



Credible Catholic

7E SEVEN ESSENTIALS

PRESENTATION 6

TEACHER'S GUIDE

TRUE HAPPINESS

12+ Through Adult Version



From content by:

Fr. Robert J. Spitzer, S. J., Ph.D.

Adapted by: Claude R. LeBlanc, M.A.

Welcome to CREDIBLE CATHOLIC!

WHAT IS THE PROBLEM? It is unbelief and skepticism. In our culture, derision of religion, God, the soul, Jesus, and the prospect of finding spiritual meaning in suffering, are not only tolerated but preached and sometimes even celebrated. Many are already infected by the faulty messages which are delivered in four popular, but inaccurate, secular myths. These myths, in one form or another, are as follows:

- Myth 1:** Science and faith are incompatible, and since science is true, it has replaced religion.
- Myth 2:** Human beings are like every other animal—merely a complex of atoms and molecules. We have no soul, no eternal destiny, and no transcendent nature. When we die, we die.
- Myth 3:** There is no explanation for why an all-loving God would allow suffering. Therefore, suffering is fundamentally negative and a loving God probably does not exist.
- Myth 4:** There is no evidence for Jesus as an historical figure, and therefore his resurrection or divinity. If Jesus did exist, he was just an interesting prophet, but not a Savior or the Son of God.

The *2016 Pew Research Center’s Religious Landscape Study* indicates that over 40% of millennials have abandoned their faith to unbelief because these four challenges have not been adequately addressed. Unless we specifically and effectively address these challenges to faith, the percentage will continue to grow. *What can be done?*

OUR SOLUTION: *Credible Catholic*, a Magis Center curriculum correlated to the *Catechism of the Catholic Church*, was specifically created to address these challenging myths.

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CREDIBLE CATHOLIC 7 ESSENTIALS

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CREDIBLE CATHOLIC—7 ESSENTIALS Presentation 6

True Happiness

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GENERAL INSTRUCTIONS

Content: This presentation is derived from the *Credible Catholic Little Book (CCLB) 13* which can be found at crediblecatholic.com. The presentations are interactive, with prayers, questions for discussion, videos, activities and assessments. When leading a discussion, it is important to let your students share without correction to establish trust on the part of your students. The content contains the Church's teachings on the topics, so you do not need to give "correct" answers to the questions.

Handouts: Copy the following pages as a handout. There are places where notes can be added by the students but the commentary should provide them with what they need.

Videos and Audio Files: These are introduced on the previous slides so that you are prepared for them. They automatically start when the next slide is opened.

Time Required: Each presentation was designed to be easily covered in 120 minutes. If you have less time, use your discretion in limiting discussion, omitting an activity (or activities), skipping a video (or videos), and assigning the assessment for homework (see the chart below for recommendations). If you find you have extra time, use it for further class discussion and/or to encourage your students to brainstorm how this information can be used to confront the challenges to faith they face.

Recommendations Based on Available Time						
	Minutes:	60	75	90	105	120
Presentation Text		Yes	Yes	Yes	Yes	Yes
Discussion Questions		No	Yes	Yes	Yes	Yes
Videos		No	No	Yes	Yes	Yes
Activities		No	No	No	Yes	Yes
Assessment		No	No	No	No	Yes

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Student and Presenter Surveys are provided at the end of the presentation guide. We would appreciate it if you would administer and send them to us, either to the address at the front of this guide, or by scanning and emailing them to teach@magiscenter.com. We are offering a 25% discount on any one of the products for sale on either of our websites (magiscenter.com/crediblecatholic.com) for each complete set of class surveys you submit.

Need Help? If you have questions, contact us at teach@magiscenter.com and we will get back to you promptly.

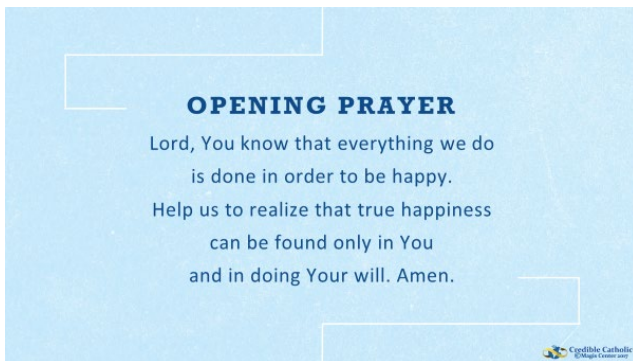
CC 7E Presentation 6:

True Happiness[Table of Contents](#)**PRESENTATION NOTES**

SLIDE 1—TITLE SLIDE

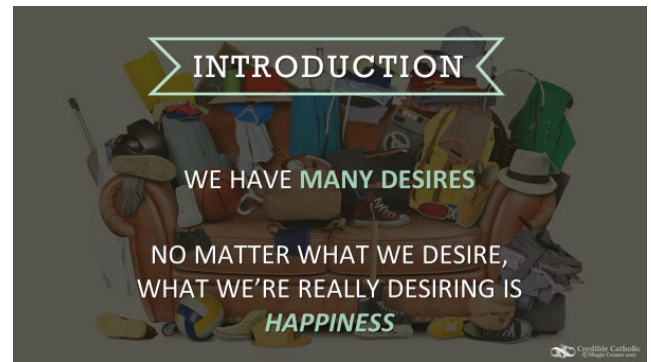


SLIDE 2—COPYRIGHT SLIDE



SLIDE 3—OPENING PRAYER

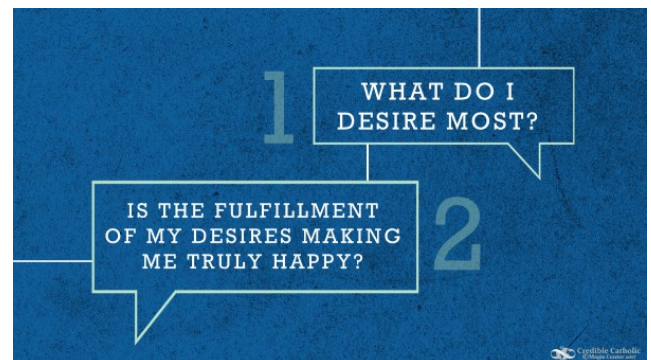
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SLIDE 4: We have desires for many things; delicious food, success, good friends, lots of things. *What do all of our desires have in common?* No matter what we desire, what we're really desiring is *happiness*.



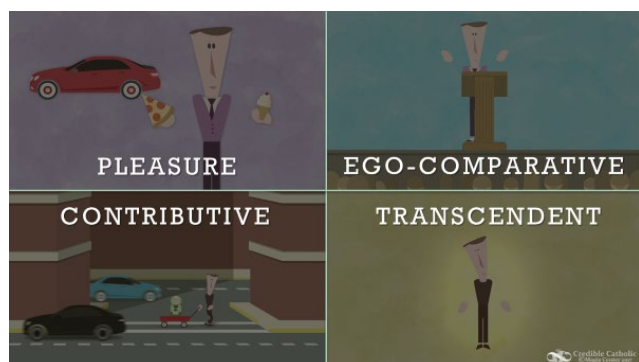
SLIDE 5: The ancient Greek philosopher, Aristotle, put it this way, "Happiness is the only thing we desire for itself; everything else is desired for the sake of happiness." Happiness can be defined as "the fulfillment of desires."



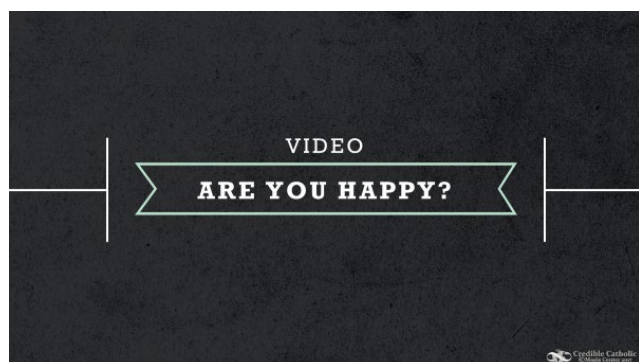
SLIDE 6: So, if we want to be happy, we need to answer two questions: 1) *What do we desire?* and 2) *Is the fulfillment of our desires making us truly happy?*



SLIDE 7—CHAPTER 1—THE FOUR KINDS OF HAPPINESS: The Four Kinds of Happiness.

