

*Student Handout
Packet*

Morality
v3.0

Morality

Required Reading

The following are required readings for each lesson.

LESSON I

- (1) *Christian Morality: In the Breath of God* by Russell Connors, Jr., pp. xii-xiv, 1-27 (Introduction, Chapters 1 & 2)
- (2) *Catechism of the Catholic Church* nos. 1691-1748, 1803-1845, 1949-1986

LESSON II

- (1) *Christian Morality* pp. 28-57 (Chapters 3 & 4)
- (2) *Catechism of the Catholic Church* nos. 1776-1802, 1846-1876, 1987-2029

LESSON III

- (1) *Christian Morality* pp. 58-71 (Chapter 5)
- (2) *Catechism of the Catholic Church* nos. 2270- 2283, 2288-2296, 2299-2301, 2373-2379
- (3) *Donum Vitae* (From Reading Packet or online at http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_1987022_2_respect-for-human-life_en.html)
- (4) *Iura et Bona* (From Reading Packet or online at http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_1980050_5_euthanasia_en.html)

LESSON IV

- (1) *Christian Morality* pp. 72-88 (Chapter 6)
- (2) *Catechism of the Catholic Church* nos. 2331-2372, 2380-2391
- (3) *Humane Vitae* (From Reading Packet or online at http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.html)

LESSON V

- (1) *Christian Morality* pp. 89-109 (Chapter 7 and Conclusion)
- (2) *Catechism of the Catholic Church* nos. 1877-1948, 2234-2257, 2401-2463

With reference to *Christian Morality: In the Breath of God*, Chapter 1

- (a) The author of the text claims that the Christian moral life is a response to something. To what is it supposed to be a response? With what attitude does he claim we are called to respond?
- (b) What does God give to us by means of his love? How is that love given? What is an important characteristic of that love?
- (c) What does the author claim the three implications of having a vocation to live in the Spirit to be?

With reference to *Christian Morality: In the Breath of God*, Chapter 2

(a) What are the major characteristics of the Reign or Kingdom of God?

(b) For how long has God been at work in establishing the Kingdom of God?

(c) What is the status of the Kingdom of God today?

(d) What is the relationship between the moral life and the Kingdom of God?

(e) What does the author mean by “thisworldliness” and how does he see it as related to the Christian moral life?

With reference to CCC 1730-1748

(a) What is meant by the term “human freedom”? To what aspects of the human person is it related?

(b) What acts can be imputed to their author?

(c) What can diminish, or even nullify, the imputability of an act? Why?

(d) What is the relationship of human freedom to sin? To grace?

With reference to CCC 1803-1829

(a) What is the definition of the term “virtue”?

(b) What are the cardinal virtues? Describe them.

(c) What are the theological virtues? Describe them.

(d) What distinguishes the theological virtues from the cardinal virtues?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. How is the Catholic notion of human freedom like and unlike the notions of freedom in the dominant culture of the United States? How is this culture either a support or a challenge in living a Christian moral life?
2. By definition, virtues are something that must be practiced; they are expressed in the doing and it only through the doing that they become habitual and firm dispositions. How do you practice the virtues? Is there something more you could be doing?

With reference to *Christian Morality: In the Breath of God*, Chapter 3 and CCC 1776-1802

- (a) Define the term “conscience”.
- (b) Why does the Church teach that a person, “must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters”?
- (c) What is meant by the terms “false conscience” and “erroneous conscience”?
- (d) Catholic teaching differentiates between two types of ignorance that give rise to erroneous judgments of conscience. By what names are they called and what is the distinction between them? What difference does it make with regard to imputability?

With reference to *Christian Morality: In the Breath of God*, Chapter 4, sections entitled “Conversion as Command and Possibility” and “Resurrection Faith and Christian Hope”

- (a) What is meant by the term “conversion”?

- (b) The author of the text calls conversion both a command and possibility. What makes it a possibility?

- (c) Is conversion just about our lives as individuals?

- (d) What, if anything, does the Resurrection of Jesus have to do with our living a moral life?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. Freedom of conscience is both an immense right and a grave responsibility? What do you plan to do over next six months to ensure that your conscience becomes/remains well-formed? Over the next year?
2. What are some structures of sin/social sins that exist in the society of which you are a part today? What actions can you undertake to help heal them?

