs in turn to tell the class about the virtue they learned about.

Lesson Plan *(continued)*

Activity

Now give each pair a full set of the Virtue Cards. They should use the cards to complete **Handout C: Which Virtue Is Which?**

Formative Assessment

Go over the handout as a large group.

DAY THREE

Warm-Up

Project or write on the board 1 Corinthians 13:13: “So faith, hope, love remain, these three; but the greatest of these is love.” Discuss how this letter of the New Testament was originally written in Greek. Ask students which Greek word for love was most likely used by St. Paul here. *The word is agape. Agape is the Greek word for “charity,” and charity is the most important kind of love and the greatest of all the virtues.*

Activity

Distribute **Handout D: Jesus Teaches Us to Love**. Walk the class through the Bible verses and draw out of them the lessons Christ gives us about love, concluding that *agape* is life-giving love, and that charity animates the moral life.

Assessment

Wrap up the conversation by asking students to connect the discussion to the quote you discussed at the beginning of the lesson. Then distribute **Handout E: The Greatest of These Is Love**. Students will examine the quote in a broader context and write their conclusions about the importance of the virtue of charity from St. Paul’s exposition of love in 1 Corinthians 13:1-8.

The Four Loves

Part I

Directions: C. S. Lewis claims that there are at least four kinds of love, which he calls *storge*, *philia*, *eros* and *agape*. Following are basic descriptions of these kinds of love. Read them and reflect on the different kinds of love in your life. Then, move on and complete Part II.

Storge The love of affection, of enjoying someone or something. It is based on the ease and comfort of familiarity. It is like enjoying a good movie or enjoying the company of people or pets in a humble and non-assuming way.

Philia The love between friends. Have you ever spent time with someone and discovered that you both felt the same way about certain things, or that you both came up with a similar idea and you thought, “Wow, I thought I was the only one!” Then you may have experienced *philia*. Lewis says, “Friendship arises out of mere companionship when two or more of the companions discover that they have in common some insight or interest or even taste which the others do not share and which, till that moment, each believed to be his own unique treasure or burden.” Lewis explains that this is a rarer friendship than we might think.

Eros Romantic or passionate love. This is the type of love we usually mean when we talk about “being in love.” Eros is a part of the love between a man and a woman who get married. Married love also includes *agape*.

Agape Sacrificial love. *Agape*, the Greek word for “charity,” is the highest of the four loves. It is unconditional love that is concerned only with the well-being of the other. It is the highest Christian virtue. It is an act of free will and not merely a feeling. *Agape* is self-sufficient, meaning it does not require the participation of the other. The way Jesus loves us is the perfect example of *agape* love.

Part II

Directions: In the boxes below, list people and things in your life and put them in the appropriate categories.

<i>Storge</i>	<i>Philia</i>	<i>Agape</i>

Love Is the Highest Virtue

Directions: Read the essay, then answer the questions that follow.

The fullness of God's love is revealed in Jesus Christ. In preparation for this revelation, God revealed Himself and His plan in stages throughout the Old Testament. When Israel was a young nation, God gave the Israelites the Ten Commandments as a way of showing them the basics of what it means to love. The Ten Commandments were given to the Israelites through Moses atop Mount Sinai. The first three commandments concern our relationship with God. The other seven concern our relationship with our neighbor.

Jesus' law of love

Jesus came to fulfill and perfect the Law and extend God's promises to all of humanity. Jesus sums up the Ten Commandments in the Great Law of Love: "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments" (Matthew 22:37-40).

Jesus ascended a mountain to deliver His most important, clear moral teaching: the Sermon on the Mount. In this sermon, Jesus perfects this teaching with a radically new dimension: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you,

that you may be children of your Heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your Heavenly Father is perfect" (Matthew 5:43-48).

Jesus is the perfect model of this unconditional love and calls each Christian to follow Him in living this love. Self-giving love, which the Church calls charity, is the highest form of love and it is the greatest theological virtue.

What are the virtues?

Virtues are habits of looking for, choosing, and doing the good. The more we practice virtue, the more natural virtuous acts become, and the more joy we experience by doing good. In essence, practicing virtue in this life prepares us to receive and return the love of God for eternity.

In Philippians 4:8 we learn about the nature of the virtues: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

1. What did the law consist of before Jesus Christ came to fulfill it?

2. What do the first three commandments concern? The other seven?

3. What does Jesus teach us in Matthew 22:37-40?

4. What are virtues?

5. Based on Philippians 4:8, what are some qualities of virtuous things?

Reflection Question

Our culture tends to think of love as a feeling – something you can fall in and out of. Yet Christ commands us to love our enemies. What does this tell us about the true nature of love?

Which Virtue Is Which?

Directions: There are seven virtues we must come to know in order to live a good moral life: four cardinal virtues and three theological virtues. Read about the virtues and then complete the chart by reading each statement, determining which virtue it describes, and writing the name of the virtue in the corresponding box. Finally, compose two original statements and tell which virtue they each describe.

Statement	Virtue
1. You are eating a piece of delicious chocolate cake and you really want a second piece, but you refrain from having it.	
2. No matter what happens, the thing you look forward to is Heaven.	
3. Even if everyone around you mocks Christianity, you still proclaim your belief in Jesus.	
4. You treat all persons with respect because of their human dignity.	
5. St. Maximilian Kolbe volunteers to die in the place of another man in a Nazi concentration camp.	
6. You believe the teachings of Jesus Christ and that He is God.	
7. You see things not as you would like them to be, but as they actually are.	
Write your own statement here:	
Write your own statement here:	

Jesus Teaches Us to Love

Directions: The Incarnation is a testament to God's love for us. God loves us so much that He came down from Heaven and became man so he could suffer and die for our sins, opening the way to Heaven for us. Summarize the significance of what Christ is teaching in each of the following verses, and then write a summary statement about what Jesus teaches about love.

1. "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you."
-MATTHEW 5:43-44

2. Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. -JOHN 13:1

3. "No one has greater love than this, to lay down one's life for one's friends." -JOHN 15:13

4. "You are my friends if you do what I command you." -JOHN 15:14

5. When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. [Then Jesus said, "Father, forgive them, they know not what they do"] -LUKE 23:33-34

6. Synthesize all you have learned to write a summary statement about what Jesus teaches us about love.



Christ Carrying the Cross, by Jheronimus Bosch

The Greatest of These Is Love

Directions: Read 1 Corinthians 13:1-13 and answer the questions that follow.

1 Corinthians 13:1-13

If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It

bears all things, believes all things, hopes all things, endures all things. Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love.

1. Why is doing good works without the virtue of love “to gain nothing”?

2. Is St. Paul’s description of love different from what you thought love was supposed to be? Why?

3. What is St. Paul referring to when he says that for now, “we know partially and we prophesy partially, but when the perfect comes, the partial will pass away”?

4. How did Jesus show the kind of love described by St. Paul?

Virtues Cards



Faith

Our free response to God to believe in Him and the truths He has revealed to us. Faith is a theological virtue.

For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.

JOHN 3:16

Reflection question: Why did God give His Son for us? Can you connect all three theological virtues to this quotation? Explain.



Hope

Our free response to God to trust in His promises. Hope is a theological virtue.

But when the kindness and generous love of God our savior appeared, not because of any righteous deeds we had done but because of his mercy, he saved us through the bath of rebirth and renewal by the holy Spirit, whom he richly poured out on us through Jesus Christ our savior, so that we might be justified by his grace and become heirs in hope of eternal life. This saying is trustworthy.

TITUS 3:4-8

Reflection question: What are the differences between waiting for something to happen and hoping it will happen?



Love

Our free response to God to love Him above all and to love our neighbor for God's sake. Love is the highest theological virtue.

We have come to know and to believe in the love God has for us.

God is love, and whoever remains in love remains in God and God in him.

1 JOHN 4:16

Reflection question: Is love what God *does* or who God *is*? What is the difference?



Prudence

Knowing what is right and taking the correct action to do it. Prudence is a cardinal virtue.

Or if one loves righteousness, whose works are virtues, She teaches moderation and prudence, righteousness and fortitude, and nothing in life is more useful than these.

WISDOM 8:7

Reflection question: Why is it sometimes hard to act according to what is right?



Justice

Giving God and neighbor their due. Justice is a cardinal virtue.

You shall not act dishonestly in rendering judgment. Show neither partiality to the weak nor deference to the mighty, but judge your neighbor justly.

LEVITICUS 19:15

Reflection question: How do you know what someone is due? Do any of God's commandments help you know the answer to this question?



Temperance

Avoiding too much or too little of things; balancing desires. Temperance is a cardinal virtue.

For the grace of God has appeared, saving all and training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age.

TITUS 2:12

Reflection question: What are some activities you might be doing too much of? What are some activities you should be doing more often?



Fortitude



A steady will to do good, in spite of difficulties. Fortitude is a gift of the Holy Spirit and a cardinal virtue.

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.

JOHN 16:33 (NIV)

Reflection question: Why do you think Jesus tells us to “take heart”? What does the heart have to do with fortitude?

Answer Key

Handout A: The Four “Loves”

There is no Answer Key for this resource. Accept reasoned answers.

Handout B: Love Is the Highest Virtue

1. The Ten Commandments
2. Love of God; love of neighbor
3. “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments”
4. Habits of morally right action
5. They are true, honorable, just, beautiful, and worthy of praise.

Reflection: Students should understand that if Jesus commands us to love our enemies, then love must be more than a just a feeling. Love must be something we can summon within ourselves. It must be a free choice and an action we can take.

Handout D: Which Virtue Is Which?

1. Temperance
2. Hope
3. Fortitude
4. Justice
5. Love (or agape, or charity)
6. Faith
7. Prudence

Handout E: Jesus Teaches Us to Love

1. Anyone can love his friends because it is easy to do so. Jesus calls us to love even our enemies.
2. Love perseveres till death. Jesus willingly died a painful and humiliating death for the sake of those He loved – all of humanity.

3. The greatest love is to give your life for those you love.
4. We show that we love God – and acknowledge that He loves us and wants what is best for us – by obeying His commands.
5. Love returns charity for evil. Jesus forgave His executioners and those who demanded His Crucifixion.
6. Student answers should resemble the ideas in this paragraph from the *Catechism*: “Jesus makes charity the *new commandment*. By loving His own ‘to the end,’ He makes manifest the Father’s love which He receives. By loving one another, the disciples imitate the love of Jesus which they themselves receive. Whence Jesus says: ‘As the Father has loved me, so have I loved you; abide in my love.’ And again: ‘This is my commandment, that you love one another as I have loved you’” (CCC 1823).

Handout F: The Greatest of These Is Love

1. For good works to have meaning, they must be done with love. To do something that seems good for the wrong reason is not in fact good.
2. Accept reasoned answers.
3. We have an incomplete understanding now because of the artifacts of the Fall, but in Heaven we will know the truth because we will see God face-to-face.
4. He did everything with love. He was always patient and kind, and He endured in His love to the very end. He gave His life for humanity. He never failed in His love.

Notes

Jesus Gives Us the Beatitudes

UNIT 3, LESSON 9

Learning Goals

- › Worldly happiness and true happiness are not the same thing.
- › The Sermon on the Mount is the heart of Jesus' moral teaching, and the Beatitudes are the heart of the Sermon.
- › The Beatitudes teach us the character of the Christian life; they are "paradoxical promises" of hope.



Connection to the *Catechism of the Catholic Church*

- › CCC 1716-1729
- › CCC 1965-1986



Vocabulary

- › Beatitude
- › Happiness
- › Sermon on the Mount
- › Grace
- › Blessing



Chastity Strand

BIBLICAL TOUCHSTONES

Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in Heaven. Thus they persecuted the prophets who were before you.

MATTHEW 5:11-12

You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your Heavenly Father.

MATTHEW 5:13-16

Lesson Plan

Materials

- › Handout A: What Is True Happiness?
- › Handout B: Jesus Describes Two Types of Happiness
- › Handout C: The Sermon on the Mount and the Beatitudes
- › Handout D: Becoming Acquainted with the Beatitudes

My Notes

DAY ONE

Warm-Up

Ask the question: What does it mean to be happy? Make a list on the board of the things that make students happy.

Activity

- Distribute **Handout A: What Is True Happiness?**
Walk students through *Catechism* no. 1718. Explain that one thing that every human being on the earth has in common is the desire to be happy. But there is a great difference between what the world thinks happiness is and what happiness really is.
- Have students respond to the question in the bottom of the chart individually.
- Go over the chart to discuss the differences between the two, and have students share their responses. *Students should recognize that the main difference between the two is the temporary nature of worldly happiness and the permanent nature of beatitude.*

Formative Assessment

Distribute **Handout B: Jesus Describes Two Types of Happiness**. Students should read Mathew 6:19-21 and describe in detail what Jesus is telling us.

DAY TWO

Warm-Up

- Explain that Jesus describes God's kingdom as a place where justice, peace and love reign. While the fullness of this Kingdom will only be found

in Heaven, it has already begun here on earth, wherever God's will is being carried out. The Beatitudes (Matthew 5:3-12) reveal the way of living that characterizes God's Kingdom. If we accept Jesus' vision of the kingdom, expressed in the Beatitudes, we are called to make decisive moral choices. The Beatitudes ask us to purify our hearts and direct our actions toward building God's kingdom.

B. Project this excerpt from the *Catechism* no. 581:

“In Jesus, the same Word of God that had resounded on Mount Sinai to give the written Law to Moses, made itself heard anew on the Mount of the Beatitudes. Jesus did not abolish the Law but fulfilled it by giving its ultimate interpretation in a divine way.”

C. Ask students to identify what law God gave to humanity through Moses on Mount Sinai. *The Ten Commandments*.

D. Point out that Jesus likewise ascended a mountain to deliver the Sermon on the Mount. Reemphasize that Jesus did not change the Old Testament Law; the Ten Commandments still apply to all humanity. Rather, Jesus came to fulfill and perfect the law.

Activity

Let students know that you will now look more closely at how Jesus does this in the Beatitudes. Distribute **Handout C: The Sermon on the Mount and the Beatitudes**. Read and discuss the points made about the relationship between the Sermon on the Mount and the Beatitudes, which serve as the foundation for the entire sermon. Read and discuss the attributes of the Beatitudes expressed by St. Augustine and the *Catechism*.

Formative Assessment

Students should apply class discussion about the above teachings to make a bullet-point list of attributes of the Beatitudes on **Handout C**.

DAY THREE

Warm-Up

A. Ask the class if the Beatitudes make sense to the world today. Do they really sound as if they are going to make us happy? Acknowledge that they are confusing, but the *Catechism* begins to explain the confusion.

Lesson Plan *(continued)*

B. Project the following quote from *Catechism* no. 1717 on the board:

The Beatitudes “are the paradoxical promises that sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ’s disciples; they have begun in the lives of the Virgin Mary and all the saints.”

- C. Define *paradox* for students, if needed: *an apparently contradictory statement*. Have a brief classroom discussion about the truth that many of the things Christ said can be hard to understand at first, especially the Beatitudes.
- D. Distribute **Handout D: Becoming Acquainted with the Beatitudes**. Work through the first part of the activity by looking at the state of being for which each beatitude calls and have students record their honest reactions to the particular states. Discuss their impressions and notice which, if any, sounded appealing.

Activity

Have students work in pairs to read and discuss the reflections and saint quotes on each beatitude on **Handout D**.

Assessment

Distribute **Handout E: Revisiting the Beatitudes**. Students should use what they have learned about the true nature of the Beatitudes to reassess and perhaps change their answers from the previous handouts on the Beatitudes. Call on students to share any changes they made and why.

What Is True Happiness?

Directions: Read the information and look over the chart. Then answer the question in each column.

Beatitude is the Latin word for “blessed.” It is the Church’s word to describe true happiness. *Catechism* no. 1718 explains that “the Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it.” People differ in many ways, but the one thing that all humans have in common is that they want to be happy. There is a great difficulty today because what the world says makes us happy and what the Church knows about our happiness are two very different things.

The difference can be shown as follows:

Happiness for the World:	Happiness for the Church:
<ul style="list-style-type: none"> ➤ Can be called contentment ➤ Is based on treasure on earth ➤ Is often about selfishness ➤ Can involve sinful actions ➤ Arises from luck or good fortune ➤ Involves having “fun” ➤ Can come from eating good food ➤ Revolves around material goods 	<ul style="list-style-type: none"> ➤ Is called beatitude ➤ Is based on treasure in Heaven ➤ Is about sacrificial love ➤ Is always true, good, and beautiful. ➤ Is the fruit of prayer and labor ➤ Involves cultivating virtue and wisdom ➤ Acknowledges that Jesus is the Bread of Life ➤ Revolves around spiritual goods

- Many worldly goods can be acquired easily. Think about the ones that give us pleasure. How long does the “happiness” from these things last?

- Spiritual goods are difficult to acquire. Does the happiness we get from them decrease or increase with time?

Jesus Describes Two Types of Happiness

Directions: Jesus illustrates the difference between the two types of happiness in Mathew 6:19-21. Read the passage and answer the questions below.

“Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in Heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be.”

—MATHEW 6:19-21

1. When Jesus refers to “treasures on earth,” what types of things does He mean?

2. Why is it in vain to store up “treasures” on earth?

3. Where does Jesus tell us we should store up treasures? _____
4. What kinds of treasures do we store up in Heaven? How are these different from earthly treasures?

5. What reason does Jesus give for this teaching?

The Sermon on the Mount and the Beatitudes

Directions: Read and discuss the points made about the relationship between the Sermon on the Mount and the Beatitudes, then list the attributes of the Beatitudes.