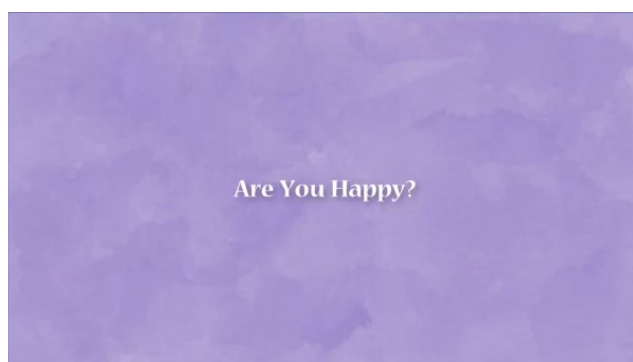


SLIDE 8: Throughout the centuries, philosophers have identified four kinds of desire; the first kind is *Pleasure*, the second kind is *Ego-Comparative*, which is about feeling better than others. The third kind is *Contributive*, which is about making a positive difference for others, and the fourth kind is *Transcendent*, which reaches beyond our physical awareness; it's about connecting to God. Each kind of desire is an attempt to find happiness, and we can find some happiness in each of them, so we can say there are four kinds of happiness.

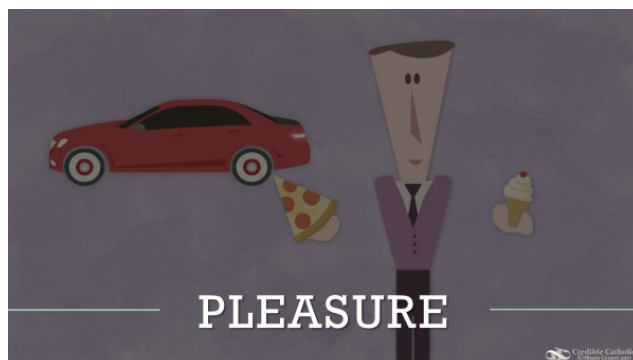


SLIDE 9: Let's take a look at these four kinds of happiness now.

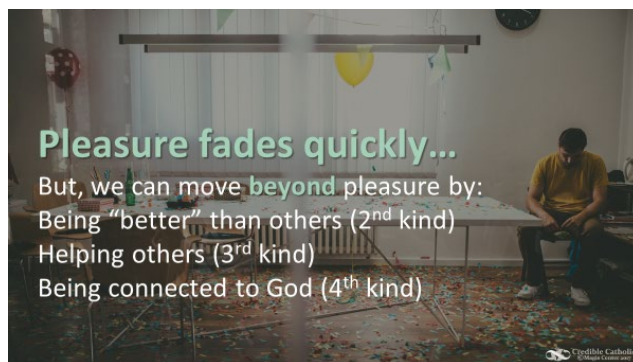
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SLIDE 10—VIDEO 6-1: Are You Happy?



SLIDE 11: The first kind of desire for happiness, *pleasure*, is for things that bring immediate gratification or fulfill an immediate need; things like ice cream, pizza, beautiful clothes, or a really nice car. At some point, we realize that the happiness these things bring doesn't last very long.



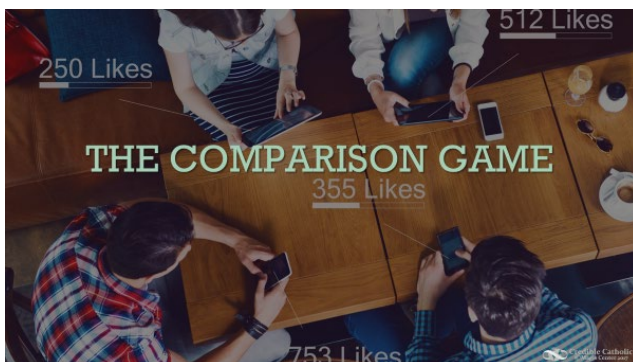
SLIDE 12: What happens when we realize this 1st kind of happiness fades away quickly? Well, we look for ways to make our happiness last longer. There are three ways to do this, because there are three other kinds of happiness. We can desire happiness that comes from feeling "better" than others—that's the second kind, or happiness that comes from helping others—the 3rd kind, or happiness that comes from being connected to God—the 4th kind.



SLIDE 13: The 2nd kind of desire for happiness, *ego-comparative*—or feeling “better” than others—means that we want to be seen as someone who’s “in charge”; someone who’s a “winner”.



SLIDE 14: Young children try to do this by saying “no!” By the time we’re adolescents we become very aware of our peers and are often in competition with them.

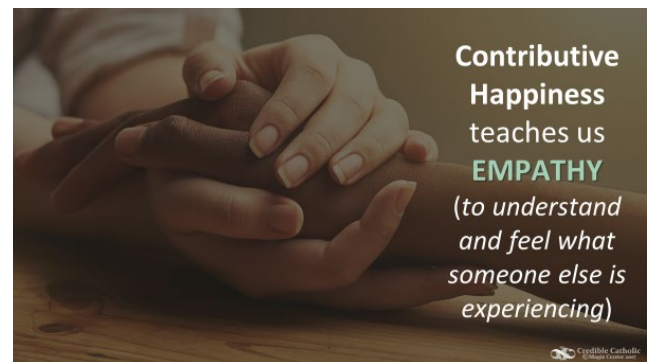


SLIDE 15: If we think that being “better” than others is true happiness, we can get trapped into what’s called the “comparison game” and find misery instead. We’ll talk about why in a minute.

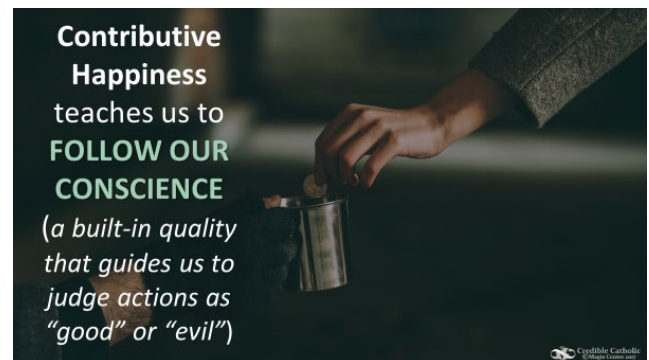
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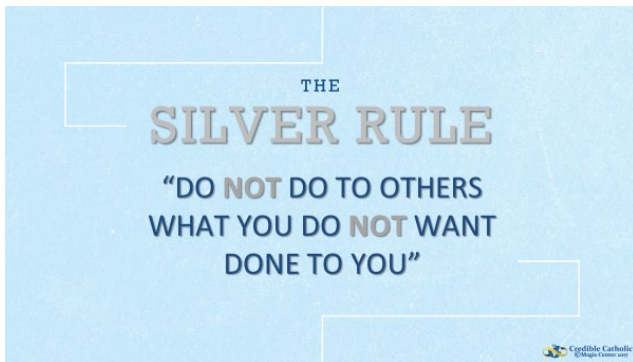
SLIDE 16: The 3rd kind of desire for happiness, *contributive*, means that we find happiness by helping others. If we live our lives this way, we soon experience that this kind of happiness is very different from the first two. It doesn’t disappear quickly, like the 1st kind, or lead us to despair, like the 2nd kind.



