

PARENTS' GUIDE
Confirmation Session One: Made for God

Unit 1

The central point in this unit is that if we knew with mathematical certainty that God existed, then we would not be free to choose whether to serve Him, or not. Therefore, we could not love God, because love requires freedom. You could use an example, such as if you made your child do something for you against his or her will, would it really be an act of love on their part?

Read through the material with your child and help them to answer the questions.

Unit 2

The argument made here is this:

1. Innate desires within us all point to a possible fulfilment in reality.
2. We have an innate desire for eternal fulfilment and happiness.

Therefore, there must be a possibility of eternal fulfilment and happiness in reality.

As you click through the stages of the argument on the powerpoint with your child, you should hear an audio explanation. If you would like more background there is a [simple summary of the argument here](#) (3.5minutes) or a

[slightly more sophisticated consideration here](#) (8.5 minutes).

The main possible objection is that some people might say that they do not have an innate desire for eternal fulfilment and happiness. However, encourage your child to think about why anyone would say that they do not want eternal fulfilment and happiness. The only reason not to, is because a person does not believe those things are possible, and has therefore trained him or herself not to want them. But, if they were offered, for real, we would obviously want to have them - that is where we find the innate desire that is part of each of us.

Unit 3

Subjective morality is only binding on the person or subject. I decide what is right or wrong for myself, but what I decide has no bearing on what is right or wrong for another person.

Objective morality is binding upon everybody.

In order to have a law which binds everybody, it is necessary to have a law-giver and an objective reference point to establish what the law is. When it comes to the moral law, God and God's nature fulfil these roles. Without God, there can be no good or evil, because I would have nothing against which to compare any moral action and call it 'good' or 'evil'. There would just be my opinion, among many.

By expressing His moral nature in commands, God has shown us something about His nature. If anyone were to follow me around for a month, he or she could eventually write a 'law' for how to be like me. In a similar way, the moral law, revealed by God in Jesus Christ and handed down to us by His Church, shows us how to be like God. God is the highest good, and therefore, by comparing moral actions to His nature as revealed in the moral law, we can discover how good (or bad) those moral actions are.

There can be no moral law which binds all people, without a law-giver with the authority to bind all people. The only candidate for this, is God.

- Some people might say that democratic government or society has the right to make moral laws for all people. The problem here is that both democratic governments (the Nazis were democratically elected) and societies can do things which we know are morally wrong. If morality is just determined by society, then we have no way of saying that the Holocaust or the unjust practise of the slavery are wrong or evil. We could only say that we, today, disagree with it. Yet, we know the wrong entailed in these things is more than that.

Our Moral Experience teaches us that moral laws are objectively real - and in this, they point us towards God.