Principle of Double Effect

- ✘ Some actions have both intended and unintended but foreseeable consequences
- ✘ It can, under some circumstances, be morally licit to undertake an action that has foreseeable but unintended consequences. For moral liceity, the following are required:
 - † The action cannot be morally evil in and of itself. One cannot do evil in order that good come from it.
 - † Even though foreseen, one cannot desire the evil effect
 - † The good result cannot be an effect or flow from the evil effect
 - † There must be a proportionate good that equals or outweighs the evil
 - † Intention of the agent must be to achieve the benefit and to avoid the harmful effect

Examples of legitimate application of this principle:

1. An end-stage, terminally ill cancer patient is in severe pain. He is administered a high dose of a narcotic pain-killer that relieves his pain, but also suppresses his respiration. As a result, he dies more quickly than he would have without the narcotic. This is a legitimate application of the principle, provided the one who administers the narcotics does so with the sole intention of lessening his pain and does not intend to hasten his death.
2. A woman suffers severely due to hormonal imbalances. She is placed on a hormone treatment, identical to that used in birth control pills, which improves her condition greatly but renders her infertile for as long as she is on the treatment. This is a legitimate application provided that she considers the temporary infertility as an unfortunate cost and not as a pleasant benefit.
3. There is an accident at a nuclear power plant that has led to a disaster that is threatening to get wildly out of control and spew radiation over hundreds of square miles. A worker enters a room he knows to be contaminated with radiation in order to manually open a valve which has become stuck. By doing so, he ensures that the situation is brought under control and no one else suffers any ill effects, but he himself dies two days later as a result of the radiation exposure. This is legitimate provided that he did not enter the room with the intention to commit suicide.

Principle of Totality

- ✘ There are conditions in which it is reasonable and morally licit to sacrifice part of a whole for the good of the whole
- ✘ This principle corresponds at an individual level to the principle of the common good at the societal level
- ✘ The sacrifice may be either temporary or permanent
- ✘ The conditions required for liceity include:
 - † The action cannot be intrinsically evil in itself
 - † There must be no other moral option
 - † The good result must be proportionate to warrant the sacrifice

Examples of legitimate application of this principle:

1. A person is administered general anesthesia before undergoing surgery. She thereby sacrifices (temporarily) her consciousness in order to receive a life-saving surgery to repair traumatic injuries caused by an auto accident.
2. A person has his necrotic foot amputated. Doing so was the only way to save his life.

With reference to *Christian Morality: In the Breath of God*, Chapter 5, section entitled “Catholic Convictions Concerning the Use and Nonuse of Medical Treatments”; CCC 2288-2291

(a) Under what circumstances, if any, is a Catholic obligated to seek and/or accept medical care for himself or herself or those entrusted to his or her care?

(b) Under what circumstances, if any, is it morally licit to decline or terminate care?

With reference to *Christian Morality: In the Breath of God*, Chapter 5, sections entitled “Catholic Convictions Concerning Direct and ‘Indirect’ Killing”; *Iura et Bona* (Declaration on Euthanasia); CCC 2276-2279

(a) What is the definition of the term euthanasia in the document *Iura et Bona*?

(b) Under what circumstances, if any, is euthanasia morally licit? Why?

(c) Under what circumstances, if any, is physician assisted suicide morally licit? Why?

(d) Under what circumstances, if any, is palliative care that will foreseeably shorten life morally licit? Why?

With reference to *Donum Vitae* (Instruction on Respect for Human Life in its Origins and on the Dignity of Procreation);
CCC 2373-2379

- (a) Under what circumstances, if any, are medical interventions for couples having trouble conceiving a child morally licit? Why?

- (b) Under what circumstances, if any, is in vitro fertilization (IVF) morally licit? Why?

- (c) Under what circumstances, if any, is surrogate motherhood morally licit? Why?

- (d) Under what circumstances, if any, is pre-natal testing and diagnosis morally licit? Why?

- (e) Under what circumstances, if any, is research and experimentation on human embryos morally licit? Why”?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. Have you discussed with those whom you love your wishes with regard to your care near the end of your life? Their wishes with regard to their care near the end of their lives? If you haven't had them, will you? If you have had them, do you want to revisit those conversations in light of what you learned in this class?
2. Are you identified as an organ donor on your driver's license? Why or why not? Will this class prompt either a change in that status or a conversation about the topic with those whom you love?