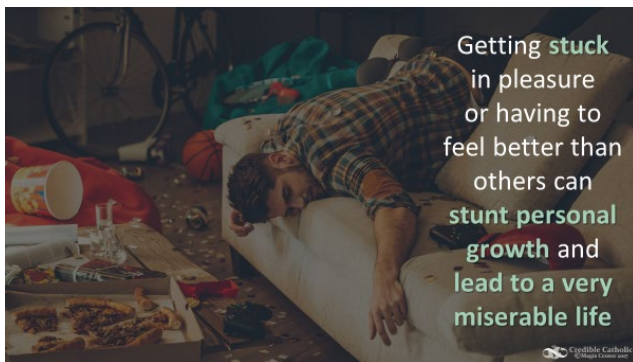
SLIDE 17: Instead, we learn to see the goodness in others, and grow in empathy. Empathy is when we’re able to understanding and feel what someone else is experiencing from their perspective.



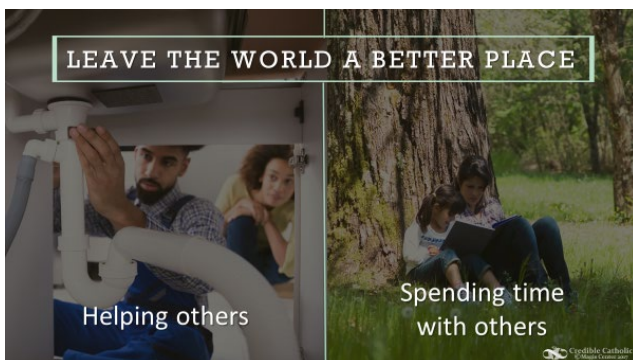
SLIDE 18: This 3rd kind of happiness also teaches us to follow our *conscience* and desire what is *good* for others. Conscience is more than a feeling, it’s a built-in quality that guides us to judge actions as either good or evil, just or unjust.



SLIDE 19: Conscience can be summed up by the “Silver Rule.” “Do not do to others what you do not want done to you.” Virtually every society takes *conscience* for granted in their laws. For example, people just *know* it’s evil to kill an innocent person.



SLIDE 20: People who get stuck in the first or second level of happiness can stunt their own growth; they don't learn to see the good in others, grow in empathy, or learn to listen to their conscience. As a result, they can live very miserable lives.



SLIDE 21: Seeing the good in others, growing in empathy, and listening to our conscience—these skills don't just keep us from treating people negatively, they can inspire us to treat them positively! We all have a natural desire to leave the world a better place. There are many ways to do this. We can make a direct contribution to the lives of others by helping someone get into a school, a

job, a home, etc. Sometimes, we can also make the world a better place by just spending time with others.

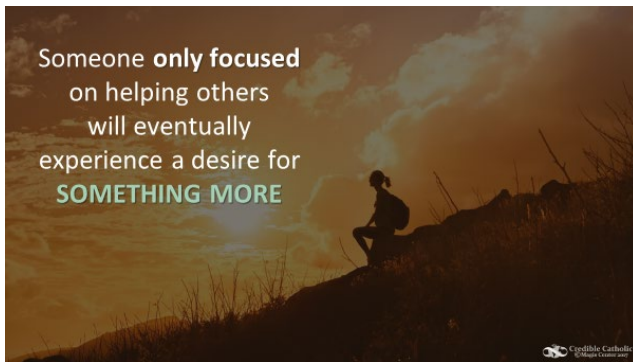


SLIDE 22—SHARING



SLIDE 23: In *Presentation 1b*, we learned that we all have a built-in desire for perfection—for perfect love, truth, goodness or justice, beauty, and a perfect home with a perfect being, like God. These are desires for a perfection that transcends this world, and so, the fourth kind of happiness we call *Transcendence*, a desire that ultimately leads to a spiritual connection to God.

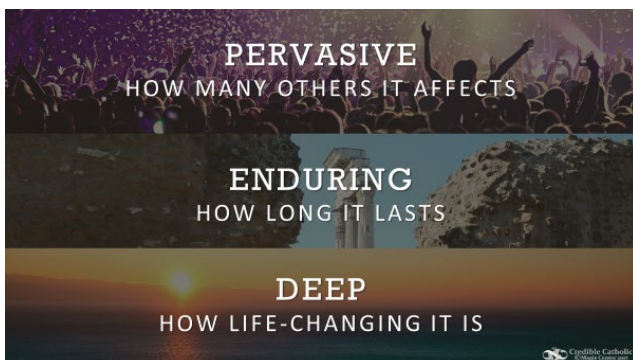
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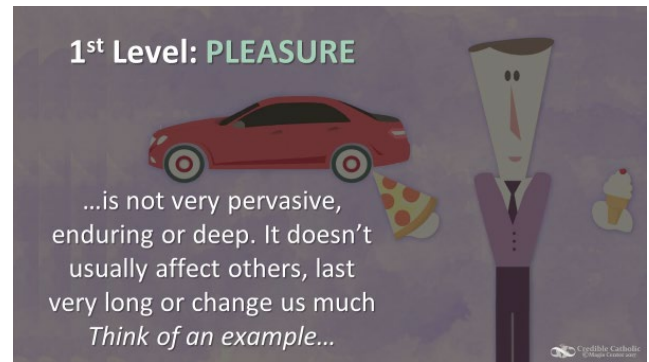
SLIDE 24: In this fourth kind of desire we are searching for an even deeper kind of happiness than we can find by helping others. Even if a person only seeks the third kind of happiness, he or she will eventually experience a desire for something more. We'll return to this 4th kind of desire for happiness later, but first, let's look at these four kinds of happiness in another way...



SLIDE 25—CHAPTER 2—THE FOUR LEVELS OF HAPPINESS: The happiness we get from the four kinds of desire can also be grouped into four levels, because as we move up the levels, our happiness becomes more *pervasive*, *enduring* and *deep*.



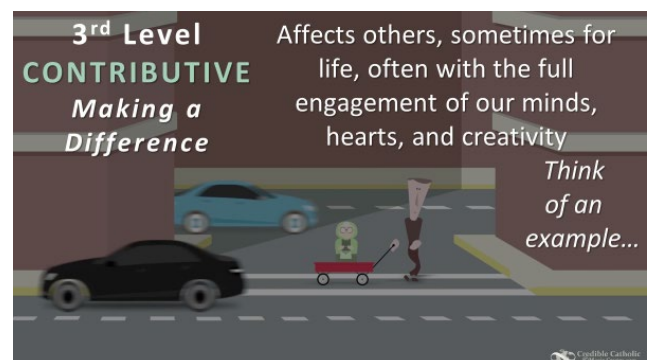
SLIDE 26: *Pervasive* means how many others it affects, *enduring*, how long it lasts, and *deep*, how life-changing it is.



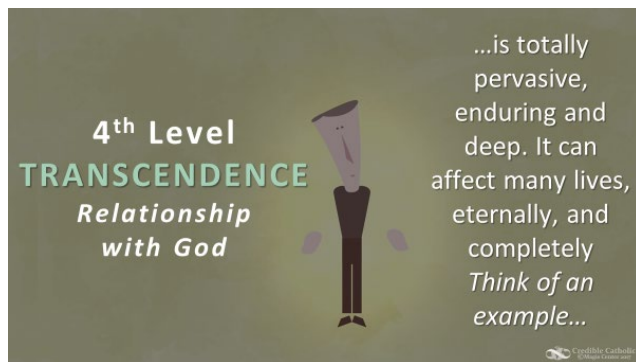
SLIDE 27: For example, take the first kind of happiness, *pleasure*. The happiness we get from things like riding a roller coaster doesn't usually affect others, it doesn't last very long, and it doesn't change us much, if at all. So, we also call it the first *level* of happiness.



SLIDE 28: The second kind, or second level of happiness, from things like winning a contest, may still be limited to ourselves, but it can last a little longer, and it may change our lives.



SLIDE 29: The third level of happiness, from things like teaching a child how to play an instrument, is more pervasive, enduring and deep. It always involves affecting another, sometimes for life, and often with the full engagement of our minds, hearts, and creativity.



SLIDE 30: The 4th level happiness, from a relationship with God, can affect many lives, eternally and completely.