In chapter 5 of Mathew's Gospel we receive Jesus' most important and clear teaching on morality: the Sermon on the Mount. In this sermon, Jesus explains the divine principles of justice guiding us to the narrow path that leads to communion with the saints. Together with the Ten Commandments and apostolic teaching, the "Sermon on the Mount describes for us the paths that lead to the Kingdom of Heaven" (CCC 1724).

The Sermon on the Mount is so important for our moral instruction that St. Augustine said that if we study it, we will find the "the perfect standard of the Christian Life" because it contains "all the precepts needed to shape one's life."

The Beatitudes mark the character of the Christian moral life and are at the heart of Jesus' preaching. They express God's call to all of mankind. Indeed, all humans everywhere want to be happy. God Himself placed in our hearts the desire to be happy – a desire that only He can truly fulfill. Material things, fun activities, delicious foods, and other enjoyable things can be used in good ways that can provide pleasure in this life. But these "treasures" on earth are temporary, as Jesus has told us. Only God can make us truly and lastingly happy. In the Beatitudes, we see that we must make choices between loving those earthly things and loving God above all.

Make a bullet-point list of attributes of the Beatitudes.

1. The Beatitudes are... _____
2. The Beatitudes are... _____
3. The Beatitudes are... _____
4. The Beatitudes are... _____
5. The Beatitudes are... _____
6. The Beatitudes are... _____

Becoming Acquainted with the Beatitudes

Directions: Read the Beatitudes and, in the chart below, record your responses. Then read the reflections that follow about the true nature of the Beatitudes.

The Beatitudes (Matthew 5:3-11)

Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of Heaven.

Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me.

Beatitude	Is this condition appealing to you?	If so, why? If not, what would you prefer?
To be poor		
To mourn		
To be meek		
To be hungry		
To be merciful		
To be clean of heart		
To be a peacemaker		
To be persecuted		

Reflections from the Saints

By today's standards, many of these things sound immediately unappealing, but Jesus assures us that these states of being are the path to holiness and eternal salvation. He says, "Rejoice and be glad, for your reward will be great in Heaven" (Matthew 5:12).

Below are reflections on each beatitude, including thoughts from St. Augustine and other saints who can help us to learn the true nature of the Beatitudes. It is important to notice that following each spiritual disposition is a promise of a reward: a gift from the Holy Spirit as a fruit that grows by the grace bestowed upon the faithful.

Beatitude	Reflections from the Saints
Blessed are the poor in spirit, for theirs is the kingdom of Heaven.	This poverty is a spiritual humility and detachment from material things. It is a matter of attaching yourself to the Creator, not created things, and in adopting this disposition of spiritual poverty, you are promised the Kingdom of Heaven. St. Josémaria Escrivá said if you want to achieve this beatitude, "be sparing with yourself while being very generous toward others."
Blessed are those who mourn, for they shall be comforted.	Mourning is the expression of inner discontent – we are sad because there is a gap between what we want and what we have. Jesus blesses us when we mourn about our own sin or the sin of the world. Our "true consolation will be that which gives comfort that will never be lost," said St. Augustine.
Blessed are the meek, for they shall inherit the earth.	The Greek word for <i>meek</i> means both "strong as iron and gentle as a feather." St. Francis De Sales said, "There is nothing as strong as true meekness, there is nothing as gentle as true strength." True meekness is true strength to do the will of God.
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.	Ordinary hunger and thirst are satisfied by eating and drinking, but soon we are hungry and thirsty again. St. Augustine described Jesus as "the fountain of Life." To "hunger and thirst" for justice is a desire for religious and moral perfection. The reward for this is the fulfillment of the desire, and the continuous growth in holiness.

Beatitude	Reflections from the Saints
<p>Blessed are the merciful, for they shall obtain mercy.</p>	<p>How you respond to people in need is how God will respond to you. St. Augustine said, “Out of your own fullness fill an empty man, so that your own emptiness may be filled from the fullness of God.”</p>
<p>Blessed are the clean of heart, for they shall see God.</p>	<p>Having a clean heart is clarity of moral vision that allows us to see God – Truth itself – and to see the world as God sees it. St. Jean Vianney said, “Very often it requires only one immodest or unseemly word to start a thousand evil thoughts,” so we should guard our thoughts so we can guard our hearts.</p>
<p>Blessed are the peacemakers, for they shall be called sons of God.</p>	<p>Peace is the absence of conflict. St. Augustine said, “Where there is no contention, there is perfect peace. And because nothing can contend against God, the children of God are peacemakers.” There can be true peace only when we abide in the word of God.</p>
<p>Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of Heaven.</p> <p>Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me.</p>	<p>St. Augustine draws a distinction between the first seven beatitudes and the eighth. He tells us that the first seven are “maxims that constitute perfection.” We can freely choose to follow them. But the eighth beatitudes describe something that is done to us in consequence of choosing the first seven. The eighth proclaims that we will be persecuted for our righteousness. We must cooperate with grace to cultivate the virtues that help us to be like Christ and to suffer for His sake, as He suffered for ours. St. Augustine explains that “the profitable thing is not suffering those evils, but bearing them with equanimity and cheerfulness for the sake of Christ.”</p>

Revisiting the Beatitudes

Directions: Use any new insights you have gained about the true nature of the Beatitudes to reassess and perhaps change your answers on this chart.

Beatitude	Would you change your previous answer?	Why or why not?
To be poor		
To mourn		
To be meek		
To be hungry		
To be merciful		
To be clean of heart		
To be a peacemaker		
To be persecuted		

Answer Key

Handout A

1. The happiness of the world is often easy to achieve and is temporary. The happiness we get from them begins to fade almost immediately. We are never satisfied with the goods of the world for very long.
2. The happiness we derive from them increases indefinitely.

Handout B

1. Material things
2. Because they are temporary: even the nicest and most valuable things will eventually decay, fade, break, and so forth.
3. In Heaven
4. Prayers, sacrifices, good works, virtues, anything that helps us grow closer to Christ and leads us to beatitude.
5. Our heart will be wherever our treasure is. If we care most about worldly things, our heart will be in the world. If we care most about God and being with Him in Heaven, our heart will be with God.

Handout C: The Sermon on the Mount and the Beatitudes

The Beatitudes:

- › are part of Jesus' most important and clear teaching on morality: the Sermon on the Mount
- › show us the path to Heaven
- › mark the character of the Christian moral life
- › express God's call to all of mankind
- › show us that we must make choices between loving earthly things and loving God above all

Handout D: Becoming Acquainted with the Beatitudes

There is no answer key for this resource. Accept reasoned answers.

Handout E: Revisiting the Beatitudes

There is no answer key for this resource. Accept reasoned answers.

Elements of a Good Moral Decision

UNIT 3, LESSON 10

Learning Goals

- › We are free, and freedom makes us moral subjects.
- › We are body and soul.
- › Our bodies are temporary; our souls are eternal.
- › We are social and live in community.
- › We are individuals born into a particular time and place.
- › We are free to choose good or evil.
- › We are capable of having a relationship with our Creator.
- › The three parts of a moral act are: (1) the act itself, (2) our intention, and (3) the circumstances.



Connection to the *Catechism of the Catholic Church*

- › CCC 1749-1761



Vocabulary

- › Moral
- › Object
- › Ontological
- › Intention
- › Circumstances



Chastity Strand

BIBLICAL TOUCHSTONES

Before everyone are life and death,
whichever they choose will be given them.

SIRACH 15:17

For you were called for freedom, brothers. But
do not use this freedom as an opportunity for
the flesh; rather, serve one another through
love.

GALATIANS 5:13

Lesson Plan

Materials

- Handout A: Doing the Right Thing
- Handout B: Explaining Six Key Points
- Handout C: Three Necessary Assumptions
- Handout D: Three Parts of a Moral Act
- Handout E: Assessment

My Notes

DAY ONE

Warm-Up

- A. Begin with a challenge for the students: We know that all people are created with equal dignity. Does that mean all people are the same? Of course not. There are lots of differences between people – differences of height, weight, eye color, disposition, intelligence, athletic ability, talents, interests, and so forth.
- B. Now ask: Which is greater: the difference between any two people, or the difference between any one person and a horse (or any animal)?
- C. Conclude that the difference between a person and a horse is much greater than the differences among human beings. There is an ontological (having to do with existence, or of being) line that divides human beings from all other animals, and the difference can be most easily seen in our intellects and will. We know truth and seek goodness, and no other animal can.
- D. Write Catechism no. 1749 on the board:
- “Freedom makes man a moral subject. When he acts deliberately, man is, so to speak, the father of his acts. Human acts, that is, acts that are freely chosen in consequence of a judgment of conscience, can be morally evaluated. They are either good or evil.”
- E. Make a list of its statements and clarify them.
- Our freedom makes us moral subjects. No animal has this freedom; only humans do.
 - We are the producers of our own actions. Everything we choose to do is our responsibility.

- › There is a relationship between our chosen acts and the judgment of our consciences.
- › We are able to evaluate our actions both before and after we do them.
- › Our acts are either good or evil.

Activity

Distribute **Handout A: Do the Right Thing**. After going over the introductory points, look at the six points to consider concerning moral decisions. Make a special note of the Bible passages that support each point, and discuss them.

Formative Assessment

Students should complete **Handout B: Explaining Six Key Points**. Students should understand that if all six of these are true (they are), then we have a real responsibility to form our consciences according to Christ and inform ourselves by the divine and natural law when we make decisions on how to act.

DAY TWO

Warm-Up

A. Give the students the following scenario:

You witness a man robbing a bank. You follow him and learn that he is not keeping the money for himself but is taking it a very poor community. He plans to give the people the money so that they can buy clothing and food. You realize that if you report the man to the police, the man will probably go to jail and the money will be returned to the bank, but many of the families will not have enough food. What do you do?

B. List and discuss the possible courses of action. Conclude that making the right moral decision can be very difficult.

Activity

Distribute **Handout C: Three Necessary Assumptions**. Discuss the introductory point that we must ground our moral decision-making on a foundation of certain assumptions. Read and discuss the three assumptions, and clarify questions.

Lesson Plan *(continued)*

Formative Assessment

Students should write a brief reflection on each of the three assumptions on **Handout C**. Check for a consensus, and try to satisfy any objections.

DAY THREE

Warm-Up

- A. Introduce students to the notion that all moral acts have three constituent parts: the act, the intention, and the circumstances.
- B. Give students the following scenario, and ask them to listen for three things. First, what is the person doing? Second, why is he doing it? And third, what are the circumstances that surround this action?

Anakin loves his wife, Padme, more than anything. He is happy when he learns she is pregnant with their first baby! One night, Anakin dreams that Padme is going to die in childbirth. His dreams have predicted the future before, and he is convinced it is a true sign that she and their child will die. This makes him terribly sad. His mentor tells him there is a way he can save Padme and the baby. But to be able to do it, Anakin will have to murder many people, including several children. He decides to do it, and he murders the people.

- C. Ask the class what is the *object* of Anakin's action? (What action did he take?) *Murder.*
- D. What was his *intention*? (Why did he do it?) *To try to save Padme and their child.*
- E. What are the *circumstances*? (What was the situation?) *He loves his wife and child and is desperately trying to save them from death.*
- F. Ask students to judge the morality of Anakin's action. Together, conclude that even though his intention was good (to save lives) the murder of innocents is not justified by a good intention. The circumstances may make us more sympathetic to him, but they do not diminish his guilt.
- G. Drill students with the following scenarios, and ask them to identify the object, the intention, and the circumstances of each. (Note that in all of these cases, a person had a good intention, but this good intention did not make the bad action good.)
 - A poor man steals a loaf of bread to feed his sister's family.
 - A wealthy woman cheats on her income taxes so she can give more money to charity.

- › A runner steals his rival's shoes just before the race starts so he can win the race.
- › A man who has been unemployed for six months lies on his resume so he can get a job interview.

Activity

- A. Distribute **Handout D: Three Parts of a Moral Act**. Walk students through the *Catechism* paragraphs that explain the three parts and help them to identify the important points for each part. Conclusion: All moral acts must be deliberated in light of these three constituent parts of a moral act. The act itself must be good, the intention must be good, and the circumstances must be right. (Ask students to recall from lesson nine the way St. Paul said if we do good works without love, we gain nothing.) If any of these three considerations is not good, then the act itself cannot be rightly morally ordered. Have students compose original scenarios in response to the prompt on the handout.
- B. **Handout E: Assessment** is offered as a way to check student understanding to this point in the unit.

Doing the Right Thing

Directions: Read the information and reflect on the Bible verses. Then write out the six truths in your own words.

Do you want to do the right thing? Do you ever want to do the wrong thing? People generally want to do the right thing. By our intellects and our will, we seek knowledge and the good. These are our deepest desires: to know truth and to do the good are the only things that truly satisfy us because they both come from God.

There are six points of underlying truth that make us moral beings:

1. We have a body and a soul. We are both material (body) and immaterial (soul) at the same time.

For just as a body without a spirit is dead, so also faith without works is dead.

–JAMES 2:26

Write this truth in your own words:

2. We are physical, but our bodies will die one day. Our souls will live forever.

And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. – MATTHEW 10:28

Write this truth in your own words:

3. We are social beings and live in community. We must acknowledge that our actions have an impact on those around us.

Let each of us please our neighbor for the good, for building up. –ROMANS 15:2

Therefore, encourage one another and build one another up, as indeed you do.

–1 THESSALONIANS 5:11

Bear one another's burdens, and so you will fulfill the law of Christ. –GALATIANS 6:2

This I command you: love one another. –JOHN 15:17

Write this truth in your own words:

4. Although we are members of society and community, we are each individual, born into a particular time and place.

The one who plants and the one who waters are equal, and each will receive wages in proportion to his labor. –1 CORINTHIANS 3:8

Indeed, I wish everyone to be as I am, but each has a particular gift from God, one of one kind and one of another. –1 CORINTHIANS 7:7

To each individual the manifestation of the Spirit is given for some benefit.

–1 CORINTHIANS 12:7

... for each will bear his own load. –GALATIANS 6:5

As each one has received a gift, use it to serve one another as good stewards of God's varied grace. –1 PETER 4:10

Write this truth in your own words:

5. We are free to choose the good, and we are also free to choose the wrong.

If you choose, you can keep the commandments; loyalty is doing the will of God.

–SIRACH 15:15

Before everyone are life and death, whichever they choose will be given them.

–SIRACH 15:17

Whoever chooses to do His will shall know whether my teaching is from God or whether I speak on my own. –JOHN 7:17

And to this people you shall say: Thus says the LORD: See, I am giving you a choice between the way to life and the way to death. –JEREMIAH 21:8

For you were called for freedom, brothers. But do not use this freedom as an opportunity for the flesh; rather, serve one another through love. –GALATIANS 5:13

Write this truth in your own words:

6. We are the only creatures on earth capable of having a relationship with God. God calls us repeatedly to live out His mission that we may have eternal life.

This rather is what I commanded them: Listen to my voice; then I will be your God and you shall be my people. Walk exactly in the way I command you, so that you may prosper. – JEREMIAH 7:23

A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly. –JOHN 10:10

Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. –JOHN 6:57

In this way the love of God was revealed to us: God sent His only Son into the world so that we might have life through Him. –1 JOHN 4:9

Write this truth in your own words:

Explaining Six Key Points

Directions: Read each statement and determine whether it is an important element of making a moral decision. Mark “yes” or “no” and explain your reasoning.

Point	Yes	No	Explanation (use Bible passages to support your answer)
1 We are body and soul, material and immaterial.			
2 Our bodies are temporary, but our souls are eternal.			
3 We are social beings and live in community.			
4 We are each uniquely born into a time and place.			
5 We are free to choose either the good or evil.			
6 We are capable of having a relationship with God.			

Three Necessary Assumptions

Directions: Making proper moral decisions requires an understanding of things as they actually are. Read the information and reflect on why each of these assumptions may be important.

God is the Author of life.

God is the author of life. He sets the ground rules for material reality; we don't. We are physical beings and have physical needs, such as food, clothing, water, air, shelter, and love. We live in community, the most important of which (after the Body of Christ) is our family. We all come from parents participating with God as co-creators of us. We are responsible to live in right relationship with our families and with those we choose to make our friends. It is a matter of justice to give to others what is due to them.

In essence, our natures and the nature of reality come from God. It is up to us to discover the moral law concerning right relations to others, not to invent it.

Reflect on the reasons why this assumption may be important:

We have an immortal soul.

Although we are physical, as stated above, we must also be aware that we have characteristics and attributes that do not come from a physical source. We are created in the image and likeness of God in an immaterial sense by our intellects and wills (our souls). The physical things of this world cannot produce immaterial things. The love we have for others, the thoughts we think, and the choices we make are immaterial and do not come from our physicality, but from our immaterial souls. Our souls will live on after the death of our bodies. We have these two aspects to our being: materiality (our bodies) and immateriality (our souls). These two aspects of our existence are a single composite entity we call the human person.

These first two assumptions bring up the vital question: Which aspect of our existence is the most important? Physical being? Or our spiritual souls? Since one is temporary and one is eternal, our choice should be easy. Which of these aspects will stand before God?

Reflect on the reasons why this assumption may be important:

We are all individuals.

We are all unique persons born into a particular family, at a particular time and place. God created us all with a special mission to fulfill! The various aspects of our surroundings: our families, the culture, politics, and social customs of the community into which we are born and where we live require our special attention when it comes to making moral decisions. The moral choices we face on a daily basis are affected by the time, place, and character of our births.

Reflect on the reasons why this assumption may be important:

Three Parts of a Moral Act

Directions: There are three parts to any action: the object (what we do), the intention (why we do it, or what we hope to achieve by doing it), and the circumstances. Read the information and selections from the *Catechism* and answer the questions.

Part I: The Object

Catechism no. 1751 explains the object: “The object chosen is a good toward which the will deliberately directs itself. It is the matter of a human act. ...Objective norms of morality express the rational order of good and evil, attested to by conscience.”

