

The Names of God

NAME

What is in a name? According to the *Catechism of the Catholic Church*, a "name expresses a person's essence and identity and the meaning of this person's life". So it is with God's name.

God revealed himself to Moses in the burning bush as "Yhwh", sometimes spelled out "Yahweh". This mysterious name means "I am he who is". Out of reverence, this name is not spoken by the Jewish people, who instead use the name "Adonai"—that is, "Lord", when reading aloud the Scriptures. Through the generations God's people have used other names—many of them linked with "Yahweh"—to highlight different aspects of God's character. In our Christian faith, we can see how these qualities are perfectly reflected in Jesus.

Using your Bibles, match each name for God with the Scriptures where that name can be found.

- | | |
|--|----------------------|
| ___ 1. Yahweh Tsidkenu (<i>The Lord Our Righteousness</i>) | a. Ezekiel 48:35 |
| ___ 2. Yahweh Shalom (<i>The Lord Our Peace</i>) | b. Judges 6:22-24 |
| ___ 3. Yahweh Rapha (<i>The Lord Heals</i>) | c. Ezekiel 34:11-16 |
| ___ 4. Yahweh Yireh (<i>The Lord Provides</i>) | d. Jeremiah 23:5-6 |
| ___ 5. Yahweh Shammah (<i>The Lord Is There</i>) | e. Exodus 15:26 |
| ___ 6. Yahweh M'Kaddesh (<i>The Lord Who Sanctifies</i>) | f. Leviticus 20:8 |
| ___ 7. Yahweh Raah (<i>The Lord Our Shepherd</i>) | g. Genesis 22:14 |
| ___ 8. Yahweh Sabaoth (<i>The Lord of Hosts*</i>) | h. 1 Samuel 17:40-47 |

*hosts = an army, or a great multitude

The Names of God Essay

On a separate sheet of paper, write a paragraph explaining which of the above names of God appeals to you most, and why.

Images of the Church

NAME _____

What comes to mind when you hear the words “the Church”? Do you picture the celebration of the Mass? Your local parish and its building, people, or activities? The pope and bishops? The apostles, saints, and martyrs?

The Church is all of these and more. The *Catechism of the Catholic Church* defines the Church as “the People that God gathers in the whole world”. This includes the Eucharistic assembly, the local community of believers, and all believers everywhere, on earth and in heaven.

The Church is also a mystery, composed of human and divine, visible and invisible parts. The Scriptures shed light on this mystery by using symbols and images based on everyday human experience to describe the Church. These include a sheepfold, a field prepared for growing, a temple, a bride, and a mother.

At right are given the dominant images of the Church in the New Testament. Look up the Scriptures for each one, and complete the sentence with a quality of the symbol that applies to the Church.

The Body of Christ

Like a body, the Church . . .

1. John 6:55–56 _____
2. 1 Corinthians 12:12 _____
3. 1 Corinthians 12:14 _____
4. 1 Corinthians 12:18 _____
5. 1 Corinthians 12:26 _____
6. Ephesians 4:15 _____
7. Colossians 1:18 _____

The Bride of Christ

Like a bride, the Church . . .

8. Ephesians 5:25 _____
9. Ephesians 5:27 _____
10. Ephesians 5:29 _____

The Temple of the Holy Spirit

Like a temple, the Church . . .

11. 1 Corinthians 3:9 _____
12. 1 Corinthians 3:17 _____
13. 2 Corinthians 6:16 _____
14. Ephesians 2:20 _____
15. 1 Peter 2:6 _____

Images of the Church Essay

Choose one of the images of the Church given above. On a separate paper, write a paragraph examining how the image suitably describes the Church. Develop the analogy; for example, if the Church is like a body, what is its food (Jn 6:55–56)? If it is a bride, who is the bridegroom? If it is a temple, who is the builder? Are there other characteristics in addition to those found in Scripture that also fit both the image and the Church?

The Consecrated Life

NAME _____

Among the various states in life to which a person may be called by God, the *consecrated life* offers many opportunities for a person to follow Christ intimately, and thus be a sign of our life in the world to come.

Read each clue, then unscramble the hidden words, which apply to the consecrated life.

- Consecrated persons make a public profession—that is, a vow—to follow the three evangelical counsels, which are: _____, _____, and _____.
Y V R P E T O T T S A H I Y C E N E O B I D C E
- Some consecrated persons live apart from the world in solitude, prayer, and penance. They are called _____.
M I S T R E H
- A consecrated woman who is spiritually betrothed to Christ, and thus becomes a special sign of the Church's love for Christ, is called a _____.
I I N G V R
- Consecrated persons who live together in a common fraternal life under a particular rule, or order, are called _____.
U L R I O S G I E
- To be “consecrated” means to be “_____ for holy use”.
E T S T R A A P
- Many consecrated persons have been influential in the _____ work of the Church, that is, the spreading of the gospel to all the world.
S R A S I Y M N I O
- Belonging to a secular institute is a way in which Christians can live a consecrated life while remaining in _____ and working for its sanctification.
E H T L W R O D
- By consecrating himself more closely to God, a person also presents himself to the _____ for its good.
R H H C U C
- Consecrated persons encourage others by their _____. They _____ that our true home is heaven, and the way there is Christ.
P L X M E A E E S T I S W N

A Charade of Saints

TEACHER-DIRECTED ACTIVITY

Materials: index cards, prepared with names from list on page 89; book of saints, such as *Butler's Lives of the Saints* or *The Picture Book of Saints* (Catholic Book Publishing); photocopies of list on page 89, one for each student.