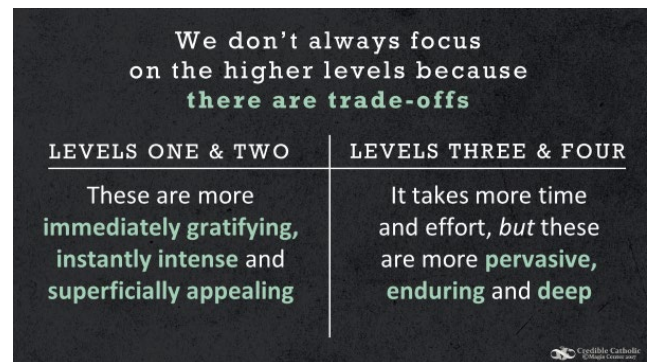


SLIDE 31—ACTIVITY 1: *How Pervasive, Enduring, and Deep are your Examples?*

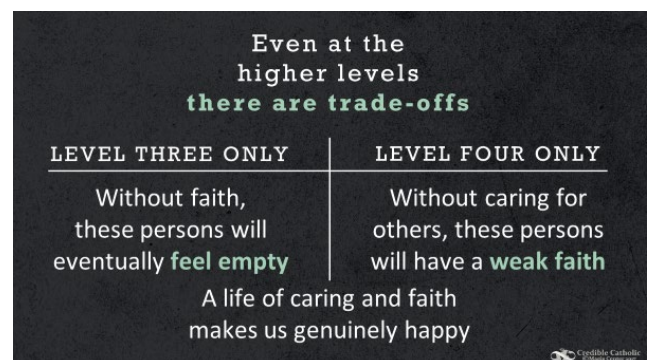


SLIDE 32: LET'S DISCUSS

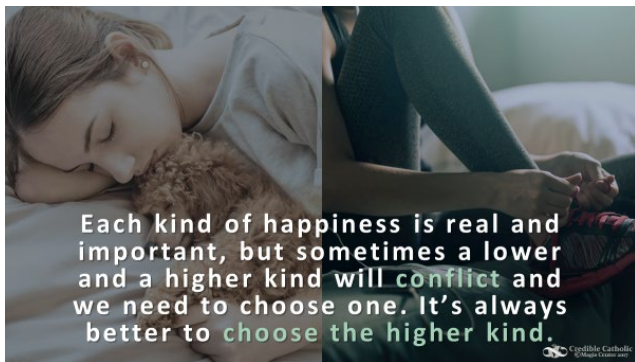
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SLIDE 33: *Why don't we always focus on the higher levels if they're so much better?* There are trade-offs at each level. The satisfactions of the first and second levels of happiness are more immediately gratifying, instantly intense, and superficially appealing, compared to the satisfaction of the third and fourth levels. It takes much more time and effort to invest in the longer-term rewards of the higher levels. But, reaching *both* the third *and* fourth levels is necessary for the most pervasive, enduring, and deep experience of happiness.



SLIDE 34: A person who is very generous to others, but doesn't have faith, will eventually feel empty. And, a person striving for a close relationship with God without caring for others will only have a weak faith. The satisfaction that comes from the third and fourth levels is well worth it! A life of caring and faith makes us genuinely happy without any of the negative feelings that come from focusing on the lower levels.



SLIDE 35: Remember, each of the kinds of happiness is real and important. The challenge is to properly balance and prioritize them properly. When priorities conflict, we'll be happier in the long-run when we choose the higher level. If we choose lower levels instead, we risk getting trapped in the *Comparison Game* and its disastrous consequences.



SLIDE 36—CHAPTER 3—THE COMPARISON GAME: If we believe that pleasure and success are the only sources of happiness, we risk dividing the world into “winners” and “losers”. If we do, we’ll find out there really are no winners. *Why?*

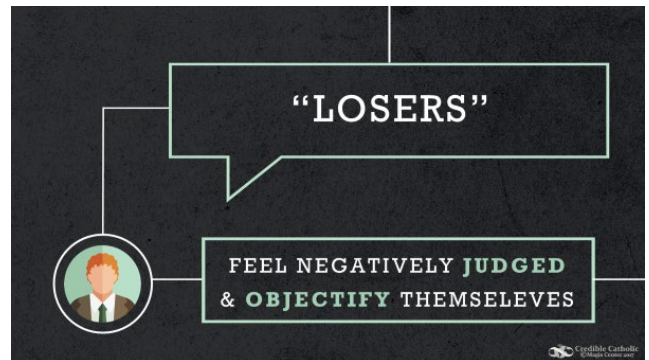


SLIDE 37: Watch this video about the “Comparison Game”.

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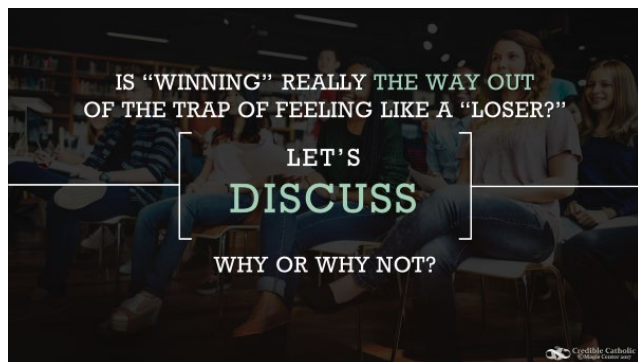
SLIDE 38—VIDEO 6-2: The Comparison Game.



SLIDE 39: People who consider themselves “losers” think they are negatively judged by others and feel rejected, lonely and inferior. If these thoughts and feelings are because of a lack of ability—like not being very athletic—or other characteristics—like begin too short—then they are objectifying themselves. We objectify ourselves when we limit our worth to things about themselves, instead of seeing our built-in self-worth; instead of experiencing being loved by God.



SLIDE 40: Believing you are a “loser” can bring other problems: an unwillingness to try new things, anxiety, depression, self-pity, isolation and self-destruction. Losers often think that the way out of this trap is by “winning.”



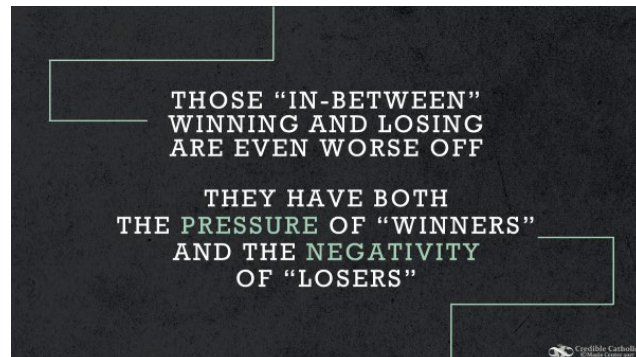
SLIDE 41—LET'S DISCUSS



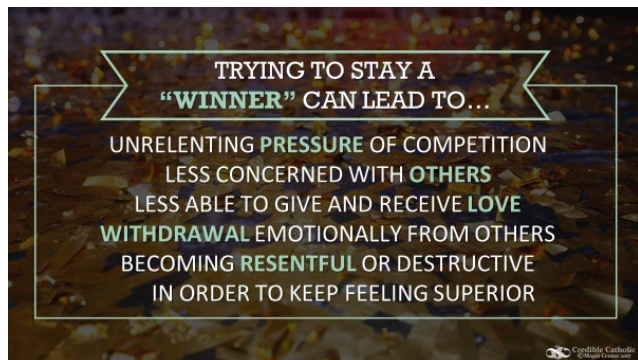
SLIDE 44—LET'S DISCUSS



SLIDE 42: Unfortunately, winners can also objectify themselves by believing they are worthwhile *because* they win, but they soon find out that the satisfaction of winning doesn't last very long. Like feeding an addiction, they need greater and greater achievements to keep feeling like a "winner."