Explain the features of the object or the act itself:

Part 2: The Intention

Our intention is why we choose to act. The *Catechism* explains, “The end is the first goal of the intention and indicates the purpose pursued in the action” (1752). Our intention matters because for an act to be good, we have to have a good intention.

Although some people wrongly think that having a good intention is all that matters, the truth is that good intentions do not make a bad act good. If you lie to your neighbor because you think that doing so will help him, that does not make lying okay. The *Catechism* explains: “The end does not justify the means. Thus the condemnation of an innocent person cannot be justified as a legitimate means of saving the nation. On the

other hand, an added bad intention [such as seeking praise] makes an act evil that, in and of itself, can be good (such as almsgiving)” (1753).

Important points of consideration concerning the intention behind an act:

Part 3: The Circumstances

Catechism no. 1754 explains the circumstances: “The circumstances, including the consequences, are secondary elements of a moral act. They contribute to increasing or diminishing the moral goodness or evil of human acts (for example, the amount of a theft). They can also diminish or increase the agent’s responsibility (such as acting out of a fear of death). Circumstances of themselves cannot change the moral quality of acts themselves; they can make neither good nor right an action that is in itself evil.”

Although the circumstances are secondary, they are an important consideration in moral action because:

In the space below, compose three original scenarios. Your scenarios may be based on your own experience, they may be from history, or they may be fictional.

Scenario One: Describe a situation in which someone chooses a bad object but has a good intention.

Scenario Two: Describe a situation in which someone acts in a way that appears good but in fact has a bad intention, thereby rendering his act bad.

Scenario Three: Describe a situation in which someone acts in a way that is morally good and the circumstances surrounding the action make it even better.

Assessment

Directions: There are many important elements in making a moral decision, and each one contributes in a unique way. Explain why each one is important and necessary to making right moral decisions.

Element	Why the element is important in making right moral decisions
1. Free will	
2. Conscience	
3. Intellect	
4. The act itself	
5. The situation	
6. The intention	
7. Natural law	
8. Divine law	
9. History	
10. Norms	
11. Community	
12. Geography	
13. Justice	

Answer Key

Handout A: Doing the Right Thing

There is no answer key for this resource. Accept reasoned answers.

Handout B: Explaining Six Key Points

1. We are “temples of the Holy Spirit” (1 Corinthians 6:19), and therefore we must “glorify the Lord by our bodies.”
2. We must choose the needs of the soul over the needs of the flesh because our souls live forever, but our bodies do not.
3. Our moral choices affect other people. We must not spread rumors about anybody or damage people’s social reputation unreasonably.
4. We have unique gifts and talents that we should offer the world we are born into. The time and place we are born into also affect the particular choices we will face. “...for each will bear his own load” (Galatians 6:5). Time and place do NOT change morality. Good acts are always good; evil acts are always evil.
5. God gave us free will, but we have a responsibility to choose the good. “So be perfect, just as your heavenly Father is perfect” (Matthew 5:48).
6. We are all called by God to strengthen our relationship with Him, therefore, we should act so that our relationship with God is strengthened. “Trust in the LORD with all your heart, on your own intelligence do not rely” (Proverbs 3:5).

Handout C: Three Necessary Assumptions

1. God is the Creator. He wants us to follow His law, and since He is God, He sets the permanent rules for material reality. If everyone invented his own rules for morality, there would be chaos. It is good to have a universal standard: God’s law.
2. It is very important to understand the priorities in life. This assumption leads us to our ultimate priority: the care of our souls. Since the assumption leads us to our ultimate priority, and knowing that priority is very important, that means the assumption itself is important.
3. It is important that we act in a loving way in accordance with the customs of the culture. Since the moral choices we face depend on the time, place, and character of our births, it is important to know what those moral choices are and to prepare to face them accordingly.

Handout D: Three Parts of a Moral Act

1. The object is the action committed by a person. It may be inherently good or evil, and the intention and the circumstances can affect its morality.
2. The intention strongly influences the morality of an action. It must be good for an act to be good. A bad intention can make an apparently good action immoral. The end does not justify the means.
3. Circumstances cannot make a good action evil, or an evil action good. They either increase or diminish the moral goodness or evil of an act.

Handout E: Assessment

1. **Free will:** We are capable of choosing good or evil, but God calls us to choose the good.
2. **Conscience:** Our conscience helps us to make correct moral decisions.
3. **Intellect:** We use our intellect to help make a moral decision when the correct action is unclear.
4. **The act itself:** The act can be either inherently good or evil.
5. **The situation:** The circumstances increase or diminish the goodness or evil of an act.
6. **The intention:** The intention can make an originally good action bad or strengthen the goodness of an already good action. A good intention does not make a bad act good.
7. **Natural law:** Natural law allows us to treat others with respect and basic morality.
8. **Divine law:** Divine law is the pinnacle of morality and should always be considered when making a moral decision.
9. **History:** Previous history with an action, such as the circumstances, can increase or diminish the goodness or evil of an act.
10. **Norms:** Cultural customs for conduct do not overrule objective morality, but must be considered when we make moral decisions.
11. **Community:** We must prioritize the communities properly. First is the Body of Christ, then our family, and then the other communities in our lives.
12. **Geography:** We must consider how our actions will affect those around us.
13. **Justice:** It is always proper to act justly according to the circumstances.

Notes

The Process of Making a Good Moral Choice

UNIT 3, LESSON 11

Learning Goals

- To make good moral choices we must acknowledge and understand good and evil.
- Relativism denies the existence of good and evil, harms our ability to choose the good, and is a dangerous philosophy.
- Consequentialism, the belief that a good outcome justifies bad actions, encourages people to commit evil acts and is a dangerous philosophy.
- Good moral decisions are guided by specific steps.
- Making good moral decisions is helped by developing habits of virtue and not simply by following a checklist.



Connection to the *Catechism of the Catholic Church*

- CCC 386
- CCC 1755-1756
- CCC 1780
- CCC 1849



Vocabulary

- Good
- Evil
- Sin
- Means
- End
- Relativism
- Consequentialism

BIBLICAL TOUCHSTONES

Have mercy on me, God, in accord with your merciful love; in your abundant compassion blot out my transgressions. Thoroughly wash away my guilt; and from my sin cleanse me.

PSALMS 51:3-4

At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known.

1 CORINTHIANS 13:12

Lesson Plan

Materials

- Handout A: Moral Decision “Checklist”
- Handout B: Sin and Human Nature
- Handout C: Faulty Moral Reasoning
- Handout D: Steps to Make Good Moral Choices

My Notes

DAY ONE

Warm-Up

- A. Without any explanation, ask for a show of hands if anyone in the class has ever walked before. Did anyone here walk to class today?
- B. Ask for a volunteer to explain the process of walking. As the student describes the process, interrupt with numerous clarifying questions (e.g., “Wait, do I put my weight on my toes or on my heel?”, “Do I bend my right knee?”, “What do I do with my arms?”, and so forth.) These questions are designed to reveal how intricate the process of walking is, even if we don’t think about it as we walk. *Note: you can do this activity with any complicated process we do out of habit: checking your phone, brushing your teeth, and so forth.*
- C. Ask the class if anyone really thought about these things as they walked here today. Then explain in a mini-lecture:

Of course no one had to think about it. But as a toddler, you had to think about it. You probably stumbled a lot and fell, and you were wobbly. But soon walking became second nature. Making good moral decisions is the same way. There is a process to follow, but once you are in the habit of making good choices, it becomes a lot easier. Making a moral decision tomorrow begins with the right kind of work today. There are many pieces to the puzzle when it comes to the process of making good moral decisions. It involves the whole human person: body and soul.

Activity

- A. Project the following passage from the *Catechism* no. 1755:

A morally good act requires the goodness of the object, of the end, and of the circumstances together. An evil end corrupts the action, even if the object is good in itself (such as praying and fasting “in order to be seen by men”).

Explain the importance of the three parts of a moral act in relation to this paragraph. Make sure students understand that “end” in this context means the purpose or goal of the act.

- B. Distribute **Handout A: Moral Decision “Checklist.”** Review the most important considerations in making a moral decision one by one. Conclude that although the points are presented here like a checklist, it is more than that. It is a guide to begin to do the interior work required by those who take their obligation to live a good moral life seriously. By the proper attention to these considerations, one will begin to grow in virtue and prepare himself to receive the graces gifted by the Holy Spirit.

Formative Assessment

Ask students to write a short reflection in response to the prompt on **Handout A**.

DAY TWO

Warm-Up

- A. Distribute **Handout B: Sin and Human Nature** and go over it together.
- B. Emphasize that there are many pitfalls in the process of making good moral decisions. Allude to the fact that man has a wounded nature because of Adam and Eve’s Original Sin in the Garden. (The next lesson will go into more detail.)
- C. Emphasize that when we don’t understand the nature of the human person, the reality of sin, and the true definitions of objective good and evil, faulty moral reasoning follows.

Activity

Distribute **Handout C: Faulty Moral Reasoning**. Make sure students understand the definitions of *relativism* and *consequentialism* by going over the first couple of scenarios together. Then have students complete the handout independently.

Lesson Plan *(continued)*

Formative Assessment

Have students discuss their responses to **Handout C** with a partner. As a large group, check answers against the answer key and correct any misunderstandings.

DAY THREE

Warm-Up

A. Give students the following scenario:

You and your best friend are prisoners in a Nazi death camp. Your friend tried to escape but got caught. They sentenced him to death by hanging because he tried to escape and they want to make an example of him. The Nazi guard sets up a noose on the rafters and put your friend on a chair and the noose around his neck. The guards tell you that you have to kick the chair out from under your friend or they will hang three other prisoners. What is the moral thing to do?

B. Discuss how we might use past lessons to help us to make a decision on how to act. Brainstorm a student-generated list of considerations before acting.

Activity and Assessment

A. Have students complete **Handout D: Steps to Make Good Moral Choices**. Explain to students that the purpose of this activity is not to imply they should use a checklist when making decisions, but rather to make concrete a process of discerning whether an action is in accordance with our nature and destiny to spend eternity with God in Heaven. Go over the steps with students, and then have them describe a scenario in which they would apply the steps of making good moral choices.

B. Recall the opening activity when a student tried to describe how to walk. It was an intricate and complex process that was almost too “natural” to describe. When it comes to making moral decisions, the goal is to make your process as natural and habitual as walking. This comes only through practice, until it becomes second nature.

Moral Decision “Checklist”

Directions: Read the information and then answer the questions.

How can we tell good choices from bad? There are three elements in a moral decision: the object, the intention, and the circumstances. The object is the action itself, what we do. The intention is why we do it: our goal or purpose in doing the action. The circumstances are the particular features of our situation.

The object—what we do—may be good or evil in itself. Our intention may also be good or evil. Many people today wrongly think that a good intention makes an evil action morally right. But a good intention does not turn something evil into something good. The end does not justify the means. A bad intention, furthermore, can make something that is ordinarily good into something evil. For example, giving someone a gift for the sake of gaining an unjust advantage would be morally wrong. All morally good decisions are good both in their object and in their intention.

The circumstances of an action also matter. Circumstances cannot make a bad action good or a good action bad, but they may

increase or decrease its moral character. For example, Jesus points out that the widow who gave two small coins, which was all she possessed, was more generous (and therefore morally better) than the rich people who gave large sums (Mark 12:41–44). A person who steals a candy bar and a person who steals life-saving equipment from an emergency room have both done evil things. But the one who stole life-saving equipment has done something morally worse.

Circumstances can also affect the degree of responsibility one bears for an action. For example, the responsibility of those who act out of fear or ignorance is less than that of those who make a deliberate choice, knowing what they are doing.

There are many very important considerations in the process of making a good moral decision. The person who chooses to make the effort to acquire virtuous moral and intellectual habits is best at making good moral decisions. Let's explore what that means.

Review the following points from previous lessons:

1. **God created us in His image and likeness so we could spend eternity with Him in Heaven.**

Explanation: God loves us and wants to be with us. He created us with intellect, free will, and the capacity to love. If we acknowledge our created status, we will come to recognize God's authority and how His revelation shows us the road to true fulfillment and happiness.

2. **We are called to a responsible practice of our freedom.**

Explanation: God gave us free will so that we might choose to know, love and serve Him. Our gift of intellect helps us to know the good, and we direct our will to act upon it.

3. **We must understand the three parts of a moral choice: the act itself, the intention, and the circumstances.**

Explanation: Both the act and our intention must be good in order for an act to be morally right. The circumstances of our action can make a good act more or less good, or a bad act more or less bad.

4. **We must properly form our consciences, conforming them to the Truth of Christ.**

Explanation: To form our consciences properly, we must have the humility to listen to the law written on our hearts over what we think we want right now. It requires prudence to know the difference between what we want and what is good.

5. **We must strive for excellence in the virtues.**

Explanation: All the virtues, including the four cardinal virtues, are important to acquire in order to make good moral decisions. We need **prudence** to see things as they are, **temperance** to avoid excesses, **justice** to give what is due to God and neighbor, and **fortitude** to do the right thing when it is difficult, and no one else seems to be.

6. **We must bind ourselves to Christ's twin commandments to love God and neighbor.**

Explanation: We need the three theological virtues of faith, hope, and love to carry out the mission Christ has put before us. If we don't have faith in the revealed truth and hope for Heaven and don't love God and neighbor properly, then right moral action is impossible.

7. **Finally, the key to making good moral decisions and the consideration that ties the previous six together is to make reference to the objective moral standard.**

Explanation: Believing that you can define right and wrong is a form of pride. For guidance in living out the moral life, we must refer to the revelation of Christ and the teaching of the Church, the Apostles, and the Church Doctors who faithfully convey the Gospel message.

These seven points may look like a checklist, but they are more than that. They are a guide to begin to do the interior work required by those who take their obligation to live a good moral life seriously. Ultimately, the process of making good moral decisions is more a matter of developing virtuous habits than it is about following certain steps in decision-making. By giving proper attention to these considerations, you will begin to grow in virtue and prepare yourself to receive the graces gifted by the Holy Spirit that lead to perfection.

Reflection Question

Do you believe that the process of making moral decisions can be properly done without one of these seven considerations? Explain why or why not, being sure to address each of the seven considerations.

Sin and Human Nature

It is impossible to discuss the moral life without acknowledging the reality of sin. Because of Adam and Eve's Original Sin, our human nature has been wounded. This means it is often difficult for us to act on good moral decisions and we are inclined to sin.

What is sin?

Sin is any word, action, or thought that is morally wrong. When we sin, we fail to love God and our neighbor and instead act selfishly. Sin hurts us as individuals, and as a human family. Sin can be defined as "an utterance, a deed, or a desire contrary to the eternal law" (CCC 1849). Although we often convince ourselves that sinful actions are good, the truth is that all sins are unreasonable and are based on false notions. We see sin all over the world and throughout human history. This is true no matter what other names we give to sin, or how we try to hide or ignore it.

We can understand what sin really means only if we understand our relationship with God. God created us out of love to be in communion with Him. But, just like Adam and Eve, we reject Him. Sin is an offense against God as illustrated by the psalmist's words in Psalm 51:6: "Against you, you alone have I sinned; I have done what is evil in your eyes." We continue to reject Him even as we see the horrible effects of sin all around us.

The sin we are born with makes it difficult to see things clearly, as St. Paul said in 1 Corinthians 13:12: "For now we see through a glass, darkly" (KJV). Our intellect is darkened, and our judgment is easily clouded. If we do not do the work of reviewing the seven considerations, we are likely to err in our moral judgments.

What are good and evil?

Many people have a faulty understanding of good and evil. They wrongly believe that a thing is good if it is pleasant or makes people happy, or that a thing is evil if it is unpleasant and makes people unhappy. The truth is that the correct definition of good is "acting in accord with the nature of a thing" or "that which perfects or completes a thing's being." In other words, something good is that which helps a thing be what it was meant to be.

So if good is acting in accordance with or perfecting our nature, then what is our nature? What are we meant to be? We are meant to be saints. Human beings are made by God to love and be in communion with Him. That means that good things are those things that help us love and be in communion with God. Anything we do that is contrary to being with God in Heaven is against our nature and therefore not good. Evil is the absence of the good. Evil is caused not by God, but by us. We do

evil when we freely chose to act against our very nature or the law of God. This is another reason why sin is unreasonable.

If we have the proper definition of good and evil, we will be better able to do what God wants us to do: to choose the good.

Reflection Questions

1. Why is all sin unreasonable?

2. What were human beings created for? _____

3. Explain the definition of *good* in your own words.

4. Explain the definition of *evil* in your own words.

5. Think about what you learned about the Enlightenment. What did many Enlightenment philosophers believe about human nature?

Faulty Moral Reasoning

Part I

Directions: Read the information, and then analyze the scenarios that follow.

A faulty understanding of good and evil leads to many forms of faulty moral reasoning. If we don't have absolute definitions of good and evil, then no human actions can ever be called truly good or evil. We cannot say it was good for Mother Teresa to serve the poor, and we cannot say it was bad for Joseph Stalin to kill millions of people. We also will have trouble knowing whether more complicated actions are morally right.

Faulty moral reasoning

There are many examples of faulty moral reasoning. They are faulty because they fail to recognize one or more central moral truths learned in previous lessons, especially concerning the nature of the human person and the reality of sin, good, and evil. Perhaps the most common faulty moral reasoning can be seen in relativism and consequentialism. We must learn to recognize these faulty systems of moral reasoning so that we can make good moral decisions.

Relativism

Relativism is the idea that moral principles are a matter of individual preference based on personal experience, socioeconomic

status, education, and particular culture. Relativism says there are no absolute rights and wrongs, and therefore we cannot know what is right and wrong for others, only what is right and wrong "for us."

