

FOLLOWING CHRIST IN THE WORLD Chapters 11-21 (15 lessons)

Chapter 11 Dialectical Materialism

1. What was Karl Marx's main work entitled and when was it first published?
2. What is the central tenet of socialism?
3. On what philosophical basis did Hegel deny absolute truth and objective moral values?
4. What are the three essential elements in Hegel's dialectic?
5. Summarise the teachings of Feuerbach.
6. Explain briefly why communism is also known as dialectical materialism.
7. Why does Marxism often express itself violently?
8. What is Marx's famous definition of religion? Briefly explain what he meant by this phrase.
9. Explain simply how Marxism contradicts itself.
10. Study the table on page 42. referring in particular to points 3,7,9 and 10, explain the impact of Marxist ideology on catholic family life, marriage and education.
11. How do liberation theologians invert the traditional methods of theology?
12. What is the most obvious flaw in the liberal theologian's interpretation of the gospels as a blueprint for social revolution? How does liberation theology in fact invert the teaching of the Church?
13. What is the most telling practical evidence for the failure of Marxism to deliver its promise of a socialist utopia for the oppressed poor?

Summary task: “If the Church cared anything for the poor, as Jesus did, She would sell all the treasures She has and give the money to the poor.” How might you counter this commonly expressed criticism of the Church?

CHAPTER 12 Liberal capitalism and social encyclicals

1. What do Marxism and liberal capitalism have in common?
2. Explain 'distributism'.
3. What is Leo XIII's most famous social encyclical? When was it published? What is the central point of the Encyclical?
4. Which 1931 encyclical re-affirmed Leo's teaching?
5. Briefly explain the principle of 'subsidiarity'. Why is this system preferable to government aid?

6. Which pope issued the encyclical '*Mater et Magistra*' and what did he observe about problems with increase in population in certain parts of the earth?

7. How can a Catholic live the Church's teaching:

- a) as an employee
- b) as an employer
- c) as an individual member of society? (just give two examples)

CHAPTER 13 War and Peace

1. Explain how pacifism can be seen as a misinterpretation of Church teaching.

2. Give two 'just causes' for war.

3. How, according to Augustine, should the attitude of a Christian soldier differ from that of a non-Christian soldier?

4. Enunciate the four principles of a just war as expounded by St. Thomas.

5. How and why, from the Protestant reformation in the 16th Century to modern times have attitudes to warfare changed?

6. Do you find the arguments used to justify the American war in Vietnam (p.50) convincing?

7. Based on the information in section 3 p.50, can you explain the principle of 'double effect'?

8. Can a Christian soldier justify any action on the basis that he must obey orders?

Summary task: Paragraphs 7-8 address the morality of the development and use of nuclear weapons. Using these as a guide, outline the arguments for and against the U.S. use of nuclear weapons against Japan in World War II. Do you think the action was justified?

CHAPTER 14 Church and State

1. What are the three fundamental societies? What three common factors do these three possess?

2. What are the respective purposes of each of these three societies?

3. What is the proper role of authority?

4. What is the 'common good'?

5. What is the fundamental difference in the understanding of authority between modern liberals and the Church?

6. Summarise the Church's justification of Her position as expressed in *Ubi Arcano*.

7. What is the name of the famous papal Bull of Pius XI on this subject?
8. Define a 'confessional state'.
9. In such a state, why would people not be co-erced into becoming Catholic, even though in the Church's view they were in error?
10. Why must a state tolerate some error/sinful human behaviour?
11. What is a 'sacral' as opposed to a 'secular' society?
12. Why will a so-called 'pluralistic' society inevitably turn into a secular society?
13. How might the principle of subsidiarity benefit Catholic parents?
14. To what extent should the state exercise direct power over the family?
15. Why is compulsory state-controlled education contrary to the Church's understanding of the respective roles of family and state?
16. Why does a society free of constraints eventually become decadent (immoral)?
17. Philosophically speaking, why do we perfect our freedom only through choosing the good?