With reference to *Christian Morality: In the Breath of God*, Chapter 6, from the beginning to the section entitled “Christian Faith and Sexuality: Creation and Integration”; CCC 2331-2336

- (a) How does the Catechism define “sexuality”?
- (b) What attitude should one have with regard to one’s sexual identity? Who is called this attitude? What is meant by this?
- (c) How is this understanding of sexuality related to the Doctrine of Creation and to theological anthropology that flows from it?

With reference to *Christian Morality: In the Breath of God*, Chapter 6, section entitled
“Christian Faith and Sexuality: Creation and Integration”; CCC 2337-2350

(a) What does the Catechism say is the definition and meaning of the word “chastity”?

(b) Who is called to chastity? Why?

(c) What is meant by the terms “conjugal chastity” and “chastity in continence”?

(d) What do the terms integrity and integration mean in terms of the understanding of chastity?

With reference to *Christian Morality: In the Breath of God*, Chapter 6, section entitled
“Openness to Procreation”; *Humanae Vitae*; CCC 2366-2372

- (a) Under what circumstances is it permissible for married couples to limit and space the birth of their children?
- (b) What means are morally licit for married couples to employ in limiting and spacing the birth of their children?
- (c) What means are morally impermissible for married couples to use in limiting and spacing the birth of their children?
Why?
- (d) What is the moral liceity of therapeutic procedures and medicines that, intending to treat some illness or disease, will foreseeably render a couple infertile, either temporarily or permanently?

With reference to *Christian Morality: In the Breath of God*, Chapter 6, section entitled
“Sex Within Marriage”; CCC 2351-2356, 2380-2391

(a) What is meant by the term “adultery”? What is its moral standing, and why?

(b) What is meant by the term “fornication”? What is its moral standing, and why?

(c) What is meant by the term “masturbation”? What is its moral standing, and why?

(d) What is meant by the term “pornography”? What is its moral standing, and why?

(e) What is meant by the term “prostitution”? What is its moral standing, and why?

With reference to *Christian Morality: In the Breath of God*, Chapter 6, section entitled
"Homosexuality"; CCC 2357-2359

- (a) Does the Catholic Church regard a same-sex attraction as a choice? Is having a same-sex attraction sinful?
- (b) Does the Catholic Church regard engaging in genital sexual activity with a person of the same sex as a choice? Is engaging in engaging in genital sexual activity with a person of the same sex sinful?
- (c) To what are Catholics who experience a same-sex attraction called?
- (d) What attitude are Catholics called to have toward those who experience same-sex attraction"?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. While the Catholic Church's prohibition on the use of artificial forms of contraception is fairly widely known, the reasons behind it are much less so. Having actually read *Humanae Vitae*, do you personally understand them better than you did before? Would you be comfortable sharing this understanding with someone who was ignorant of it?
2. Is there anything about the way you personally live your sexuality identity that you will seek to do differently as a result of what you learned in this class?

Catholic Social Teaching Multiple Choice Quiz

1. The Church teaching on human life and dignity leads the Church to
 - a. oppose abortion as a preeminent threat to human life.
 - b. oppose assisted suicide.
 - c. oppose the use of the death penalty.
 - d. work to end world hunger.
 - e. all of the above
2. Human dignity is best promoted when
 - a. each person looks out for his/her own interests.
 - b. we keep the government out of people's lives.
 - c. the poor are forced to improve their own lives.
 - d. people work for the common good.
 - e. all of the above
3. The central social institution is
 - a. the individual.
 - b. marriage and the family.
 - c. the government.
 - d. the Church.
 - e. all of the above.
4. People have a right to
 - a. life.
 - b. food and clothing.
 - c. housing and health care.
 - d. employment.
 - e. all of the above.
5. A basic moral test of society is
 - a. how well the middle-class is doing.
 - b. whether all people have a chance to get rich.
 - c. how well the poor and vulnerable are faring.
 - d. the survival of the fittest.
 - e. all of the above
6. Workers have a right to
 - a. productive work.
 - b. decent and fair wages.
 - c. choose to organize and join unions.
 - d. own private property.
 - e. all of the above.
7. A just wage is.
 - a. the rate of pay that market conditions set.
 - b. what an employer can afford to pay and stay in business
 - c. enough for a family to meet its basic living expenses.
 - d. what an employee agrees to accept.
 - e. all of the above
8. Solidarity requires that
 - a. we care about others no matter where they live or how different they appear.
 - b. charity begins at home.
 - c. all persons need to pull themselves up by their bootstraps.
 - d. all people need to have equal incomes.
 - e. all of the above
9. The Catholic view of the environment is that
 - a. the natural world needs to be dominated.
 - b. we must choose between jobs and the environment.
 - c. mistreating the natural world hurts humanity, too.
 - d. poor communities have few environmental problems.
 - e. all of the above.
10. The Church's social teaching call Catholics to
 - a. help the poor and vulnerable by contacting legislators.
 - b. help the poor and vulnerable by getting involved in charity.
 - c. support groups that empower low-income people.
 - d. make a difference in the world by using our gifts.
 - e. all of the above