SLIDE 45: Those who feel caught "in-between" winning and losing are even worse off. They experience *both* having to manage their "winning" image while worrying about hiding their true selves, which they believe don't measure up. These people are also objectifying themselves; basing their worth on achievements.

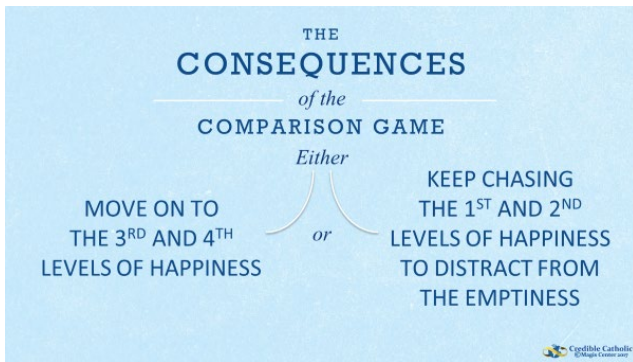


SLIDE 43: The unrelenting pursuit of these achievements leads them to be less concerned with others; less able to give and receive love. Some "winners" even withdraw emotionally and become resentful or destructive in order to keep feeling superior. Ultimately, winning never brings peace because the pressure of comparison never ends.

Notes: _____



SLIDE 46—ACTIVITY 2: The Comparison Game



SLIDE 47: When we experience the consequences of playing the *Comparison Game*, and we want to stop playing it, we have two options to choose from. We can move on to the third and fourth levels of happiness, or we can distract ourselves from feeling the emptiness with even more first and second level desires, but *how do you think that will end?* Obviously, we're better off choosing the higher levels. Let's see why, and how.

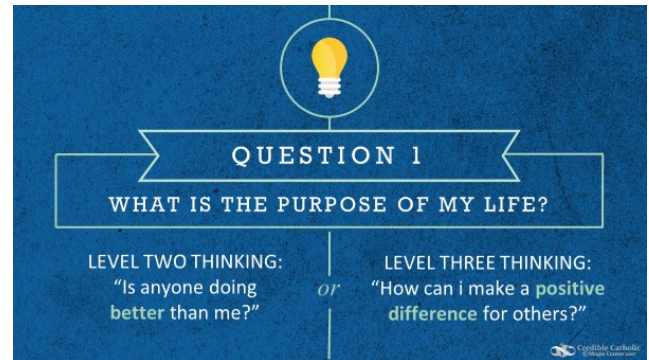


SLIDE 48—CHAPTER 4—ESCAPING THE COMPARISON GAME: Escaping the *Comparison Game*.



SLIDE 49: If we want a third or fourth level kind of happiness that is pervasive, enduring and deep, we need to change our attitudes; attitudes about how we view the purpose of our life, about others, about ourselves and about freedom. It's not enough just to think about changing, we have to ask ourselves

difficult questions and be committed to making necessary changes. *What are these questions?*



SLIDE 50: Question 1: *What is the purpose of my life?* If we are still in the lower levels, we ask questions like: *Who looks the best? Who sounds the smartest? Is anyone doing better than me? And, how obvious are my weaknesses?* In order to move to the higher levels, we have to replace these questions with, *"How can I make a positive difference for others?"*



SLIDE 51: Here's an example of a positive difference.



SLIDE 52—VIDEO 6-3: The Starfish Story.

Notes: _____



SLIDE 53: Question 2: *What am I looking for in others?* The great French philosopher, Gabriel Marcel, realized that we can't look for the "good-news" and the "bad-news" in others at the same time.



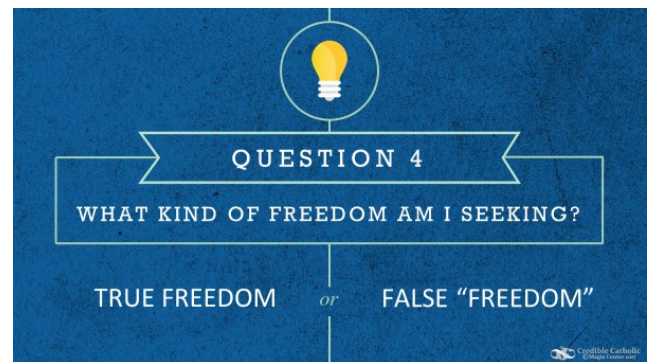
SLIDE 54: Those stuck in the lower levels look for the "bad-news" in others and how others are inferior to themselves. However, when we start looking for the "good- news" in others, we naturally grow in empathy and appreciate others for who they are, not what they do or have. This may be difficult, so start small, find a few positive characteristics about a person, and let him or her know them.



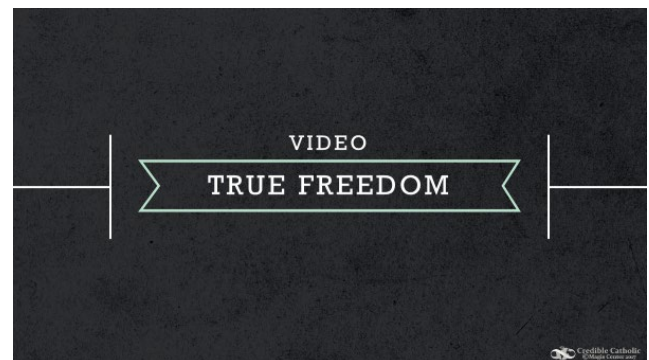
SLIDE 55: Obviously, our dominant level of happiness is important in forming relationships with others. It is best to make friends with people committed to the same level, especially in marriage.



SLIDE 56: Question 3: *What am I looking for in myself?* The way we judge others *becomes* the way we judge ourselves. We need to look for the "good-news" in ourselves—things like empathy, friendship, generosity, humility, compassion, and honesty toward others—because without these things, we'd be very self-centered and joyless.



SLIDE 57: Question 4: *What kind of freedom am I seeking?* Our view of freedom can motivate us and affect our choices. It may even cause us to act in ways that we think are unwise and destructive.

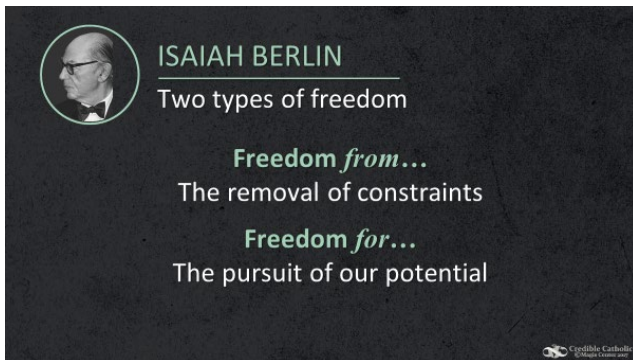


SLIDE 58: Watch this video about "true freedom."

Notes: _____



SLIDE 59—VIDEO 6-4: True Freedom.

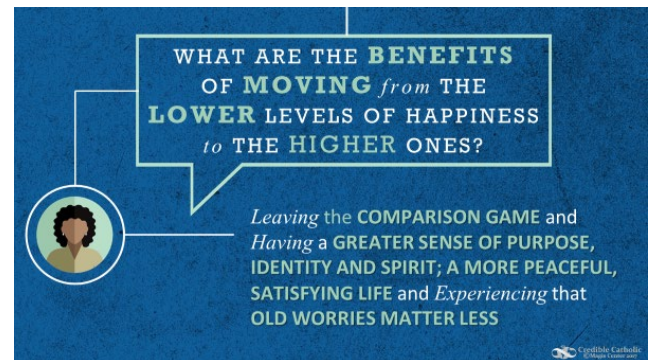


SLIDE 60: The American philosopher, Isaiah Berlin, has given us an easy way to understand what freedom is *for*—he distinguishes “freedom-from” and “freedom-for.” “Freedom-from” is about the removal of constraints. For example, saying “I am ‘free-from’ my parents’ rules” means you don’t have to follow them anymore. “Freedom-for”—or “freedom-to”—refers to a person’s pursuit of their potential. For example, saying “I am ‘free-to’ study medicine” means that you are willing to put in years of effort to accomplish a difficult goal.