Purpose: to acquaint students with the saints and remind them that these holy ones are alive in Christ and serve him by praying for us. A helpful resource would be a book on the saints, so that some general information can be given during the course of the game.

As the *Catechism* instructs us, the saints in heaven “contemplate God, praise him and constantly care for those whom they have left on earth. . . . We can and should ask them to intercede for us and for the whole world” (2683). Through the years, saints have become known for their special concern and effective prayers for certain persons, countries, or institutions.

Directions

Pass out index cards and lists, one of each per student.

Say: We are going to play a variation on the game Charades. Remember that the object of Charades is to guess what the player is acting out from the player's motions alone; he is not allowed to speak. Sometimes Charades is played with movie titles, books, or songs. Our game is going to be about patron saints.

Have you ever heard the word “patron”? [*It means someone who protects or helps another person; a benefactor.*] What is a saint? [*A holy person declared by the Church to be in heaven because of his exemplary life on earth and the miracles worked through his prayers after his death; also, anyone who has died for the faith.*] So then, what might a patron saint be? [*A holy person in heaven who cares for someone on earth.*]

Over the years, for different reasons, certain saints have come to be known as patron saints for certain people, institutions, or even things. Have you ever heard of praying to Saint Anthony to help you find a lost object? Or perhaps you've learned that Saint Patrick is the patron saint of Ireland, where he was a great missionary during his life. We can at any time ask any of the saints

to pray for us, because that is their heavenly “work”, to bring our prayers and needs to Christ, with whom they dwell in glory. But it is interesting to learn which saints are believed to have a special love for certain people and circumstances.

You have a list and an index card with names of some saints and those for whom they are patrons. When it is your turn to play, you act out what is on your card, either the saint or the person for whom the saint is a patron. The rest of the class must choose from the list which saint you are charading. For example, Saint Clare is the patroness of television. When Saint Clare consecrated herself to Christ, Saint Francis of Assisi cut off her hair. You could act out someone cutting hair; or you could act out a person watching television or making a TV show. When you've guessed the saint, please raise your hand and wait to be called on, then tell the class the name of the saint and that for which he is a patron—“Saint Clare, the patron saint of television.” The first person to make a correct guess is the next player.

Choose a student to begin the game. Proceed as described. After a saint has been identified, you can share some interesting facts with the students such as when and where he lived, what miracles are associated with him, and so forth.

The Resurrection and the Life

NAME _____

In a group of three or four, take turns looking up these definitions from the *Catechism of the Catholic Church*. Fill in the words being defined.

1. The end of earthly life; the consequence of sin (paragraphs 1007–8).

2. The reunion of our eternal souls with our transfigured bodies through the power of Christ at the end of time (paragraphs 997, 1001).

3. The sacrament through which we died and rose with Christ, and henceforth have already entered into his heavenly life (paragraphs 1002–3).

4. “Each man receives his eternal retribution in his immortal soul at the very moment of his death” (paragraph 1022). This is called the

5. The “ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness” (paragraph 1024).

6. “All who die in God’s grace and friendship, but still imperfectly purified . . . undergo purification, so as to achieve the holiness necessary to enter the joy of heaven” (paragraphs 1030–31). This state is called

7. “To die in mortal sin without repenting and accepting God’s merciful love means remaining separated from him forever by our own free choice” (paragraph 1033). This is

8. “In the presence of Christ, who is Truth itself, the truth of each man’s relationship with God will be laid bare” (paragraph 1039). This hour is known as the

9. “Sacred Scripture calls [the] mysterious renewal, which will transform humanity and the world” at the end of time (paragraph 1043) two names:
_____ and a _____

Articles Used in Worship

NAME _____

The signs and symbols of the Church's celebration of the supreme sacrament, the Sacrament of the Eucharist, include sacred clothing, books, and objects used in worship. Reflecting the long history of the Church, many of these liturgical articles have names with roots in the ancient languages of Latin and Greek.

See how many of the terms on the right you can correctly match with the descriptions on the left.