NOTE: The correct answers to these questions are based on official Catholic social teaching.

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Key Elements of the Universal Magisterium in the Area of Catholic Social Teaching

Rerum Novarum – “Of New Things” (1891) Pope Leo XIII

Summary: Pope Leo XIII highlights the principles necessary to bring about a just society introducing the ‘just wage theory’, these principles include protecting the rights of workers, free association being defended by the state and private property defended but limited.

Backstory: Rerum Novarum was the first of the modern wave of social encyclicals. Leo was acutely aware of the poverty of many workers and of the growth in power of socialist movements.

Quadragesimo Anno – “On the Fortieth Year” (1931) Pope Pius XI

Summary: Dictatorship is condemned as the dangers of fascism and communism are exposed – such as increasing child and female labor.

Backstory: This mid depression provoked new thinking as opposed to the previous preoccupation with World War I. The growth of systematic atheism had increased, the modernist crisis arose and there were huge developments in thought. Germany was economically devastated and Russia allowed many of its own people to die – justified as necessary for the good of the state.

Mater et Magistra – “Mother and Teacher” (1961) Pope John XXIII

Summary: It states the need for a balance between excessive intervention of the state against the need for state intervention to curb injustices and assist socialization. It also goes on to advocate worker participation and ownership and marks the beginning of a focus on international poverty rather than its previous concentration on industrialized countries.

Backstory: Communism was still viewed as being a major threat and since World War II there was an increasing concern for poorer nations and international inequalities

Pacem in Terris – “Peace on Earth” (1963) Pope John XXIII

Summary: First addressed to ‘all people of goodwill’ and underlines the rights and responsibilities of individuals. This document also condemns the arms race and racism and advocates resources to be shared in the common endeavor for development.

Backstory: The terrifying threat of nuclear war had become heightened with the Berlin Wall and the Cuban Missile Crisis. In addition, the civil rights movement in the US had also exposed divisions of race.

Dignitatis Humanae – “Human Dignity” (1965) Decree of the Second Vatican Council

Summary: Essentially a declaration of religious freedom and the call for all Christians to respect religious freedom, a freedom which must also be permitted by states. The church must be allowed to work freely, but compulsion or force must play no part in a person’s response to God.

Backstory: This was one of the most contentious of all of the Vatican documents with much of the initiative coming from the US church favoring secularism. As a result this was opposed (and still is today) by many conservatives favoring the involvement of the church in the state as was seen in Spain and Italy, and as the church had acted up until the early 20th century.

Gaudium et Spes – “The Joys and Hopes” (1965) Pastoral Constitution issued by the Second Vatican Council

Summary: This document underlined the need of the church to be completely immersed in human affairs and for the church to share the joys and hopes of people.

Backstory: Demonstrates the idea that the church needs to ‘interpret the signs of the times’. Although this was a document by the Second Vatican Council rather than an encyclical, it was none the less significant. The Vatican II was a pastoral council which firmly showed the significance of the church in the world rather than it being of spiritual concern only, and this was a ‘constitution’ of Vatican II – voted for by a majority of the bishops and was therefore hugely important for Catholic Social Teaching.

Populorum Progressio – “The Progress of Peoples” (1967) Pope Paul VI

Summary: Pope Paul VI most famously stated that ‘development is the new name for peace’ and he goes on to express dangers of conflict if inequalities grew. The whole area of human development is examined from an integral and holistic viewpoint rather than development just being based on economic factors.

Backstory: This was the concern for the signs of the times (in practical terms) as the Second Vatican had not fleshed out its ideas for development. Paul VI had also travelled widely and now international communications were bringing issues such as global poverty into closer proximity due to newer technologies such as television

Octogesima Adveniens – “On the Eightieth Year” (1971) Pope Paul VI.