Then-Cardinal Joseph Ratzinger said in 2005 that relativism is "letting oneself be tossed here and there, carried about by every wind of doctrine." "We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate goal consists solely of one's own ego and desires."

Relativism denies that humans have a common and essential nature, and it denies absolute moral truth found in the objective moral standard. It is actually a denial of morality itself.

Consequentialism

Consequentialism is the notion that the desire for a good outcome can justify evil actions. It is commonly described as the philosophy that "the end justifies the means." This is what Adam and Eve did when they sought the good of "being like God" by the means of eating the forbidden fruit. This faulty moral reasoning suggests that the very most important thing in morality is a good end result and that the

methods used to get the good result are not important. The root problem with consequentialism is that it encourages people to commit acts that are contrary to their nature so that they might get results that are in accord with their nature. Consequentialism allows for evil to be

done so that a good can result and is never morally ordered.

There are many forms of faulty moral reasoning, but relativism and consequentialism are the two most prevalent, and you must keep an eye out for both!

1. Define *relativism* in your own words: _____

2. Define *consequentialism* in your own words: _____

Part II

Directions: Examine the following scenarios. Determine whether each is an example of relativism, consequentialism, or whether it is morally right.

Moral scenario	Relativism, consequentialism, or properly ordered?
1 Sam found a bag belonging to the federal government with \$100,000 in it. He took the money and gave it to the poor.	
2 If Matthew misreported one number on his income-tax form, it would save him \$2,000, but he decided not to do that because it is wrong to lie on income-tax forms.	
3 Bill and his family are very hungry. They have no money, so Bill goes to a big market and steals a loaf of bread to feed his family. The company budgets for losses due to shoplifting, so it won't hurt anyone.	

Moral scenario	Relativism, consequentialism, or properly ordered?
<p>4 Jane travels to a distant land where there is a cultural practice of binding women's feet because they think it's beautiful. This foot-binding ends up crippling many women. Jane decides it must be an OK practice because it has been done for centuries in this culture.</p>	
<p>5 Bob has a young family. His boss requires him to lie to their clients. Bob has to feed his family so he lies to the clients to take care of them.</p>	
<p>6 Mike sees on the street a homeless man who asks him for money. The man is hungry. Mike has money and is carrying a bag of groceries; he decides to give the man the groceries.</p>	
<p>7 A madman tells Ralph that if he doesn't rob a bank, the madman will kill Ralph's dog and cat, so Ralph robs the bank so he can save his animals.</p>	
<p>8 Jose goes on a mission trip to a distant land where it there is a cultural practice of putting rings on the necks of women. Every year they add a new ring to elongate the women's necks. After years of wearing the rings, the women's neck muscles deteriorate, and if they remove the rings, they can't hold their heads up. Jose decides this practice is acceptable because it is a cultural practice and should be respected.</p>	

Moral scenario	Relativism, consequentialism, or properly ordered?
<p>9 The Communist government in China imposes fines on families with more than two children. This policy hurts the dignity of marriage and results in millions of abortions each year. It is a government policy in China, so we should not call it wrong.</p>	
<p>10 A man's daughter wants to marry someone who is of another religion. Many of his friends encourage him to kill his daughter because she has brought dishonor to the family. The man knows he would never kill his daughter, and he strongly rebukes his friends.</p>	
<p>11 A teenage girl is obsessed with being thin. Everyone can see she is not overweight, but in her mind, she is obese. Therefore she eats only a few hundred calories a day. Her parents are so worried about her, because she is damaging her body. But this is her reality so we should accept it and even help her lose weight.</p>	

Steps to Make Good Moral Choices

Directions: Read the information and then respond to the prompt below.

God has given every human the freedom to choose good or evil. True freedom comes not from having no restraints, but from choosing to abide in the word of Christ and to cooperate with the Holy Spirit. Then we are freed from the desire and inclination to sin. The Ten Commandments embodied in Christ's twin commandments can be a guide against which we can measure our choices.

Here are some steps to begin to make good moral choices:

1. Consider the situation and all the possible actions you could take.
2. Pray for help from the Holy Spirit to grant wisdom and understanding in your moral choice.
3. Check the objective moral standard, which is God's Law conveyed by Christ: the teachings of the Church.
4. Contemplate the act, the intention, and the circumstances of an act to discover the consequences of your choices and ask whether they will be pleasing to God.
5. Seek counsel from morally ordered souls, such as priests, parents, and teachers who are faithful to God. They can give you much insight and wisdom regarding your choices.
6. Finally, contemplate how your choices will affect your relationships with God and neighbor, particularly whether they will be life-affirming.

Describe a possible scenario in which you would refer to any or all of the above steps to help guide your decisions and actions:

Answer Key

Handout A: Moral Decision “Checklist”

Reflection: Accept reasoned answers.

Handout B: Sin and Human Nature

1. There is never a good reason for sin. Sin is contrary to God’s will, and God is Truth itself. Sin is acting against our nature – our purpose to spend eternity in Heaven with God. It is unreasonable to act against our nature.
2. Communion with God.
3. Accept answers that evidence understanding of the good as that which perfects a thing’s being – that which helps a thing be what it was meant to be.
4. Lack of goodness, or a thing that hurts something or someone’s efforts to be what that thing or person was created to be.
5. The Enlightenment attempted to base society purely on reason and denied the existence of a human nature.

Handout D: Faulty Moral Reasoning

Relativism: Students may say that it is the idea that right and wrong do not exist. Good and evil are specific to every culture. Every person decides for himself what is right and wrong.

Consequentialism: Students may say that it is the idea that you can do bad things if you are trying to bring about a good result.

- | | |
|------------------------------|-------------------------------|
| 1. Consequentialism | 7. Consequentialism |
| 2. Properly ordered morality | 8. Relativism |
| 3. Consequentialism | 9. Relativism |
| 4. Relativism | 10. Properly ordered morality |
| 5. Consequentialism | 11. Relativism |
| 6. Properly ordered morality | |

Handout D: Steps to Make Good Moral Choices

Accept reasoned answers.

Temptation and the Reality of Sin

UNIT 3, LESSON 12

Learning Goals

- › Human nature is wounded because of Original Sin.
- › The three artifacts of the Fall are darkened intellect, weakened will, and inclination toward sin.
- › Temptation in and of itself is not sinful.
- › Satan tempted Adam and Eve and Jesus, and he tempts all of us, in the same way.
- › Jesus gives us a model, and St. Paul gives us advice, for resisting temptation.



Connection to the *Catechism of the Catholic Church*

- › CCC 391-395
- › CCC 1808
- › CCC 402-409
- › CCC 2113
- › CCC 413-421
- › CCC 2119
- › CCC 538-540
- › CCC 2157
- › CCC 566
- › CCC 2340



Vocabulary

- › Artifact
- › Fallen Nature
- › Concupiscence
- › Temptation
- › Intellect
- › Mortal Sins
- › Will
- › Venial Sins

BIBLICAL TOUCHSTONES

[T]he woman saw that the tree was good for food and pleasing to the eyes, and the tree was desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it.

GENESIS 3:6

Why do you not understand what I am saying? Because you cannot bear to hear my word. You belong to your father the devil and you willingly carry out your father's desires. He was a murderer from the beginning and does not stand in truth, because there is no truth in him. When he tells a lie, he speaks in character, because he is a liar and the father of lies. But because I speak the truth, you do not believe me.

JOHN 8:43-45

Lesson Plan

Materials

- Handout A: Does Satan Exist?
- Handout B: Artifacts of the Fall
- Handout C: Biblical Evidence for Satan
- Handout D: The Three Kinds of Temptation
- Handout E: Categorizing Temptations

My Notes

DAY ONE

Note: for background, you may wish to view Bishop Robert Barron's video on the devil, available at:
[YouTube.com/watch?v=IED3S-vJ5AU](https://www.YouTube.com/watch?v=IED3S-vJ5AU).

Warm-Up

- A. Ask your students: Do you believe that Satan and other demons exist? Do you believe that man has a fallen nature?
- B. Allow reasoned discussion, while pointing out the difficulty that we live in a time when many doubt both propositions: that Satan exists and that we have fallen natures.
- C. Conclude that the Catholic Church asserts with certainty the reality of both and that this is why we need God to restore us to sanctifying grace in order that we may end in Heaven.

Activity

- A. Distribute **Handout A: Does Satan Exist?** Discuss the Bible verses and *Catechism* paragraphs that illustrate the fall of Lucifer and a third of the angels, and emphasize that they really exist even though we may not see them.
- B. Briefly discuss the nature of Satan as conveyed by Jesus in John 8:44. Point out that Satan entered the Garden to make us fall.
- C. Recount the story of the Fall in Genesis, and emphasize the character of the temptations.

Formative Assessment

- A. Ask the class if anyone has ever seen an artifact.
What is an *artifact*?

- B. Connect the types of artifacts students have likely seen – items in museums, things found in archaeological digs, for example – with a broader definition: something remaining from a previous period or event. We are all carrying around artifacts right now, in a way. These artifacts are in our very nature. We are talking about artifacts of the Fall. Go over the three artifacts of the Fall: darkened intellect, weakened will, and inclination to sin. Recall the last lesson and St. Paul’s description of seeing through a glass “darkly.”
- C. Distribute **Handout B: Artifacts of the Fall** and have students explain the three concepts in their own words.
- D. Emphasize the conclusion that we are born into a real spiritual battle! We must acknowledge, first, that Satan and his demons exist and, second, that the Original Sin of our first parents, Adam and Eve, wounded our nature. Once we acknowledge these, we can move on to understand the nature of the temptations we confront every day.

Alternative Assessment

Distribute **Handout C: Biblical Evidence for Satan**. Students will need their Bibles to make a list of statements that provide evidence that Satan exists.

DAY TWO

Warm-Up

- A. Ask the question: How do you think you are tempted? Are there are patterns to the ways you are tempted? Give students a few moments to reflect on this question and journal a response.
- B. Review the Fall of Adam and Eve, and particularly recall that the snake tempted Eve with various promises if she were to eat the forbidden fruit.

Activity

- A. Distribute **Handout D: The Three Kinds of Temptation** and let students know you will go over it together as students write their answers individually.
- B. Examine and discuss the three temptations that Eve faced by the serpent in Genesis. Make the connection that these are the three basic types of temptation we all face:
 - 1. concupiscence of the flesh
 - 2. concupiscence of the eyes
 - 3. pride of life

Lesson Plan *(continued)*

- C. Read aloud Jesus' temptation in the desert from Mathew 4:1-11 and make the connection between His temptations and the three basic kinds of temptation.
- D. Discuss the fact that Jesus' responses to His temptations are models for us.
- E. Read the advice for resisting temptation that St. Paul offers in Romans 12:1-3.
- F. Emphasize that some moral decisions can be difficult. Especially if we are not in the habit of doing good, it can be very tempting to choose the wrong action because it seems easier or more pleasurable. In itself, temptation is not a sin. Jesus, who never sinned, felt temptation. An important way to avoid sin – and an important moral responsibility – is to recognize and avoid the persons, places, things, and situations that lead to temptation.

Formative Assessment

Have students begin to complete the chart at the end of **Handout D**.

DAY THREE

Warm-Up

- A. Give students time to complete the chart at the end of **Handout D**, and go over the responses.
- B. As a large group, discuss whether it's reasonable to expect that we can follow the example of Jesus and the advice of St. Paul. Allow reasoned discussion to proceed.
- C. Especially if students believe they are unreasonable, or that it is unreasonable generally to try to resist temptation, ask the class if anyone can recall the artifacts of the Fall. Connect the fact that our darkened intellect, weakened will, and tendency toward sin make it harder for us to perceive what is true, good, and beautiful and to take action that is morally right. But if the demands of the Christian moral life seem unreasonable, remember that Jesus gives us the graces we need to be able to choose the good. When we fail, we can return to Him in the Sacrament of Reconciliation, and He will turn our souls toward Heaven again.

Activity and Assessment

Have students complete **Handout E: Categorizing Temptations**.

Does Satan Exist?

Two facts that make the moral life difficult for humans are that Satan and demons really exist and that man has a fallen nature. In our Creed we profess that God made everything, both “visible and invisible.” We believe that God made the Heavens and the earth, plants, animals, and humans. We also believe that He made the angels. It has been revealed to us that the brightest angel, Lucifer, rebelled against God and fell from Heaven because of his pride.

In the Gospel of John (8:44), Jesus describes Satan like this:

He was a murderer from the beginning and does not stand in truth, because there is no truth in him. When he tells a lie, he speaks in character, because he is a liar and the father of lies.

In fact, Satan is mentioned dozens of times throughout the Old and New Testaments. Here in Isaiah 14:12-14 we hear a description of Lucifer and what happened to him.

How you are fallen from Heaven,
O Day Star, son of Dawn!
How you are cut down to the ground,
you who laid the nations low!
You said in your heart,
“I will ascend to Heaven;
above the stars of God
I will set my throne on high;
I will sit on the mount of assembly
in the far north;
I will ascend above the heights of the
clouds,
I will make myself like the Most High.”

And Revelation 12:3-4 tells us what happened to Lucifer as he fell:

And another portent appeared in Heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of Heaven, and cast them to the earth.

Lucifer, the dragon, dragged a third of the angels in Heaven with him into rebellion against God. *Catechism* nos. 391-395 explains that Satan and the other demons are fallen angels who freely chose to rebel against God. Further, they attack man as a way to attack God.

In fact, Satan’s first attack on mankind came as soon as humanity was created.

Genesis 3:1-7 recounts how Adam and Eve were taken in by the devil’s lies:

! While you read, underline the three things Eve found tempting about the forbidden fruit.

Now the snake was the most cunning of all the wild animals that the LORD God had made. He asked the woman, “Did God really say, ‘You shall not eat from any of the trees in the garden?’” The woman answered the snake: “We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, or else you will die.’” But the snake said to the woman: “You certainly will not die!

God knows well that when you eat of it your eyes will be opened and you will be like gods, who know good and evil.” The woman saw that the tree was good for food and pleasing to the eyes, and the tree was desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they knew that they were naked; so they sewed fig leaves together and made loincloths for themselves.

In *Catechism* no. 397 we learn that “man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God’s command. This is what man’s first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness.” In other words, every sin we

commit is similar to Adam and Eve’s in this way. We listen to Satan rather than to God.

Adam and Eve’s sin was not just a personal sin. Their sin wounded human nature. So all of humanity for all generations are now born with Original Sin, which is a loss of God’s sanctifying graces. “As a result of original sin, human nature is weakened in its powers, subject to ignorance, suffering and the domination of death, and inclined to sin” (CCC 418). We suffer three particular things from the Fall:

1. **A darkened intellect**, which makes it difficult for us to perceive the good, true, and beautiful.
2. **A weakened will**, which makes us susceptible to temptation.
3. **An inclination toward sin**, known as concupiscence, which means we are attracted to evil.

1. Who created the angels? _____
2. Isaiah recounts the way Lucifer wanted to make himself like whom?

3. As what creature is Lucifer depicted in the book of Revelation? _____
4. Where was Adam when the devil was talking to Eve? _____

5. How is every sin we commit similar to the sin of Adam and Eve?

6. List the three artifacts of the Fall.

Reflection Question

A popular movie had the line “The greatest trick the devil ever pulled was convincing the world that he didn’t exist.” Why would the devil want to convince people that he doesn’t exist?

Artifacts of the Fall

Directions: We are born into a real spiritual battle! We must acknowledge, first, that Satan and his demons exist and, second, that the Original Sin of our first parents, Adam and Eve, wounded our nature. Once we acknowledge these, we can move on to understand the nature of the temptations we confront every day. Explain the following three concepts in your own words.

1. Darkening of the intellect:

2. Weakening of the will:

3. An inclination to sin:

Extension

The *Catechism* points out that “ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action and morals” (CCC 407). If you know human nature is fallen, are you more likely to:

- Give younger students specific learning assignments, or let them choose whatever they want to do?
- Have teachers present with students at lunch, recess, and other unstructured time, or allow children to be unsupervised?
- Give all government power to one person, or create separate branches of government with specific things each can do?
- Can you think of other examples?

Biblical Evidence for Satan

Directions: Use your Bible to make a list of statements that provide evidence that Satan exists.

1. Genesis 3:1-7

2. Isaiah 14:12-14

3. Revelation 12:3-4

4. John 8:44

5. Mathew 4:1-11

The Three Kinds of Temptation

Directions: Read the information and follow the directions as you read. Finally, complete the chart.

Satan tempted Adam and Eve and Jesus and tempts us in the same three ways. Let's begin with Adam and Eve. God commanded them not to eat the forbidden fruit or they would die. But Eve was taken in by Satan's lies that they would not die. "The woman saw that the tree was good for food and pleasing to the eyes, and the tree was desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it" (Genesis 3:6).

Every temptation is a temptation to partake of a "forbidden fruit" of some sort. In Eve's case, here is how the three types of temptation are broken down.

- a. It was good for food. (She wanted to eat it.)
- b. It was a delight to the eyes. (It looked attractive to her.)
- c. The tree would make one wise. (She wanted to know good and evil as God did.)

1. List some temptations that would fall into each of these categories.

Now we will look at how the devil tempted Jesus. According to Matthew 4:1-11, when Jesus was in the desert, the devil offered Him the same three types of temptation as he offered Adam and Eve. Read the verses from Matthew that depicts Satan's words of temptation for the following, and how Jesus responded to each. Summarize what happened.

2. Concerning the body or the concupiscence of the flesh:

3. Concerning concupiscence of the eyes:

4. Concerning the pride of life:

So you see that Christ was faced with the same types of temptations that Adam and Eve faced. These happen to be the same three types of temptations we face every day! In 1 John 2:15-17, these three types of temptations are labeled for us as we receive the warning to avoid them.