- h 1. A square white cloth on which the chalice and paten are placed during Mass.
- e 2. The priest's outer robe.
- K 3. Decorative container used to display the Blessed Sacrament for adoration.
- a 4. Long white tunic worn underneath other priestly vestments.
- p 5. Person responsible for sacred objects and vestments.
- m 6. Cloth used to wipe clean the chalice.
- b 7. Instrument for sprinkling holy water.
- l 8. Stiff square piece of cloth placed over the chalice during Mass. Also the cloth covering placed over the coffin at funeral Masses.
- g 9. Strip of cloth worn over priest's shoulders; on a deacon, worn over the left shoulder and crossing to the right side.
- n 10. Container used to carry Communion to the sick.
- c 11. Container in which incense is burned.
- i 12. Readings for the Mass organized by liturgical cycles.
- P 13. A covered container for consecrated Hosts distributed at Mass or stored in the tabernacle.
- g 14. Cord used to tie the alb.
- i 15. Containers for water and wine brought to the altar at the Offertory.
- o 16. Book used by the priest that contains prayers of the Mass.
- d 17. Cup that holds the wine that becomes the Precious Blood.

- a. alb
- b. aspergillum
- c. censer
- d. chalice
- e. chasuble
- f. ciborium
- g. cincture
- h. corporal
- i. cruets
- j. lectionary
- k. monstrance
- l. pall
- m. purificator
- n. pyx
- o. sacramentary
- p. sacristan
- q. stole

The Liturgy of the Hours

TEACHER-DIRECTED ACTIVITY

Materials: Liturgy of the Hours prayer books or booklets (one per student or one for every couple of students), available as *Christian Prayer* or *Shorter Christian Prayer*.

Purpose: to introduce students to the "Divine Office", the prayer of the People of God. Praying the Liturgy of the Hours, though commonly associated with priests and religious as befits their calling, is also encouraged for "all the faithful as much as possible . . . either with the priests, or among themselves, or even individually" (*Sacrosanctum concilium*, 1963).

Directions

Invite your pastor to (1) give a guest lecture on the Liturgy of the Hours, to be followed by (2) his leading the students in daytime prayer. A chapel, if available, would be a desirable setting for the prayers; the actual prayer time should take about ten minutes. The priest (or you, with his guidance) will need to prepare materials ahead of time, by marking individual copies of the books so as to lead the students smoothly through the Office.

Questions for the pastor to answer in his lecture might include:

- What is the Liturgy of the Hours?
- Why is it the prayer of the Church?
- Who prays it?
- How is it prayed?
- How often is it prayed, and how long are the prayers?
- How can a layman make use of the prayers—in a family, school, or as an individual?
- What are the major components of the prayer? (Psalms, Our Father, New Testament readings, and so on)
- Is it difficult to learn?
- Why did the Church give us this guide rather than leave it to us to pray spontaneously through the day?

If your parish priest is not available, you could instead invite a deacon, religious brother or sister, or a layman educated and experienced in the use of the Liturgy of the Hours.

Important Days in the Liturgical Year

NAME _____

The Church calendar marks not the passage of time but various aspects of the Paschal mystery, that is, the mystery of Christ's life, death, and Resurrection. The Church begins a new liturgical year on the First Sunday of Advent. Included on the Church's calendar are solemnities, which celebrate the most significant events, people, and beliefs; feasts, or celebrations of secondary significance; and memorials, which honor martyrs and other saints.

Your teacher will give you a **sample calendar** with some dates circled to mark noteworthy liturgies, including solemnities, feasts, and memorials. For each liturgy named below, write the correct date from among those circled on the sample calendar. (Note: Some feasts and solemnities are "movable", that is, their date changes each year. For example, Easter's date is set according to natural cycles of the earth and moon and is adjusted yearly. Likewise, the dates for celebrations that are tied into Easter, such as Ash Wednesday and Ascension Thursday, also change. The date for Easter in this sample calendar is given as April 7.)

For a bonus: Put a star next to the dates of Holy Days of Obligation.

- | | | | |
|---|----------------|--|-------|
| 1. Easter | <u>April 7</u> | 12. Assumption | _____ |
| 2. Christmas | _____ | 13. Saint Patrick's Day | _____ |
| 3. Christ the King
(<i>last Sunday of liturgical year</i>) | _____ | 14. Holy Family | _____ |
| 4. First Sunday of Advent | _____ | 15. Solemnity of Mary | _____ |
| 5. Immaculate Conception | _____ | 16. Annunciation | _____ |
| 6. Pentecost (" <i>fiftieth day</i> ") | _____ | 17. Corpus Christi
(<i>second Sunday after Pentecost</i>) | _____ |
| 7. Ascension Thursday | _____ | 18. Holy Trinity
(<i>Sunday after Pentecost</i>) | _____ |
| 8. Epiphany | _____ | 19. Birth of Mary | _____ |
| 9. Ash Wednesday | _____ | 20. Sacred Heart
(<i>Friday after Corpus Christi</i>) | _____ |
| 10. Good Friday | _____ | | |
| 11. All Saints | _____ | | |