SLIDE 61: If we have the perspective of “freedom-for,” we’ll consider it worthwhile to sacrifice the lower levels of happiness. If we hope to move to the higher levels, but we fail to change our perspective of freedom, we’ll be unwilling to make the sacrifices needed to reach our potential, we’ll be less likely

to make meaningful commitments to others, and we’ll probably give up.

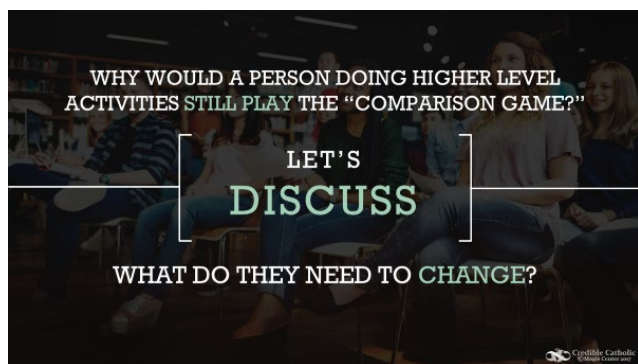


SLIDE 62: What are the benefits of moving from the lower levels of happiness to the higher ones? First, we will have to deal less and less with the *Comparison Game*. Feelings of emptiness will be replaced by a sense of purpose, identity, and spirit. Life will become less of a fight and more peaceful and satisfying. If we use our talents to make a positive difference for others, for the culture, and for the Kingdom of God, nothing else that used to worry us will matter much.



SLIDE 63: Of course, there is also a temptation to turn the third and fourth levels of happiness into another *Comparison Game*. If we define ourselves mainly by our higher-level accomplishments—like organizing a successful service project or being a leader in a church youth group—we’re just objectifying ourselves as being “more compassionate” or “holier” than others. This, of course, is not the purpose of the higher levels. If we give in to this mistake, we’ll become emotionally detached from who we’re helping or what we’re doing.

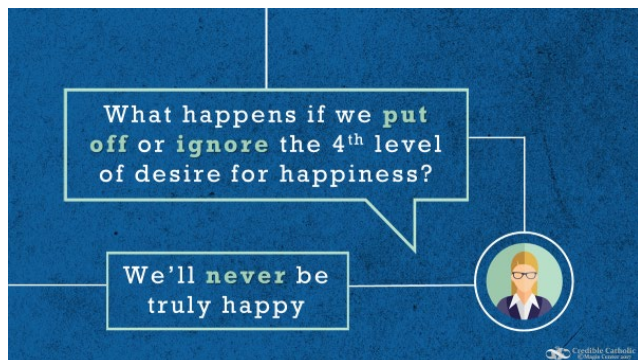
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SLIDE 64—LET'S DISCUSS

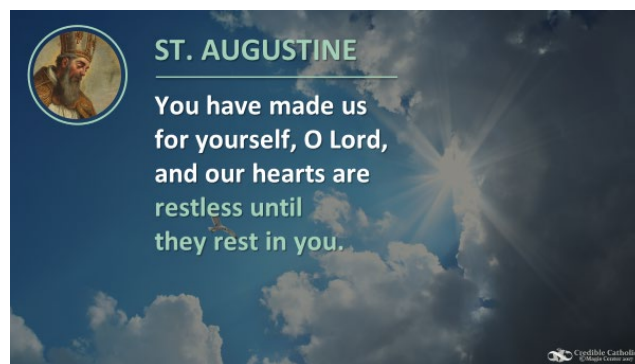


SLIDE 65: The only way to avoid giving into this temptation is by doing everything *out of love*. But, if our love is still not enough to avoid this temptation, we *must* come to know *God's love for us!*



SLIDE 66: *What happens if we put off or ignore the fourth level desire for happiness and for a connection with God? To be truly happy, we all need to eventually journey to the 4th level.*

Notes: _____



SLIDE 67: St. Augustine came to realize this and he said: “*You have made us for yourself, O Lord, and our hearts are restless until they rest in you.*” No matter how much we do for others, we are likely to experience spiritual emptiness, loneliness or alienation, if we aren’t connected to God.



SLIDE 68—CHAPTER 5—THE MOVE TO THE 4TH LEVEL: In order to journey to the fourth level of happiness, we need to understand that God’s call comes to us in two ways: *interiorly*, through our sense of the sacred, and *exteriorly*, through our experience of the world.

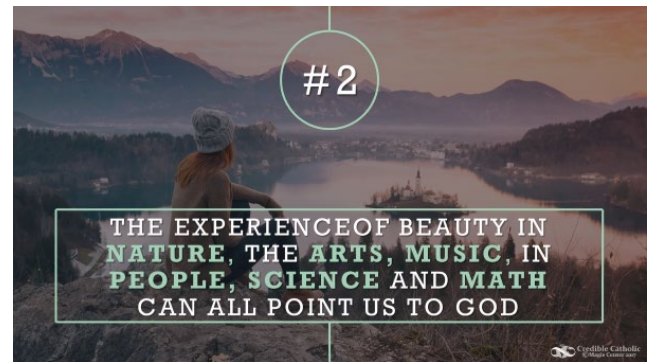


SLIDE 69: In *Presentation 1b*, we learned about a way our *interior* call can be known; through the desire for perfection. Now, we'll look at three ways we can know our *exterior* call to the sacred. We may encounter the call of God through personal experiences. For example, when we suffer, we can choose to turn to God or to reject Him, as we'll see in *Presentation 19*. But, we may also hear God's call through others, either personally or indirectly.

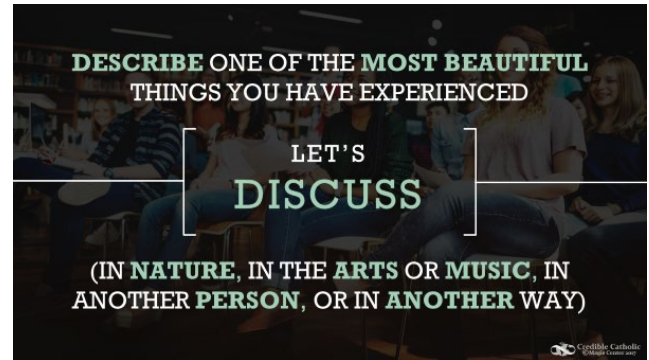


SLIDE 70: There are at least three ways we might hear God's call through others. The first is through a *church community*. As we saw in *Presentation 6*, if children are brought up in a religious household, and if they feel welcomed in their Church, and accept its teachings as adolescents, they will usually feel at home there and feel at home with God. Those not brought up this way may feel spiritually "homeless" and find it difficult to embrace religious faith. God's unconditional love, however, is given to all of us as grace; spiritual gifts to help us find, return, or strengthen the relationship we already have with Him.

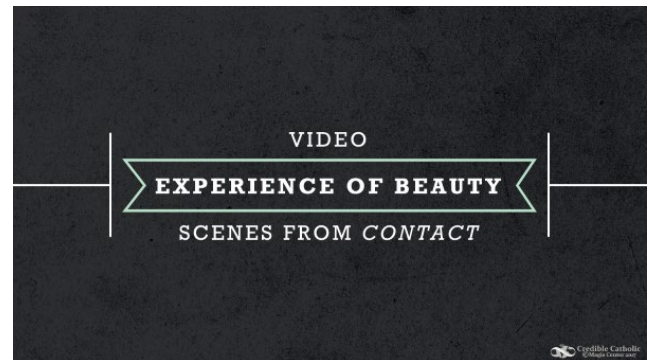
Notes: _____



SLIDE 71: The second *exterior* way we might hear our call from God is through an experience of beauty. There are many kinds of beauty; beauty in nature, in the arts and music, in people, and even in science and math. Beauty attracts us. When we appreciate it, it enhances us, fulfills us, and it has a way of pointing beyond itself to something more mysterious; an absolutely beautiful Being.



