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# CONSCIENCE, MORALITY, VALUES

LEARNING STRAND: THEOLOGY



## RELIGIOUS EDUCATION PROGRAMME

FOR CATHOLIC SECONDARY SCHOOLS IN  
AOTEAROA NEW ZEALAND

**Teacher Guide**



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# TOPIC 11B: CONSCIENCE, MORALITY, VALUES

## LEARNING STRAND: THEOLOGY

### INTRODUCTION TO THE TOPIC

This book contains teacher material and resources for classroom use – including OHT originals, (these can be found together at the back of this book in the Appendix), supplementary articles, activities and tasks that can be photocopied – for Topic 11B “Conscience, Morality, Values”. This topic forms the Theology Strand of the *Understanding Faith* programme at year eleven. Additional resources are available on the website [www.faithcentral.net.nz](http://www.faithcentral.net.nz). These are indicated in the appropriate place.

The study of topics in the Theology Strand is intended to raise students’ awareness of theology as ‘faith seeking understanding’, an effort to use human reason to understand and interpret better God’s revelation.

The material in this guide should be read alongside the following:

- The Religious Education Curriculum Statement for Catholic Secondary Schools in Aotearoa New Zealand.
- The supplementary material and activities on the FaithCentral website.
- The Personal Development and Social Issues Resource: Moral Development – Senior Section (1993).

“There is no doubt about it. We all want to be happy. Everyone will agree with me, before the words are even out of my mouth. ... So let us see if we can find the best way to achieve it.” (*The Standards of the Catholic Church* by Saint Augustine)

For Augustine, morality begins with the question of happiness and is all about finding an answer to this universal question.

As creatures made in the image and likeness of *Te Atua* (God), *he tangata* (human persons) are indeed intended for happiness – to be united with God, the ultimate goal of human existence.

Despite the damaging and limiting effects of sin in the world and our own lives, we are able to come to know God and act in ways that are faithful to our true identity. By responding to God’s life-giving and loving presence within us, we are able to live moral lives that will bring us true happiness – in all its completeness in the life to come, but in a very real way in this life too.

At the heart of Christian morality is a person, *Hehu Karaiti* (Jesus Christ), who as “the way, the truth and the life” (John 14:6) leads all those who believe to

the fullness of God's life and *aroha* (love). Faithful relationship with Christ – discipleship – is the principal criterion of Christian morality:

“Make your own the mind of Christ Jesus.” (Philippians 2:5)

Through *Te Wairua Tapu* (the Holy Spirit), acting within us, changing us in the depths of our being, we are able to grow in *whakapono* (faith), *tūmanako* (hope), and *aroha*. Thus we come to live in Christ and are formed in Christ's image. We are also able to see more clearly the image of *Karaiti* in others and in ourselves.

The Second Vatican Council's Pastoral Constitution on the Church in the Modern World reminds us that it is in our “hearts” that we find “a law inscribed by God” (16). The heart is the seat of the person's identity, their relationships, and their self-expression in conduct. It is the seat of prayer, where God's word is heard. As the *Catechism of the Catholic Church* states:

The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place “to which I withdraw”. The heart is our hidden centre, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant. (CCC 2563)

Because it is in the heart that God reveals God to us – and in doing so reveals us to ourselves, as people in relationship with God – the formation of the heart is crucial to a person's development. Such formation occurs when we take on “the mind of Christ”.

We are in Christ, sons and daughters of God, members of the Church that is the Body of Christ. The communion of the Church is the sacrament of the unity of the whole of the human race. With the help of the Holy Spirit we recognise who we are and see that “the mind of Christ Jesus” is and must be ours too. That “mind” is displayed in Jesus' life, death and resurrection. It is the source of our identity and of what we celebrate in the Eucharist. Our participation in the celebration is an affirmation that Jesus' style and manner of life and his values are ours. At least we aspire towards them!

For Christians, moral formation is thoroughly integrated with our faith and practice:

- It is based on our sense of identity – a sense that is reinforced by the celebration of the Eucharist.
- It is Christ-centred and Church-centred.
- It is communitarian.
- It has a missionary thrust.

Giving, receiving, sharing, welcoming, forgiving and being forgiven are all features of Christian life.

This topic recognises the importance of a soundly based value system as a basis for living and emphasises that the values of Jesus – as embodied in his words and actions – are the appropriate ones for Christians to live by.

The topic begins by examining what values are and helps students to reflect on the values by which they live and the external factors which can influence them. It enables students to recognise that there is a hierarchy of values and that a conflict of values may often occur in decision making.

Christian values are summed up in Jesus' Great Commandment to love *Te Atua* and neighbour:

”You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.” (Matthew 22:37-39)

By focusing, firstly, on the Ten Commandments – God's conditions for a life freed from the slavery of sin – and, then, on the Beatitudes – Jesus' teaching about the values of *Te Rangatiratanga* (the reign of God) and the conditions of true happiness – students are encouraged to develop and live by a system of values based on *aroha*.

To this end, the topic assists students to understand the nature and role of conscience and to develop the skills necessary for moral decision-making. It provides students with guidelines that will help them make wise moral choices.

To act morally is to respond to God's love and to live according to God's will. As creatures made in the image and likeness of God, *he tangata* are called to use the gift of freedom to live moral lives – lives faithful to our true identity.

This topic leads students to explore the nature, possibilities and challenges in freedom. It enables them to appreciate that individuals are responsible for their own moral choices and also to recognise that integrity comes about when people live according to their moral principles.

## **ACHIEVEMENT AIMS**

In this topic students will gain and apply knowledge, skills, values and attitudes to understand:

1. The importance of a soundly based system of values as a basis for living.
2. That Christian values are the values of *Hehu*.

3. The nature and function of conscience and moral decision-making skills.

## **ACHIEVEMENT OBJECTIVES**

Students will be able to:

1. Develop an understanding of what values are, reflect on important values in their lives, and recognise the importance of living according to a values system.
2. Recognise that Christian values are based on the Ten Commandments and on the words and actions of *Hehu*, especially the Great Commandment and the Beatitudes.
3. Understand the nature and function of conscience.
4. Develop skills necessary for moral decision-making.
5. Understand the nature of *pono* (integrity), freedom and moral responsibility.

## **CHURCH TEACHINGS AND LINKS WITH CHURCH DOCUMENTS**

Underpinning the five achievement objectives for the topic are important teachings of the Church. Where possible, direct links with the *Catechism of the Catholic Church* have been established and quotations used to highlight the relationship between the various achievement objectives and the Church teachings that they embody. On occasions, other Church documents are referred to and quoted.

In all cases the official translations of Church documents have been used, but where necessary changes have been made so that the language is gender inclusive.

### **Achievement Objective 1**

Students will be able to develop an understanding of what values are, reflect on important values in their lives, and recognise the importance of living according to a values system.

### **Church Teachings**

#### **Human Life and Values**

- Human beings, made in the image and likeness of *Te Atua*, have a value above other created things.
- Every human life, because it shares in the life of God, is of great value and sacred in dignity.
- Only by choosing and living according to true values are people able to realise their true nature and grow as adult persons.

- Certain values of the human person, established by God and fulfilled in Christ, such as intellect, will, conscience, sisterhood and brotherhood, must always be safeguarded.
- Human society, if it is to fulfil the potential of *he tangata*, must recognise that there is a hierarchy of human values in which spiritual and moral values are placed ahead of material ones.
- In order to build good human relationships, true human values, such as sisterhood and brotherhood, co-operation, and communication with others must be fostered.
- In the contemporary world many people are unable to recognise permanent values and as a result experience uncertainty and anxiety.
- Changes in attitudes and structures cause people, especially the young to question accepted values and rebel against them.

## **Catechism and Church Document Links**

### **Human Life and Values**

*... the most precious thing in the world is a human being. There are other precious things which must also be valued, protected and fostered: great works of art; fine houses; beautiful scenery; the animals on which we depend for survival; as well as the blessings we receive through natural gifts of earth, fire and water. But completely above the value of all these in the eyes of God and in the eyes of all, is the value of every human life.*

*To Christians, the source of this value is the fact that every human being is made in the image and likeness of God – not mass-produced like so many thousand photographs mechanically run from a single negative. Every human is a unique masterpiece, yet each is a likeness of God individually and separately hand-drawn by the Creator and destined, through union with Christ, to live forever. (The New Zealand Bishops – What’s Wrong with Abortion)*

*Jesus said, “I have come that you may have life, and have it in abundance”. The primary purpose of the death and resurrection of Jesus was that sin and death might be overcome forever and a “new creation” begun. Jesus said, “The Reign of God is at hand”.*

*The call to fullness of life, the sharing in the very life of God, endows every human life with an inestimable value and an innate and sacred dignity. (The New Zealand Bishops – A Consistent Ethic of Life: Te Kahu-o-te-Ora)*

*It is essential, therefore, that the values chosen and pursued in one's life be true, because only true values can lead people to realise themselves fully, allowing them to be true to their nature. The truth of these values is to be found not by turning in on oneself but by opening oneself to apprehend that truth even at levels which transcend the person. This is an essential condition for us to become ourselves and to grow as mature, adult persons. (Faith and Reason 25)*

*It remains each one's duty to safeguard the notion of the human person as a totality in which intellect, will, conscience, sisterhood and brotherhood predominate, since these values were established by the creator and wonderfully restored and elevated by Christ. (Pastoral Constitution on the Church in the Modern World 61)*

*Society is essential to the fulfilment of the human vocation. To attain this aim, respect must be accorded to the just hierarchy of values, which "subordinates physical and instinctual dimensions to interior and spiritual ones":*

*Human society must primarily be considered something pertaining to the spiritual. Through it, in the bright light of truth, people should share their knowledge, be able to exercise their rights and fulfil their obligations, be inspired to seek spiritual values; mutually derive genuine pleasure from the beautiful, of whatever order it be; always be readily disposed to pass on to others the best of their own cultural heritage; and eagerly strive to make their own the spiritual achievements of others. These benefits not only influence, but at the same time give aim and scope to all that has bearing on cultural expressions, economic, and social institutions, political movements and forms, laws, and all other structures by which society is outwardly established and constantly developed. (John XXIII, Peace on Earth 36 – CCC 1886)*

*To cultivate good human relations, truly human values must be fostered, especially the art of living fraternally and cooperating with others and of striking up friendly conversation with them. (Decree on the Apostolate of the Laity 29)*

*Many of our contemporaries are prevented by this complex situation from recognising permanent values and duly applying them to recent discoveries. As a result, they hover between hope and anxiety and wonder uneasily about the present course of events. It is a situation that challenges and even obliges people to respond. (Pastoral Constitution on the Church in the Modern World 4)*

*A change in attitudes and structures frequently calls accepted values into question. This is true above all of young people, who have grown impatient at times and, indeed, rebellious. Conscious of their own importance in the life of society, they aspire to play their part in it all the earlier. Consequently, it frequently happens that parents and teachers find their tasks increasingly difficult. (Pastoral Constitution on the Church in the Modern World 7)*

## **Achievement Objective 2**

Students will be able to recognise that Christian values are based on the Ten Commandments and on the words and actions of *Hehu*, especially the Great Commandment and the Beatitudes.

## Church Teachings

### The Ten Commandments

- The Church understands the Ten Commandments as the words of God given to God's people on Mount Sinai but whose full meaning is revealed in *Hehu Karaiti*.
- The Ten Commandments are a path to life in that they point out the conditions of a life freed from slavery to sin and death.
- The Ten Commandments sum up and proclaim God's law – they contain the terms of the Covenant between God and God's people.
- The Ten Commandments can only be understood within the context of the Covenant – God's expression of *aroha* for God's people.
- The Ten Commandments present human morality as a response to God's loving initiative.
- The Ten Commandments state what is required in the love of *Te Atua* and love of neighbour.
- The Ten Commandments form a coherent whole and show the close relationship between men and women's religious and social life.
- The Ten Commandments indicate the essential duties and fundamental rights of the human person.

### The Great Commandment

- Jesus sums up the Ten Commandments positively when he says that the way to eternal life is love of God and love of neighbour.
- The Ten Commandments must be interpreted in the light of this command to love.

### The Beatitudes

- The Beatitudes are at the heart of Jesus' teaching and state what is necessary to share in the promised *Te Rangatiratanga*.
- The Beatitudes reveal the *aroha* of Jesus Christ and show the actions and qualities that characterise Christian life.
- The Beatitudes sustain hope and proclaim the blessings and rewards experienced by Christ's followers.
- The Beatitudes respond to the human person's natural desire for happiness and reveal the goal of human existence – the fullness of God's life and love.
- The Beatitudes present us with decisive moral choices and challenge us to love *Te Atua* above all things.