Important Days in the Liturgical Year

January							February							March							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6					1	2	3							1	2
7	8	9	10	11	12	13	4	5	6	7	8	9	10	3	4	5	6	7	8	9	
14	15	16	17	18	19	20	11	12	13	14	15	16	17	10	11	12	13	14	15	16	
21	22	23	24	25	26	27	18	19	20	21	22	23	24	17	18	19	20	21	22	23	
28	29	30	31				25	26	27	28	29			24	25	26	27	28	29	30	
														31							
April							May							June							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6				1	2	3	4							1	
7	8	9	10	11	12	13	5	6	7	8	9	10	11	2	3	4	5	6	7	8	
14	15	16	17	18	19	20	12	13	14	15	16	17	18	9	10	11	12	13	14	15	
21	22	23	24	25	26	27	19	20	21	22	23	24	25	16	17	18	19	20	21	22	
28	29	30					26	27	28	29	30	31		23	24	25	26	27	28	29	
														30							
July							August							September							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6					1	2	3	1	2	3	4	5	6	7	
7	8	9	10	11	12	13	4	5	6	7	8	9	10	8	9	10	11	12	13	14	
14	15	16	17	18	19	20	11	12	13	14	15	16	17	15	16	17	18	19	20	21	
21	22	23	24	25	26	27	18	19	20	21	22	23	24	22	23	24	25	26	27	28	
28	29	30	31				25	26	27	28	29	30	31	29	30						
October							November							December							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
		1	2	3	4	5						1	2	1	2	3	4	5	6	7	
6	7	8	9	10	11	12	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
13	14	15	16	17	18	19	10	11	12	13	14	15	16	15	16	17	18	19	20	21	
20	21	22	23	24	25	26	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
27	28	29	30	31			24	25	26	27	28	29	30	29	30	31					

The Sacrament of Confirmation

NAME _____

Circle the letter (a, b, c) of the correct answers.

1. Baptism, Eucharist, and Confirmation are united as the
 - (a) Sacraments of Preparation
 - (b) Sacraments of Initiation
 - (c) Sacraments of Unification
2. Confirmation is necessary for a Christian because it
 - (a) confers
 - (b) replaces
 - (c) completes the grace given at Baptism.
3. The physical sign of the sacrament is anointing with a perfumed oil consecrated by the bishop. This oil is called:
 - (a) balsam
 - (b) sanctum
 - (c) chrism
4. The bishop consecrates the sacred oil of Confirmation at this liturgy each year:
 - (a) Holy Thursday
 - (b) Easter Vigil
 - (c) Pentecost
5. For the essential rite of the sacrament—that is, the basic and necessary elements of the sacrament—the anointing with oil is accompanied by which other action?
 - (a) laying on of the hands
 - (b) reception of Holy Eucharist
 - (c) sign of peace
6. The essential words spoken by the bishop in the administration of the sacrament are:
 - (a) "Go forth and be his witnesses"
 - (b) "You are now confirmed"
 - (c) "Be sealed with the Gift of the Holy Spirit"
7. The bishop is the ordinary minister of this sacrament primarily because:
 - (a) he is a successor to the apostles, who bore witness to Christ
 - (b) it is a longstanding traditional practice
 - (c) only he is permitted to use the sacred oil
8. Upon receiving the sacrament, the confirmand receives an indelible spiritual mark, the seal of the Holy Spirit, which means:
 - (a) he will never commit a mortal sin
 - (b) he has received a special power from Christ to be his witness
 - (c) his education in the faith is completed
9. Those eligible to receive the sacrament are:
 - (a) every baptized person not yet confirmed
 - (b) baptized persons who have reached the age of reason
 - (c) young adults, whether baptized or not
10. Before receiving Confirmation, one must receive the Sacrament of Penance:
 - (a) at least once
 - (b) if he has committed a mortal sin
 - (c) within one month prior to being confirmed

Anointing with Oil

NAME _____

As the *Catechism of the Catholic Church* notes in paragraphs 1293 and 1294, the use of oils has a long symbolic tradition, dating to its practical and ritual uses in ancient cultures. The various meanings associated with anointing are integrated into the sacraments of the Church, four in particular: Baptism, Confirmation, Holy Orders, and Anointing of the Sick.

In this activity, you are given some of the physical and symbolic qualities of oil and anointing. For each one, look up and copy the Scripture verse or verses given, then write the name of the sacraments for which the meaning is applicable.

1. Sign of abundance and joy

Psalm 23:5

Sacrament(s)

2. Sign of cleansing

Judith 10:1–3

Sacrament(s)

3. Sign of healing

Luke 10:34

Sacrament(s)

4. Sign of strength

1 Samuel 10:1

Sacrament(s)

5. Sign of beauty (perfumed oil)

2 Corinthians 2:15

Sacrament(s)

6. Sign of consecration

Exodus 30:30

Sacrament(s)

A Scriptural Examination of Conscience

NAME _____

Before you receive the Sacrament of Penance, or Reconciliation, you think about your sins. How have your choices—your thoughts and actions—lived up to your call from Christ? How have you kept God’s commandments? How have you loved God and neighbor?