! Underline the three types of temptations in the Scripture passage below.

Do not love the world or the things of the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, sensual lust, enticement for the eyes, and a pretentious life, is not from the Father but is from the world. Yet the world and its enticement are passing away. But whoever does the will of God remains forever.

–1 JOHN 2:15-17

Jesus provides a model for holiness in every part of life, and we can learn from His responses. Remember that before our Baptism, we were children of Adam, with a spirit of disobedience. But in Baptism, we became adopted children of the Father. What Jesus has by nature, we receive by adoption.

St. Paul further suggests remedies for the three kinds of temptation. Write each in your own words:

5. Concerning the flesh and the body (Romans 12:1): “I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.” In your own words:

6. Concerning the concupiscence of the eyes and the world (Romans 12:2): “Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.” In your own words:

7. Concerning the pride of life and temptations by the devil (Romans 12:3): “For by the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned.” In your own words:

Type of temptation	Adam and Eve's response	Jesus' response to this type of temptation	How does Satan tempt you the same way, and how should you respond?
8. Temptation of the flesh	Eve: That fruit looks good to eat! <div>FAIL</div>	Satan: Turn these stones into bread! Jesus: <hr/> <hr/> <hr/> (Matthew 4:4). <div>WIN!</div>	

Type of temptation	Adam and Eve's response	Jesus' response to this type of temptation	How does Satan tempt you the same way, and how should you respond?
9. Temptation of the eyes	<p>Eve: That tree is pleasing to the eye!</p> <p>FAIL</p>	<p>Satan: Throw yourself down off this parapet and prove you are God!</p> <p>Jesus:</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>(Matthew 4:7).</p> <p>WIN!</p>	
10. Temptation of pride	<p>Eve: The snake says that tree can help me gain wisdom!</p> <p>FAIL</p>	<p>Satan: Look at all these kingdoms. All you have to do is worship me and I'll give them to you.</p> <p>Jesus:</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>(Matthew 4:10).</p> <p>WIN!</p>	

Categorizing Temptations

Directions: Recognizing different types of temptations helps us to combat them. Sort the list of sins below into their proper categories in the chart. Then write the remedy to combat each temptation. Finally, answer the reflection question.

- Gossiping to tear others down
- Murdering for power
- Lying to get your way in situations
- Overeating at your favorite restaurant
- Using drugs to get high or alcohol to get drunk
- Playing video games for 24 hours straight
- Desiring more and more material things that others around you seem to have (such as the newest phones, cars, and big houses)
- Looking at inappropriate pictures on the Internet
- Doing whatever it takes to make a lot of money, regardless of the kind of work it is

Concupiscence of the flesh	Concupiscence of the eye	Pride of Life
Sin:	Sin:	Sin:
Remedy:	Remedy:	Remedy:
Sin:	Sin:	Sin:
Remedy:	Remedy:	Remedy:

Concupiscence of the flesh	Concupiscence of the eye	Pride of Life
Sin:	Sin:	Sin:
Remedy:	Remedy:	Remedy:

Reflection Question

Living a moral life is challenging. Explain what you would say to a friend who thought it was unreasonable to think we would be able to follow the example of Jesus and the advice of St. Paul.

Answer Key

Handout A: Does Satan Exist?

1. God
2. “Like the most high” or like God
3. A dragon
4. He was with her.
5. We fail to trust in God and His goodness.
6. Darkened intellect, weakened will, inclination to sin

Reflection: Accept reasoned answers.

Handout B: Artifacts of the Fall

1. It is harder for us to understand things; we have trouble knowing what is right; we are not good at perceiving the good, true, and beautiful.
2. We don’t follow through on our promises. We have good intentions but fail to act.
3. We tend to do bad things. We are attracted by evil things, even though we do not want to be.
4. Accept reasoned answers.

Handout C: Biblical Evidence for Satan

1. Genesis 3:1-7: Satan tempted Adam and Eve in the Garden of Eden.
2. Isaiah 14:12-14: God spoke of Satan through the prophet Isaiah.
3. St. John was given a vision of the end of the world that included Satan.
4. Jesus, who is God, describes Satan.
5. Jesus was tempted by Satan.

Handout D: The Three Kinds of Temptation

1. Temptation of the flesh: eating too much fast food, drinking so much coffee you feel terribly jittery, playing video games excessively. Accept additional reasoned answers.
Temptation of the eyes: being wrapped up in buying the newest technology, obsessing over celebrities, coveting your friends’ possessions or successes, focusing too much on worldly things, viewing pornographic material. Accept additional reasoned answers.

Pride of life: Putting your own opinions ahead of God's truth, seeking to have power over others, seeking excessive praise, putting others down so you feel better about yourself. Accept additional reasoned answers.

2. Satan challenged Jesus to turn stones into bread. Jesus responded by quoting Scripture, that man does not live by bread alone, but by every word that comes from God.
3. Satan challenged Jesus to throw Himself off the parapet. Jesus told Satan one should not put God to the test.
4. Satan said he would give Jesus all the kingdoms of the world if Jesus would worship him. Jesus rebuked him and said that the only one who should be served and worshipped is God.
5. Give your body to God as a sign of your love for Him. Give up the things you want.
6. Don't be like the world, because the world does not know what is right and what is wrong. Rather, listen to Jesus to be able to tell right from wrong. Figure out what God wants you to do, which is morally good.
7. Don't think too much of yourself. Ask God to help you think clearly about your own talents and how to serve Him.
8. He said in reply, "It is written: 'One does not live by bread alone, but by every word that comes forth from the mouth of God'" (Matthew 4:4). Accept reasoned answers for the last column.
9. Jesus answered him, "Again it is written, 'You shall not put the Lord, your God, to the test'" (Matthew 4:7). Accept reasoned answers for the last column.
10. At this, Jesus said to him, "Get away, Satan! It is written: 'The Lord, your God, shall you worship and him alone shall you serve'" (Matthew 4:10). Accept reasoned answers for the last column.

Handout E: Categorizing Temptations

- Gossiping to tear others down: pride of life. Remedy: Serve God alone; don't think more highly of yourself than you should.
- Murdering for power: pride of life. Remedy: Serve God alone; don't think more highly of yourself than you should.
- Lying to get your way in situations: pride of life. Remedy: Serve God alone; don't think more highly of yourself than you should.
- Overeating at your favorite restaurant: concupiscence of the flesh. Remedy: live by all of God's word; make your body a living sacrifice.

- Using drugs to get high or alcohol to get drunk: concupiscence of the flesh. Remedy: live by all of God's word; make your body a living sacrifice.
- Playing video games for 24 hours straight: concupiscence of the flesh. Remedy: live by all of God's word; make your body a living sacrifice.
- Desiring more and more material things that others around you seem to have (such as the newest phones, cars, and big houses): concupiscence of the eyes. Remedy: don't be of this world; purify your mind so you can discern the will of God.
- Looking at inappropriate pictures on the Internet: concupiscence of the eyes. Remedy: don't be of this world; purify your mind so you can discern the will of God.
- Doing whatever it takes to make a lot of money, regardless of the kind of work it is: concupiscence of the eyes. Remedy: don't be of this world; purify your mind so you can discern the will of God.

Reflection Question: Students should explain that Christian morality is reasonable. They should connect the fact that our darkened intellect, weakened will, and tendency toward sin make it harder for us to perceive what is true, good, and beautiful and to take action that is morally right, but that Jesus gives us the graces we need to be able to choose the good. Temptation in and of itself is not sinful, and God has given us spiritual helps for dealing with it. We make it easier to choose the good when we pray to God to strengthen us and develop good habits (as opposed to bad habits, which lead to more sin). When we fail, we can return to Jesus in the Sacrament of Reconciliation and He will turn our souls toward Heaven again.

Structure of Sin and Social Sin

UNIT 3, LESSON 13

Learning Goals

- Sin is “an utterance, a deed, or a desire contrary to the eternal law” that offends God.
- Mortal sin severs our relationship with God and, if unrepented, results in eternal separation from Him.
- The seven capital sins are pride, greed, lust, envy, anger, gluttony, and sloth.
- Personal sin contributes to social sin.



Connection to the *Catechism of the Catholic Church*

- CCC 1849-1876
- CCC 1939-1942



Vocabulary

- Mortal Sin
- Venial Sin
- Personal Sin
- Social Sin
- Capital Sins

BIBLICAL TOUCHSTONES

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.

HEBREWS 4:15

If we say, “We are without sin,” we deceive ourselves, and the truth is not in us.

1 JOHN 1:8

Lesson Plan

Materials

- › Handout A: A Deeper Look at the Nature of Sin
- › Handout B: Types of Sins
- › Handout C: The Proliferation of Sin
- › Handout D: From Personal Sin to Social Sin
- › Teacher Resource: Introductions

My Notes

DAY ONE

Warm-Up

- A. Have students open their Bibles to Hebrews 4:15. Read aloud:

“For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.”

- B. Ask students who this Bible verse is describing. Jesus. *Emphasize the Jesus was 100 percent human and 100 percent divine.*

- C. Now have students turn to 1 John 1:8 and read:

“If we say, ‘We are without sin,’ we deceive ourselves, and the truth is not in us.” Conclude that we all sin, no matter what.

- D. Emphasize that because of Original Sin, our wounded natures tend to be selfish. Therefore, the key to morality is in determining how we respond to our sinful natures and how we respond to our falls.

Activity

Distribute **Handout A: A Deeper Look at the Nature of Sin**, and use the *Catechism* paragraphs to discover a deeper understanding of sin. Use the answer key to go over the ten most important points, and invite students to share their reflections.

Formative Assessment

Have students work in pairs or trios to complete **Handout B: Types of Sins**.

DAY TWO

Warm-Up

- A. Project and read aloud *Catechism of the Catholic Church* no. 1871:

“Sin is an utterance, a deed, or a desire contrary to the eternal law. It is an offense against God. It rises up against God in disobedience contrary to the obedience of Christ.”

- B. Distribute **Handout C: The Proliferation of Sin**. Use *Catechism* paragraphs 1865–1867 to elucidate a deeper understanding of the nature of sin.

Activity

- A. Go over the handout together and note these four distinctive features of sin:
- › Sin is habitual.
 - › Sin further distorts our inclinations, and what we do becomes progressively worse when we are influenced by sinful habits.
 - › Habits of sin cloud our consciences and makes it harder for us to know the difference between good and evil.
 - › No matter how sinful we become, our God-given moral sense cannot be destroyed at its deepest level. By the graces of God, even the worst sinner can be restored to sanctity.
- B. Discuss how sin not only jeopardizes our relationship with God but also has an impact on the entire community. Failure to love lessens the bond of love among us all. Sins of individuals can give rise to social situations and institutions opposed to God’s goodness, such as legalized abortion and euthanasia, slavery, child labor, prostitution, and exploitation of third-world countries for profit. Structures that perpetuate violence, injustice, and other disorders in society are called social sin. Social sin is an outgrowth of personal sins and leads its victims to do evil.

Formative Assessment

Have students complete the focus and reflection questions on **Handout C**. Also have students return to **Handout B** and add further reflections and any new insights on the proliferation of sin, the deadly sins, and personal sin turning into social sin.

Lesson Plan *(continued)*

DAY THREE

Warm-Up

Challenge the class with the question: Can we ever be responsible for another person's sin? Encourage reasoned discussion among students. After a few moments, go over the following content in a mini-lecture:

Of course the answer is no because each human person has the free will to act or not to act in any situation, so we are not responsible or guilty for the actions of another.

However, if we:

- › *stand idly by while other people sin;*
- › *participate in other people's sin in any way;*
- › *praise or approve of their sins;*
- › *help them conceal their sins; or*
- › *protect those who sin*

then we have become complicit in their sin in a way that does incur guilt and leads from personal sin to a participation in social sin. We are compelled to stand actively and charitably against sins that “cry out to Heaven,” such as abortion and euthanasia, homosexual activity, oppressing the poor, cheating workers of just wages, and many more other issues that have become normalized in this day and age. The sins that cry to Heaven are described in Genesis 4:10, Genesis 17:20-21, Exodus 2:23, and James 5:4.

Activity

- A. Before class, copy and cut out each of the cards on **Teacher Resource: Introductions**. Ask for four volunteers and give each one a slip from Group 1 on **Handout A**.
- B. Have each student read from the slip to “introduce” himself or herself in turn.
- C. Ask the class for a show of hands in response to each question:
 - › Did Bob commit a sin?
 - › Did Gary?
 - › Did Jim?
 - › Did Jane?

- How would you line these individuals up, from “most responsible” to “least responsible”? (Have the volunteers get into the correct line.) Bob is directly responsible for his sin, but Gary and Jane are also responsible, because they cooperated with it. Jim’s level of responsibility may be a subject for debate, as his sin was one of omission – failing to act – rather than actively cooperating.
- D. Focus for a minute on Jim’s response. Point out that Jim was motivated by selfishness – not wanting to stop because he was in a rush – and not because he approved of murder. But what about those cases in which our taking certain actions, or failing to act, means that we have begun to lend our approval to sinful acts?
- E. Now call up 10 volunteers and give each a slip from Group 2 on **Teacher Resource**, and perform the same survey of whether each character sinned.
- F. Allow students to discuss which person or persons bear the greatest responsibility for the sin of the one particular abortion in the scenario. Then transition the discussion to the social sin of institutions and structures that support killing of the unborn.
- G. Conclude that all sin begins as personal sin, but as sin proliferates and as people participate in passive ways by encouragement or acceptance, we are participating in the buildup of social sin.

Assessment

- A. Have students complete **Handout E: From Personal Sin to Social Sin**. Help students talk through the very difficult issues this generation faces with several modern social sins, especially abortion, homosexual activity, and euthanasia:
 - How do you explain the difference between the Church’s teaching and what society is promoting?
 - Why is it so difficult to see the moral good in these issues and to see which side promotes God and life?
 - Why do you suppose these issues are so difficult to talk about in the public square?
- B. Conclude by explaining that loving our neighbors does not mean that we support everything they do, but that we love them no matter what, support them in virtuous things, and help them to see the error of their ways in sinful things. Admonishing the sinner and instructing the ignorant are Spiritual Works of Mercy that help others grow closer to Christ.

Lesson Plan *(continued)*

C. For homework, have students select one of the following Bible verses and write a short reflection on how it connects to what they have learned about sin:

- Hebrews 4:15
- Mathew 15:18-20
- Colossians 3:5-6
- 1 John 1:8
- Revelation 21:8
- Galatians 5:19-21
- 1 John 5:16
- Revelation 22:15
- Corinthians 6:9-11
- Matthew 5:19
- Ephesians 5:3-7

A Deeper Look at the Nature of Sin

Directions: Read the two *Catechism* paragraphs and then break them down into their ten most important points in order to understand the nature of sin more fully. Then answer the reflection question.

What Is Sin?

Because of our fallen nature we are all prone to sin. *Catechism* no. 1849 defines sin as “an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as ‘an utterance, a deed, or a desire contrary to the eternal law.’”

Catechism no. 1850 further explains: “Sin is an offense against God: ‘Against you, you alone, have I sinned, and done that which is evil in your sight.’ Sin sets itself against God’s love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become ‘like gods,’ knowing and determining good and evil. Sin is thus ‘love of oneself even to contempt of God.’ In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.”

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

Where do sins come from? The answer is: from our hearts. But our hearts are also where the Lord graces us with faith, hope, and love. Sin comes from our hearts, but charity conquers it. St. Augustine makes a very important point in his timeless masterpiece *The City of God*. He explains that there are two cities and each city is built upon a different kind of love. The City of Man is where citizens love themselves to the contempt of God. *The City of God* is where the citizens love God to the contempt of themselves. We are free to choose citizenship in either city, but it will depend on the love we choose, either love of self and created things or love of God the Creator.

Reflection: In which city would you prefer to have citizenship? Why?

Types of Sins

Directions: The *Catechism* no. 1853 offers ways of categorizing the different types of sin. Read each Bible verse and consider which type or types of sin are described, then write your reflections under the passage.

Types of Sin

- › according to their objects
- › according to the virtues they oppose
- › by excess or defect
- › according to the commandments they violate
- › according to whether they concern God, neighbor, or oneself
- › whether they are carnal or spiritual
- › whether they are sins of thought, word, deed, or omission

1. **Matthew 5:19:** “Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of Heaven.” What kind of sin is it to teach spiritual error?

2. **Matthew 15:18-20:** “But the things that come out of the mouth come from the heart, and they defile. For from the heart come evil thoughts, murder, adultery, unchastity, theft, false witness, blasphemy. These are what defile a person.” What kinds of sins does Jesus describe here?

3. **Ephesians 5:3-7:** “Immorality or any impurity or greed must not even be mentioned among you, as is fitting among holy ones, no obscenity or silly or suggestive talk, which is out of place, but instead, thanksgiving. Be sure of this, that no immoral or impure or greedy person, that is, an idolater, has any inheritance in the kingdom of Christ and of God.” What kind of sins is St. Paul describing?

4. **1 Corinthians 6:9-11:** “Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes, nor sodomites, nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God. That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.” What Good News does St. Paul share in these verses?

The Proliferation of Sin

Directions: Read about the spread of sin, then answer the questions.

As *Catechism* no. 1865 explains, sin “creates a proclivity to sin.” In other words, the more we sin, the more we sin. Sin is habitual. What we do becomes progressively worse when we are influenced by sinful habits. As the cycle worsens, habits of sin cloud our consciences and make it harder to know the difference between good and evil. Thankfully, no matter how sinful we become, our God-given moral sense cannot be destroyed at its deepest level. By the graces of God, even the worst sinner can be restored to sanctity.