CHAPTER 15 Christ as King

1. Define totalitarianism.
2. Are Catholics always obliged to obey the laws of the state?
3. Give an example of 'the principle of double effect' in which a Catholic might be permitted to offer material co-operation or involvement in an immoral act (as in the example of the nurse on p.59)
4. Show briefly how Christ is King by:
 - inheritance
 - nature
 - conquest
5. What is the three-fold power of Christ?
6. What does Christ as King demand from His subjects? (ref page 60)
7. What is the usual attitude of the secular state to the Catholic Church?
8. With this in mind, what was the hope of Pius XI in establishing the Feast of Christ the King?

Summary task: Using the table on page 58 and the example of the Spanish Civil War as a guide, explain whether or not you believe the Christeros uprising in 1920's Mexico was justified or not.

CHAPTER 16 Life and death Part 1 (pages 61-64)

1. Define the term bioethics.
2. Why was it essential for the Church to define clearly notions of personhood since the pagans had not felt it necessary?
3. Define a *person* in the Church's understanding.
4. Working from this definition, why are animals not persons? Are any groups of humans excluded from this group (i.e. do any humans not qualify as 'persons'?)
5. What distinguishes one human being from another (it is the same thing which distinguishes the Persons of the Blessed Trinity from one another)?
6. What is wrong with defining a person as 'one who has a meaningful life'?
7. What is wrong with defining the unborn baby merely as a 'potential human life'?
8. Why, from a Catholic perspective, is abortion never morally justified?
9. Define euthanasia.
10. Why, from a Catholic perspective, is euthanasia never morally justified?
11. Explain what the Church means when she speaks of 'extra-ordinary' means of prolonging life.
12. Is it an act of suicide for a sick person to refuse to use extra-ordinary means to prolong his or her life?
13. Give three examples of 'ordinary care' which we are obliged to give to a patient.

SUMMARY TASK: In 1989, the Hillsborough football disaster left Liverpool supporter Tony Bland in a coma. Four years later the Law Lords made a landmark ruling that in Bland's case, feeding and hydration (previously recognised as a basic human right) constituted 'medical treatment' and could be withdrawn. Bland died shortly afterwards. Because of this ruling, it is currently legal for doctors in the UK to refuse food and water to any patient they deem 'near death,' or to have little chance of a full recovery. Explain why the Church opposes current UK legislation.

CHAPTER 16 Life and death Part 2 (pages 64 -67)

1. In the UK, severely disabled babies can legally be denied food and nutrition to hasten their death. How is this justified? Why does the Church oppose this?
2. What criteria would the Church use to assess the right to life of a newborn baby? (para 1)
3. What criteria, relating to a proposed medical procedure, would the Church use in each case? (see paragraph 3)
4. In judging such cases, should the doctor focus on an assessment of the quality of life of the person involved, or on the appropriateness of the proposed medical procedure? (para 4)

5. State briefly the pagan and Christian approaches to suicide.
6. Why does the Church not support so called 'assisted dying' in which a person requests that ordinary means of life support are removed?
7. Is it suicide if a person knowingly risks his own life to save another? Why/why not?
8. Is there an overpopulation crisis? Is the planet unable to sustain the current human population, or an even larger one?
9. What are the real causes of poverty and starvation, and what is the solution proposed by the Church?

Summary task: Capital punishment is legal in the US but not in the UK. Do you think the justification of it given here (that it is a means of protecting innocent life from a person who, by his crime, has forfeited his right to life) is convincing as a Catholic argument, or do you think it contradicts the principle of the right to life for *all* persons? Does the criminal become less than human? Do you think capital punishment should be made legal again in the UK? Why/why not?