We call this process an “examination of conscience”. It helps us to identify sins and sinful habits that we can confess to the priest in order to receive penance and forgiveness. We can even do a brief examination daily, so we can be aware of our weaknesses and turn to God for grace and pardon.

Many guides and questionnaires have been written to help us in this examination. Some are based on the Ten Commandments, others on Jesus’ two great commandments or the Beatitudes. The rite of the sacrament indicates that whatever form it takes, our examination of conscience should be made “in the light of the Word of God”.

In this exercise, you will make your own guide for an examination of conscience based on some key Scriptures. Read each verse, and think about how it applies to someone your age. Then write one or more questions based on the passage to help someone like yourself make a good examination. An example is given below.

(Hint: Some sins are things we do that we should not do; others are things we do not do that we should.)

Matthew 5:22 (on anger)

Have I gotten angry with my parents, my brothers or sisters, or friends? Have I used harsh language or profanity? Have I said or done anything hurtful out of anger?

Matthew 5:28 (on lust)

Matthew 5:43–48 (on love of enemies)

Matthew 6:6 (on prayer)

Matthew 6:14–15 (on forgiveness)

Matthew 6:24 and 2 Timothy 6:9 (on money)

Matthew 7:1–5 (on judging)

Romans 12:16 (on pride)

Romans 13:1–7 (on obedience to authority)

1 Corinthians 13:4–6 (on love)

Ephesians 4:25 (on truth)

Ephesians 4:28 (on stealing)

Ephesians 5:3–4 (on right speech)

Ephesians 6:1–3 (on obeying parents)

The Sacrament of Matrimony

NAME _____

Fill in the blanks from the word bank below to complete these statements about marriage taken from the *Catechism of the Catholic Church*.

word love grace consent dissolved
 life Christ faithful children trial marriages

1. God, who created man out of love, also calls him to _____—the fundamental and innate vocation of every human being.
2. The _____ by which the spouses mutually give and receive one another is sealed by God himself.
3. Thus the marriage bond . . . between baptized persons can never be _____.
4. The covenant that spouses have freely entered into entails _____ love.
5. Fidelity expresses constancy in keeping one's given _____.
6. Human love does not tolerate _____. It demands a total and definitive gift of persons to one another.
7. [The] _____ proper to the Sacrament of Matrimony is intended to perfect the couple's love.
8. _____ is the source of this grace.
9. _____ are the supreme gift of marriage and contribute greatly to the good of the parents themselves.
10. The fundamental task of marriage and family is to be at the service of _____.

You and Society

NAME _____

You probably hear adults discussing social issues or talking about the good or bad aspects of our contemporary society. What exactly is "society"? Is it politics? Is it the media, music, and other parts of popular culture? Do only adults participate? Is it something to which you belong and can make a contribution?

A society is an organized group of individuals who come together for a common purpose that is beyond any one of those individuals. A society can be as small and intimate as a family, or as large and complex as the state or country of which they are citizens.

Since the fall of Adam, original sin has created the potential for harm to individuals through the societies in which they live. Some societies, for example, fail to regard the dignity of each individual person. Through Christ, however, we are redeemed, and in him we can work toward the redemption of the societies in which we live.

Your family, your school, your community, and your sports teams and other clubs are some of the societies to which you belong, and all share some common features. For example, all of them have some form of **authority**, person or people who govern the society and take responsibility for its well-being. Authority is legitimate when it is moral and seeks the good of all. Societies also have a common mission, or **purpose**, which holds them together and focuses the efforts of individuals. Each person has a **duty** to perform within the communities to which he belongs. Finally, everyone has different **talents** and strengths to contribute to the communities to which he belongs, and those are in turn developed within those communities.

On the next page of this activity, describe five of the "societies" to which you belong. For each society, write its name, authority, and purpose, and then your own duties toward each and the talents you bring to each.

You and Society

NAME _____

1. Family

Name:

Authority:

Purpose:

My personal duty:

My talents:

2. School

Name:

Authority:

Purpose:

My personal duty:

My talents:

3. Local community

Name:

Authority:

Purpose:

My personal duty:

My talents:

4. Club or team (A)

Name:

Authority:

Purpose:

My personal duty:

My talents:

5. Club or team (B)

Name:

Authority:

Purpose:

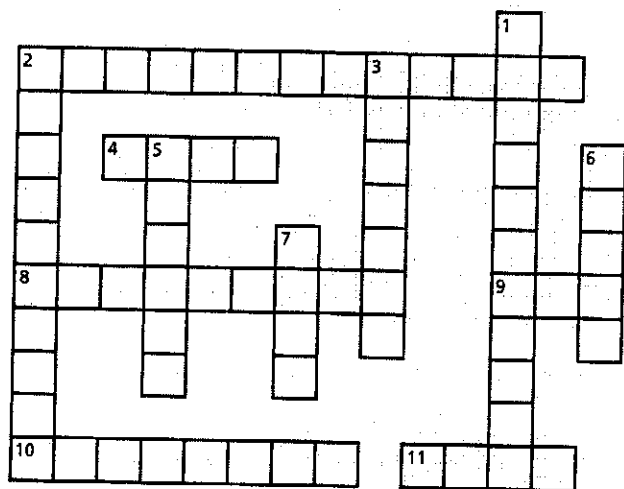
My personal duty:

My talents:

Freedom and Morality

NAME _____

Made in the image of God, man has a free will. That is, he can control his own thoughts and actions. Because of this innate freedom, man's actions can be morally judged as good or evil. Solve this crossword puzzle, using the clues that explore the various concepts of freedom and morality.



ACROSS

- 2. The conditions relevant to an act, which affect the moral evaluation of that act. (One of three "sources" of morality of human acts.)
- 4. One general guideline of morality is that a person may not do evil even if _____ may result from it.
- 8. A second source of morality, which refers to the purpose in mind of the one committing the act. Synonyms: plan, purpose.

- 9. To go against the judgment of one's conscience—or what one knows or believes is right—is to _____.
- 10. Synonym for "feelings" or "passions". They are not moral in and of themselves but can contribute to a good or bad action.
- 11. Christ has set us _____ from the slavery of sin.

DOWN

- 1. Because we have free will, we are _____ for our actions.
- 2. The "inner voice" that helps a person decide if an act is right or wrong.
- 3. Choices a person makes that can be judged as good or evil are called moral _____.
- 5. The third source of morality. It is a good toward which the will directs itself, or the thing chosen. Synonymous with "thing".

- 6. The ends do not justify the _____.
- 7. A Virtue is a habitual and _____ disposition to do good. Synonyms: strong, unyielding.

The Gospel of Life

NAME _____

In 1995, Pope John Paul II addressed the bishops, the universal Church, and “all people of good will” with the powerful encyclical letter *Evangelium vitae*, or *The Gospel of Life*. In this challenging statement, which quotes from the *Catechism of the Catholic Church* and reaffirms its teaching, the Pope describes the current threats to human life and calls for a new culture of life based on God’s holy law.

In this exercise, give a short answer to questions about selected passages from *The Gospel of Life*. Use a separate paper to write your answers.

1. “Humanity today offers us a truly alarming spectacle, if we consider not only how extensively attacks on life are spreading, but also their unheard-of numerical proportion, and the fact that they receive widespread and powerful support from a broad consensus on the part of society, from widespread legal approval and the involvement of certain sectors of health-care personnel” (chapter 1, no. 17).

Give an example of the attacks on life the Pope describes.

2. The Pope writes that the loss of a sense of God leads to practical materialism: “The values of being are replaced by those of having. The only goal which counts is the pursuit of one’s own material well-being” (chapter 1, no. 23).

In what ways have you seen this attitude of materialism in our culture?

3. “Through the words, the actions and the very person of Jesus, man is given the possibility of ‘knowing’ the complete truth concerning the value of human life” (chapter 2, no. 29).

Give two or more examples from the life of Christ in which he illuminated the value of human life.

4. Upholding the principle stated in the *Catechism* that bloodless means should be used to defend human lives whenever such means are sufficient to protect public order and the safety of persons, the Pope says this about the death penalty: “. . . the nature of and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today, however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent” (chapter 3, no. 56).

What is the Holy Father saying about the death penalty?

5. “. . . I confirm that the direct and voluntary killing of an innocent human being is always gravely immoral. This doctrine, based upon that unwritten law which man, in the light of reason, finds in his own heart (cf. Rom. 2:14–15), is reaffirmed by Sacred Scripture, transmitted by the Tradition of the Church and taught by the ordinary and universal Magisterium” (chapter 3, no. 57).

List the four means by which we can be certain of the truth of this doctrine.