## Catechism and Church Document Links

### The Ten Commandments

*The word "Decalogue" means literally "ten words". God revealed these "ten words" to his people on the holy mountain. They were written "with the finger*

of God," unlike the other commandments written by Moses. They are pre-eminently the words of God. They are handed on to us in the books of Exodus and Deuteronomy. Beginning with the Old Testament, the sacred books refer to the "ten words," but it is in the New Covenant in Jesus Christ that their full meaning will be revealed. (CCC 2056)

The Decalogue must first be understood in the context of the Exodus, God's great liberating event at the centre of the Old Covenant. Whether formulated as negative commandments, prohibitions, or as positive precepts such as: "Honour your father and mother," the "ten words" point out the conditions of a life freed from the slavery of sin. The Decalogue is a path of life:

*If you love the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply.*

This liberating power of the Decalogue appears, for example, in the commandment about the Sabbath rest, directed also to foreigners and slaves:

*You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out thence with a mighty hand and an outstretched arm. (CCC 2057)*

The "ten words" sum up and proclaim God's law: "These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them upon two tables of stone, and gave them to me". For this reason these two tables are called "the Testimony". In fact, they contain the terms of the covenant concluded between God and his people. These "tables of the Testimony" were to be deposited in "the ark". (CCC 2058)

The Commandments take on their full meaning within the covenant. According to Scripture, men's and women's moral life has all its meaning in and through the covenant. The first of the "ten words" recalls that God loved his people first:

*Since there was a passing from the paradise of freedom to the slavery of this world, in punishment for sin, the first phrase of the Decalogue, the first word of God's commandments, bears on freedom "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery". (CCC 2061)*

The Commandments properly so-called come in the second place: they express the implications of belonging to God through the establishment of the covenant. Moral existence is a response to the Lord's loving initiative. It is the acknowledgement and homage given to God and a worship of thanksgiving. It is cooperation with the plan God pursues in history. (CCC 2062)

*The Ten Commandments state what is required in the love of God and love of neighbour. The first three concern love of God, and the other seven love of neighbour.*

*The Decalogue forms a coherent whole. Each "word" refers to each of the others and to all of them; they reciprocally condition one another. The two tables shed light on one another; they form an organic unity. To transgress one commandment is to infringe all the others. One cannot honour another person without blessing God his Creator. One cannot adore God without loving all people, his creatures. The Decalogue brings men's and women's religious and social life into unity. (CCC 2069)*

*The Ten Commandments belong to God's revelation. At the same time they teach us the true humanity of the person. They bring to light the essential duties, and therefore, indirectly, the fundamental rights inherent in the nature of the human person. The Decalogue contains a privileged expression of the natural law:*

*From the beginning, God had implanted in the heart of men and women the precepts of the natural law. Then God was content to remind people of them. This was the Decalogue. (CCC 2070)*

*Since they express people's fundamental duties towards God and towards their neighbour, the Ten Commandments reveal, in their primordial content, grave obligations. They are fundamentally immutable, and they oblige always and everywhere. No one can dispense from them. The Ten Commandments are engraved by God in the human heart. (CCC 2072)*

### **The Great Commandment**

*"Teacher, what good deed must I do, to have eternal life?" To the young man who asked this question, Jesus answers first by invoking the necessity to recognise God as the "One there is who is good," as the supreme Good and the source of all good. Then Jesus tells him: "If you would enter life, keep the commandments". And he cites for his questioner the precepts that concern love of neighbour: "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honour your father and mother". Finally, Jesus sums up these commandments positively: "You shall love your neighbour as yourself". (CCC 2052)*

*To this first reply Jesus adds a second: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me". This reply does not do away with the first: following Jesus Christ involves keeping the Commandments. The Law has not been abolished, but rather people are invited to rediscover it in the person of their Master who is its perfect fulfilment. In the three synoptic Gospels, Jesus' call to the rich young man to follow him, in the obedience of a disciple and in the observance of the Commandments, is joined to the call to poverty and chastity. The evangelical counsels are inseparable from the Commandments. (CCC 2053)*

*When someone asks him, "Which commandment in the Law is the greatest?" Jesus replies: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbour as yourself. On these two commandments hang all the Law and the prophets." The Decalogue must be interpreted in light of this twofold yet single commandment of love, the fullness of the Law:*

*The commandments: "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence: "You shall love your neighbour as yourself." Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (CCC 2055)*

## **The Beatitudes**

*The Beatitudes are at the heart of Jesus' preaching. They take up the promises made to the chosen people since Abraham. The Beatitudes fulfil the promises by ordering them no longer merely to the possession of a territory, but to the Kingdom of heaven:*

*Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
Blessed are those who mourn, for they shall be comforted.  
Blessed are the meek, for they shall inherit the earth.  
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.  
Blessed are the merciful, for they shall obtain mercy.  
Blessed are the pure in heart, for they shall see God.  
Blessed are the peacemakers, for they shall be called sons of God.  
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.  
Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.  
Rejoice and be glad, for your reward is great in heaven. (CCC 1716)*

*The Beatitudes depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life; they are the paradoxical promises that sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ's disciples; they have begun in the lives of the Virgin Mary and all the saints. (CCC 1717)*

*The Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw people to the One who alone can fulfil it:*

*We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated.*

*How is it, then, that I seek you, Lord? Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you. God alone satisfies. (CCC 1718)*

*The Beatitudes reveal the goal of human existence, the ultimate end of human acts: God calls us to his own beatitude. This vocation is addressed to each individual personally, but also to the Church as a whole, the new people made up of those who have accepted the promise and live from it in faith. (CCC 1719)*

*The beatitude we are promised confronts us with decisive moral choices. It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement – however beneficial it may be – such as science, technology, and art, or indeed in any creature, but in God alone, the source of every good and of all love:*

*All bow down before wealth. Wealth is that to which the multitude of people pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability. . . . It is a homage resulting from a profound faith . . . that with wealth they may do all things. Wealth is one idol of the day and notoriety is a second. . . . Notoriety, or the making of a noise in the world – it may be called "newspaper fame" – has come to be considered a great good in itself, and a ground of veneration. (CCC 1723)*

### **Achievement Objective 3 and 4**

Students will be able to understand the nature and function of conscience.

Students will be able to develop skills necessary for moral decision-making.

### **Church Teachings**

#### **Conscience and Moral Decision-Making**

- Men and women are called by their conscience to love, to do what is good, and to avoid evil – conscience is *Te Atua* speaking to a person's most secret core.
- A person's conscience judges their choices, approving those that are good and condemning those that are evil.
- A person's conscience enables them to accept responsibility for their actions.
- A person has a right and duty to follow their conscience and must not be forced to act against it.
- A person must educate their conscience if they are to make informed and enlightened moral judgements.
- The education of conscience is a lifelong task.

- *Te Kupu a Te Ariki* (the Word of God), the witness and advice of others, and the teaching of the Church assist in the formation of conscience.
- A person must always seek to do what is right and good even in those situations where moral decisions are difficult.
- A person must always obey their conscience even if their conscience is lacking in knowledge and they make a judgement out of ignorance.
- If a person fails to make the effort to inform their conscience or if their conscience is faulty because of the habit of committing sin they are responsible for the evil they commit.
- Errors of judgement in moral conduct may be the result of ignorance of Christ and *Te Rongopai* (the Gospel), addiction to one's passions, the bad example of others, a mistaken idea of conscience, rejection of the authority and teaching of the Church, or lack of *aroha*.
- If a person is not responsible for their lack of knowledge or their mistaken judgement they cannot be blamed for any evil that they commit.

### **Virtue and Vice**

- A virtue is a habit that predisposes a person to do what is good.
- Virtues guide our attitudes and behaviour, making it possible for us to control our actions and lead morally good lives.
- Moral virtues are acquired by human effort.
- Vice is a morally bad habit that predisposes a person to do evil.

### **Catechism and Church Document Links**

#### **Conscience and Moral Decision-Making**

*Deep within their consciences men and women discover a law which they have not laid upon themselves and which they must obey. Its voice, ever calling them to love and to do what is good and to avoid evil, tells them inwardly at the right moment: do this, shun that. For they have in their hearts a law inscribed by God. Their dignity rests in observing this law, and by it they will be judged. Their conscience is people's most secret core, and their sanctuary. There they are alone with God whose voice echoes in their depths.* (Pastoral Constitution on the Church in the Modern World 16)

*Moral conscience, present at the heart of the person, enjoins them at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When they listen to their conscience, the prudent person can hear God speaking.* (CCC 1777)

*Conscience enables one to assume responsibility for the acts performed. If a person commits evil, the just judgment of conscience can remain within the*

*person as the witness to the universal truth of the good, at the same time as the evil of his particular choice. The verdict of the judgment of conscience remains a pledge of hope and mercy. In attesting to the fault committed, it calls to mind the forgiveness that must be asked, the good that must still be practised, and the virtue that must be constantly cultivated with the grace of God:*

*We shall . . . reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and God knows everything. (CCC 1781)*

*A person has the right to act in conscience and in freedom so as personally to make moral decisions. "A person must not be forced to act contrary to their conscience. Nor must they be prevented from acting according to their conscience, especially in religious matters." (CCC 1782)*

*Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings. (CCC 1783)*

*The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognised by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment arising from guilt, and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart. (CCC 1784)*

*In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church. (CCC 1785)*

*A person is sometimes confronted by situations that make moral judgments less assured and decision difficult. But they must always seriously seek what is right and good and discern the will of God expressed in divine law. (CCC 1787)*

*To this purpose, the person strives to interpret the data of experience and the signs of the times assisted by the virtue of prudence, by the advice of competent people, and by the help of the Holy Spirit and his gifts. (CCC 1788)*

*A human being must always obey the certain judgment of their conscience. If they were deliberately to act against it, they would condemn themselves. Yet it can happen that moral conscience remains in ignorance and makes erroneous judgments about acts to be performed or already committed. (CCC 1790)*

*This ignorance can often be imputed to personal responsibility. This is the case when a person "takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin." In such cases, the person is culpable for the evil they commit. (CCC 1791)*

*Ignorance of Christ and his Gospel, bad example given by others, enslavement to one's passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church's authority and her teaching, lack of conversion and of charity: these can be at the source of errors of judgment in moral conduct. (CCC 1792)*

*If – on the contrary – the ignorance is invincible, or the moral subject is not responsible for his erroneous judgment, the evil committed by the person cannot be imputed to them. It remains no less an evil, a privation, a disorder. One must therefore work to correct the errors of moral conscience. (CCC 1793)*

### **Virtue and Vice**

*A virtue is an habitual and firm disposition to do the good. It allows persons not only to perform good acts, but to give the best of themselves. Virtuous persons tend towards the good with all their sensory and spiritual powers; they pursue the good and choose it in concrete actions. (CCC 1803)*

*Human virtues are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They make possible ease, self-mastery, and joy in leading a morally good life. The virtuous person is one who freely practises the good.*

*The moral virtues are acquired by human effort. They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love. (CCC 1804)*

*Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil. Thus sin tends to reproduce itself and reinforce itself, but it cannot destroy the moral sense at its root. (CCC 1865)*

### **Achievement Objective 5**

Students will be able to understand the nature of integrity, freedom and moral responsibility.

## Church Teachings

### Freedom

- Living a moral life bears witness to the dignity of *he tangata*.
- Human freedom enables people to shape their own lives and to grow in truth and goodness.
- The more a person does good, the freer the person becomes.
- Freedom allows a person to take responsibility for their behaviour but various circumstances can limit both their freedom and responsibility for their actions.
- Every person, made in the image and likeness of *Te Atua*, has the natural right to be recognised as a free and responsible being.

### Moral Actions

- Human acts that are freely chosen following a judgment of conscience can be morally evaluated.
- The morality of human acts depends on the action which is chosen, the intention of the person performing the action, and the circumstances and consequences of the action – a morally good act requires the goodness of all three.
- An evil action cannot be justified by a good intention.
- Some acts are always morally evil.