We must also remember that, although all sin is evil, not all sins are equally evil. Venial sin is not serious enough to break our relationship with God, but it weakens that relationship. Venial sin is also bad because, by developing bad habits, we are more likely to commit mortal sin. Mortal sin is the complete turning away from God and His law. The *Catechism* defines mortal sin as a “sin whose object is grave matter and which is also committed with full knowledge and deliberate consent” (CCC 1857). In other words, the action is a grave evil in itself (i.e., specified by the Ten Commandments); we have a clear knowledge that the action is sinful, and we give our full consent to the action. This free, deliberate refusal to accept God’s will causes a spiritual death or separation from God. Unrepented

mortal sin leads to Hell. Remember that because we are free to make choices, we are responsible for those choices. “Our freedom has the power to make choices for ever, with no turning back” (CCC 1861).

Certain sins must be guarded against because they are especially likely to lead to other sins. We call these capital sins, and they are: pride, greed, envy, anger, lust, gluttony, and sloth.

- **Pride:** “undue self-esteem or self-love, which seeks attention and honor and sets oneself in competition with God” (CCC 1866).
- **Greed:** an excessive desire for possessions and material things
- **Envy:** the resentment of another person’s talents, personal success, or good fortune.
- **Anger:** disordered rage that causes one to seek revenge or desire injury to another.
- **Lust:** a disordered desire for sexual pleasure for its own sake.
- **Gluttony:** excessive consumption of food and drink.
- **Sloth:** spiritual or physical laziness; a disordered desire to avoid our duties and responsibilities toward God and neighbor.

The worst kinds of sin are “sins that cry to Heaven:’ the blood of Abel, the sin of the Sodomites, the cry of the people oppressed in Egypt, the cry of the foreigner, the widow, and the orphan, injustice to the wage earner” (CCC 1867). These sins are described in the Bible, including Genesis 4:10, Genesis 17:20-21, Exodus 2:23, and James 5:4.

The only way to conquer bad habits is to replace them with good habits, and the way to combat sin is to cultivate virtue. We can do this by cooperating with God’s grace. The virtue of humility opposes pride; generosity opposes greed; chastity opposes lust; meekness opposes anger; temperance opposes gluttony; kindness

opposes envy; diligence opposes sloth. In Galatians 5:19-23 we read, “Now the works of the flesh are obvious: immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, and the like. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. Against such there is no law.” To live the good life, we need to cooperate with the graces of the Holy Spirit to cultivate habits of virtue to replace habits of sin.

1. What does it mean that sin is habitual? _____

2. How do habits of sin affect our consciences? _____

3. What is a mortal sin? _____

4. Why must capital sins especially be guarded against? _____

5. What are the fruits of the Holy Spirit? _____

Next to each sin, write which capital sin likely motivates it:

6. Stealing _____
7. Gossiping _____
8. Eating and drinking too much _____
9. Murdering for power _____
10. Sleeping till noon and avoiding work _____
11. Looking at inappropriate images _____
12. Murdering for revenge _____

From Personal Sin to Social Sin

Directions: Read the information and quotations from Pope St. John Paul II's *Reconciliation and Penance* and then answer the questions that follow.

Sins of individuals can give rise to social situations and institutions opposed to God's goodness, such as legalized abortion and euthanasia, slavery, child labor, prostitution, and exploitation of third world countries for profit. Structures that perpetuate violence, injustice, and other disorders in society are called social sin. Social sin is an outgrowth of personal sins and leads its victims to do evil. Pope St. John Paul II said in *Reconciliation and Penance*:

"Sin, in the proper sense, is always a personal act, since it is an act of freedom on the part of an individual person and not properly of a group or community. This individual may be conditioned, incited and influenced by numerous and powerful external factors. He may also be subjected to tendencies, defects and habits linked

with his personal condition. In not a few cases such external and internal factors may [affect], to a greater or lesser degree, the person's freedom and therefore his responsibility and guilt. ...

"It is a truth of faith, also confirmed by our experience and reason, that the human person is free. This truth cannot be disregarded in order to place the blame for individuals' sins on external factors such as structures, systems or other people. Above all, this would be to deny the person's dignity and freedom, which are manifested – even though in a negative and disastrous way – also in this responsibility for sin committed. Hence there is nothing so personal and untransferable in each individual as merit for virtue or responsibility for sin."

1. It is true that we live in a culture that has tried to make grave sins less serious and has even tried to celebrate some grave sins. Name some issues below that the Church teaches against that have been normalized and even encouraged in modern society:

2. Ultimately, why can we never place blame for a person's sin on external factors?

3. By placing all of the blame for a person's actions onto external factors, what do you strip that person of? Why?

4. We are not responsible for vices (nor do we get credit for virtue) in society because all virtue and sin is personal. It is only by our participation in public virtue or vice that we contribute to the social structure or a virtue or vice. Make a list of public virtues and public vices.

Introductions

Note: Copy and cut out the cards below. Then follow the instruction in the lesson plan.

Group 1

“I’m Bob. I killed a man in anger. I was driving, and he cut me off. That made me angry. I got out of my car and went over to yell at him. We ended up getting into a fight, and although I didn’t plan on it, I killed him. I feel terrible.”

“I’m Gary. I was in the car with Bob. I felt mad just as he did, and I was kind of egging him on when he got out of the car. I even got out and started punching the man too. I feel terrible.”

“I’m Jim. I’m a policeman, but I was off duty the night Bob killed that man. I have a weapon, and I’m trained to use it. I drove by, and I saw Bob punching another man. I could easily have stopped to help. But I was in a rush, so I kept on driving. I feel terrible.”

“I’m Jane. After Bob killed that man, he came to my house. He was scared. He told me the police were after him and he needed a place to hide. I took him in, and when the police asked if I had seen him, I lied. I feel terrible.”

Group 2

“I’m Steve. I’m 25, and my wife is 24. We had an unplanned pregnancy, and neither of us felt as if we were ready to be parents. I told her she should have an abortion.”

“I’m Carol. I’m 24, and my husband is 25. We had an unplanned pregnancy, and neither of us felt as if we were ready to be parents. I had an abortion.”

“I am a doctor who performs abortions. I ended Carol’s pregnancy.”

“I’m Lily. Steve’s wife is my best friend. I know abortion is wrong and that she would regret having one, but I told her I supported her decision. I drove her to the clinic.”

“I’m Abigail. I don’t know Carol and Steve. I work at an abortion clinic. I don’t perform abortions, but I do their bookkeeping and other work in the office.”

“I’m Anne. I don’t know Carol and Steve. I work for a newspaper. I write articles expressing my opinions that abortion is a good thing, that abortion laws should be less restrictive, and that the government should help women pay for abortions.”

“I’m Billy. I don’t know Carol and Steve. I live near an abortion clinic. Most mornings I can hear people praying the Rosary for the mothers and babies while abortions are being performed inside. I want to go join them, but I just don’t make the time.”

“I’m Cara. I don’t know Carol and Steve. I run a website with local ads. I took money from the abortion clinic to run an ad for the clinic’s abortion services.”

“I’m Larry. I don’t know Carol and Steve. I’m a principal at a public school. I encourage teachers in my school to offer to drive students who want abortions to the abortion clinic, even without their parents’ knowledge.”

“I’m Aaron. I don’t know Carol and Steve. I am wealthy. I live near a crisis pregnancy center, where people work to help women who are experiencing unplanned pregnancies. I know there are many poor, single mothers who need help, but I don’t give any of my money or time to help them.”

Answer Key

Handout A: A Deeper Look at the Nature of Sin

1. Sin is an offense against reason – it doesn't make sense to those who use their intellects properly.
2. Reason offends the truth and the right use of conscience.
3. Sin is a failure to love God and neighbor properly.
4. Sin comes from an attachment to created things, the good of this world.
5. Sin wounds our nature and hurts society, even if no one knows what we have done.
6. Sin is anything that violates the eternal law and, by extension, divine and natural law as well.
7. Sin offends God.
8. Sin turns us away from God and toward an improper self-love.
9. Sin is a disobedience motivated by a desire to "become like gods."
10. Sin is a statement that we think we have the license to determine what is good and evil, and we don't.

Reflection: Help students see why the City of God is the only choice that leads to happiness in this life and the next.

Handout B: Types of Sins

1. A spiritual sin, a sin of word, a sin concerning God and neighbor.
2. Sins of evil objects, sins that oppose virtues, sins of excess, sins against the Ten Commandments, sins against God, neighbor, and oneself, carnal and spiritual, sins of thought, word, and deed.
3. Many kinds of sins, but especially sins of thought, word, and deed.
4. None of us would inherit the Kingdom of God if it weren't for Jesus Christ. He cleanses us of our sins and opens Heaven to us!

Handout C: The Proliferation of Sin

1. Habits become nature. The more we do sinful things, the more we want to do them.
2. Habits of sin make it harder for our consciences to tell right from wrong.

3. A sin that severs our relationship with God. It has to involve grave matter; we must fully understand the evil we would be doing and freely give our full consent to it.
4. They are likely to lead to other sins.
5. The fruits of the Spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control.

Stealing: Greed

Gossiping: Envy

Eating and drinking too much: Gluttony

Murdering for power: Pride

Sleeping till noon and avoiding work: Sloth

Looking at inappropriate images: Lust

Murdering for revenge: Anger

Handout D: From Personal Sin to Social Sin

1. Abortion, homosexual activity (same-sex attraction is not sinful, but homosexual acts are), euthanasia, pornographic material, exploitation of workers, unjust treatment of prisoners; accept additional reasoned answers.
2. Because each person is free and therefore responsible for his own actions.
3. His dignity and freedom. To take away his responsibility for his action would be to make him a nonperson.
4. Public virtues: prudence in supporting or opposing certain candidates for office or laws; courage in the face of injustice, standing up for the vulnerable, generosity and care in feeding the hungry, sheltering the homeless, fortitude in willingness to bear the consequences of civil disobedience, responsibility in care for one's home and the environment; accept additional reasoned answers. Public vices could include foolhardy approaches to public policy, participation in and support for abortion, homosexual activity, euthanasia, pornographic material, exploitation of workers, unjust treatment of prisoners, poor treatment of the environment; accept additional reasoned answers.



Justification, God's Mercy, and Grace

UNIT 3, LESSON 14

Learning Goals

- Justification cleanses us of sin and communicates God's righteousness to us, making us inwardly just.
- Justification is conferred in Baptism.
- Justification is an act of God and requires our free cooperation.
- Jesus Christ has merited our justification through His Passion on the Cross.



Connection to the *Catechism of the Catholic Church*

- CCC 1987-2005



Vocabulary

- Justification
- Mercy
- Grace
- Merit
- Sanctify
- Merit

BIBLICAL TOUCHSTONES

I will give you a new heart, and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my spirit within you so that you walk in my statutes, observe my ordinances, and keep them.

EZEKIEL 36:26-27

If, then, we have died with Christ, we believe that we shall also live with him.

ROMANS 6:8

Lesson Plan

Materials

- Handout A: Who Pays?
- Handout B: Romans
Chapter 6 Note-Taking Aid
- Handout C: Justification
- Handout C: Justification in
Scripture
- Handout E: The Gift of
Grace

My Notes

DAY ONE

Warm-Up

- A. Offer a challenge question to the class: We've been learning for the last several weeks about what it means to live a moral life. Does that mean that we can earn our way to Heaven simply by doing good? *Allow reasoned discussion before explaining that the answer is no, we cannot earn our way to Heaven simply by doing good.*
- B. Next ask if anyone has heard the word *justification*. Write it on the board and invite students to try to figure out its meaning. If needed, prompt discussion:
- Do you see any smaller word or words that give you a clue to the meaning of this word?
 - What does it mean for something to be justified? *An action is justified if it is in the pursuit of justice – giving God and neighbor their due.*
 - Think of the debt incurred by man for the offense of Original Sin. Could we humans with our fallen nature ever truly give God His due? Could man every repay an offense against an infinite God? *Allow reasoned discussion, but conclude that the answer is no.*

Activity

- A. Distribute **Handout A: Who Pays?**
- B. Have students analyze the scenarios in pairs or trios and prepare to discuss each one as a large group.
- C. Reconvene the class and go over the scenarios aloud. The first two are simple, but the third may need clarification: *Some students may believe no*

one paid the debt. Make sure students understand that the debt was not simply erased or wiped out. It had to be paid. Jack paid his daughter's debt.

- D. Ask: What do you call it when someone says a debt no longer has to be paid? The debt is forgiven. (Call attention to the interesting nature of that word.) When someone forgives a debt, the debt is not magically erased as if it had never existed. It still must be paid, and it is paid by the person who forgives.

Formative Assessment

When Adam and Eve sinned, they ruptured the unity between Heaven and earth. Have students journal a response to the question: Which scenario from **Handout A** is most like the way God Himself “paid” our “debt,” and why?

DAY TWO

Warm-Up

- A. Return to the word *justification* on the board and ask, what needed to be made “just” between God and man? *Man was created for communion with God, but we rejected Him. We had to be given a proper disposition toward the good and be restored to our proper relationship with God – that is, as His children.*
- B. Read aloud the following quotation about justification from the *Catechism*, and go over the following information in a mini-lecture. “The grace of the Holy Spirit has the power to justify us, that is, to cleanse us from our sins and to communicate to us the righteousness of God through faith in Jesus Christ and through Baptism” (CCC 1987).
- Justification is the transformation of the sinner from a state of unrighteousness to the state of holiness with God.
 - Justification is an act, but it is an act done by God.
 - Even though justification is an act done by God, it requires our free participation with His graces.
 - God freely gives us the gift of His own life, called sanctifying grace. This grace allows our souls to live with God.
 - Justification is conferred on us in the Sacrament of Baptism, which makes us children of God. What Jesus has by nature, we receive in Baptism – we can truly call

Lesson Plan *(continued)*

God “Father.” “Faith, hope, and charity are poured into our hearts, and obedience to the divine will is granted us” (CCC 1991).

- Because of Original Sin, humanity is “unjust,” so to speak. We incline toward sin and very often hold the wrong things up as moral standards. When God justifies us through the Holy Spirit, He gives us the free gift of obeying His will. Remember that God is all good, unchanging, and the Eternal Law. His justice is the only true justice.
- In this way, justification establishes cooperation between God’s law and our free will.
- Every good thing, including every good thing we do, comes from God.
- Most of all, Christ’s Sacrifice is what merits for us the possibility of Heaven. That we can go to Heaven is not the result of any good thing we did on our own. “The charity of Christ is the source in us of all our merits before God (CCC 2011).

Activity

- A. Write on the board *Catechism* paragraph 1987 from the warm-up, and underline the two key parts one by one: “cleanse us from our sin” and “communicate to us.”
- B. Distribute **Handout B: Romans Chapter 6 Note-Taking Aid**. Read aloud Romans chapter 6 once while students follow along, and have students listen for how St. Paul’s words connect to justification. Read it a second time, and this time have students jot down important words or phrases on the handout.

Formative Assessment

Have students work in pairs or trios to complete **Handout C: Justification**. Go over responses as a large group. For homework, students should choose at least one Bible verse on **Handout D: Justification in Scripture**, write it out, and compose a summary statement of its significance.

DAY THREE

Warm-Up

- A. Ask the class, “What is a gift? When we get one, how are we compelled to respond to it? If you give someone a gift, what is the response you expect from him or her?” *Encourage reasoned discussion.*
- B. Conclude with the truth that it is not appropriate to give no response whatsoever, but rather one should acknowledge the gift appropriately and use it accordingly. For an example, if a boy loves to play basketball and his parents give him a brand-new basketball, it is appropriate to be grateful for the gift and to use it to play basketball.
- C. Connect this example to the gift of grace. What is the purpose of justification? (Recall from question 5 on **Handout C** last time.) *The purpose of this gift is the glory of God and eternal life. So we should use this gift in order to glorify God and have eternal life with Him in Heaven.*
- D. Explain that with the gift of justification, God gives us His Spirit to help us grow in holiness. Recognize the gifts of the Holy Spirit as gifts of grace that aid us in the fulfillment of our justification.
- E. Read aloud Isaiah 11:2-3. Notice that Isaiah is describing the gifts of the Spirit as the Savior embodies them. They are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. Remember that God freely offers us His grace, and we must freely respond to Him. By being open to the Holy Spirit we can cultivate these moral virtues with His help.

Activity and Assessment

Have students complete **Handout E: The Gift of Grace**.

Who Pays?

Directions: Read each scenario and answer the question that follows.

1. Jack lent Jill \$50,000 to start a business. She took the money and she tried really hard, but her business failed. She lost all her money and couldn't pay her debt to Jack. Jill's mother stepped in and wrote Jack a check for the money he was owed.
 - › Who paid the debt?

2. Jack lent Jill \$50,000 to start a business. She took the money and she tried really hard, but her business failed. She lost all her money and couldn't pay her debt to Jack. She worked two jobs and cut down on her spending. It took her ten years, but she was able to repay Jack.
 - › Who paid the debt?

3. Jack lent his daughter Jill \$50,000 to start a business. She took the money and she tried really hard, but her business failed. She avoided Jack for a while, hoping that he might forget about the \$50,000 she owed him. But Jack didn't forget. Jack wanted the best for Jill. He told her she didn't have to pay him back.
 - › Who paid the debt? Explain.

Romans Chapter 6 Note-Taking Aid

Directions. As you read Romans chapter 6, listen for what St. Paul tells us about justification. When you read it a second time, take note of important words or phrases that connect to the bolded words in each column below.

“The grace of the Holy Spirit has the power to justify us, that is, to cleanse us from our sins ...	and to communicate to us the righteousness of God through faith in Jesus Christ and through Baptism ” (CCC 1987).