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6. "Among all the crimes which can be committed against life, procured abortion has characteristics making it particularly serious and deplorable. The Second Vatican Council defines abortion, together with infanticide, as an 'unspeakable crime'" (chapter 3, no. 58).
What makes abortion so morally evil as to be called "unspeakable"?
7. "When the prevailing tendency is to value life only to the extent that it brings pleasure and well-being, suffering seems like an unbearable setback, something from which one must be freed at all costs. Death is considered 'senseless' if it suddenly interrupts a life still open to a future of new and interesting experiences. But it becomes a 'rightful liberation' once life is held to be no longer meaningful because it is filled with pain and inexorably doomed to even greater suffering" (chapter 3, no. 64).
What value does a Christian find in suffering?
8. "For a correct moral judgment on euthanasia, in the first place a clear definition is required. Euthanasia in the strict sense is understood to be an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering" (chapter 3, no. 65).
Which of the following are not about euthanasia?
- (a) "To concur with the intention of another person to commit suicide and to help in carrying it out through so-called 'assisted suicide' . . ." (chapter 3, no. 66).
- (b) ". . . 'methods of palliative care,' which seek to make suffering more bearable in the final stages of illness . . . even when the result is decreased consciousness and a shortening of life, 'if no other means exist . . .'" to relieve pain (chapter 3, no. 65).
- (c) The decision to forego medical treatments "which no longer correspond to the real situation of the patient, either because they are by now disproportionate to any expected results or because they impose an excessive burden on the patient and his family . . . when death is clearly imminent and inevitable . . ." (chapter 3, no. 65).
- (d) ". . . when certain people, such as physicians or legislators, arrogate to themselves the power to decide who ought to live and who ought to die" (chapter 3, no. 66).
9. ". . . the *Gospel of Life* is to be celebrated above all in daily living, which should be filled with self-giving love for others" (chapter 4, no. 86).
What are some ways a person your age can help bring about a "culture of life"?

Speaking the Truth in Love

TEACHER-DIRECTED ACTIVITY

Purpose: to encourage students in the right use of speech in building up one another in Christ.

Hint: This activity is better suited for the second semester, when students are better acquainted. It will take more than one class period.

Directions

Set up in front of the classroom one chair facing the class and, next to that, a desk with chair, also facing the class. At the desk place some notebook paper and a pen.

Ask: Who can tell me what the Eighth Commandment says? [*Elicit the full response: You shall not bear false witness against your neighbor. If the students are a little rusty, you may want to take a few minutes to review the Ten Commandments with them, or to schedule a review at your next opportunity.*] What does it mean to bear false witness? [*To tell a lie, to conceal the truth, and so on.*] We break this commandment every time we commit an offense against truth. The *Catechism of the Catholic Church* actually lists several ways we can break this commandment, ways that we do not always think of.

For example, it is wrong to commit perjury, that is, to break an oath to tell the truth before a judge or jury in a court of law. What harm could come from perjury? [*Guilty person might go free, or innocent person might be found guilty.*]

How about something a little more commonplace. Have you ever heard of “detraction”? That means talking about someone’s faults to another person who didn’t know of those faults. What harm can come from that? [*Hurts person’s reputation, weakens trust between speaker and listener, and so on.*]

How about “rash judgment”? That means you believe without evidence something bad about another person. Why might this be wrong? [*We are accountable to God for our thoughts; Jesus told us not to judge others, for that is how we will be judged.*]

Did you know that boasting, or bragging, also breaks the Eighth Commandment? What does it

mean to boast? [*To talk about oneself or one’s accomplishments in a proud or vain way.*] Why is that an offense against truth? [*We are all here by the grace of God and are not self-sufficient.*]

Does it seem pretty easy to break the Eighth Commandment? For some people, it can be a real struggle not to do so. Listen to what Saint James said in his letter to the Church: “. . . no human being can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men who are made in the likeness of God.” Sad, but true. Yet, James is not without hope, for he goes on to say “this need not be so” (James 3:8–10). As with any struggle against sin, we don’t give up, we engage in battle, using the spiritual weapons of the sacraments, prayer, spiritual reading, and spending time with mature Christians.

Now if to break the Eighth Commandment means to bear false witness, to obey the Eighth Commandment must mean to bear *true* witness. We’re going to play a game that will give us the chance to do that.

Choose two students, one to be the “candidate” and the other to be the “interviewer”. The candidate is to sit in the chair facing the class, and the interviewer will sit in the chair at the desk. The first interviewer should be someone who is comfortable talking in front of the class.

Say: “Jane” is our first candidate. She is running for the “Image of God” award. “Joe” is her interviewer. Everyone will be needed to take part in this game, and everyone will have a turn up here in front.

Joe is going to begin this game by writing down the nicest thing he can think of about Jane to indicate why she should be selected for the “Image of God” award. We’ll give him a minute or two. His reason could be a good deed she has done for him or someone else, something about her personality or her character, or whatever it is that he thinks makes her an outstanding image of God. [*When Joe is finished writing, have him read what he wrote to the class.*] Now Joe is ready to do some interviews. He wants to know what every-

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one else can say about Jane in favor of her selection as Image of God. The judges like to hear different kinds of statements, so try to say something that has not already been mentioned. Joe will write them all down. All right, raise your hands as you think of something, and Joe will call on you.

Proceed as described. Everyone should participate—after it gets going, this should continue fairly easily, as students will rise to the occasion of praising another.

Say: Now, Joe, you may give this list to Jane. It is hers to keep. I think we can all agree that Jane should win the award! [*Lead applause.*] Now, Jane, it is your turn to be the interviewer, and I would like you to call on the next candidate.