CHAPTER 17: Blessed are the pure in heart (part 1)

1. What does the word vocation mean and what is its root?
2. What is the basic vocation of every person?
3. What are the four vocational states?
3. What is the difference between animal reproduction and human procreation?
4. What is the Church's one, single rule covering chastity for all persons?
5. Why does procreation properly belong within marriage?
6. Why is the physical aspect not sufficient in human relations?
7. How has the separation of merely physical aspects from the wider setting of marriage and procreation led to the widespread acceptance of homosexuality? (see last paragraph, 'Purposes of marriage')
8. What does the creation of Adam and Eve teach us about the nature of marriage? (give two characteristics of the married state related to Adam's words that Eve is 'bone of my bone and flesh of my flesh')
9. Why is purity essential for the Christian life, according to Saint Paul?

Summary task: We often hear sinful relationships being justified by the argument 'But I love him!' How would you explain to someone entering into a sinful situation on these terms that 'love' can never be used to justify sin? Does this person have a faulty understanding of love and therefore of purity?

CHAPTER 17: Blessed are the pure in heart (part 2)

1. Which famous psychologist erroneously suggested that living a chaste life would lead to unhealthy neuroses and psychoses?
2. List some of the personal and some of the social consequences of a lack of chastity.
3. What is the fundamental, theological basis for pursuing the virtue of chastity? (para 1, 'How to live chastely')
4. Is it 'prudish' to be reticent in speaking about matters pertaining to chastity? Why/why not?
5. Why should men, and especially women, practise modesty in dress?
6. How does the chaste person deal with temptations against chastity?
7. Why is it important that a person who wishes to be chaste should practise self denial? (para 7)
8. What is the most essential practise for those wishing to live chastely?

Summary task: Young people who try to live a virtuous and chaste life are often ridiculed by their peers. What might you say to someone who ridiculed you in this way? How might the example of the saints help you? What, ultimately, will determine whether or not we can suffer humiliation for our faith? (see final paragraph)

CHAPTER 18 Man and woman

1. Copy the following statement, filling in the gaps:

“Just as all authority should reflect , so all obedience should reflect

2. Does obedience imply inferiority (i.e. must we only be obedient to those who are superior to us in some way)?
3. Which perfections of God are reflected in males and female respectively?
4. What is one of the more subtle dangers of denying the complementariness of the sexes? (para 2, male-female relationships).
5. In Genesis, before the Fall, is Adam portrayed as superior to Eve? Why/why not?
6. Briefly compare pagan and Catholic attitudes to women.
7. Based on the information given in this chapter, explain why the command, 'Wives, obey you husbands', does not mean that wives are inferior to their husbands.

Summary task: “All the so -called differences between men and women arise purely from environment and cultural factors. Suggesting that there are real differences will always lead to inequality and to women being seen as inferior to men.” How would you argue against this typical feminist statement, using evidence from this chapter?

CHAPTER 19 Husband and wife

1. Explain how Christ restored the primordial nature of marriage.
2. Read very carefully St Paul's words in Ephesians 5. How, essentially, does a Christian marriage differ from a pagan one?
3. Briefly explain the five main ways in which the marriage union of husband and wife is the same as the marriage union of Christ and His Church.
4. State the primary and secondary purposes of marriage.
5. Are couples who find that they are unable to have children not validly married?
6. Does the failure of one of the spouses to keep to the terms of the marriage contract make the contract null and void? (para 3, matrimonial consent)
7. Explain the term 'disparity of cult' (no.4, impediments to marriage). Is a marriage between a Catholic and a protestant, when contracted according to the proper forms, valid?
8. Is the priest the minister of the sacrament of marriage?
9. Is a marriage invalid if one or other parties enters into it in a state of mortal sin?

Summary task: “There are plenty of examples of successful marriages between Catholics and non-Catholics. Why does the Church continue to disapprove of such 'mixed marriages'? I don't see what difference it makes if both spouses are Catholic or not.” Using evidence from this chapter, answer this objection to the Church's position on mixed marriages.