Justification

Directions: Read the *Catechism* paragraphs on justification and answer the questions for each.

1987 “The grace of the Holy Spirit has the power to justify us, that is, to cleanse us from our sins and to communicate to us ‘the righteousness of God through faith in Jesus Christ’ and through Baptism.”

1. What is justification? Who has the power to justify us? Through which Sacrament are we justified?

1988 “Through the power of the Holy Spirit we take part in Christ’s Passion by dying to sin, and in his Resurrection by being born to a new life; we are members of his Body which is the Church, branches grafted onto the vine which is himself.”

2. Which Sacrament is this paragraph describing?

1989 “The first work of the grace of the Holy Spirit is *conversion*, effecting justification in accordance with Jesus’ proclamation at the beginning of the Gospel: ‘Repent, for the kingdom of Heaven is at hand.’ Moved by grace, man turns toward God and away from sin, thus accepting forgiveness and righteousness from on high.”

3. What is the first fruit (or good product) of the Holy Spirit? Why does a person turn toward sin in the first place? What causes a person to turn away from sin and toward God?

1990 “Justification *detaches man from sin* which contradicts the love of God, and purifies his heart of sin. Justification follows upon God’s merciful initiative of offering forgiveness. It reconciles man with God. It frees from the enslavement to sin, and it heals.”

4. Connect this paragraph with what you learned earlier in this unit about Moses and the Ten Commandments.

1992 “Justification has been *merited for us by the Passion of Christ* who offered Himself on the Cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life.”

5. Do we earn justification for ourselves? Why or why not? What is the ultimate purpose of justification?

Justification in Scripture

Directions: Look up the following Bible verses and write them out. Then explain how each helps you to learn about the nature of justification.

Ezekiel 36:26-27

1. How this helps me learn about justification: _____

Psalms 51:7-9

2. How this helps me learn about justification: _____

Isaiah 1:18

3. How this helps me learn about justification: _____

1 John 1:7

4. How this helps me learn about justification: _____

Romans 5:17

5. How this helps me learn about justification: _____

2 Corinthians 3:18

6. How this helps me learn about justification: _____

The Gift of Grace

Directions: Read the information and the verse from the Letter of James, and then answer the question.

The graces we receive from the Holy Spirit are undeserved and they were merited for us by Christ on the Cross. We cannot merit them. But after we receive them, we can respond freely to merit more graces that we might attain to Heaven. Good works follow our conversion and justification and are an important part of growing in holiness and living an ever more morally good life.

In James 2:26 we learn, “For as the body apart from the spirit is dead, so faith apart from works is dead.” This is to say that just as a body without a spirit is dead, so, if one is given the gifts and does not perform virtuous works, that faith will die. Good works are like the soul of faith: they animate and keep it moving and growing. We must do good works to grow in holiness.

If we understand that we cannot merit graces from God and that we cannot earn our own salvation, how are we to understand the nature of merit concerning the moral life? Apply all you have learned over the last several days to your answer.

Answer Key

Handout A: Who Pays?

1. Jill's mother
2. Jill herself.
3. Jill's father. (He forgave the debt, but the debt still existed. He paid it himself.)

Handout B: Romans Chapter 6 Note-Taking Aid

There is no answer key for this resource. Accept reasoned answers.

Handout C: Justification

1. Cleansing us of sin and giving us God's righteousness through faith in Christ. The Holy Spirit. Baptism.
2. Baptism.
3. Conversion. Because of Original Sin. God's grace given to us in the Holy Spirit.
4. God mercifully delivers us from slavery to sin as He delivered the Israelites from physical slavery in Egypt. To keep our freedom, we must obey moral rules. God gives us these rules in His love and mercy – they are the Ten Commandments and Jesus' commands to love God and neighbor. These are required for the moral life.
5. No, it was merited (or earned) for us by Jesus. He willingly paid our debt. The purpose of justification is the glory of God and the gift of eternal life.

Handout D: Justification in Scripture

1. God gives us a new heart. This gift communicates to us what justice is and makes us obedient.
2. God cleanses us from sin and makes us new.
3. God takes what was bad about us and makes it good.
4. We should follow Christ, who is good and who makes us good.
5. Because of Adam's sin, our inheritance was Hell. Jesus' sacrifice restored our true inheritance as children of God. We are made righteous in Him.
6. In His grace, God makes us like Him.

Handout E: The Gift of Grace

Responses should reveal an understanding that we must freely cooperate with God's gift of grace. As we have learned, doing virtuous works helps us grow in virtue. Jesus wants us to grow in holiness and has given us the graces to become like Him, especially in the Sacrament of Baptism and the gifts of the Holy Spirit.

Support for Moral Living: Personal Prayer and Openness to the Holy Spirit

UNIT 3, LESSON 15

Learning Goals

- Prayer is necessary for moral living.
- Prayer is gift, covenant, and communion.
- The Holy Spirit calls us to prayer and prompts us to do God's will.
- There are ways to cultivate openness to the Holy Spirit.
- Prayer is a battle, and Scripture provides guidance for how to triumph.



Connection to the *Catechism of the Catholic Church*

- CCC 687-688
- CCC 2559-2565
- CCC 2725-2741



Vocabulary

- Prayer
- Covenant
- Communion
- Holy Spirit

BIBLICAL TOUCHSTONES

In their distress they cried to the LORD, who brought them out of their peril; He hushed the storm to silence, the waves of the sea were stilled. They rejoiced that the sea grew calm, that God brought them to the harbor they longed for.

PSALM 107:28-30

Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life."

JOHN 4:14

Lesson Plan

Materials

- › Handout A: Prayer: Gift, Covenant, and Communion
- › Handout B: St. Thérèse on Prayer
- › Handout C: Prayer in Scripture
- › Handout D: Openness to the Holy Spirit
- › Handout E: Cultivating Openness to the Holy Spirit
- › Handout F: The Battle of Prayer

My Notes

DAY ONE

Warm-Up

- A. Begin by asking if anyone can summarize the importance of conscience formation, which the class has been learning about throughout this unit.
- B. Emphasize that conscience formation also entails our own personal openness to the guidance of the Holy Spirit. In Baptism and Confirmation we receive the power of the Holy Spirit to help us discern and do what God requires of us in a particular circumstance. We develop our conscience by integrating the truth into our thoughts, decisions, and our very being. The lives of martyrs show us that through the empowerment of the Spirit, we discover within ourselves the ability to choose God's will regardless of the cost, even the cost of our very life.
- C. A chief way to cultivate openness to the Holy Spirit is through personal prayer.
- D. Ask students to list some qualities or attributes of prayer. Students may suggest (this is an incomplete list):
 - › talking to God
 - › reciting memorized prayers
 - › thanking God for blessings
 - › asking God for things we want to happen or to receive

Activity

- A. Explain that, oftentimes, the usual ways we think about prayer leave us with an incomplete understanding. Write the words of St. Thérèse of Lisieux on the board:

“For me, prayer is a surge of the heart; it is a simple look turned toward Heaven, it is a cry of recognition and of love, embracing both trial and joy.”

- B. If needed, define the words *surge* (a sudden rush of upward movement) and *trial* (a difficult struggle).
- C. Spend a few moments reflecting on this definition of prayer, asking if anyone had thought of prayer this way before. Allow discussion for a few moments and then distribute **Handout A: Prayer: Gift, Covenant, and Communion**.
- D. Discuss as a large group these three aspects to prayer and pause to allow students to answer the reflection question after each section.

Formative Assessment

Have students complete **Handout B: St. Thérèse on Prayer** and post their webs around the room. Give students a few moments to view them all. For homework, have students complete **Handout C: Prayer and Scripture**.

DAY TWO

Warm-Up

- A. Post this portion of the Creed on the board:

“I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.”
- B. Discuss the aspects of the Holy Spirit we can glean from this part of the Creed.
 - 1. The Holy Spirit is the Lord and giver of Life.
 - 2. He proceeds from the Father and the Son.
 - 3. He is adored with the Father and Son.
 - 4. He has spoken through the prophets.
- C. Remind students that the Holy Spirit does many things but is of the same co-eternal substance and nature as God the Father and God the Son. The Holy Spirit is not, as some wrongly believe, just a kind of force that comes from God. The Holy Spirit is a Divine Person, God Himself.

Lesson Plan *(continued)*

Activity

- A. Distribute **Handout D: Openness to the Holy Spirit**. As a class, read *Catechism* no. 687 and go over with students the following five attributes:
1. The Holy Spirit comprehends God.
 2. The Holy Spirit reveals God the Father and God the Son to us.
 3. The Holy Spirit spoke through the prophets.
 4. The Holy Spirit, by His gifts, makes us hear the Father's Word.
 5. The Holy Spirit reveals the Word and disposes us to welcome Him into our lives.
- B. Have students work in pairs or trios to brainstorm ways they can cultivate openness to the Holy Spirit based on the eight categories presented by the *Catechism*.

Formative Assessment

Have students complete **Handout E: Cultivating Openness to the Holy Spirit**.

DAY THREE

Warm-Up

- A. Introduce the students to the idea of spiritual combat: we are at war with the powers of Satan and his demons. We are attacked by temptation every day.
- B. Together read from Ephesians 6:10-13:
- Finally, draw your strength from the Lord and from his mighty power. Put on the armor of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the Heavens. Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground.
- C. Conclude that spiritual combat is real and St. Paul tells us how to combat it by putting on the armor of God. One of our great weapons in spiritual combat is prayer, but prayer itself can be a difficult battle.

Activity and Assessment

- A. Ask for a show of hands of who is too busy to pray. Tell the students that a saint once said that it's important to pray for an hour each day. If you're too busy for that, then you should pray for two hours each day. This may be a "funny" piece of advice, but it is full of truth.
- B. Distribute **Handout F: The Battle of Prayer**. Have students work on it individually before pairing up to share their responses. Finally, debrief as a large group. Use the answer key and *Catechism* nos. 2726-2733 as resources to prompt discussion.
- C. Acknowledge the objections and impediments to prayer that we all face, but conclude on an encouraging note. To overcome these obstacles, we must battle to gain humility, trust, and perseverance.
- D. Close with an Our Father and ask St. Thérèse of Lisieux to pray for your students.

Prayer: Gift, Covenant, and Communion

Directions: Read each section and answer the reflection questions that follow.

Prayer is a gift from God

Prayer is God's gift because it is God who calls us to speak to Him. The *Catechism* defines prayer as the "raising of one's mind and heart to God or the requesting of good things from God" (CCC 2559). Every time we turn to God in this way, it is a result of God's calling us to Him. We make a free choice to pray, of course, but we were first moved to do so by God's grace. Therefore, when we pray, we should speak to God with a humble and contrite heart, acknowledging that we need Him. We thirst for the living water: the water that satisfies our thirst for eternal life. "Whether we realize it or not, prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him" (CCC 2560).

Jesus explains in John 4:14-15: "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, 'Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water.'"

1. How should we approach prayer?

2. What do you think it means to be "thirsty" when we are talking about prayer?

Prayer is a covenant relationship

Christian prayer is a covenant relationship between God and man in Jesus. A covenant is a solemn promise that permanently binds persons together, such as marriage, or the covenant God made with His chosen people. In prayer, God calls us to Him, and we freely respond. The action comes both from the Holy Spirit and from us. We pray with our whole selves; that is, we use our minds and bodies to pray – for example, by saying words, making the Sign of the Cross, kneeling, and bowing our heads. We are truly speaking to God with our hearts: “The heart is our hidden center, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant” (2563).

3. How is it that our hearts are our inner most sanctuary that encompasses our whole being?

4. How is Christian prayer a covenant relationship between God and man in Christ?

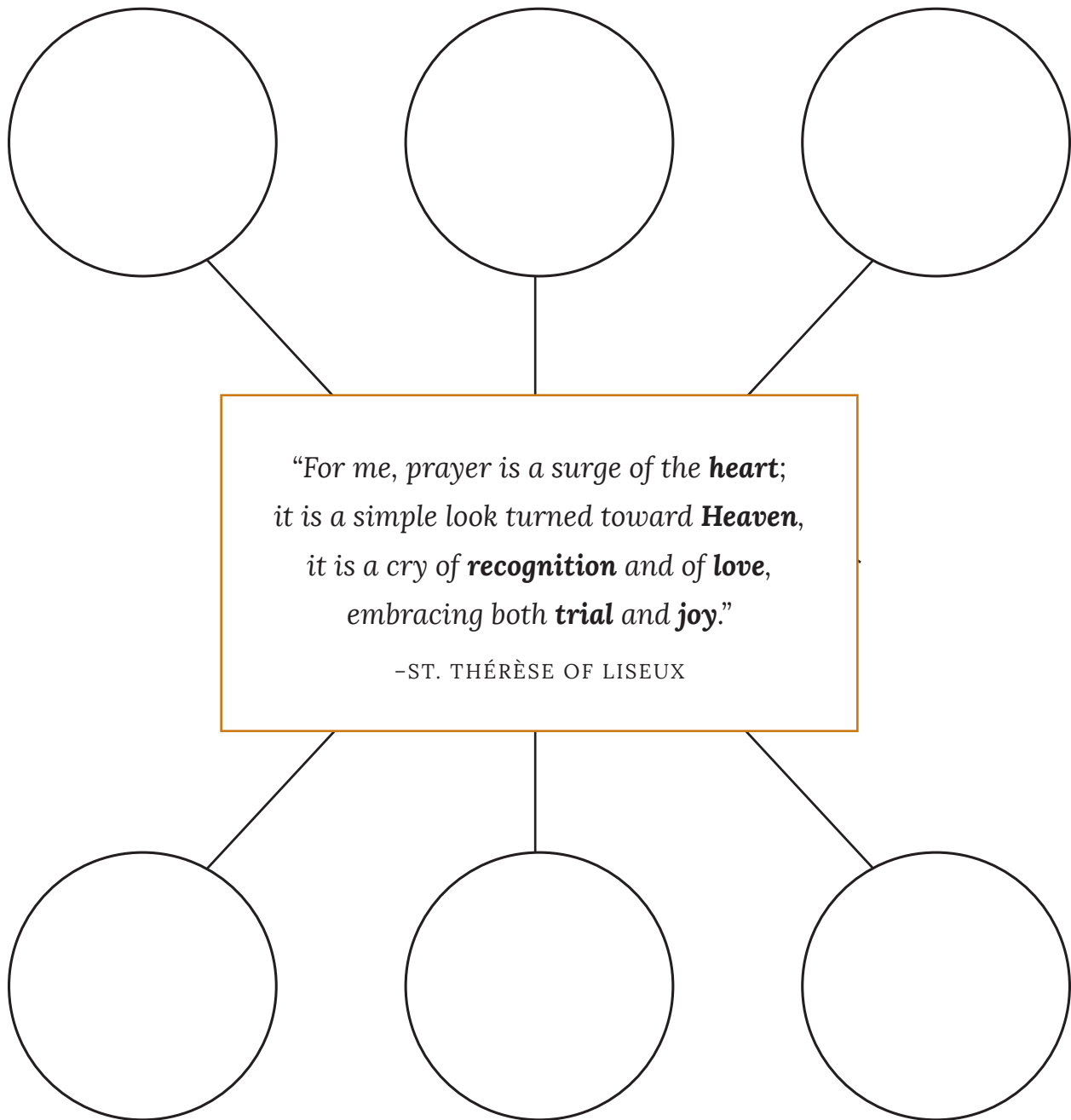
Prayer is communion

Prayer is communion because it is the living relationship we have as children of God with our Father in Heaven. When we pray, we are in the presence of the Blessed Trinity and are united to the Trinity’s eternal exchange of love. “This communion of life is always possible because, through Baptism, we have already been united with Christ. Prayer is Christian insofar as it is communion with Christ and extends throughout the Church, which is his Body. Its dimensions are those of Christ’s love” (CCC 2565).

5. How is prayer communion?

St. Thérèse on Prayer

Directions: Read St. Thérèse's words and annotate the concept web with what you have learned about prayer.



Prayer in Scripture

Directions: Read the following Bible passages and briefly describe how the words illustrate any or all three of the aspects of prayer as gift, covenant, and communion.

1. Matthew 6:9-13

Pray then like this:
Our Father who art in Heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in Heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil. (*Revised Standard Version*)

2. Philippians 4:6-7

Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.

3. Psalm 107:28-30

In their distress they cried to the LORD, who brought them out of their peril; He hushed the storm to silence, the waves of the sea were stilled. They rejoiced that the sea grew calm, that God brought them to the harbor they longed for.

4. John 14:13-14

And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask anything of me in my name, I will do it.

Openness to the Holy Spirit

Part I

Directions: Who is the Holy Spirit? The *Catechism* helps us to understand. Read the excerpt from the *Catechism of the Catholic Church*, then answer the question that follows.

Catechism of the Catholic Church no. 687

“No one comprehends the thoughts of God except the Spirit of God. Now God’s Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. The Spirit who has spoken through the prophets makes us hear the Father’s Word, but we do not hear the Spirit himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. The Spirit of truth who unveils Christ to us will not speak on his own. Such properly divine self-effacement explains why the world cannot receive [him], because it neither sees him nor knows him, while those who believe in Christ know the Spirit because He dwells with them.”

What are five attributes of the Holy Spirit you can glean from *Catechism* no. 687?

1. _____
2. _____
3. _____
4. _____
5. _____

Part II

Directions: *Catechism* no. 688 explains some of the things the Holy Spirit does. Brainstorm ways you can cultivate openness to the Holy Spirit based on these eight categories presented by the *Catechism*.

We know the Holy Spirit:

...in the Scriptures he inspired;

How can you cultivate openness to the Holy Spirit through the Scriptures?

...in the Tradition, to which the Church Fathers are always timely witnesses;

How can you cultivate openness to the Holy Spirit through Tradition?