Game proceeds as before. Continue to play until the end of the period, and continue in as many class periods as needed—it may take two or three—until everyone has had a turn as a candidate. It is vital that everyone has a turn, so be sure you have allowed enough time in your schedule. If desirable, this may be done as a “last 10 minutes of class” activity for as many days as there are students.

After everyone has had a chance to receive praise, pass out copies of Activity 96. Ask students to write their answers to the questions in class or at home. Call on various students to share their answers with the class. Allow time for discussion.

Option 1

Teacher can be the interviewer, if class lacks the maturity to conduct this activity.

Option 2

Rather than having the interviewer call on students and record their comments, some time can be given for all the students to write their statements, simultaneously and anonymously, after which the teacher can collect them and selectively read them aloud. Students should be given all positive comments to keep.

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You all have received feedback from your classmates about which qualities you possess that reflect the image of God. Write down the answers to the following questions and discuss them as a class.

1. How did it feel to receive positive comments from your classmates?

2. How would you have felt if the comments had been critical or negative?

3. Why is it important to receive sincere praise from others?

4. Why is it important to give sincere praise to others? And what should be your motive for doing so?

5. What is flattery, why is it given, and why is it against the Eighth Commandment?

6. Is it ever right or correct to give constructive criticism? When? And what should be the motive or reason for doing so?

Understanding the “Our Father”

NAME _____

It has been called “the most perfect of prayers” (Saint Thomas Aquinas), the sum of all the prayers in Scripture (Saint Augustine), and the “summary of the whole gospel” (Church Father Tertullian). The “Our Father”, also known as the “Lord’s Prayer” because it was given to us by Jesus, holds a unique and honorable place in the life of the Church. We find the Lord’s Prayer in the Sunday Mass, in the Liturgy of the Hours, and in the rites of Baptism and Confirmation.

For all its frequent use and familiarity, the “Our Father” was never intended by our Lord to be a mere recitation. When you pray, you should direct your minds and hearts to God so that “. . . you remain in me and my words remain in you . . .” (Jn 15:7).

To increase your understanding of the “Our Father”, look up the Bible verses. On a separate sheet of paper, answer the questions.

“Our Father”—Galatians 3:26, 4:6

1. Why do we call the God of the universe “Our Father”?
2. If God is our Father, who are we to each other?

“who art in heaven”—Revelation 7:9–17

3. Using Saint John’s vision as a guide, how do you imagine heaven?

“hallowed be thy name”—John 12:27, 28

4. This part of the “Our Father” is the first of seven petitions, or prayerful requests, that make up the rest of the “Lord’s Prayer”. If we understand this phrase not as praise but as a petition, what are we asking of God?

“Thy kingdom come”—Matthew 25:31–34

5. When we pray this petition, what are we asking for?

“Thy will be done on earth as it is in heaven”—John 13:34

6. What is God’s will?

“Give us this day our daily bread”—John 6:5–14, 22–27

7. God satisfies what two types of hunger?
8. What is the “food which endures to eternal life” that Jesus feeds us?
9. This petition also implies responsibilities for Christians. What are they?

“and forgive us our trespasses, as we forgive those who trespass against us”—Matthew 18:23–35

10. This petition is remarkable in that it does not stand alone but comes with a condition, linked by the word “as”. Restate the entire petition in your own words.
11. The divine forgiveness Jesus asks of us would be impossible for us to give on our own strength. Who dwells within us to enable us to forgive one another as God has forgiven us?

“and lead us not into temptation”—1 Corinthians 10:13

12. How does God help us in time of temptation?

“but deliver us from evil.”—John 17:15

13. In this petition, from whom do we ask to be delivered?

John 17: The Priestly Prayer of Jesus

NAME _____

The last of Jesus' discourses to his disciples, as written by the evangelist and apostle John (Jn 17), is a prayer, the longest prayer in the Gospels. Called the "prayer of Jesus", or the "prayer of the hour of Jesus", this appeal to his Father unveils the plan of salvation from the beginning of the world to Christ's glory in heaven.

Since the sixteenth century, this chapter has been called the "priestly prayer" of Jesus, who intercedes for his followers as he prepares for his consecration as high priest and sacrifice. Also in this prayer we find echoes of the "Our Father", whose petitions it fulfills.

Read the prayer in your Bibles. Then answer the questions.

1. In which verse does Jesus mention his "hour"? What is his hour?

2. In which verse does Jesus begin to pray for us, his modern-day disciples?

3. Which of Jesus' disciples was "lost", as mentioned in verse 12?

Match the verse from Jesus' prayer on the left with the petition from the "Our Father" that it fulfills on the right.

- | | |
|-------------------------|-------------------------------|
| 4. ____ Verses 22–24 | a. "hallowed be thy name" |
| 5. ____ Verse 15 | b. "thy kingdom come" |
| 6. ____ Verses 4 and 26 | c. "thy will be done" |
| 7. ____ Verse 6 | d. "but deliver us from evil" |