## Catechism and Church Document Links

### Freedom

*By their reason, men and women recognise the voice of God which urges them "to do what is good and avoid what is evil". Everyone is obliged to follow this law, which makes itself heard in conscience and is fulfilled in the love of God and of neighbour. Living a moral life bears witness to the dignity of the person. (CCC 1706)*

*Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude. (CCC 1731)*

*The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. The choice to disobey and do evil is an abuse of freedom and leads to "the slavery of sin". (CCC 1733)*

*Freedom makes a person responsible for their acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts. (CCC 1734)*

*Imputability and responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors. (CCC 1735)*

*Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognised as a free and responsible being. All owe to each other this duty of respect. The right to the exercise of freedom, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognised and protected by civil authority within the limits of the common good and public order. (CCC 1738)*

## **Moral Actions**

*Freedom makes persons moral subjects. When they act deliberately, human beings are, so to speak, the parents of their acts. Human acts, that is, acts that are freely chosen in consequence of a judgment of conscience, can be morally evaluated. They are either good or evil. (CCC 1749)*

*The morality of human acts depends on:*

- the object chosen;*
- the end in view or the intention;*
- the circumstances of the action.*

*The object, the intention, and the circumstances make up the "sources," or constitutive elements, of the morality of human acts. (CCC 1750)*

*The object chosen is a good toward which the will deliberately directs itself. It is the matter of a human act. The object chosen morally specifies the act of the will, insofar as reason recognises and judges it to be or not to be in conformity with the true good. Objective norms of morality express the rational order of good and evil, attested to by conscience. (CCC 1751)*

*In contrast to the object, the intention resides in the acting subject. Because it lies at the voluntary source of an action and determines it by its end, intention is an element essential to the moral evaluation of an action. The end is the first goal of the intention and indicates the purpose pursued in the action. The intention is a movement of the will toward the end: it is concerned with the goal of the activity. It aims at the good anticipated from the action undertaken. Intention is not limited to directing individual actions, but can guide several actions toward one and the same purpose; it can orient one's whole life toward its ultimate end. For example, a service done with the end of helping one's neighbour can at the same time be inspired by the love of God as the ultimate end of all our actions. One and the same action can also be inspired by several intentions, such as performing a service in order to obtain a favour or to boast about it. (CCC 1752)*

*A good intention (for example, that of helping one's neighbour) does not make behaviour that is intrinsically disordered, such as lying and calumny, good or*

*just. The end does not justify the means. Thus the condemnation of an innocent person cannot be justified as a legitimate means of saving the nation. On the other hand, an added bad intention (such as vainglory) makes an act evil that, in and of itself, can be good (such as almsgiving). (CCC 1753)*

*The circumstances, including the consequences, are secondary elements of a moral act. They contribute to increasing or diminishing the moral goodness or evil of human acts (for example, the amount of a theft). They can also diminish or increase the agent's responsibility (such as acting out of a fear of death). Circumstances of themselves cannot change the moral quality of acts themselves; they can make neither good nor right an action that is in itself evil. (CCC 1754)*

*It is therefore an error to judge the morality of human acts by considering only the intention that inspires them or the circumstances (environment, social pressure, duress or emergency, etc.) which supply their context. There are acts which, in and of themselves, independently of circumstances and intentions, are always gravely illicit by reason of their object; such as blasphemy and perjury, murder and adultery. One may not do evil so that good may result from it. (CCC 1756)*

*"An evil action cannot be justified by reference to a good intention" (St. Thomas Aquinas). The end does not justify the means. (CCC 1759)*

*A morally good act requires the goodness of its object, of its end, and of its circumstances together. (CCC 1760)*

*There are concrete acts that it is always wrong to choose, because their choice entails a disorder of the will, i.e., a moral evil. One may not do evil so that good may result from it. (CCC 1761)*

## **LINKS WITH OTHER TOPICS IN UNDERSTANDING FAITH**

Topic 11B "Conscience, Morality, Values" has clear links with previous topics in the Secondary Religious Education programme. For example, Topic 10F "Sinfulness and Reconciliation" deals with the Ten Commandments and Topic 10G "The Teachings of Jesus" covers the Beatitudes and the Great Commandment.

In the context of the present topic it is also important to emphasise with students the value of the Sacrament of Reconciliation – the Church's way of healing the damage caused by sin and wrong moral choices – which is covered in Topic 10F.

Topic 12F "Christian Morality" further develops material introduced in the present topic. Topic 12B "Justice and Peace" examines the institutional dimension of morality.

## **LINKS WITH THE SENIOR PERSONAL DEVELOPMENT RESOURCE *MORAL DEVELOPMENT***

“Moral Development”, the Senior Personal Development and Social Issues Resource that is part of the *Understanding Faith* programme complements much of the material in topic 11B “Conscience, Morality, Values”. By providing a number of exercises to help students understand issues involved with moral development and decision-making, “Moral Development” is useful for teachers of the present topic and also for those teaching Topic 12F “Christian Morality and Moral Development”.

The following activities are especially appropriate:

<b>Activity Title</b>	<b>Page</b>
Values	24
Christian Values	28
Values Formation	32
Values Game	33
Values Clarification	35
Rights, Privileges and Responsibilities	40
Problems and Dilemmas in Our Lives	45
Stop – Making Moral Decision	46
Degrees of Moral Responsibility	50
Laws and Morals	52
Responsible Decision-Making I	54
Guidelines on Morality	55
Responsible Decision-Making II	57

## **THE MĀORI SPIRITUALITY OF THE HUMAN PERSON**

Christian morality is based on the understanding that the human person is made in the image and likeness of Te Atua. By responding freely to God’s great gifts of life and aroha men and women are able to realise their full human potential and so achieve genuine happiness – both here on earth and, in all its fullness, in the life to come. Morality is God’s revelation and humanity’s perception about how to be happy.

The present topic with its strong focus on identity of the human person is greatly enhanced by an awareness of the Māori understanding of te tangata (the human person). Other key Māori concepts which contribute to our understanding of morality and values include tapu (sacred), mana (spiritual power), and whānau (family).

For Māori, the human person has a place above every other being in the created universe. A well-known proverb emphasises the unique value given to the human person:

*Hūtia te rito o te harakeke, kei hea te kōmako e ko?*

*Kī mai ki ahau: He aha te mea nui o te ao?*

*Māku e kī atu: He tangata he tangata!*

If you pluck out the heart of the flax bush, how can the bellbird sing?

You ask me: What is the greatest reality of the universe?

I reply: The human person!

At the same time, with its reference to the singing of the bellbird, the proverb also expresses human fragility and dependence on the other parts of creation.

Underlying the Māori understanding of the universe is the awareness that every aspect of creation is *tapu* or sacred. The ultimate value of every created thing comes from the very fact of its 'being' and from its connection with particular spiritual powers. *Tapu* is the spiritual essence of all things. It arises from the *mauri*, the life principle of all creation, and constantly points us back to the source: *Io*, or God.

Every part of creation has its *tapu*, because every part of creation has its link with one or other of the spiritual powers, and ultimately with *Io matua kore*, 'the parentless one', *Io taketake*, 'the source of all'.

The human person's *tapu* ultimately, therefore, comes from the person's origins in *Io* or God. Once a human begins to exist, the person has her own *tapu*.

The Māori way of expressing this worth of the human person is to speak of a person's *mana* or power. *Mana* is the term for spiritual power that proceeds from *tapu*, the power that radiates out from being. *Mana* finds its source in *tapu*.

Michael Shirres describes the connection between *tapu* and *mana* in these terms:

*"Mana and tapu are closely linked. Where the tapu is the potentiality for power, mana is the actual power, the power itself."*

*From Te Tangata: The Human Person (Auckland: Accent Publications, 1997), page 53.*

*Mana* comes to people in three ways: *mana tangata*, from people, *mana whenua*, from the land, and *mana atua*, from the spiritual powers.

Over time *tapu* and *mana* can either increase or decrease. The greater the *tapu* of a person or thing, the greater the *mana*. However, if *tapu* is diminished, this leads to a loss of *mana*.

Because, during life a person's *mana* can be either protected or destroyed, the real sign of a person's *mana* and *tapu* is not that person's power to destroy other people, but that person's power to *manaaki*, to protect and look after other people.

As Shirres explains:

“The best way to build up one's own *mana* and *tapu*, is not to destroy other people, but to recognise them, to *manaaki*, welcome them and show them fitting hospitality, and to *tautoko*, support them in the issues they take up.” (page 47)

Because death is not the end for the human being, a person still has *tapu* and *mana* after death.

For the Māori, to be a person is not to stand alone, but to be one with one's people. The deeper this oneness the more the person develops his or her own humanity and has that *mana tangata* – *mana* from people. The persons we stand one with are not only the living, but even more so the ancestors, *ngā tūpuna*, those members of the family who have already gone before us. So basic to being a person and to being Māori is to be *whānau*, family, not just with the living, but also with the dead. For the Māori, identification with the ancestors stretches right back to human origins.

The word *whānau*, ‘family’, means to give birth. Māori are bound to their *whānau*, their family, by birth. The word *hapū*, ‘extended family group’, means to become pregnant. The *hapū* is made up of family groups bound together by marriage. The word for tribe, the word *iwi*, also means ‘bones’. The *iwi* finds its bond in a common ancestor and as Māori Marsden puts it, the ancestral bones are “the physical remains, the tangible links and association with one's historic being, as derived through one's ancestors”. It is through their *whakapapa* or genealogy, that Māori maintain and strengthen these vital links with their ancestors.

Thus, each person can become one with other people, not just with those in the present, but with people from the past. The whole movement of the human person is to be one with all people. As we move through the different stages of life, beginning with conception, life in the womb and birth, our journey is a movement ‘from the nothingness, into the night, into full daylight’.

## **PART ONE: VALUES**

**See Student Text pages 4 to 9**

### **Achievement Objective 1**

Students will be able to develop an understanding of what values are, reflect on important values in their lives, and recognise the importance of living according to a values system.

### **Church Teachings**

#### **Human Life and Values**

- Human beings, made in the image and likeness of *Te Atua*, have a value above other created things.
- Every human life, because it shares in the life of God, is of great value and sacred in dignity.
- Only by choosing and living according to true values are people able to realise their true nature and grow as adult persons.
- Certain values of the human person, established by God and fulfilled in *Karaiti*, such as intellect, will, conscience, sisterhood and brotherhood, must always be safeguarded.
- Human society, if it is to fulfil the potential of *he tangata*, must recognise that there is a hierarchy of human values in which spiritual and moral values are placed ahead of material ones.
- In order to build good human relationships, true human values, such as sisterhood and brotherhood, co-operation, and communication with others must be fostered.
- In the contemporary world many people are unable to recognise permanent values and as a result experience uncertainty and anxiety.
- Changes in attitudes and structures cause people, especially the young to question accepted values and rebel against them.

### **Learning Outcomes**

At the end of this section of the topic students will:

- Define what values are and identify personal values.
- Organise a hierarchy of values.
- Make connections between behaviour and values.
- Identify factors that influence values.
- Apply a value-sorting process to selected situations.

## **Teacher Background**

### **Defining Values**

People's values (their beliefs or attitudes about what is good, right, desirable, worthwhile, etc.) and their value system (the ways they organise, rank, prioritise and make decisions based on their values) provide the foundation for their personal and professional judgments and choices. Values express an individual's or a society's beliefs about what is important in life. While some values refer to how a person should act (for example, with honesty, self-discipline, or kindness), other values are to do with what a person wants out of life (for example, money, security, fame, health, salvation, wisdom).

Values exist as a complex set of inter-related personal policies or priorities and serve as a guide for decision-making. A person's values are influenced by many factors. These include culture, family, religion, education, peer group, the media, etc. Values may be based on knowledge, aesthetic considerations, practicality, moral grounds, or on a combination of these. Much of what we value is not concerned with our sense of morality or ethics, so not all values are moral ones. There are, for example:

- Knowledge-based values: "I value the study of history because it gives me great insight into life".
- Aesthetic-based values: "I prefer rap music because it sounds much better than country music".
- Instrumental values: "I must have a good job because it gives me the money I need to achieve my goals".
- Moral values: "I believe it is wrong to steal because it shows disregard for other people's rights".

Underlying the values that a person holds and expresses is their general disposition or sensibility. Modes of perception and responses to particular areas or aspects of life will shape an individual's disposition. In the case of young people their perception of and response to parents, the school community, fellow students, school work, older people and the very young will help form their disposition. Sensibilities are the possession of a community before they are the possession of an individual – they are a valuable part of its heritage and are caught rather than taught. They can be gradually blunted or gradually refined, as for example in regard to sexuality and violence. In our society the media can in effect be the moral educators of our young people, shaping not only their values but their sensibilities as well.

### **Value Conflicts**

The notion of conflict is deeply entrenched in our legal, political and economic systems, and to speak with undue ease of a conflict of values is to encourage us to see the world in terms of conflict and to discourage the search for synthesis. Yet value conflicts occur when individuals experience uncertainty about what they really believe or want or when they are not clear about how to rank their values. A person cannot "have it all" or "be all things". When there is a conflict of values, choices must be made.

For example, someone may want to be successful in their career, but they may also want a more relaxing lifestyle and more time to spend with friends and *whānau*. In this case, the value of success may come into conflict with the value of family.

Ranking or prioritising is one of the best ways to help a person decide what their primary values are and to assist them in making a moral judgment. Those values that a person consistently ranks higher than others are their core values. However, because there are so many values – for example, *pono*, generosity, respect, caring, *tika* (justice), civic virtue, and openness – prioritising can be a challenging task.

### **Values, Moral Rules, and Ethical Principles**

In order to understand and solve any moral dilemma, a person must figure out which values are involved in the conflict, prioritise them, and act upon the primary value. The act must be grounded in a moral rule that is justified by normative ethical principles.

An example of a moral rule is “a person should not lie,” whereas an ethical principle could be “a person should respect other people”. Ethical principles help us justify or defend our moral rules, as well as decide between conflicting moral rules. A moral rule is very specific – it is action guiding and tells us what to do in a specific situation. Moral rules are often determined by religious beliefs, social mores, politics, or culture.

Ethical principles, on the other hand, guide us in how to decide among competing moral rules, mores, and values. Most ethicists maintain that these principles are not relative, but objective; they are universal though not necessarily always absolute or unchanging. An ethical principle is much more general than a moral rule in that it can be used in many different contexts to help determine which moral rule to act on in a specific situation.