...in the Church's Magisterium, which he assists;

How can you cultivate openness to the Holy Spirit through the Church's Magisterium?

...in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;

How can you cultivate openness to the Holy Spirit through the liturgy?

...in prayer, wherein he intercedes for us;

How can you cultivate openness to the Holy Spirit through prayer?

...in the charisms and ministries by which the Church is built up;

How can you cultivate openness to the Holy Spirit through the ministries of the Church?

...in the signs of apostolic and missionary life;

How can you cultivate openness to the Holy Spirit through the signs of apostolic and missionary life?

...in the witness of saints through whom he manifests his holiness and continues the work of salvation.

How can you cultivate openness to the Holy Spirit through the witness of saints?

Cultivating Openness to the Holy Spirit

Directions: Below are listed some possible ways to increase openness and receptivity to the Holy Spirit. Brainstorm strategies to use these suggestions to cultivate more openness, and write your plan.

1. In the midst of trials and tribulations, turn to God.

2. Pray.

3. Meditate on the gifts of the Holy Spirit.

4. Turn to Holy Mother Mary to intercede.

5. Do spiritual reading, starting with the Acts of the Apostles.

6. Spend some time in silence.

7. Cultivate a habit of docility.

8. Cultivate habits of attentiveness and alertness to spiritual realities.

The Battle of Prayer

Directions: Read the common misconceptions or obstacles to prayer. Then fill in the right side of the chart with the correct understanding. You might wish to review *Catechism* nos. 2726-2733 for ideas. The first one has been done for you.

Objection or misconception	Truth
1. Prayer is a crutch, or a way not to feel lonely, to have an imaginary friend.”	We are moved to pray by the Holy Spirit; prayer does not arise from ourselves alone. God is real. He is not imaginary.
2. Prayer is just reciting words.	
3. Prayer is a waste of time because it doesn't bring in income or make others respect us.	
4. It doesn't do any good to pray because bad things still happen.	
5. It's too hard to pray because there is so much going on to distract us.	
6. It can be hard to pray because we are worried that we don't fully believe in God.	

Answer Key

Handout A: Prayer: Gift, Covenant, and Communion

1. With a humble and contrite heart.
2. To yearn for the peace we can receive only through Christ.
3. Our hearts are where we are alone with ourselves, and only God knows what is truly in our hearts.
4. Prayer is a covenant relationship because God call us and we freely respond.
5. Prayer is communion because when we pray, we enter into the divine life of the Blessed Trinity.

Handout B: St. Thérèse on Prayer

Heart: It is in our heart where we speak to God and hear His voice. Our heart is our innermost sanctuary.

Heaven: When we pray, we are in the presence of and united with the Blessed Trinity. We glimpse Heaven.

Recognition: We are in a covenant relationship with God, who recognized us as His children in Baptism.

Love: God is love, and He calls us to prayer because He loves us. We express our love for God in prayer.

Trial: We turn to God in prayer during trials, and at times praying itself may be a trial.

Joy: We may pray to thank God for joyous events; we may feel joy when we pray.

Handout C: Prayer and Scripture

1. God gives us the gift of prayer by teaching us how to pray; He articulates the covenant relationship between Himself and man. Accept additional reasoned answers.
2. All three. These verses describe the covenantal relationship between God and man, which offers the communion of Christ's peace, which is itself a gift from God. Accept additional reasoned answers.
3. All three. God, always faithful to His covenant and gift of grace, brings peace to our hearts. The "harbor they longed for" is Heaven and the gift of eternal life. Accept additional reasoned answers.
4. This verse most closely describes the covenant promises God makes to man. Accept additional reasoned answers.

Handout D: Openness to the Holy Spirit

1. The Holy Spirit comprehends God.
2. The Holy Spirit reveals God the Father and God the Son to us.
3. The Holy Spirit spoke through the prophets.
4. The Holy Spirit, by His gifts, makes us hear the Father's Word.
5. The Holy Spirit reveals the Word and disposes us to welcome Him into our lives.

Accept reasoned answers on the rest of the handout.

Handout E: Cultivating Openness to the Holy Spirit

There is no answer key for this resource. Accept reasoned answers.

Handout F: The Battle of Prayer

1. We are moved to pray by the Holy Spirit; prayer does not arise from ourselves alone.
2. We must engage our whole selves when we pray. We speak to God in our hearts. Even when we pray by reciting the same words, we should meditate on God as we pray.
3. Prayer is a fundamental part of the Christian life. Money and fame are worldly treasures. Christ has told us that where our treasure is, there will our heart be. We should focus on our treasure in Heaven and point our hearts and minds toward God.
4. We must put our faith in God, who can make good things come from bad. Even when we suffer, we can trust that God knows our struggles and pains.
5. We must decide if we will love the world or love God. We must constantly turn our hearts back to God. We can minimize distractions by seeking out or creating prayerful spaces. The potential interruptions will always be there, but we can determine not to be distracted by them.
6. God wants to help our unbelief. Although it may sound paradoxical, we can pray to God to increase our faith.

Support for Moral Living: Community, the Sacraments, and the Saints

UNIT 3, LESSON 16

Learning Goals

- The Church is the entire body of believers and a community of souls; the baptized are members of the Body of Christ.
- We need the seven Sacraments to grow in holiness.
- The saints are holy models for us to imitate.
- In order to live the good life we must cultivate not only the inner life of moral virtue, but the outer life by our participation in our communities, participation in the Sacraments, and instruction by those holy ones who came before us.



Connection to the *Catechism of the Catholic Church*

- CCC 770-771
- CCC 777-780
- CCC 830-856
- CCC 960-962



Vocabulary

- Church
- *Ecclesia*
- Sacrament

BIBLICAL TOUCHSTONES

As for the saints in the land, they are the noble,
in whom is all my delight.

PSALM 16:3 (RSV)

Since everything is to be dissolved in this
way, what sort of persons ought [you] to be,
conducting yourselves in holiness and devotion.

2 PETER 3:11

Lesson Plan

Materials

- › Handout A: The Church Supports Our Moral Life
- › Handout B: The Church in Scripture
- › Handout C: The Sacraments Review
- › Handout D: The Saints Are Models of Holiness
- › Teacher Resource: Saint or Celebrity? Strips

My Notes

DAY ONE

Warm-Up

- Ask students to share what they believe the definition of *Church* is.
- Write on the board the *Catholic Dictionary* definition of the Church:

“As the community of believers, the Church is the assembly (*ekklesia*) of all who believe in Jesus Christ; or the fellowship (*koinonia*) of all who are bound together by their common love for the Savior.”
- Notice especially that *ecclesia* in Greek means “those called out.” Conclude with the truth that the Church is the Body of Christ, which is a communion of souls comprising “those called out” by Christ to be members of His Body.

Activity

- Distribute **Handout A: The Church Supports Our Moral Life**. Give students time to read the information silently.
- After a few moments, go over the following points about the Church in a mini-lecture as students take notes on the handout.

The Church is a gathering or an assembly of those called out to be a community of believers, who are the People of God. By consuming the Body of Christ, the members of the Church become the Body of Christ

The purpose of the Church is to colonize Heaven in the Body of Christ, but the Church is also the means by which the members are gathered. It has been so from the beginning. Members of the Body of Christ will be perfected in the economy of salvation.

The Church is both spiritual and visible, timeless and historical. She is formed of two components, one divine and one human. This can be understood only as an article of faith.

The Church is the sacrament or sign, and the instrument of our union with God.

Formative Assessment

Reiterate that the Body of Christ is the Church, and the Church is a community of souls. Then have students read and analyze the verses and explanations on **Handout B: The Church in Scripture**. They should look up and write out the verses and match them with the correct explanation.

DAY TWO

Warm-Up

- A. Write the seven Sacraments on the board and ask what they have in common.
- B. Now ask: “What is a Sacrament?” *Sacraments are visible outward signs of inner grace, instituted by Christ, for our sanctification.*

Activity

Distribute **Handout C: The Sacraments Review**. Reads over the definitions and clarify any questions. Discuss the nature of the seven Sacraments and how they correspond to the human person and the stages of life.

Formative Assessment

Have students put the seven Sacraments on **Handout C** into three groups: those of initiation, healing, and at the service of communion.

DAY THREE

Warm-Up

- A. Ask the class: if aliens landed on earth tomorrow and looked around, who or what would they conclude we worship? What are some signs they might look for? *For example, where do people spend their time? What do they sacrifice for? What are the largest buildings?* Ask what these fictional aliens would conclude upon seeing these things:

Lesson Plan *(continued)*

- people staring at their phones all day
 - people sitting at home in front of their televisions for hours
 - huge sports stadiums
 - magazine stands full of indecent images
 - people camped out overnight for concert tickets
 - people standing in long lines to pay \$5 for a cup of coffee
 - *You may wish to add your own examples here, based on current trends.*
- B. In fact, the world today appears to worship material things and people all the time – we call them celebrities. A celebrity is different from a saint. Remind students that some people think that Catholics worship saints because we ask them to pray for us. Remind them that we do NOT worship saints – worship is only for God. But we can learn a lot from the holy model of saints. We venerate saints’ holiness, and *not* their achievements.
- C. Play a quick game of “Saint or Celebrity?” using **Teacher Resource: Saint or Celebrity? Strips**. Before class, cut out the strips and place them in a hat or a box. A few blanks are included so you can customize these with relevant celebrities or favorite saints.
- D. Call up students one at a time to take a strip and read it aloud. For each example, ask the class to call out “Saint” or “Celebrity.”
- E. Conclude this game by reminding the class that God and the world have very different ideas about what is worth imitating, but only God’s idea leads to true happiness. We all have to decide which we will choose.

Activity and Assessment

Distribute **Handout D: The Saints Are Models of Holiness**. Then, have your students read the story of St. George and Dragon from the Golden Legend, found at pitt.edu/~dash/stgeorge1.html.

Final Assessment

This lesson concludes the unit on morality. You may wish to assign an essay question to give students a chance to demonstrate what they have learned. Consider prompts such as:

- › Why should we be good?
- › Compare and contrast the world's definition of freedom and happiness with their true meanings.
- › In what ways is Jesus the Way, the Truth, and the Life?

The Church Supports Our Moral Life

Directions: Read the information below and underline key sections, words, or phrases as you read. Then, in the space below, take notes as your teacher goes over key points.

As we have been learning, the development of a life of prayer is one of the best supports for a Catholic's moral life. We also have the opportunity in the Church to encounter Jesus physically in our daily lives. First and foremost, Jesus is present with us in the Sacraments, especially the Eucharist.

In the Sacrament of the Eucharist, we receive Jesus' very Body and Blood. By consuming the Body of Christ, the members of the Church become the Body of Christ. We read in Mathew 26:26-28, "Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.'" In this most amazing scene we learn about the source and summit of the Catholic Faith, the Eucharist. We learn not only of the origin of the Blessed Sacrament, but of its relationship to repentance and reconciliation with God, another important Sacrament. The Sacrament of Penance and Reconciliation also especially develops and nourishes our moral life. Going to confession gives us the opportunity to receive God's healing forgiveness and be reconciled to Him and the Church when we sin.

We also have each other. **We often think of "the church" as a building, but the Church is much more than that** – it is the whole body of believers. The Church is a gathering or an assembly of those called out to be a community of believers who are the People of God. Jesus said, "This is how all will know that you are my disciples, if you have love for one another" (John 13:35). The Church is both spiritual and visible; timeless and historical. She is formed of two components: one divine and one human. It is a mystery that the Church is both human and divine, and it can be difficult to understand. On the one hand, we are in the world, but on the other, we are not of the world. As we live out our baptismal calling day by day, we become for others a sign of Christ's presence in the world.

Our community of faith includes not just the people on earth, but the entire Communion of Saints, that is, the whole community of the disciples of Jesus: those on earth, those in Heaven, and those being purified in Purgatory. We can ask them to pray for us as we struggle to live the life Jesus calls us to live. We, in turn, may support by our prayers other members of the community, both those who are living and those who are in Purgatory.

In the space below, take notes as your teacher goes over key points about the Church:

› _____

› _____

› _____

› _____

› _____



Last Judgment (detail of saints in Heaven), by F. Kavertzas

The Church in Scripture

Directions: The Body of Christ is the Church, and the Church is a community of souls. How do the following Bible passages illustrate the nature of the Church as a community? Look up each Bible verse, and write out the verse on the lines below. Then read the explanations and match them to the correct verse, writing the letter of the corresponding explanation in the box next to it.

Matthew 18:20

Galatians 6:2

1 Thessalonians 5:14

Hebrews 10:24-25

Romans 12:4-5

Explanations

- A. We are all different and we are to do our special part for the community and kingdom, according to the gifts God gave us. So we are all individuals but all members of the same body.
- B. If you surround yourself with other members of the Body of Christ, then wherever you gather in the name of the Lord, Christ will be with you. If Christ is with you, then you are truly a community of the faithful.
- C. We have a civic duty in our community of souls to do Spiritual Works of Mercy, to love one another, and to spend time together in right relationship.
- D. By helping other members of our community to bear their burdens, we fulfill the twin commandments of Christ.
- E. We must serve the community by performing the Corporal and Spiritual Works of Mercy and encouraging our brothers and sisters as we strive to colonize Heaven.

Sacraments Review

Directions: Sacraments are visible signs of inner grace, instituted by Christ, for our sanctification. Use the word bank and the definitions to put the Sacraments in their proper groups and match them with their definitions.

Sacraments of Initiation:

6. _____ Definition _____
 7. _____ Definition _____
 8. _____ Definition _____

Sacraments of Healing:

9. _____ Definition _____
 10. _____ Definition _____

Sacraments at the Service of Communion:

11. _____ Definition _____
 12. _____ Definition _____

Sacraments Word Bank

Holy Orders
 Baptism
 Anointing of the Sick
 Marriage
 Confirmation
 Reconciliation
 Eucharist

Definitions:

- A. This Sacrament joins a man and woman together in a lifelong covenant.
- B. This Sacrament delivers a special outpouring the Holy Spirit. It involves the anointing with chrism oil (holy oil) and is followed by the words "Be sealed with the gift of the Holy Spirit."
- C. This Sacrament provides spiritual and sometimes physical healing and allows the person to join his or her sufferings to the sufferings of Christ.
- D. This Sacrament is done in the name of the Father and of the Son and of the Holy Spirit while water is poured over the head of the person receiving the Sacrament.
- E. This Sacrament is to ordain men to the priesthood.
- F. This Sacrament is the partaking of the real Body, Blood, Soul, and Divinity of Jesus Christ under the appearances of bread and wine.
- G. This Sacrament is enacted when a Catholic confesses his or her sins to a priest with the spirit of true repentance in order that he or she will receive forgiveness.

The Saints Are Models of Holiness

Directions: After reading this story about St. George, go back and make a list of attributes you found that are worthy of imitation.

1. _____

2. _____

3. _____



St. George and the Dragon by Raphael

4. _____

5. _____

Saint or Celebrity? Strips

Note: Copy and cut out the strips for use in the lesson. Three blank strips are provided so you may add your own examples here, based on current celebrities or students' favorite saints.

A prisoner in a concentration camp gives
his life for a fellow prisoner.

A woman spends her life ministering to the
poor in the worst slums on earth.

An athlete wins eight straight Wimbledon titles.

A person poses on the cover of a magazine,
and it sells millions of copies.

A person looks great in a new movie.

A man spends his life providing food, water,
and education to enslaved persons.

A person invents a cool new product
and makes a lot of money.

A person is tortured for being a Christian
and refuses to deny his faith.

A gamer racks up a million views to his video on YouTube.

Answer Key

Handout A: The Church Supports Our Moral Life

- › The Church is a gathering or an assembly of those called out to be a community of believers, who are the People of God. By consuming the Body of Christ, the members of the Church become the Body of Christ
- › The purpose of the Church is to colonize Heaven in the Body of Christ, but the Church is also the means by which the members are gathered. It has been so from the beginning. Members of the Body of Christ will be perfected in the economy of salvation.
- › The Church is both spiritual and visible, timeless and historical. She is formed of two components, one divine and one human. This can be understood only as an article of faith.
- › The Church is the sacrament or sign and the instrument of our union with God.

Handout B: The Church in Scripture

1. B
2. D
3. E
4. A

Handout C: Sacraments Review

1. Baptism; D
2. Confirmation; B
3. Eucharist; F
4. Reconciliation; G
5. Anointing of the Sick; C
6. Marriage; A
7. Holy Orders; E

Handout E: The Saints are Models of Holiness

1. When St. George happened upon the king's daughter dressed in a wedding dress as she was about to be eaten by the dragon, he asked her what was wrong, and she told him to go away or he would die too, and he responded with "Fair daughter, doubt not, for I shall help you in the name of Jesus Christ." We ought to imitate St. George in helping those who need us.
2. When the dragon arrived to eat the girl. "St. George, who was on his horse, drew his sword, made the Sign of the Cross, then rode swiftly toward the dragon. He struck him with his spear, injuring him severely." We should face evil and danger just like St. George with faith in Christ and bravery in our hearts.
3. St. George had the maiden lead the dragon among the townspeople when it was subdued and they were all afraid. St. George said, "Doubt not. Believe in God and Jesus Christ, and be baptized, and I shall slay the dragon." We ought to imitate St. George in encouraging others to believe in the power of Christ and to partake in the Sacraments to become holy.
4. "The king offered St. George as much money as he could count, but he refused it, asking instead that it be given to poor people for God's sake." We ought to take the riches of this world and give them to the poor for God's sake in imitation of St. George.
5. St. George endured extreme tortures and by the grace and help of Jesus Christ overcame his torturers. We ought to imitate St. George in his endurance and fidelity for Christ.

Notes