SLIDE 72—LET'S DISCUSS



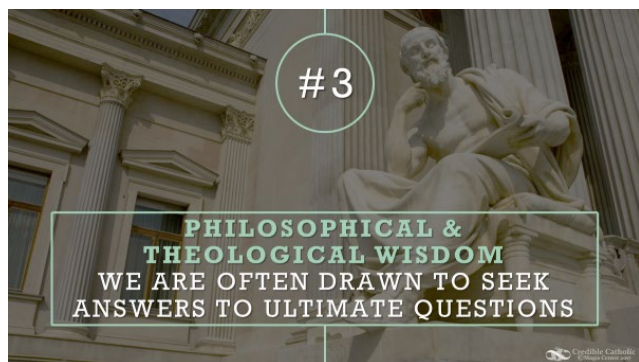
SLIDE 73: In the movie "Contact" an atheistic scientist has an experience of beauty she can't explain. Here are two scenes from that movie.



SLIDE 74—VIDEO 6-5: Experience of Beauty scenes from ‘Contact’.

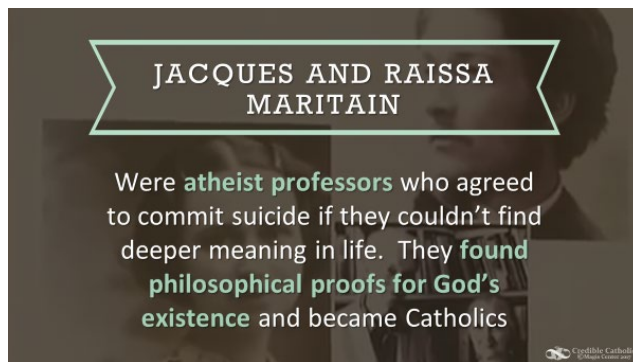


SLIDE 75: On its own, beauty can't push us to God, only point us to Him. Some people will stay at the point of admiring beauty and not go beyond it. We must choose to take the "leap of faith—like we described in *Presentation 1b*—and recognize that beauty reveals God is calling us to experience Him.



SLIDE 76: The third way we might experience our exterior call from God is through philosophical and theological wisdom. People are often drawn to know answers to ultimate questions, such as the causes, meanings and destiny of things. Many have found the answers in God. Let's take a look at a few of them.

Notes: _____



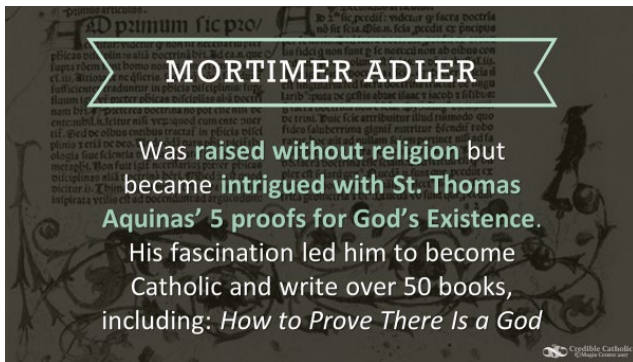
SLIDE 77: Atheistic professors Jacques and Raissa Maritain agreed to commit suicide within a year if they didn't find deeper meaning in life. They heard lectures about how God's existence could be proven through philosophy—remember St. Thomas Aquinas? Eventually they became Catholic and wrote and taught others what they learned.



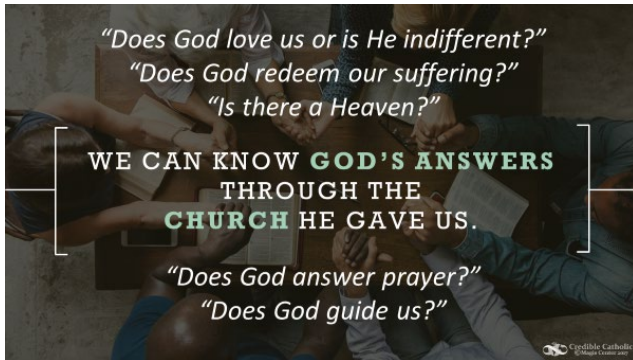
SLIDE 78: This is their legacy.



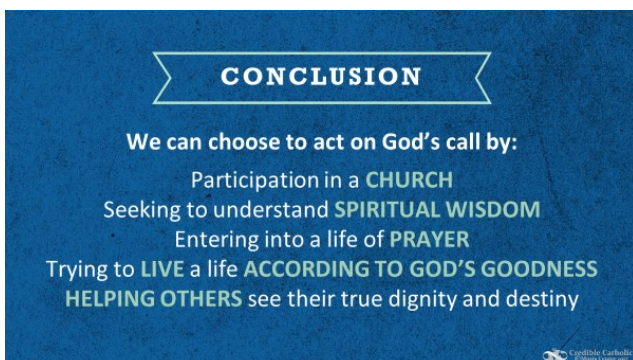
SLIDE 79—VIDEO 6-6: The Legacy of Jacques and Raissa Maritain.



SLIDE 80: Here's another example of a man whose questions led him to God. Mortimer Adler was raised in a non-religious home but became intrigued with St. Thomas Aquinas' 5 proofs for God's existence. He began to see the mystery of God, became fascinated with both Theology and the spiritual life, became a Catholic, and authored over 50 books, including "How to Prove There Is a God."

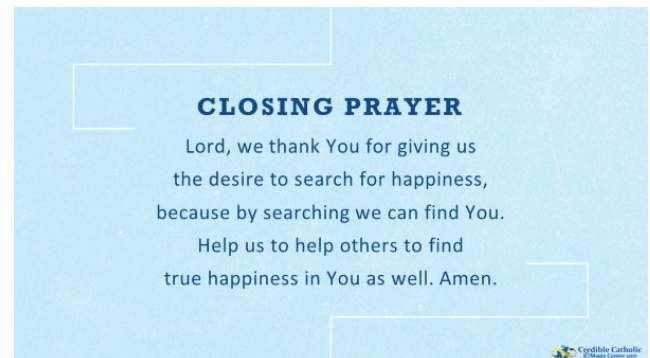


SLIDE 81: Once convinced of God's existence, people seek answers to even deeper questions; questions like: *Does God love us or is He indifferent? Does God redeem our suffering? Is there a Heaven? Does God answer prayer? Does God guide us?* However, these are questions we can't answer through philosophy; they require God to reveal the answers. We can know God's answers through the Church He gave us.



SLIDE 82: God's *interior* call can be realized through His *exterior* call. We can *choose* to follow and act on

that call by participation in a church, seeking to understand spiritual wisdom, entering into a life of prayer, trying to live a life according to God's goodness, and helping others see their true dignity and destiny. This is a journey worth taking! If you are interested in taking this journey, we can help you. Link to our website and you'll find many resources there. Please consider doing so; our prayers are with you and we will assist your journey however we can.



SLIDE 83—CLOSING PRAYER



SLIDE 84: ADDITIONAL RESOURCES



SLIDE 85: CREDITS

Notes: _____

Name: _____ Period: _____ Date: _____

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CREDIBLE CATHOLIC—7 ESSENTIALS Presentation 6 **ACTIVITIES**

True Happiness

ACTIVITY #1: Give examples of Level's 1, 2, and 3 in your life.

STEP ONE: Using the chart below, **DESCRIBE** (low, medium, or high) how **pervasive** (*how far the effects extend beyond the self*), **enduring** (*how long they last*), and **deep** (*how much we are engaged*) the examples you used in class of the four kinds of happiness.

	How Pervasive?	How Enduring?	How Deep?
Level 1 Happiness Example:			
Level 2 Happiness Example:			
Level 3 Happiness Example:			

STEP TWO: DESCRIBE the conclusions you have reached after completing step one.

ACTIVITY #2—THE COMPARISON GAME: Are you a “Winner,” “Loser” or “In-between”?
Answer the following questions.