Our values underlie our moral rules. If my moral rule is “always be honest,” then my value is “honesty”. Values only express what it is that we believe has value. Value statements such as “human life is *tapu*” convey that something has merit or worth, but do not say what should be done. Because they do not express an “ought” or a “should”, they are not prescriptive or normative. Unlike value statements, moral rules are quite specific about what should be done.

Being a moral person is more than following accepted codes of conduct, whether business, religious, political, or simply holding a belief in the importance of ethics. It requires us to know how to make good moral decisions by using ethical standards and critical thinking and to be sensitive to the implications of our decisions. Moral decision-making often challenges us to evaluate ambiguous and incomplete information, and to develop sufficient skills to implement our moral decisions.

Morality has a price and sometimes we must choose between what we want to be and what we want or desire. Very often what we have the right to do is not identical with what the right thing to do is.

### **Made in God's Image**

The Catholic Church's insistence that there are certain moral absolutes arises from humankind's true identity and quest for lasting happiness.

In the Book of Genesis, *Te Atua* shows us our true identity – who we really are:

Then God said, "Let us make humankind in our own image, according to our likeness . . ."

So God created humankind in his image, in the image of God he created them; male and female he created them.

God blessed them . . . And it was so. God saw everything that he had made, and indeed, it was very good. (Genesis 1:26-31)

Men and women are created in God's image and our human identity is a reflection of the divine. As such we are given the **freedom** to choose. Unlike other creatures, we possess a consciousness that enables us to consider our options and decide what to do. We are not completely bound by instinct, genetic heritage or previous human learning. We have the **power** to act on freely chosen decisions, to shape ourselves and the world around us. In addition to the gifts of freedom and power, we human beings take on **responsibility** and are accountable for our choices.

### **The Basis of Catholic Morality**

For Catholics, morality is not primarily about obligations and prohibitions – requirements that *Te Atua* demands of humankind. Rather, morality is God's revelation – and humanity's perception – about how to be happy.

At the heart of morality is our human response to God's great gifts of life and love. By exercising our God-given freedom, power and responsibility well we are able to realise our true human identity and live happily here on earth, and in even greater happiness with God forever.

Morality helps us to be all we can be, to avoid those pitfalls, which as a result of sin might prevent us from reaching our full potential. In other words, morality shows us how to lead a happy life. It is not a contest of wills between a person and God where the meeting point is moral obligation.

The question put to Jesus by the rich young man in Matthew's Gospel serves as a paradigm of the moral life:

"Teacher, what good must I do to have eternal life?" (Matthew 19:16)

This question from the depths of the young man's heart, applies to every person in that it points to the moral good that must be done and asks what is needed to live in the fullness of God's life and love. The young man senses that there is a connection between moral good and the fulfilment of his own destiny. His question indicates that the moral life is essentially not about prohibition or obligation but about goodness, becoming a person in whom the image of *Te Atua* can be seen more and more clearly, someone able to enjoy eternal life.

Growth into goodness comes about through the proper use of freedom. The dos and don'ts of the moral law are boundaries that enable people to exercise freedom in such a way that they develop their true potential. They help us to choose the good freely and so become the kind of people who can experience God more completely.

Jesus' reply to the rich young man challenges him to not only give up his possessions but to give himself and become a follower of Christ:

“If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come follow me.”  
(Matthew 19:21)

The fundamental challenge of the moral life is to make ourselves a gift to others. Moral rules and laws exist to prepare people to face that challenge. Self-giving goes hand in hand with experiencing God.

As Christians we live in the gap between the persons we are today and the persons we are called to become. The story of the rich young man shows us that we can bridge that gap by giving ourselves freely in love. Although the moral life involves commands and duties it is *aroha* that is at the centre of the moral life for Catholics.

### **Values and Happiness**

Underlying all human values is the search for happiness that Saint Augustine speaks of:

“There is no doubt about it. We all want to be happy. Everyone will agree with me, before the words are even out of my mouth ... So let us see if we can find the best way to achieve it.” (*The Standards of the Catholic Church* by Saint Augustine)

As discussed above, morality begins with the question of happiness and is essentially about finding an answer to this universal question. The values people hold and live by are a good indication of where they think true happiness lies.

## Links with the Student Text

### **Student Text pages 4 to 7**

The material on these pages is designed to help students discover some of the values they live by.

### **Thinking About: What do we consider when we make a decision? (Page 4 Student Text)**

To begin this topic students are invited to consider what they do normally when they have a decision to make. There are four statements alongside their instructions that could stimulate their reflection and the discussion that follows.

The questions they are given to think through are;

1. When you are about to make a decision do these ideas (the ones in their text alongside these questions) come into play?
2. Are you aware of what influences your decisions?
3. What other things change how you make a choice?

The purpose of this reflection and discussion is to remind students that the process of making choices is not simple and straight forward. Often the decisions we make have a big impact on ourselves and others and require thought and consideration. The purpose of this topic is to give and in some cases enhance their ability to make good moral choices.

### **Task 1 Values (page 4 Student Text)**

Students are asked to get into groups of four and to take a placemat per group. The placemats can be downloaded for the FaithCentral website or copied from the Appendix at the back of this book.

As per the instructions the students write their thoughts and ideas about the word 'values' on the outer spaces of the placemat, after each participant has shared their vies the common points are written in the centre of the placemat. Groups then share their findings with the class.

It would be good to collect these placemats at the conclusion of the task so that they can be reissued to the groups towards the end of the topic so that they can see if and how their views have changed through the course of their study.

### **Supplementary Activity: Considering our Values – A Card Activity**

This activity can be found on the website and in the Appendix. It considers the same ideas as the placemat activity but uses cards that are arranged according to priority. There are also instructions for carrying out this activity using lists on the board rather than the cards.

### **Supplementary Activity: What's Important? - A ranking task**

This activity can be found on the website and in the Appendix. It supplements task 1 by getting students to consider the importance of certain values. An OHT original is presented but the task could be done with the students dividing a page into three columns and using them to rank the values as they are read out.

This activity will stimulate good discussion about just what a value is and what influences our ranking of them.

### **Reinforcement Task: Personal Preference**

This task is an optional follow-up to Task 1 and takes at least thirty minutes. It can be found on the FaithCentral Website or in the Appendix of this book. The aim of the task is to have students consider how they rank what is important in their lives and leads to discussion about how the priority of a preference influences choices: It also looks at how we live reflects what we consider is important.

As well as doing the task as presented the 7 cards' titles could be printed on a board and the students rank them on paper.

### **Game: Life Auction**

This game raises the issues of social class, equality, and privilege in society. It also allows participants to determine those things that are important or valued in life. It requires a leader or someone who is able to play the role of auctioneer. The game takes about an hour to play. It has the advantage of exploring issues of wealth, equality and privilege both in our own country and in relation to other, less-privileged countries.

#### **Players**

At least ten players are needed, and about twenty is the ideal number. There are special roles for the auctioneer and banker.

#### **Materials**

The teacher will need to ensure that the following materials are available for the game:

- Life Auction Catalogue Sheets – one per student (see photocopy master on following page)
- Two dice
- Play money from Monopoly or similar game (spent matches are a possible alternative)
- Pencils

#### **Beginning the Game**

Each player is given \$10,000 to start with and rolls the dice to determine how much more money to receive. Each dot on the dice equals \$1,000.

Players who roll seven or more are entitled to roll one dice as an extra inheritance. Those who roll twelve are entitled to roll both dice for their inheritance. Money levels will range from \$12,000 to \$34,000.

### **Life Auction Catalogue**

Students will need to spend a few minutes studying their Life Auction Catalogue Sheets and make decisions about the four or five things they would like to bid on in the auction. It would be useful for them to rank these items in order of importance. Depending on the popularity of the items chosen and the money available, they may be able to choose more items.

The Life Auction Catalogue Sheets are on the web and in the Appendix. Rather than copy out one per student students could share or the list could be written on the board.

### **Playing the Game**

When students have made their selection, the auction should begin. Bids must be raised by a minimum of \$1,000. The teacher will need to appoint one person to be banker. It is their job to collect the money during the auction.

An auctioneer's assistant may record on the board the name of the highest bidder and the winning bid for each item.

The auctioneer begins with the first item and auctions off the list. The auction should go at a brisk pace, forcing on-the-spot decisions. The teacher or appointed banker collects money from the winning bidder before moving on to the next item. The auction stops when people run out of money.

### **Discussing the Life Auction Game**

Following the completion of the game the teacher should lead a discussion about it with the students. The following questions could be addressed.

Who was not able to buy anything? Did anyone have more than one item? Did everyone get their first choice? Did anyone buy an item not in their original choices?

1. How did the wealthy people feel during this game? How did the poor people feel? What was the basis of privilege?
2. Were there any items important to you which were not on the list? Assess the worth of these additional items in comparison to the prices that were fetched by items on the main list?
3. What are the really important things in life? Are they actually things money can buy? To what degree are the most important things in the catalogue sheet related to privilege or status in society?
4. Look at the items which received the highest bids. Are they aspects of life most people in the class would agree are important?
5. Who was the winner in the game? Or were there several winners?

## **Task 2: Values on Film (page 5 Student Text)**

Here students are asked to view a video clip from, for example, a suitable “soap” – such as Shortland Street – or from a film. Students use the worksheet downloaded from the website or copied from the Appendix to answer questions about the values a particular character in the clip holds.

Students need to have the opportunity to read through the worksheet before they see the clip so that they know what they are looking for.

As they watch the video clip they need to:

- pick a character
- place a tick beside the values their character demonstrates are important.

After watching they need to:

- in the second column record evidence from the clip for the values they believe their chosen character demonstrated as important
- in the third column they use the evidence from column 2 to rank the values indicated
- in column 4 students rank all the values on the tables as they personally hold them
- Finally students are asked to give evidence for the values they ranked. What demonstrates that these are their values.

Class discussion facilitated by the teacher follows.

## **Supplementary Survey: Human Happiness Survey**

A supplementary survey on human happiness which can be downloaded from the website or copied from the Appendix may be useful as a lead into a discussion about the link between values and happiness. This could help students consolidate their learning.

The quote from Saint Augustine below may also stimulate discussion about happiness and its connection with values.

***There is no doubt about it. We all want to be happy. Everyone will agree with me, before the words are even out of my mouth. ... So let us see if we can find the best way to achieve it.***

***(Saint Augustine)***

- Identifying a person’s values is a sure way to discover where a person looks for happiness.
- Lasting happiness is achieved by living a good life.

### **Student Text pages 6 and 7**

The material on these pages is designed to help students recognise that conflicts of values may occur in moral decision-making and to identify that the expectations of others, including peer pressure, may influence their values.

#### **Task 4: Values in Conflict (page 6 Student Text)**

Here students are asked to read about five situations that involve a conflict of values:

1. Family 'Do'
2. Hassling
3. Going Out
4. Different
5. Checkout.

Working individually at first, students fill in the grid "Values in Conflict" this can be downloaded from the web or copied from the Appendix.

1. Column one requires students to write down the values involved in the conflict in each situation. Generally there would be two values involved but in some cases there may be more. A list of values which may apply to the situations is given
2. Students then underline the more / most important of the values which they have listed.
3. Students are asked to consider what other factors need to be taken into consideration if the values are of equal importance.
4. Students reflect on if it is possible in the given situations to protect all of the values
  - a. If so, how?
  - b. If not, why not?

Follow up discussion could include ideas around:

- The students individual responses to these situations
- Often decision require choosing between two values of equal or nearly equal weight
- The context of where and when decisions are made influences the final choice
- The consequence of a choice may not be fully clear under all circumstances but may affect the final decision

#### **Task 6: External Pressures (page 7 Student Text)**

This discussion focuses on the external pressures that can influence human values. The following questions are posed for students to work with

1. What effects can peer pressure have upon values?

Consider:

- When is peer pressure a positive thing? Give examples

- Give some examples of behaviours that are a result of peer pressure?
  - Is peer pressure a reality here at this school?
  - In what ways?
  - How can negative pressure from a peer group be overcome?
  - How can peer pressure exert the most influence positively?
2. Who else can have an influence on your values, and therefore, motivations for actions?

In this discussion the teacher should emphasise the influence of peer pressure and the expectations of significant adults on values. The following points are worth establishing:

- The influence peers and others have on values is both positive and negative.
- This influence may cause people to behave contrary to the values they profess.
- Good self-esteem is essential in preventing undue pressure from others.

This discussion will create a lot of energy and possibly raise issues about the life of the school that requires careful handling by the teacher. This may be an interesting lesson for a member of the school pastoral team to sit in on to observe and hear what is happening in the school and the ways that students see things could be improved or that work well.

### **Extension Activity:**

The teacher could ask students to think up some situations of their own that show values in conflict or find examples of such situations in newspapers, magazines, television or other media.

Working in pairs or groups students could role-play these situations for the class. As class members watch each role play they should try to identify which values are in conflict.

### **Student Text pages 6 and 7**

The material on these pages presents Maslow's hierarchy of needs explaining that the needs lower in the hierarchy are more fundamental. It also emphasises the limitation of this model

The diagram on page 8 of the student text presents Maslow's five fundamental needs and which are explained along with the additional three he added later. Teachers should explain this to students.