CHAPTER 20 Until death do us part

1. If the Church allows a couple to undertake a legal separation or even a civil divorce, are the spouses then free to remarry?
2. Define an annulment. What is the difference between an annulment and a divorce? Briefly state the three possible bases for an annulment.
3. Briefly explain the Pauline and Petrine privileges.
4. Summarise the three natural reasons for the indissolubility of marriage.
5. Why is a lack of loving or romantic feelings not a reason to dissolve a marriage?
6. Read the sections on problems with annulments carefully. Why is a so-called personalist 'integral definition' of marriage which emphasises the secondary ends over the primary ends, of little use in a marriage tribunal? (see para 2, problems of definition).
7. Theologically speaking, what is fundamentally wrong with a personalist approach to marriage? (par 2, 'why these views cause problems').

CHAPTER 21 Life and Love (part 1)

1. Why is 'birth control' an inaccurate description of contraception?
2. Why has the Church always condemned contraception?
3. Which famous American woman made great strides in changing views on contraception? What was her primary motive in promoting contraceptive use? Give three examples of her beliefs/ideas. Which organisation continues her work today?
4. Which Christian body was the first to permit contraceptive use, and when?
5. Which famous encyclical addressed the birth control issue in the 1930's?
6. In which decade was the contraceptive Pill invented? Some forms of the Pill are termed 'abortofacient'; what does this term mean?
7. What was the name of Paul VI's famous encyclical on the contraceptive question? Did this encyclical condemn as immoral all use of artificial contraceptives?

Summary task: 'Paul VI may have outlawed the use of contraceptives, but it was his own personal belief, not an infallible statement, so no-one is bound by it. Contraceptive use is a matter for each individual Catholic to decide according to his or her conscience.' How would you argue against this very commonly expressed opinion?

CHAPTER 21 Life and Love (part 2)

1. Why is the use of contraception worse than other kinds of chemical or mechanical interference in a natural process of the body?
2. Which two elements must be present for the marriage act to be morally virtuous? Which of these does contraception eliminate?
3. In what sense can the use of contraception lower a person to an animal status?
4. What is fundamentally wrong with a contraceptive attitude to procreation? (see paragraph on the violation of the nature of man, second part)
5. How does contraception use promote a lowering of the value of human life?
6. Through the use of contraceptives, how do married couples fail to give themselves totally to one another (what do they 'keep back')?
7. How does contraception deny God's will and creative power?
8. How does contraceptive use encourage promiscuity (a lack of faithfulness to one spouse) and lead to an increased acceptance and practice of perversions such as homosexuality?
9. Sum up why contraception is bad for marriages and leads to more divorce.
10. Explain some of the ways in which contraceptive use devalues family and children.

CHAPTER 21 Life and Love (part 3)

1. Are Catholic couples obliged to have as many children as they possibly can? What should their attitude to new life be?
2. Are consequences the only criteria for the morality of an act? Are there other criteria? If so, what are they?
3. Copy and complete this statement to explain the difference between contraception and abstinence: The contraceptive couple is
The abstaining couple is
4. Abstinence is not of itself sinful or immoral. What condition must be met for the moral use of abstinence? What sort of attitude could make abstinence sinful and therefore immoral?
5. What do people mean by the phrase 'supernatural family planning'?
6. What Latin phrase does the term '*in vitro fertilization*' come from? Briefly explain what IVF is.
7. State one of the most obvious immoral features of IVF (para 2)
8. How does IVF violate the nature of marriage?
9. How does IVF 'deprive the generation of the human person from its proper perfection'? (para 6)
9. How does IVF violate the rights of the spouses natural to marriage? (para 7)
10. Copy and complete these sentences to show how the Church is consistent in her condemnation of both contraception (which denies life) and IVF (which gives life):

Contraception tries to havewithout

IVF tries to have without

Summary task: “The Church is supposed to be all in favour of people having more children; why then does she condemn IVF? It is nothing short of cruel to deny infertile couples the right to have a child.” Using the information in this chapter, explain how you would counter this argument.