Summary: This is strictly an ‘apostolic letter’ rather than an encyclical. Further reference is made in this letter to ‘The Condition of Labor’, and Paul VI lists approximately fifteen key issues presenting problems. Paul VI expresses that a variety of responses should be offered as the Christian solution. He also states that Christians should be called to action to involve themselves in building a just world by analyzing their own realities and devising responses in light of the Gospel.

Backstory: The South American bishops had met at Medellin three years earlier and their themes of structural injustice, the option for the poor, conscientisation and liberation permeate the thinking in this document.

Laborem Exercens – “Through Work” (1981) Pope John Paul II

Summary: Work is the central issue of this document; do women and men participate in God’s creativity and share in its productivity or are they merely cogs? This poses the idea that work should increase human dignity as the economy is made for labor and work is the subject of people. New concepts of solidarity and ‘indirect employer’ emerge strongly in this encyclical.

Backstory: Both capitalism and Marxism are criticized. John Paul had lived through the worst excesses of two regimes (Russian Communism and Nazism) which saw the worker as an expendable resource in the interests of the state. He was highly aware that the exploitation of workers continued, especially in poor areas of the world

Sollicitudo Rei Socialis – “The Social Concern of the Church” (1987) Pope John Paul II

Summary: John Paul who had now been Pope for over fifteen years writes this very thoughtful letter in which the terms ‘structures of sin’ and ‘option for the poor’ strongly emerge (from liberation theology). He goes on to condemn the gap between the rich and poor which can be partially linked to the arms trade.

Backstory: The increase in refugees is a major concern and a result of confrontation. This was written amongst the continuation of the Cold War with the Berlin Wall collapsing later in 1989. This time also saw the severe recession of the mid 1980’s and gaps between the rich and poor widening with ‘turbo capitalism’.

Centesimus Annus – “The One Hundredth Year” (1991) Pope John Paul II

Summary: To affirm democracy the excesses of capitalism must be condemned, as well as the ‘idolatry of the market’ and the ‘insanity of the arms race’. Private property is deemed acceptable but for the first time the world’s goods (including intellectual property) are stated as having a ‘universal destination’.

Backstory: The Berlin Wall had just collapsed; arms expenditure globally hovered at around \$1,000 billion (one trillion) and there was also the emergence of the super rich individual.

Evangelium Vitae – “The Gospel of Life” (1995) Pope John Paul II

Summary: Powerful underscoring of the dignity and value of life; John Paul II condemns the ‘culture of death’ where individual freedom is placed before the rights of others to life -hence the condemnation of the death penalty, abortion and euthanasia. With very moving words to women who have undergone abortion; ‘do not give in to discouragement and do not lose hope’. This presents positive images of the promotion of a ‘culture of life’ where human freedom finds its authentic meaning and a culture of the family is the ‘sanctuary of life’.

Backstory: John Paul II is clearly anxious about the development of individualism and its assertion of rights, especially in advanced societies.

Caritas in Veritate – “Charity in Truth” (2009) Pope Benedict XVI

Summary: Benedict’s message is directed at a variety of concerns including global poverty, injustice and the arms race. This looks at individuals and organizations through the lens of charity and truth. The individual motivation for charity and the concern for authentic human development are frequent concerns. There are also strong environmental concerns and the concept of ‘intergenerational justice’ is made.

Backstory: This now marked forty years since Populorum Progressio – “The Progress of Peoples” (1967). The global economic and banking crisis of 2008 had a major disproportionate effect on the poor of the world, and the issue of the environment had moved up the agenda as better evidence of degradation was consolidated.

Evangelii Gaudium – The Joy of the Gospel (2013) Pope Francis

Summary: While not a papal encyclical, Evangelii Gaudium gives particular attention to the ‘social dimension of Evangelization’. The first section, setting the context for sharing the Joy of the Gospel talks of a huge amount of social problems, characterized by Pope Francis as the ‘crisis of communal commitment’ and touches on the markets, the economy of exclusion, inner city life, spiritual worldliness and consumerism, among other things.

Backstory: Francis wrote this document upon the invitation of the fathers of the Synod of Bishops, and published it in commemoration of the end of the Year of Faith.