As the triangle indicates, most people function on the bottom level, where daily survival is at the forefront of their consciousness. Few people have reached a position of self-fulfilment, thus the narrow apex of the triangle. According to Maslow, a person is not able to progress to the next level of human wholeness until the needs of their present level are met. Once a person has progressed to the next level, it then becomes the focus of their consciousness.

Teachers need to be aware that Maslow's stratified analysis of human needs, from the Christian perspective, has its limitations. For example:

- Only seriously impaired human beings or people experiencing extreme hunger operate at the most basic level of physical requirements (food).
- The love / belonging (affection) that Maslow speaks of may have little to do with Christian love.
- The search for safety (security) needs to be kept in perspective. God is essentially our security – there are risks that we ought to take.

### **Task 8: Human Needs (page 9 Student Text)**

This task has students explore Maslow's five original and most significant needs. Students are allocated a portion of the chart found on page 9 of the student text to complete. This work is then shared with the whole class to promote discussion.

If you wish to a copy of the chart can be found on the FaithCentral website and in the Appendix.

## PART TWO: VALUES FROM THE TRADITION

See Student Text pages 10 to 13

### Achievement Objective 2

Students will be able to recognise that Christian values are based on the Ten Commandments and on the words and actions of Jesus, especially the Great Commandment and the Beatitudes.

### Church Teachings

#### The Ten Commandments

- The Church understands the Ten Commandments as the words of God given to God's people on Mount Sinai but whose full meaning is revealed in *Hehu Karaiti*.
- The Ten Commandments sum up and proclaim God's law – they contain the terms of the Covenant between *Te Atua* and God's people.
- The Ten Commandments can only be understood within the context of the Covenant – God's expression of *aroha* for God's people.
- The Ten Commandments present human morality as a response to God's loving initiative.
- The Ten Commandments state what is required in the love of God and love of neighbour.
- The Ten Commandments indicate the essential duties and fundamental rights of the human person.

#### The Beatitudes

- The Beatitudes are at the heart of Jesus' teaching and state what is necessary to share in the promised reign of God.
- The Beatitudes reveal the *aroha* of Jesus Christ and show the actions and qualities that characterise Christian life.
- The Beatitudes sustain hope and proclaim the blessings and rewards experienced by Christ's followers.
- The Beatitudes present us with decisive moral choices and challenge us to love God above all things.

#### Learning Outcomes

At the end of this section of the topic students will:

- Identify the values inherent in the Ten Commandments.
- Identify the values of Jesus that are contained in the Great Commandment and the Beatitudes.
- Outline ways in which human beings can show love of God, self and neighbour.
- Show understanding of the Beatitudes today.

## **Teacher Background**

### **Failing to Live in God's Image**

In the story of the Fall in the Book of Genesis we see the first humans abusing the gifts of freedom, power and responsibility that God has given them. Throughout history men and women have failed to live according to their true identity. By refusing to treat themselves and others as likenesses of *Te Atua*, people continue to sin – alienating their true selves, God and others.

### **The Covenant**

Over and over in Old Testament times God tried to bring people back to a realisation of their full potential as humans. God did this by challenging them to live in a right relationship with God, themselves and others. Through the Covenant established with Noah, Abraham, Moses and David, God promised to be faithful to the people of Israel and asked them to be faithful to God.

After they had escaped from slavery in Egypt and were setting out for the Promised Land, God promised to take the people as God's own, protecting and caring for them. On Mount Sinai, God sealed the Covenant with his people by presenting Moses with the Law (*Torah*) – this included rules that the Israelites had to live by in order to be the people God intended, rules that would help them survive as a community and live in right relationship with God and each other. Underpinning the Covenant is God's enduring love and faithfulness – despite the people's repeated lapses in faith.

The Covenant Code detailed in Exodus 20:1-23:33 – of which the Ten Words (*Dābār* = "word") or Commandments is a part – has its source in the oldest traditions of Hebrew history. Old Testament morality required the people's faithful and reflective adherence to the Law and the Covenant, but especially to the Ten Commandments, the Covenant's cornerstone.

### **The Ten Commandments**

The Ten Commandments, also known as the Decalogue – the Greek translation of the Hebrew *Dābār* – appear in complete form in two different places in the Old Testament – Exodus 20:1-17 and Deuteronomy 5:6-21. The Commandments, as we know them, were possibly compiled from smaller groupings of moral injunctions already in existence. The number ten may have been chosen to aid memorisation by counting on the fingers.

The Commandments bear some resemblance to codes of conduct contained in the writings of other ancient Middle Eastern civilisations – for example the Egyptian Book of the Dead and the Babylonian Code of Hammurabi. This is not surprising as much of the conduct required by the Commandments was the norm in many cultures and corresponds to what many would regard as natural law. However, Israel's Commandments are unique in that they are held to be the revealed will of God. In other ancient societies a violation of the law was viewed as a crime against fellow members of that society. In Israel, to break a Commandment was to offend against God.

The Ten Commandments need to be viewed as a set of religious as well as moral principles. For the Hebrews there was no clear distinction between moral action and religious practice – both were essential aspects of Israel’s relationship with God and to their very identity as the People of God. The Decalogue’s dual significance is evident in its important liturgical function – each year at the Feast of Tabernacles it was recited at a ceremony where the people recommitted themselves to following God.

The Decalogue’s consistent focus is the need of the whole community rather than individual moral obligations. It is more than just an ethical document in that it witnesses to the Covenant as an unbreakable and sacred bond between God and Israel.

An interesting feature is the manner in which the individual commandments are expressed:

- They are given as direct commands (“You shall ... You shall not ...”) when other nations expressed their laws in conditional fashion (“If you do this, then ...”)
- They are formulated in the Second Person (“You ...”) which gives them a degree of intimacy as God speaks directly to the community.

The first commandment – “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me...” (Exodus 20:2-3 / Deuteronomy 5:6-7) – grounds the nine commandments that follow in the context of an ever-faithful personal God. Some maintain that there is really only one commandment followed by nine consequences.

### **Jesus and the Ten Commandments**

By Jesus’ time, the Decalogue had still not acquired the set form and importance as a charter of morality that it would have in later Christianity. The separate commandments are mentioned in the New Testament, but never as ten. When Jesus was asked by the rich young man how he could become perfect, Jesus referred to some of the ten, but not in the usual order nor completely (Matthew 19:18-19; Mark 10:19; Luke 18:20).

Jesus’ encounter with the rich young man as told by Mark (10:17-27) makes the point that the good person would seek to go beyond the requirements of the Ten Commandments. As such they set the minimal conditions for a moral life. The Ten Commandments must be seen in the context of Jesus’ Supreme Commandment to love that will be considered later in the topic.

### **The Ten Commandments and Christian Life**

The Ten Commandments have always been an important foundation of Christian life. They are not an arbitrary set of injunctions, but basic moral rules that emerge from taking the human desire for goodness and happiness seriously. The Ten Commandments enshrine values that are inherent to human nature. They are ways of being faithful, not only to God, but to ourselves, to our true nature and our deepest aspirations. Pope John Paul,

during his pilgrimage to Mount Sinai in 2000, emphasised the liberating nature of the Ten Commandments – the moral code that frees us from slavery:

The Ten Commandments are not an arbitrary imposition of a tyrannical Lord. They were written in stone; but before that, they were written on the human heart as the universal moral law, valid in every time and place. Today as always, the Ten Words of the Law provide the only true basis for the lives of individuals, societies and nations. Today as always, they are the only future of the human family. They save humankind from the destructive force of egoism, hatred and falsehood. They point out all the false gods that draw people into slavery: the love of self to the exclusion of God, the greed for power and pleasure that overturns the order of justice and degrades our human dignity and that of our neighbour. If we turn from these false idols and follow the God who sets his people free and remains always with them, then we shall emerge like Moses, after forty days on the mountain, “shining with glory” (Saint Gregory of Nyssa, *The Life of Moses*, II, 230), ablaze with the light of God!

To keep the Commandments is to be faithful to God, but it is also to be faithful to ourselves, to our true nature and our deepest aspirations.

(Homily during the Celebration of the Word at Mount Sinai, St. Catherine’s Monastery, 26 February 2000)

In Christian teaching, the Ten Commandments have often been used as a framework for teaching morality, partly because they formed a useful guide for the examination of conscience. Today Christians still regard the Ten Commandments as fundamental moral precepts – the *minimum* requirements for a life of love. Jesus told his followers not to disregard or forget these external prescriptions but to attain true freedom by going beyond them to fulfil the great commandment of *aroha* that is written on the human heart.

As Pope John Paul says:

The person delivered by Jesus Christ into true freedom is aware of being bound not externally by a multitude of prescriptions, but internally by the love which has taken hold in the deepest recesses of his heart. The Ten Commandments are the law of freedom: not the freedom to follow our blind passions, but the freedom to love, to choose what is good in every situation, even when to do so is a burden. It is not an impersonal law that we obey; what is required is loving surrender to the Father through Christ Jesus in the Holy Spirit (cf. *Rom* 6:14; *Gal* 5:18). In revealing himself on the Mountain and giving his Law, God revealed man to man himself. Sinai stands at the very heart of the truth about humankind and their destiny.

(Homily during the Celebration of the Word at Mount Sinai, St. Catherine’s Monastery, 26 February 2000)

The Ten Commandments of Sinai may seem negative: “You will have no false gods before me; . . . do not kill; do not commit adultery; do not steal; do not bear false witness...” (*Ex* 20:3, 13-16). But in fact they are supremely positive. Moving beyond the evil they name, they point the way to *the law of love* which is the first and greatest of the commandments: “You will love the Lord your God with all your heart, all your soul and all your mind. . . You will love your neighbour as yourself” (*Mt* 22:37, 39). Jesus himself says that he came not to abolish but to fulfil the Law (cf. *Mt* 5:17). His message is new but it does not destroy what went before; it leads what went before to its fullest potential. Jesus teaches that the way of love brings the Law to fulfilment (cf. *Gal* 5:14).

(Homily at the Mount of the Beatitudes, Korazim, Israel – Friday, 24 March 2000)

### **The Commandments and the Natural Law**

Within the Catholic moral tradition, the Ten Commandments are regarded as expressions of the natural law.

In the Catholic understanding, natural law is intrinsic to the very nature of things – it expresses the “law” or rule of action which each created thing, by its very nature, follows. Natural law is “written on the human heart” (see Romans 2:15). It enables human beings to recognise that there is a fundamental difference between right from wrong and urges men and women to do good and avoid evil.

The Catholic Church teaches that natural law has its origins in God. The obligation to follow it arises from it being founded in the essential order of things.

All systems of human law are founded, to varying degrees, on the natural law. It is not surprising, therefore, to find similarities between the Ten Commandments and the decrees and codes of Israel’s contemporaries.

### **Links with the Student Text**

#### **Student Text pages 10 and 11**

The material on these pages is designed to help students recognise that the Ten Commandments are the expression of God’s Covenant with his People, strengthening them both as a community and individually and guiding them to grow in happiness.

## Getting Started:

1. The teacher could begin by saying something like:

All cultures and religious groups have had guiding principles for behaviour to protect their basic values. The values of the people of the Old Testament are protected in the law known as The Ten Commandments.

2. The teacher asks the class a few questions about the Ten Commandments to recall what they already know:

- Which famous leader do you associate with the Ten Commandments? (Answer: Moses)
- Whereabouts did the Israelites first receive the Commandments? (Answer: Mount Sinai – also known as Horeb)
- The Ten Commandments were part of a solemn agreement between God and the Israelites. What was this agreement called? (Answer: The Covenant)
- How many of the Ten Commandments can you remember? Write them down.

3. The teacher directs students to read the passage headed **Background to The Ten Commandments** on page 10 of the student text and discusses any questions arising with them.

## **Task 9: (page 10 Student Text)**

1. The teacher asks the students to complete Task 9 on page 10 of the student text. Students may either copy out the Ten Commandments into their workbook or the teacher may use copy found in the Appendix of this book or from [www.faithcentral.net.nz](http://www.faithcentral.net.nz).
2. Next to each commandment (or the commandment's number) students are required to put the letter (A to J) that represents the value underlying that particular commandment. The values found in the Ten Commandments are printed on page 11 of the student text.

## **Answers:**

First Commandment	C
Second Commandment	D
Third Commandment	F
Fourth Commandment	H
Fifth Commandment	J
Sixth Commandment	B
Seventh Commandment	A
Eighth Commandment	I
Ninth Commandment	G
Tenth Commandment	E

3. Students are invited to rewrite the Commandments in a positive way to make their underlying values more evident.

For example:

First Commandment

Give God a central place in my life and refuse to worship “idols” such as money, power or popularity.

**NB:** In discussing the Ten Commandments with students emphasise that they are a way of protecting cherished values and not simply a list of restrictive rules.

**Supplementary Activity: Crossword on the Ten Commandments**

This activity is an appropriate way of ending this section of the topic. The teacher will need to copy the crossword on the Ten Commandments and distribute it to students. The original is on the website and in the Appendix of this book.