- Do you consider yourself a “winner,” a “loser” or “in-between”? _____
- Do your peers consider you a “winner,” a “loser” or “in-between”? _____
- If your answers to questions 1 and 2 are different, why do you think this is?

- In what areas of your life do you make the most comparisons, and why? _____

- In what areas of your life do you make the least comparisons, and why? _____

- Do you need to stop playing the “Comparison Game”? _____
- If so, what do you think you need to do to move on to levels 3 and 4 happiness?

Name: _____ Period: _____ Date: _____

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CREDIBLE CATHOLIC—7 ESSENTIALS Presentation 6 **ASSESSMENT**

True Happiness

Modified True or False: *If a statement is true, mark it true. If false, make it true by striking through what is false and writing a correction on the lines provided.*

- _____ 1. According to Aristotle, the only thing we desire for itself is **love**. _____
- _____ 2. There are **four** different levels of happiness. _____
- _____ 3. Each successive kind of happiness has an **increased** level of pervasiveness, endurance, and depth. _____
- _____ 4. Ultimately, there are **always** “winners” and “losers” of the “Comparison Game.” _____
- _____ 5. Those caught “in-between” the “winners” and “losers” of the “Comparison Game” are in the **best** position. _____
- _____ 6. There is **no** way to escape the “Comparison Game” once you’re in it. _____
- _____ 7. Reaching levels 3 and 4 is **necessary** for a happiness that is pervasive, enduring, and deep enough to make a significant difference in your life and the lives of others. _____
- _____ 8. We must change our fundamental **conscious and unconscious** attitudes to move and stay at levels 3 and 4. _____
- _____ 9. We **can** look for the “good-news” and the “bad-news” in another person at the same time. _____
- _____ 10. True freedom **is** for a person to pursue their potential, not to be able to do whatever they want whenever they want to. _____

CREDIBLE CATHOLIC—7 ESSENTIALS Presentation 6

ASSESSMENT ANSWER KEY

True Happiness

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Modified True or False: *If a statement is true, mark it true. If false, make it true by striking through what is false and writing a correction on the lines provided.*

- FALSE** 1. According to Aristotle, the only thing we desire for itself is ~~love~~. happiness
- TRUE** 2. There are **four** different levels of happiness.
- TRUE** 3. Each successive kind of happiness has an **increased** level of pervasiveness, endurance, and depth.
- FALSE** 4. Ultimately, there are ~~always~~ “winners” and “losers” of the “Comparison Game.” no
- FALSE** 5. Those caught “in-between” the “winners” and “losers” of the “Comparison Game” are in the ~~best~~ position. worst
- FALSE** 6. There is ~~no~~ way to escape the “Comparison Game” once you’re in it. a
- TRUE** 7. Reaching levels 3 and 4 is **necessary** for a happiness that is pervasive, enduring, and deep enough to make a significant difference in your life and the lives of others.
- TRUE** 8. We must change our fundamental **conscious and unconscious** attitudes to move and stay at levels 3 and 4.
- FALSE** 9. We ~~can~~ look for the “good-news” and the “bad-news” in another person at the same time. cannot
- TRUE** 10. True freedom **is** for a person to pursue their potential, not to be able to do whatever they want whenever they want to.



Credible Catholic

7E Presentation 6: *True Happiness*

STUDENT SURVEY (12+ Through Adult Version)

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School Name _____ Grade Level _____ Date _____

Please choose the answer that best fits your responses:

1. Did this presentation have **voice-over** (audio throughout)? _____ yes _____ no
2. Before viewing this presentation, I had _____ of this topic.
_____ much knowledge _____ some knowledge _____ no knowledge
3. I understood this presentation: _____ very well _____ well _____ not that well
4. I found this presentation: _____ very interesting _____ interesting _____ not that interesting
5. (Select all that apply) I **liked** the:
_____ information _____ images _____ videos _____ discussions _____ activities

Comments:

6. (Select all that apply) I **disliked** the:
_____ information _____ images _____ videos _____ discussions _____ activities

Comments:

7. This presentation had a _____ **impact on my faith**.
_____ very positive _____ somewhat positive _____ somewhat negative

Comments:

8. This presentation would have been better if: _____
9. Would you like to see a similar type of presentation on another topic? _____ Yes _____ No
If so, which topic(s)? _____
10. Would you recommend this presentation to a friend? _____ Yes _____ No
Why or why not? _____

PRESENTERS: Scan surveys and email them to: teach@magiscenter.com or mail them to:
Magis Center, 13280 Chapman Ave., Christ Cathedral Tower of Hope, 9th Floor, Garden Grove, CA 92840



Credible Catholic

7E Presentation 6: *True Happiness*

PRESENTER SURVEY (12+ Through Adult Version)

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School Name _____ Grade Level _____ Date _____

Please choose the answer that best fits your responses:

1. Did this presentation have **voice-over** (audio throughout)? _____ yes _____ no
2. Before presenting this, I had _____ of this topic.
_____ much knowledge _____ some knowledge _____ no knowledge
3. I found the Presentation Guide _____ in preparing for this presentation
_____ very helpful _____ somewhat helpful _____ not helpful

Comments:

4. I found it _____ to present this presentation.
_____ very easy _____ somewhat easy _____ somewhat difficult

Comments:

5. My students participated _____ in the **discussions**.
_____ very well _____ somewhat well _____ somewhat poorly

Comments:

6. My students participated _____ in the **activities**.
_____ very well _____ somewhat well _____ somewhat poorly

Comments:

7. This presentation would be better if: _____

8. Would you like to present on other topics in this style? _____ Yes _____ No
If so, which topic(s)? _____

9. Would you recommend this presentation to a colleague? _____ Yes _____ No
Why or why not? _____

PRESENTERS: Scan surveys and email them to: teach@magiscenter.com or mail them to:
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THE 7 ESSENTIAL PRESENTATIONS

Essential 1—MEDICAL EVIDENCE OF A SOUL: We show evidence, from **Near-Death Experiences** (NDEs) and **Terminal Lucidity** (a clarity of consciousness sometimes occurring shortly before death in persons with dementia, Alzheimer's, and irreversible brain damage) that consciousness is not dependent on physical bodies or brains, and therefore, that we have souls that survive bodily death.

Essential 2—SCIENTIFIC EVIDENCE OF GOD'S EXISTENCE: We give evidence from the **Big Bang**, the **BVG Proof** (that all expanding universes have to have a beginning), **entropy**, and the **"fine-tuning" of the universe for life**, that our universe requires an Intelligent Creator in order to exist.

Essential 3—PHILOSOPHICAL PROOF OF GOD'S EXISTENCE: We demonstrate, using reasoning, from **St. Thomas Aquinas**, **C. S. Lewis**, and others, the logical necessity for there being a Transcendent Creator of the universe.

Essential 4—PROOF OF JESUS' RESURRECTION AND DIVINITY: We describe evidence from the **Shroud of Turin**, the **Facecloth of Oviedo**, **Historical Documents** (biblical and non-biblical), and the work of **N. T. Wright**, that the Resurrection of Jesus is an historical fact, and that He is divine.

Essential 5—WHY BE CATHOLIC? We show that the Catholic Church is Christ's only authentic living authority, and give evidence of miracles (through the intercession of **Mary** and the **Saints**, and for the real presence of Christ in the **Eucharist**) that demonstrate God's work in the Church.

Essential 6—TRUE HAPPINESS: We explain the four kinds of happiness (coming from **pleasure**, **accomplishments**, **service of others**, and **a loving relationship with God**) and show why only the latter two can give us the pervasive, enduring, and deep happiness we truly desire and need.

Essential 7—WHY WOULD AN ALL-LOVING GOD ALLOW SUFFERING? We guide the learner to understand the **necessity**, **meaning**, and **benefits** of suffering, which are growing in the love of God, others, and ourselves, and attaining happiness for ourselves and others here, and with God for eternity in Heaven! Rev. 3-21-20