Laudato Si’ – On Care for Our Common Home (2015) Pope Francis

Summary: Laudato Si’ is a passionate call to all people of the world to take “swift and unified global action”, particularly in relation to the destruction of the environment. Pope Francis writes that while humanity has made incredible progress in science and technology, this has not been matched with moral, ethical and spiritual growth. This imbalance is causing our relationships with creation and with God to break down and our hearts to become hardened to the cry of the earth and the cry of the poor. We become arrogant and neglect creation and everyone that is part of it; forgetting what God has entrusted to our care.

Backstory: Laudato Si’ is the second encyclical of Pope Francis. Since Lumen fidei was largely the work of Francis’s predecessor Benedict XVI, Laudato Si’ is generally viewed as the first that truly represents Francis’s outlook.

Source: <http://www.catholicsocialteaching.org.uk/principles/documents/>

**Lesson 5 – Handout 3
(Home Group Exercise)**

With reference to *Christian Morality: In the Breath of God*, Chapter 7, from the beginning through the section entitled “Starting Points: Human Dignity and Human Rights”; Lesson 5 – handout 2

- (a) What pope began the modern era of the universal magisterium engaging in Catholic Social Teaching? What vehicle did he use? What historical events prompted this renewed engagement in social questions?
- (b) How many different popes have issued encyclical letters concerned with areas of Catholic Social Teaching? Do this number and the frequency of the teaching say something about the relative importance shown it by the magisterium?
- (c) What was the first social encyclical to be addressed not just to Catholics, but to all people of good will? What is the theological basis for the applicability of Catholic Social Thought outside of explicitly Catholic contexts?

**Lesson 5 – Handout 4
(Expert Group 1)**

With reference to *Christian Morality: In the Breath of God*, Chapter 7, from the beginning through the section entitled “Starting Points: Human Dignity and Human Rights”; CCC 1877-1896, 1905-1912, 2402-2412

- (a) What is the theological basis for the claim that human beings are essentially social by their very nature?
- (b) What is (or at least ought to be) the principal end or goal for all social institutions?
- (c) What is meant by the principle of subsidiarity?
- (d) What is meant by the term “common good”?
- (e) What is meant by the “right to private property” and the “universal destination of goods”? How, if at all, are these related?

With reference to *Christian Morality: In the Breath of God*, Chapter 7, from the sections entitled "Starting Points: Human Dignity and Human Rights"; CCC 2426-2436

- (a) In what ways does engaging in human work reflect our identity as creatures made in the image and likeness of God?

- (b) What does the Catholic Church mean by the phrase "a just wage"? Who is entitled to a just wage?

- (c) Under what circumstances, if any, is discrimination in employment morally licit?

- (d) Do workers have the right to form associations or unions and do they have the right to strike? If so, are there any limits to those rights? If not, why not?

Lesson 5 – Handout 7
(Expert Group 4)

With reference to CCC. 1897-1904, 1913-1917, 1939-1942, 2234-2257, 2415-2418, 2437-2442

(a) What constitutes the legitimate exercise of authority in a society and what are that authorities limits?

(b) What is meant by the technical use of the term “participation” in Catholic Social Teaching? Who is called to participation? Can someone legitimately choose to exempt him or herself from participation?

(c) What is meant by the term “solidarity”? With whom are we called to be in solidarity?

(d) Can human beings make use of animals, plants, and mineral resources for their own benefit? Are there any limits to this?

(e) What is meant by the term “integrity of creation”?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. Have you ever thought about how a trip to the grocery store is an exercise in moral decision making? What ideas from today's lesson should you be considering when you decide which grocery store at which to shop? How and how often you will get there? What you will buy? From what companies? Why?
2. The Catholic Church teaches that faith should be personal, but not private. How will you bring your faith into your workplace? Your community? Your state? Your country?

FTCM COURSE EVALUATION

Instructor's Name: _____ Course Title: **Morality v3.0**

FTCM Center: _____ Your Name:(optional) _____

Please indicate the value of each of these methods as used in this course:

	Very Useful	Somewhat Useful	Not Useful	Not Applicable
Instructor's Lecture Portion				
Small Group Exercises				
Large Group Discussion Periods				
Question and Answer Periods				
Prayers				

Please rate the instructor and course as follows:

	Very Effective	Somewhat Effective	Not Effective	Not applicable
Instructor's ability to clearly explain difficult concepts				
Instructor's willingness/ ability to answer questions				
Instructor's ability to handle difficult people				
Use of the Catechism and Scripture in most lessons				
Overall rating of the Instructor				
Overall rating of content covered in the course				

Would you recommend this course to a friend? _____ Why or why not?