The answers are below:

**Clues Across**

3. Sexuality
6. Parents
8. Love
9. Moses
11. Tenth
12. Covenant
14. Sabbath
15. Fifth
16. Sinai
17. Marriage

**Clues Down**

1. Laws
2. First
3. Second
4. Israelites
5. Behaviour
6. Property
7. Three
10. Relationship
13. Eighth
18. Exodus

**The Christian Vision of Morality**

The Catholic tradition maintains that God’s grace is given to us, not to make up for something lacking in us as human persons, but as a free gift that raises us to a new level of existence. Like the rest of creation, women and men are created for the glory of *Te Atua* (Romans 8:19-23).

Christian life is a life of freedom – a freedom that empowers and challenges us to be open and responsive to God in the same way that *Hehu* was. Jesus, who is both fully God and fully human, is the model of what it is to be fully human and to live a morally good life.

The Christian vision of morality that has its roots in the Covenant is revealed in the New Testament Scriptures, especially in the Gospels, the early Christian community's expression of faith in Jesus Christ. It is these Scriptures that assist the Church and its members in discerning what God wants them to be and do. The Gospels, above all, determine the norms of the Christian way of life.

### **The Moral Message of Jesus**

At the heart of Jesus' proclamation and ministry was the kingdom or reign of God. The whole of Jesus' preaching can be summed up in the words of Mark 1:15:

“The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

Jesus' preaching both announces God's active presence in people's lives and challenges men and women to respond to this presence. In the New Testament moral existence is always presented as a human response to God's call, but nowhere in Jesus' preaching do we find an ethical system as such.

Although Jesus announced the renewal of the Covenant with the people of Israel his message was for the whole world. More often than not, his teachings about *Te Rangatiratanga* were presented in parables where he would turn his listeners' worldview upside down.

A fundamental demand of Jesus was for repentance or *metanoia* – a change of mind, a turning away from a former consciousness, now recognised as wrong, and setting out in a completely new direction. What was required was not just sorrow for sin but a fundamental reorientation of one's whole life. Balancing this was Jesus' commitment to the forgiveness of sins in the name of God.

Jesus was highly critical of those whose attitudes of self-righteousness and resentment caused them to set themselves proudly above others. He accused them of trying to shut the doors of the kingdom on those whom they regarded as morally inferior.

### **Jesus and the Mosaic Law**

Jesus did not simply reject the Law of the Old Testament – he went to the synagogue on the Sabbath and taught both there and in the Temple, he participated in the pilgrimages associated with the festivals and celebrated the festivals in the traditional way. Jesus insisted that he came not to destroy the Law but to confirm and fulfil it.

However, Jesus often found himself in dispute with teachers of the Law for challenging the notion that every part of the Law was of equal importance and that the external observance is what counted most. While Jesus did not ignore external action, it was the inner disposition that determined an act's essential moral value (Mark 7:14-23).

## **The Commandment of Love**

All of Jesus' moral teaching is concentrated in the commandment of *aroha* – love of God and love of neighbour (Mark 12:28-34; Matthew 22:34-40; Luke 10:25-28). As Jesus indicates it is on these that all of the Law and the teachings of the prophets are based (Matthew 22:40). For Jesus, love of God and love of neighbour are closely linked. Sacrifice should not be offered to God until a person has reconciled with their brother (Matthew 5:23-24); a person should not ask for forgiveness for their sins unless they are ready to forgive those who sin against them (Matthew 6:12). Access to God through prayer cannot be divorced from the sacramental encounter with God in one's neighbour (Matthew 25:35-46).

In the gospels Jesus is presented as an example of unselfish love for others. He humbled himself to wash the feet of the disciples (John 13:4-15). He insisted that he was among them as one who serves (Luke 22:27). He gave his life as a ransom for many (Mark 10:45). Jesus instructs his disciples that they must follow his example when it comes to love:

“I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.” (John 13:34-35)

However, such love is not to be restricted to friends:

“But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other one also; and from anyone who takes away your coat do not withhold even your shirt.” (Luke 6:27-29)

Jesus' followers are to avoid judging and condemning others (Luke 6:37) and must avoid focusing on the faults of others while forgetting about their own failings (Luke 6:41-42).

In 1 Corinthians 13:13, Saint Paul sums up Jesus' teaching on love when he writes:

“And now faith, hope, and love abide, these three; and the greatest of these is love.”

## **Transforming the World**

The values that Jesus proclaimed would transform the world of those who shared them.

As a carpenter's son who himself worked for a time as a carpenter (Mark 6:3), Jesus' parables reflect his identification with the poor and the workers – on farms (Mark 4:3-8), in vineyards (Matthew 20:1-15), on the sea (Matthew 13:47-50), and in the home (Matthew 13:33; Luke 12:37-39; 17:7-10). Although he directed his severest warning against the rich (Luke 6:24), Jesus accepted hospitality from them (Luke 7:36; 10:38-42; 14:1, John 11:1-3; 12:1-

3) and support from women of property (Luke 8:3). Rich people including Nicodemus, Joseph of Arimathea and Zacchaeus were welcomed among his followers (Luke 19:1-10).

The New Testament, especially Luke but Matthew too, removes the curse on poverty. Poverty is not an obstacle to the kingdom as many believed. Jesus makes clear that the poor have a privileged place in the divine scheme of things. The Christian movement itself was unique in the Roman world in that it sprang from the poor and lower classes.

### **Marriage and Family**

Jesus' attitude towards marriage and the family is expressed through his concern for the dignity of women, which went far beyond contemporary attitudes and practices:

- He spoke with the Samaritan woman at Jacob's Well, although it was unacceptable for a man and rabbi to do so (John 4:27).
- He allowed himself to be touched by the woman with the haemorrhage, even though this made him ritually unclean (Mark 5:27-34).
- He broke the Sabbath to cure a "daughter of Abraham" (Luke 13:10-17).
- He healed a significant number of women, for example, Peter's mother-in-law (Mark 1:29-31), Jairus' daughter (Mark 5:21-43), the daughter of the Syro-Phoenician woman (Mark 7:24-30), and Mary Magdalene (Luke 8:2).
- He praised the widow for contributing her few coins to the Temple treasury (Mark 12:41-44).
- He defended Mary of Bethany for anointing his head and feet (John 12:1-8).
- He accepted women among his followers and received help from them (Luke 8:2-3).
- After his Resurrection he appeared first to Mary Magdalene, who carried the news to the other disciples (John 20:11-18).

Jesus insisted that marriage was permanent and that women should not be cast aside at will, as was the custom. He spoke out strongly against adultery and divorce (Mark 10:2-12; Matthew 19:3-9).

Jesus' high regard for family life is confirmed by his insistence, "Let the children come to me . . . It is just to such as these that the kingdom of God belongs" (Mark 10:13-16). He also emphasised the importance of the fourth commandment, "Honour your father and your mother" (Mark 10:19). However, his words and actions suggested that blood ties were less important than faithfulness to God's will and readiness for the kingdom (Matthew 10:34-36; Mark 13:12; Luke 9:60; Luke 12:51-53; Luke 14:26).

### **Reward and Punishment**

The incentive for living according to the Gospel is the Reign of God and its blessings (Matthew 5:3-11). However, Jesus also speaks of rewards and punishments.

The parable of the Labourers in the Vineyard (Matthew 20:1-16) establishes that God's criteria are not the same as ours. What determines God's judgement is mercy. Those who come to work in the vineyard late are rewarded on the same basis as those who come early.

### **The Beatitudes**

The Beatitudes are Christ's answer to the question of happiness and along with the whole of the Sermon on the Mount dominate Christian ethics.

Beatitudes are declarations of praise or congratulations for a condition or virtue. Often they indicate the rewards that come from the particular state or virtue that is being praised. In the Old Testament the form appears primarily in Psalms and in wisdom literature. However, the best-known examples of beatitudes in Scripture are those that introduce Jesus' great sermon in both Matthew 5:3-12 and Luke 6:20-23. The Beatitudes of Matthew and Luke have different emphases.

In Luke, Jesus congratulates people for conditions of real poverty, hunger and desolation by promising them a future reward. Luke's four Beatitudes are balanced by a set of four threatening woes:

Blessed are you who are poor, for yours is the kingdom of God.  
Blessed are you who are hungry now, for you will be filled.  
Blessed are you who weep now, for you will laugh.  
Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man.  
Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.  
But woe to you who are rich, for you have received your consolation.  
Woe to you who are full now, for you will be hungry.  
Woe to you who are laughing now, for you will mourn and weep.  
Woe to you when all speak well of you, for that is what their ancestors did to the false prophets. (Luke 6:20-26)

In Matthew, Jesus' nine beatitudes generally praise people for virtues to be cultivated – poverty of the spirit, meekness, hunger for righteousness. The final two praise people for being persecuted (Matthew 5:10-12). Future rewards are still promised but the dominant function of the passage is to instruct. Matthew's version seems to have undergone more editing than Luke's.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
Blessed are those who mourn, for they will be comforted.  
Blessed are the meek, for they will inherit the earth.  
Blessed are those who hunger and thirst for righteousness, for they will be filled.  
Blessed are the merciful, for they will receive mercy.  
Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

(Matthew 5:3-12)

The Beatitudes express the values of God's kingdom or reign and their significance is based on the understanding that *Te Rangatiratanga*, while not yet fulfilled, has already begun with the coming of *Hehu*.

The Beatitudes make statements of fact as well as give indications of required behaviour. In the Beatitudes, Jesus is less concerned with giving a list of virtues to be achieved, than with indicating what already exists in promise and actuality for those people who understand and act in accordance with the will of God. The living out of kingdom values ensures them a happiness or bliss that those who conform to the values of the world cannot begin to understand or appreciate:

“What no eye has seen, nor ear heard,  
nor the human heart conceived,  
what God has prepared for those who love him.” (1 Corinthians 2:9)

That the “blessings” are something to be experienced more than cultivated, can be seen in the second and the eighth of Matthew's beatitudes. People do not seek to be sorrowful or persecuted but when those who seek to do the will of God encounter sorrow or persecution it is a cause for rejoicing because they are assured of receiving God's bounty now and in the time to come. Hence they are deserving of the title blessed or happy.

As disciples of Jesus, Christians are called to work towards the coming of God's kingdom “on earth as it is in heaven”. In the Beatitudes, Jesus is telling those who have ears to hear that their response to God's call can make the blessedness of the reign of God present here and now. To the extent that Christians live according to God's will, they will help make the reign of God a reality. Those who see with eyes of faith will see the Beatitudes not as a list of impossibly idealistic rules, but as a promise to be lived and fulfilled.

### **Fitness for Beatitude**

The Beatitudes (Matthew 5:3-12) express what it means to live as part of God's reign and set the context for the Christian moral life. They present a virtue-centred idea of morality rather than a rule-based approach.

With their promise of eternal happiness for the poor, the mourners, the gentle, those who hunger and thirst for righteousness, the merciful, peacemakers and the persecuted, the Beatitudes teach us that human acts have profound consequences, because what we do makes us into the kind of people that we

are. Those who make themselves into a gift through living the Beatitudes are called to experience the happiness of living in God's presence.

### **Pope John Paul II on the Beatitudes**

3. "Blessed are you!" he says, "all you who are poor in spirit, gentle and merciful, you who mourn, who care for what is right, who are pure in heart, who make peace, you who are persecuted! Blessed are you!" But the words of Jesus may seem strange. It is strange that Jesus exalts those whom the world generally regards as weak. He says to them, "Blessed are you who seem to be losers, because you are the true winners: the kingdom of heaven is yours!" Spoken by him who is "gentle and humble in heart" (*Mt 11:29*), these words present a challenge which demands a deep and abiding *metanoia* of the spirit, a great change of heart.

You young people will understand why this change of heart is necessary! Because you are aware of another voice within you and all around you, a contradictory voice. It is a voice which says, "Blessed are the proud and violent, those who prosper at any cost, who are unscrupulous, pitiless, devious, who make war not peace, and persecute those who stand in their way". And this voice seems to make sense in a world where the violent often triumph and the devious seem to succeed. "Yes", says the voice of evil, "they are the ones who win. Happy are they!"

4. Jesus offers a very different message. Not far from this very place Jesus called his first disciples, as he calls you now. His call has always demanded a choice between the two voices competing for your hearts even now on this hill, the choice between good and evil, between life and death. Which voice will the young people of the twenty-first century choose to follow? To put your faith in Jesus means choosing to believe what he says, no matter how strange it may seem, and choosing to reject the claims of evil, no matter how sensible or attractive they may seem.

In the end, Jesus does not merely speak the Beatitudes. He lives the Beatitudes. He is the Beatitudes. Looking at him you will see what it means to be poor in spirit, gentle and merciful, to mourn, to care for what is right, to be pure in heart, to make peace, to be persecuted. This is why he has the right to say, "Come, follow *me!*" He does not say simply, "Do what I say". He says, "Come, follow *me!*"

(Homily at the Mount of the Beatitudes, Korazim, Israel – Friday, 24 March 2000)

*The Ten Commandments and the Beatitudes speak of truth and goodness, of grace and freedom: of all that is necessary to enter into Christ's Kingdom. (Pope John Paul II)*

## **Values, Norms and Natural Law**

A Christian is a person whose whole life is governed by their relationship with Jesus Christ and his call to live by the commandment to love. The Christian's commitment is grounded in faith and comes alive through hope. In their relationships with God, others and selves, Christians seek to live intelligently, responsibly and courageously according to the Gospel. Everything they do is ultimately for the glory of *Te Atua*.

