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Please Note

The answers in this Answer Key are taken from the 2000 edition of Christian Citizenship, written by the staff of Our Lady of Victory School, and published by Lepanto Press, Post Falls, Idaho, 83854. Some of the wording of the responses contained herein is as it appears in the text; however, in other places, Our Lady of Victory School has embellished the words of the text and/or crafted the responses, to specifically fit the questions, as appropriate. Much time and effort have been expended in the production of this Answer Key. Accordingly, all rights are reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information and retrieval system. Unauthorized reproduction of any or all parts is strictly prohibited.

NOTE: IN SOME CASES, THE RESPONSES IN THIS ANSWER KEY CONSIST OF MORE INFORMATION THAN IS REQUIRED OF THE STUDENT TO PROVIDE. BEFORE GRADING, ENSURE THAT YOU READ THE QUESTION CAREFULLY TO DETERMINE WHAT IS BEING ASKED.

THE FOLLOWING SHOULD BE USED AS A GUIDE TO GRADING:

GRADE GRADING CRITERIA

CIVICS: CHRISTIAN CITIZENSHIP

- 89 - 100 The student's **response contains the vast majority of the information presented in this answer key**, with the most substantial points and ideas amply covered, and with full rationale and/or amplification of the events provided. Response is written with descriptive and expressive vocabulary, using proper grammar and spelling.
- 77 - 88 The student's **response contains much of the information presented in this answer key**, with some of the most substantial points and ideas covered, and with some rationale and/or amplification of the events. Response reads well, but perhaps lacks the vivid word choice or attention to detail of superlative work. Some grammatical and spelling errors may be present.
- 66 - 76 The student's **response answers the basic question posed** in the Review Questions section of the chapter, but does not give any rationale or amplifying information. There are some significant errors in overall paragraph and/or sentence structure. There are some glaring mistakes in grammar and spelling.
- 0 - 65 The student's **response does not answer the question posed** in the Review Questions section. There may be some confusion evident, or there may be completely inaccurate ideas and concepts portrayed in the student's response. There may or may not be grammatical or spelling mistakes present; but there is a clear lack of understanding of the main point or idea of the events.

CHRISTIAN CITIZENSHIP - Answer Key

Unit I Review Questions, page 16, What Have You Learned?:

1. The three necessary societies are the family, the Church, and the state.
2. The primary purpose of the state is to assist families in providing for temporal welfare.
3. Initially, it is likely that the father of the family was the priest. Leading the family in prayer, he would also offer sacrifice. This was all God demanded at the time. But as His Chosen People increased in numbers, fathers of families became fully occupied in providing a living for their dependents. Because they could no longer give the appropriate time and thought required for religious ceremonies, God instructed His People that certain men must be freed from work and other responsibilities, and be trained to perform the religious ceremonies and to offer sacrifice in the manner God specified. Thus, the priesthood was instituted by God Himself to assist families in performing their religious duties and to help them with spiritual development.
4. In the Christian home, the father's position of authority is supreme, as well; however, there is a significant difference. The Christian father recognizes that Almighty God has given him the privilege of co-operating with Him in the creation of human life. It is upon this fact which is based the dignity of the father of the family. The father is the head of the family, and the mother holds the place of honor beside her husband. Pope Leo XIII referred to the father as "the ruler of the family and the head of the woman." Christian fathers are to temper their use of authority by the spirit of loving care and God-given responsibility which Christ brought into the world. The mother's position in the family is different from that of the father. The Christian mother holds a place of honor *beside* her husband. She is the life-partner in the great work of rearing their children.
5. Answers will vary, but should be close to the following: A home is the working and playing, the hoping and praying *together* of the family group. It is the close and intimate relationship of people who are bound together by the unbreakable bonds of marriage, birth, or adoption. The members of the family are a unit. They bear one name. They eat, sleep, and live under one roof. They worship together in the same pew at Mass.
6. Happiness and a well-rounded home life depend upon the Charity of members of the family, themselves.
7. A primary objective of good family life is the spiritual formation, i.e., the formation of boys and girls to the likeness of Christ; the formation of Christian characters. Another function of the family is the material welfare of the family members. Large amounts of money are required to keep them properly clothed, fed, and housed. The third function is the development of each member's personality. A home provides the fundamentals which help personalities to develop most fully. First, your family provides affection. Love motivates your desire to help and serve others. Among family members, it helps develop correct attitudes, sympathetic understandings, and loyalties which cause personalities to grow and become good. Besides love, another aspect of the family which develops personality is a feeling of belonging.
8. The family offends God if it fails to take advantage of the sacraments made available by His priests. The state offends against God if it denies the right of the Church to maintain schools, to publish books, or to speak from pulpits, lecture halls, or over the television or radio.
9. The parish exists that the people of the community may be taught, sanctified, and governed in all that pertains to the spiritual good.
10. In theory, the bishop is the pastor of all the people in all the parishes of his diocese. He is directly responsible to Almighty God for what is taught to the people, and for all the efforts made to sanctify them. Of course, the bishop cannot make personal contact with every soul committed to his charge. He, therefore, divides his diocese into smaller territories, ordains priests, assigns them to these territories, and delegates to them the authority necessary for carrying on the work of the sanctification of souls.
11. The most important duties of the pastor's daily life are devoted to addressing Almighty God directly on behalf of his flock. Each morning, he offers the Holy Sacrifice of the Mass. At frequent intervals throughout the week, he leads his people in common prayer, including rosaries and novenas. Each day he dedicates the necessary time to the recitation of the Divine Office. This, with the Mass, is the official prayer of the Church. When the pastor is so engaged, he is truly the mediator between God and all the families and individuals in the parish. No one else could do this. No one else does. For this alone we should be grateful to our pastors.
12. Strictly speaking, the term *nation* and the term *state* are not the same. One may speak of a nation without thinking of a government; but this is not true of a state. The word "nation" refers to people who have developed common traditions, customs, and cultures. Because most nations speak one language and possess independence, the mistake is frequently made of thinking that every nation is a state.
13. The three requisites for a state are: a united peoples; a stable, properly-constituted government; and a definite locality or defined geographic area.
14. The distinguishing mark of a state which makes it differ from any other political community is its *sovereignty*. There are four characteristics of state sovereignty: it is *absolute* – there is no legal power within the state above its authority; it is *universal* – it extends to all persons without exception; it is *permanent* – sovereignty exists as long as the state exists; it is *indivisible* – there can be but one sovereignty in one state.
15. Because a state has certain tasks to perform, it follows that it has specific rights which are necessary to the fulfillment of the state's tasks: the right to free and independent existence; the right to demand obedience from its citizens and to punish transgressions; the right to exact reasonable taxes for its financial support; the right to conscript men for defense in just causes; and the right to do what is morally necessary for the common good.