Like all other human persons, Christians are called to be moral, that is, to know what to *be* and what to *do* in the different circumstances of life. For the Christian, morally correct and right behaviour always involves being faithful to Christ. What *Te Rongopai* demands in any particular situation and how an individual Christian responds to those demands will be influenced by various Christian values and the norms that express them. However, what is consistent with the Gospel, and what is not, will not always be clear. Norms will need to be applied in each case.

Values and norms ultimately come from God but also from natural law – the order of reality that, by the will of God, defines us as human persons and contributes to human development. Natural law is the law written on human hearts that Saint Paul speaks of:

“... what the law requires is written on their hearts, to which their own conscience also bears witness...” (Romans 2:15)

Natural law affirms that there are certain patterns of behaviour and growth that are enduring aspects of the human person. Such qualities exist across all cultures and all periods of human history. The tradition of natural law maintains that through human reason, men and women are able to work out a basic moral code founded on the principle that good must be done and evil avoided.

However, in making sense of the natural law tradition today, the Church emphasises that the human view of reality is always changing and developing. As Vatican II stated:

“Thus, the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one.” (Pastoral Constitution on the Church in the Modern World 5)

## **Links with the Student Text**

### **Student Text pages 12 and 13**

The material on these pages is designed to help students understand the nature and importance of values for their lives and to appreciate that the values of Jesus are the guiding principles of a Christian life.

## Getting Started:

1. The teacher could introduce the theme of this section of the topic in the following or a similar way:

The Ten Commandments are one guide that helps Christians to live as moral persons. Viewed positively they protect cherished values. Viewed negatively they are a set of rules to keep.

Jesus summed up the values that are at the heart of moral behaviour in the Great Commandment (Matthew 22:34-40).

2. The teacher asks students to read out the passage on page 12 of the student text headed "The Great Commandment" and the commentary that follows.
3. The teacher then refers students back to the the passage on human needs on page 8 of their text and explain that we are looking at how many centuries before Maslow Jesus was told the People of God what they needed to lead a good and happy life.

## **Task 10: The Great Commandment (page 12 Student Text)**

Having read the Great Commandment on page 12 of their text students are asked to choose one of four tasks to complete individually. They can choose to:

**WORD:** Describe in one or two words the meaning of the Great Commandment.

**PICTURE:** Draw a sequence of pictures showing the events described in the text.

**SYMBOL:** Draw a symbol that captures a key idea in the Great Commandment.

**CONNECTION:** Apply the Great Commandment to a real life situation today.

There is a worksheet grid on FaithCentral if teachers wish to download it.

## **Task 11: The Beatitudes (page 11 Student Text)**

A template for this matching task can be found on FaithCentral or in the Appendix. After photocopying the cards need to be cut up and mixed. Students could do this as an individual or a group activity and therefore the number of sets to be made up will vary. Check the resource box someone may have already done this.

In the task students match **THE BEATITUDE** from Matthews Gospel with the **BEATITUDE VALUE** and then with a re-written **BEATITUDE FOR TODAY** as demonstrated below.

THE BEATITUDES (Matthew 5:1-12)	BEATITUDE VALUES	<i>BEATITUDES FOR TODAY</i>
1. How blessed are the poor in spirit; the kingdom of God is theirs.	b. Putting trust in God not things.	iv. Blessed are you in your poverty; you are not shut in the false world of convention, riches, and human security.

To aid the students the three different aspects are written with different fonts.

The answers are as follows.

THE BEATITUDES (Matthew 5:1-12)	BEATITUDE VALUES	<i>BEATITUDES FOR TODAY</i>
1	b.	iv.
2	f.	v.
3	e.	viii. Students write own
4	d.	ii.
5	h.	vii.
6	g.	vi.
7	c.	i.
8	a.	iii.

The original is actually correctly sorted so teachers may want to keep an uncut copy as an answer reference.

**Supplementary Activity: Reflection on the Beatitudes**

This is available on the website and at the back of this Teacher's Guide.

## PART THREE: MORALITY

See Student Text pages 14 to 18

### Achievement Objective 4 and 5

Students will be able develop skills necessary for moral decision-making.  
Students will be able to understand the nature of *pono* (integrity), freedom and moral responsibility

### Church Teachings

#### Morality

- Morality is “the goodness or evil of human acts”
- All people are made in the image of God so are first and foremost essentially good
- To be truly free means to use one’s own freedom for the good of others it may not mean that an individual just does what they want to do for themselves.
- A person must always seek to do what is right and good even in those situations where moral decisions are difficult.
- Errors of judgement in moral conduct may be the result of ignorance of Christ and *Te Rongopai* (the Gospel), addiction to one’s passions, the bad example of others, a mistaken idea of conscience, rejection of the authority and teaching of the Church, or lack of *aroha*.
- If a person is not responsible for their lack of knowledge or their mistaken judgement they cannot be blamed for any evil that they commit.

#### Learning Outcomes

At the end of this section of the topic students will:

- Understand then the nature of integrity, freedom and moral responsibility.
- Appreciate how differing degrees of freedom, knowledge and intention influence moral responsibility.
- Realise that human freedom enables people to shape their own lives and to grow in truth and goodness.
- Understand that every person, made in the image and likeness of *Te Atua*, has the natural right to be recognised as a free and responsible being.

## **Teacher Background**

### **Morality**

The Roman Catholic Church believes and teaches that the human person is an image of God with intellect, free will and the power of self-determination. All people are called to discern and make responsible human judgements, but moral considerations require a systematic, coherent and understanding of all aspects of life and the actions of good people.

Morality considers not only the right or wrong of a particular action but also the basic orientation, motivation and imagination of the person,(e.g. just, compassionate); the values that should be present in society,(e.g. concern for the poor); the principles that direct Christian life (The Beatitudes etc); and the concrete norms that influence decision making (e.g. the obligation to tell the truth), conscience formation, and discernment. That is to say it is a complex process that requires study and understanding. Catholic moral theology finds moral wisdom in Scripture, tradition, Church teaching, human reason (referred to often as natural law), and experience.

### **Living as a Christian**

All people are made in the image of God but that does not make humans perfect. God gave the individual a soul, intellect, and free will to make our own choices. Human beings have the freedom to choose not to accept but reject God's will as illustrated by the story of Adam and Eve (Genesis 3) who exercised this freedom and ate the forbidden fruit. This decision, as all human decisions do, affected not only the choice makers (Adam and Eve) but others in Adam and Eves case all of humanity.

This is the dilemma that the individual faces. Created in God's image we have a natural desire to do what is good and avoid evil. At the same time we were given free will and so have the ability to choose the wrong thing. The ability to distinguish between right and wrong is the work of conscience.

### **Christian Morality**

Christian morality, is the capacity of the human person to be the person God created them to be – a person who chooses to be good. Humans grow into being a moral person by choosing good acts, carefully examining their motives to be sure that their intentions are good, and avoiding circumstances that lessen their ability to choose freely. The benefits of choosing to act morally and avoiding sin are greater self-esteem, healthier relationships with others, and a deeper sense of the love of God.

### **Moral Development**

Obviously the ability of a small child to make an informed decision is limited by their knowledge of what is right and wrong and their life experiences. Moral

development does not stop just because someone reaches a certain age or stage of their lives but continues throughout life. The Scripture and Church Tradition are the roadmap of the Christian journey.

### **Freedom and Responsibility**

Human beings need God. However in a highly competitive and commercialised world people are offered alternative forms of happiness through wealth, prestige, popularity. Restless pursuit of these can get in the way of the authentic happiness God promises.

Humans are not driven by animal like instincts. Humans have the ability to consciously choose what is good. Humans have the ability to think about the moral aspects of their behaviour both before and after they act. Alongside this freedom is responsibility. Humans are responsible for the choices that they make. Freedom and responsibility go hand in hand you cannot have freedom without responsibility. Human freedom does not give a person the right to say or do anything they please.

At first parents and other adults in a young person's life drive their moral decisions and in the process teach what is right and what is wrong. Part of the task of adolescence is that the adults in a young person's life learn to let them go to make their own decisions and to live with the consequences. As this happens the young adult need to learn that they have to accept the credit of the blame for the decisions that they make.

The right to the exercise of freedom belongs to everybody because they are created by God. Thus this right must be respected by everybody including Church and civil authorities.

Although humans are responsible for their own actions some factors may lessen the blame such as an inability to make good choices because of circumstances.

### **Sources of Morality**

Traditionally the Church teaches that the morality of human acts depends on three sources: *The object chosen, the intention, and the circumstances.*

The object relates to if the act is going to be do good, not just for the person making the choice but for everyone else.

The intention considers what the purpose of the action is. Is it to do good or to cause harm?

The circumstances look at what else is happening in the situation and includes the consequences of the action.

## **Moral Good**

An act is morally good when the goodness of the object, (is the action itself right, neutral or wrong) the end (is the intention good or bad) and the circumstances are all good.(including if there is a freedom to decide or not). The good intention of an act does not mean that it is morally good if the consequences are wrong. Circumstances can increase or diminish the responsibility of the person acting but they do not change the moral quality of the act itself. Some acts (homicide, adultery e.g.) are considered illicit by reason of their object no matter what other considerations are taken into account.

## **Links with the Student Text**

### **Student Text pages 16 to 17**

The material on these pages is designed to help students understand the nature of integrity, freedom and moral responsibility.

Freedom is a word that is used in common talk to mean lack of restriction. In this section of the topic it is important to lead students to a theological understanding of freedom as part of the gift of being created by God in the image and likeness of God with the ability to choose.

### **Thinking About: Freedom (page 15 Student Text)**

Students are asked to consider the set of statements that follow particularly in light of how the Church would critique the definitions.

- Freedom is the inner ability to determines one's own destiny
- Freedom is the power to choose
- Freedom is doing your 'own thing' getting on in the world, doing well for yourself.

The teacher may like to put the following definition up on the board during the discussion.

*Freedom is the power given by God to act or not to act, to do this or to do that, and so to perform deliberate actions on one's own responsibility.*

*(363 Compendium to the CCC)*

### **Thinking About: Responsibility (page 15 Student Text)**

In this section students are directed to look at a list of attitudes and determine how they show a personal failure to accept the responsibility of free choice.

The attitudes presented are;

- I can't help it.
- Everybody does it.
- It's not hurting anyone.
- I am free to do what I like

**Task 12: Making Choices (page 15 Student Text)**

The aim of this task is to demonstrate that not every task that humans make involves a moral choice. It is a way of introducing the students to the idea of moral responsibility.

Students need to answer the following questions individually

1. List the kind of choices you make in a day.
2. What kind of choices do you consider to be the most important?
3. What kind of choices do you think are most important to a person in the course of a lifetime?
4. Which of these choices do you want to make freely?
5. Are there any choices or decisions that you would willingly give up the freedom to make?
6. Write your own definition of freedom.
7. Why do people value freedom?

**Task 13: Degrees of Moral Responsibility (page 16 Student Text)**

Having read the material on degrees of moral responsibility on page 15 of their text including the short case studies students are invited to choose on degree of moral responsibility to design two cases based on a situation at school.

**Task 14: Moral Choices (page 17 Student Text)**

On page 17 students are led through the three elements that determine where an action is morally good or morally bad using a case study as a model. They are then asked to consider two other moral choices to determine if they are morally good decisions.

Is the action right, neutral or wrong?	Party Going Wrong	Babysitting Right
In the intention good or bad?	Bad	Good
Is there freedom to decide or not?	Yes	No
CONCLUSION	Not a morally good decision	Not a morally good decision

The differences between the two case studies and yet the same judgment regarding their morality will bring about robust discussion that will enable the teacher to facilitate discussion about the degree of moral responsibility so that they can point out that the degree of responsibility may be less in the third case it does not mean that the act was morally good.

## **PART FOUR: CONSCIENCE AND MORAL DECISION-MAKING**

**See Student Text pages 18 to 29**

### **Achievement Objective 3 and 4**

Students will be able to understand the nature and function of conscience.

Students will be able to develop skills necessary for moral decision-making.

### **Church Teachings**

#### **Conscience and Moral Decision-Making**

- Men and women are called by their conscience to love, to do what is good, and to avoid evil – conscience is *Te Atua* speaking to a person's most secret core.
- A person's conscience judges their choices, approving those that are good and condemning those that are evil.
- A person's conscience enables them to accept responsibility for their actions.
- A person has a right and duty to follow their conscience and must not be forced to act against it.
- A person must educate their conscience if they are to make informed and enlightened moral judgements.
- The education of conscience is a lifelong task.
- *Te Kupu a Te Ariki*, the witness and advice of others, and the teaching of the Church assist in the formation of conscience.
- A person must always seek to do what is right and good even in those situations where moral decisions are difficult.
- A person must always obey their conscience even if they are lacking in knowledge and make a judgement out of ignorance.
- If a person fails to make the effort to inform their conscience or if their conscience is faulty because of the habit of committing sin they are responsible for the evil they commit.
- Errors of judgement in moral conduct may be the result of ignorance of Christ and the Gospel, addiction to one's passions, the bad example of others, a mistaken idea of conscience, rejection of the authority and teaching of the Church, or lack of *aroha*.
- If a person is not responsible for their lack of knowledge or their mistaken judgement they cannot be blamed for any evil that they commit.

#### **Virtue and Vice**

- A virtue is a habit that predisposes a person to do what is good.
- Virtues guide our attitudes and behaviour, making it possible for us to control our actions and lead morally good lives.
- Moral virtues are acquired by human effort.
- A vice is a morally bad habit that predisposes a person to do evil.

#### **Learning Outcomes**

At the end of this section of the topic students will:

- Describe "conscience" and its role in moral decision-making.
- Distinguish between "good" and "bad" habits and "objective" and "subjective" morality.
- Outline and apply a five-step process of moral decision-making to particular cases.

## Teacher Background

### Conscience

The Second Vatican Council and Pope John Paul II speak of conscience in this way:

Deep within their consciences men and women discover a law which they have not laid upon themselves and which they must obey. Its voice, ever calling them to love and to do what is good and to avoid evil, tells them inwardly at the right moment: do this, shun that. For they have in their hearts a law inscribed by God. Their dignity rests in observing this law, and by it they will be judged. Their conscience is people's most secret core, and their sanctuary. There they are alone with God whose voice echoes in their depths. (*Pastoral Constitution on the Church in the Modern World* 16)

... conscience is *the witness of God himself*, whose voice and judgment penetrate the depths of persons' souls, calling them to obedience. Moral conscience does not close a person within an insurmountable and impenetrable solitude, but opens them to the call, to the voice of God. In this, and not in anything else, lies the entire mystery and the dignity of the moral conscience: in being the place, the sacred place where God speaks to people". (*The Splendour of Truth* 58)

Conscience enables us, at a very deep level, to be aware of ourselves as moral agents. For Christians – those who believe in *Hehu Karaiti* and whose whole lives are shaped by that belief – it is the radical experience of ourselves as new creatures in Christ, given life by *Te Wairua Tapu*.

When the fundamental direction of a person's life is towards good, they will usually feel happy when they do good and uncomfortable when they make choices that are morally wrong. On the other hand, a person whose fundamental direction is towards evil will often feel uneasy when they do good.

However, conscience is not a *feeling*. The fact that a person feels that something is right or wrong or that they experience happiness or uneasiness as the result of a particular action does not necessarily mean that their conscience is telling them something. Feelings, whether pleasant or unpleasant, positive or negative, are morally neutral and in themselves are not reliable indicators of the moral status of particular actions. Yet to say that feelings have nothing to do with conscience and to eliminate emotion from moral decision-making does not always make for vital moral perception and judgement. The emotional dimension facilitates judgement and in some cases makes it possible.

A disciplined and integrated imagination also plays a valuable part in moral decision-making. An active imagination assists us to deal with any new situations – and all our situations are to some degree new. Christians need to exercise their imaginations in order to see the situations they encounter in

terms of the metaphors, images, and scenes from Scripture. This creative dimension reminds us that the reign of God is always new and that each moment is grace-filled with possibilities.

Although conscience involves judgement, conscience itself is not *judgement*. The judgement of an action's moral rightness or wrongness is part of the process of forming a conscience, but is not an act of conscience itself. It is an act of moral reasoning.

It is only when a person decides to do or not do this or that, that he or she is acting out of conscience.

Decisions of conscience are always fallible. Because persons can never know themselves fully and are limited by historical, social and cultural circumstances, their decisions of conscience can be mistaken and are, therefore, necessarily subject to correction and change. Patterns of sin can also distort the proper functioning of conscience:

Yet it often happens that conscience goes astray through ignorance which it is unable to avoid, without thereby losing its dignity. This cannot be said of the person who takes little trouble to find out what is true and good, or when conscience is gradually almost blinded through the habit of committing sin. (*Pastoral Constitution on the Church in the Modern World* 16)

Jesus alludes to the danger of the conscience being faulty when he warns:

The eye is the lamp of the body. So if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! (Matthew 6:22-23)

The conscience needs to be protected and exercised so that it sees clearly towards what is right. This requires formation by listening to a moral authority, ultimately for Catholics, the Church. But like the eyes, a good conscience also needs exercise – to be used to choose the good. Like the eyes, if it is damaged by bad choices, the conscience will gradually lose its ability to distinguish good from evil.

The formation of conscience is not just about learning what is right but requires actual practice in making good choices. On the other hand, bad moral decisions damage the conscience, making it less able to distinguish what is good from what is bad. Despite their good intentions, moral decisions may be wrong due to a person's ignorance of the teachings of the Church or of Natural Law.

Christians are always obliged to seek the guidance of the Church and its teachings in the formation of their conscience. As the Second Vatican Council affirms:

“In forming their consciences the Christian faithful must give careful attention to the sacred and certain teaching of the Church. For the Catholic Church is by the will of Christ the teacher of truth. Her charge is to announce and teach authentically that truth which is Christ, and at the same time with her authority to declare and confirm the principles of the moral order which derive from human nature itself.” (*Declaration on Religious Liberty* 14)

Christians must always continue to search for truth by remaining faithful to their consciences – in doing so they join with others in a search for solutions to moral problems:

Through loyalty to conscience Christians are joined to others in the search for truth and for the right solution to so many moral problems which arise both in the life of individuals and from social relationships. Hence, the more a correct conscience prevails, the more do persons and groups turn aside from blind choice and endeavour to conform to the objective standards of moral conduct. (*Pastoral Constitution on the Church in the Modern World* 16)

### **How Conscience Works**

Conscience functions on three different levels:

1. Conscience brings people to a general awareness that there is a difference between right and wrong – it enables us to experience ourselves as moral beings with the capacity for self-direction, self-determination, and a sense of personal responsibility.
2. Conscience allows people to judge that something is morally good or bad – this judgement is least subject to error when it is based on as much information that people can get about the available options from a range of appropriate sources (e.g. their own past experience, family, friends, various scientific disciplines, and – if they are Catholics – Scripture and the teachings of the Church).
3. Conscience enables a person, having weighed up all the evidence before them to say about their decision: “I may be mistaken, but I am convinced that I should do this”.

### **The Primacy of Conscience**

Catholic teaching emphasises the primacy of conscience and clearly states that a person should always follow their conscience – even if it is wrong. The Second Vatican Council states that we are bound to follow our conscience faithfully in all religious matters:

“... everybody has the duty and consequently the right to seek the truth in religious matters so that, through the use of appropriate means, they may form prudent judgements of conscience which are sincere and true.” (*Declaration on Religious Liberty* 3)

*No men or women are to be “forced to act against their convictions nor are any persons to be restrained from acting in accordance with their convictions*

*in religious matters in private or in public, alone or in association with others.”  
(Declaration on Religious Liberty 3)*

### **Conscience and the Authority of the Church**

While respecting the primacy of conscience, the Church requires Catholics to take seriously the requirement that they act from an informed conscience.

Within the Catholic Church, there are many “guides” that help form conscience – the voice of Scripture, *karakia* (prayer), theological reflection, the example of good Christians, the advice of committed pastors and companions, and the body of informal and formal teaching that forms the Church’s Tradition. The overarching authorities are the teachers of the Church, the bishops with the bishop of Rome at their head, who guide the Church and at times declare authoritatively on matters of faith and morals.

Part of learning what is right and wrong is seeking wisdom about things that really matter and searching out answers to challenging moral questions. By reflecting on the following questions, a person may gain some insight into how serious they are about forming their conscience and sorting out right from wrong:

### **Questions to Reflect on: Conscience (Supplementary to Part Four)**

1. Do I really wish to be good? Are my intentions selfish or for the sake of others? Am I sensitive to ways I can help and serve?
2. Have I consulted the teachings of Jesus? Do I know what the Church teaches about the matter? Have I tried to understand why the Church teaches what it does?
3. Have I had the courage to consult people who impress me as informed, who themselves read and think about matters of conscience, who would be able to help me see what is important to take into consideration?
4. Have I taken the time to read, to inform myself on questions of morality and faith?
5. Have I tried to develop my talents, stretch myself, challenge myself in ways that will allow me to do what is best for myself and others and to serve God?

These questions appear on the OHT original on the website and in the Appendix at the back of this Teachers’ Guide.

### **Objective and Subjective Standards of Right and Wrong**

Catholic teaching maintains that there are objective standards of right and wrong and is critical of prevailing approaches to morality which emphasise the subjective and relative nature of moral decisions. Thus the Church challenges ways of thinking revealed in statements such as: “It all depends on the individual”, or “If someone thinks it’s right for them then it’s right” or “No-one has the right to tell anyone else what is right or wrong”.

Some things are always objectively wrong – murder and rape, for example. Whether a person thinks they are wrong makes no difference to the objective moral status of these actions. However, if the person who commits the murder or rape is insane at the time and does not know the difference between right and wrong, then he cannot be held morally responsible for what he has done. Subjectively, the person is not morally culpable.

A number of factors can limit a person’s subjective responsibility for an action which is objectively wrong – lack of knowledge of the true facts, stress, poor health, peer pressure, fear, force of habit, etc.

While we may be in a position to determine whether an action is objectively morally wrong, we are in no position to judge the subjective responsibility or guilt of the person who has performed a particular action because we do not have access to all the person’s circumstances.

However, by seeking to inform ourselves of the rights and wrongs in all matters that have a significant moral dimension, we are able to “close the gap” between subjective and objective standards of morality.

### **The Virtues**

The theological virtues of faith, hope and love unite believers to *Karaiti*, transforming them from within and enabling them to cultivate moral virtues, including humility, penitence, mercy, gentleness, prudence, *tika*, fortitude, and temperance. By living according to the virtues Christians are able to act in praiseworthy ways and live morally good lives.

The development of good habits is essential in that they predispose Christians to make sound moral choices.

Vices, on the other hand, are habits that lead a person into sin.

### **Links with the Student Text**

#### **Student Text pages 18 to 29**

The material on these pages is designed to develop students’ understanding of what conscience is and how it works in moral decision making.

It also introduces students to the role habits play in moral decision-making and provides students with a five-step process for making moral decisions.

### **Task 15: When do we use conscience (page 16 Student Text)**

#### **Decisions**

Here students are given a number of situations and are asked to decide whether they involve matters of conscience or not. Students should label those that involve matters of conscience “C” and those which do not “N”.

The Task could be introduced with a discussion of the following questions:

- Does everyone have a conscience?
- Is having a conscience a good thing? Why? Why not?
- What would your life be like without a conscience?
- Can you lose, harm, or injure your conscience?
- Is conscience part of you?

Otherwise, the above questions could be reformulated as statements which students could arrange on a continuum such as the one below:



**Strongly Agree**

**Strongly Disagree**

Suggested answers are given below:

1. Choosing a subject at school. **(N)**
2. Cheating on exams. **(C)**
3. Knowing someone in your class is stealing, and not reporting them. **(C)**
4. Buying a stereo. **(N)**
5. Going to a rugby or netball match on Saturday. **(N)**
6. Driving over the speed limit. **(C)**
7. Pursuing a career goal of becoming a social worker. **(N)**
8. Befriending a new student when your friends do not like. **(C)**
9. Working on the school magazine. **(N)**
10. Holding a grudge against a family member. **(C)**

Some situations because of their very nature always involve matters of conscience and require a person to decide whether a particular attitude or behaviour is morally right or wrong.

Other actions are in themselves usually morally neutral but depending on circumstances could become matters of conscience. For example, buying a stereo that has been stolen is a conscience matter as is writing an article for the school newspaper that sets out to ruin another student’s reputation.

### **Task 16: Considering Conscience (page 19 Student Text)**

This pair and share task asks students to consider three extracts regarding conscience from Church documents. After careful reading of the extracts they are asked to:

- Discuss with their partner what the extracts are saying about what it is to be human.
- Respond to the question “Do these statements challenge you and your ideas?”
- Together write a simple definition of conscience to share with the rest of the class.

### **Task 17: Voice of Conscience (page 20 Student Text)**

This crossword task can be downloaded from the FaithCentral website. Students need to use the material from pages 18 and 19 of their text to complete the crossword. An outline of a correctly completed crossword is also on the website.

### **Thinking About: Habits (page 20 Student Text)**

Students are presented with the following questions to consider. Information about Habits is also presented on page 20.

1. Give some reasons why you think it is important to develop good habits.
2. What do you think is required to develop “good” habits and to change “bad” ones?
3. Give examples of habits that you think would be important to develop for your own life.

Possible answers are:

1. Good habits develop in a person the tendency or predisposition to hold good attitudes and repeat good actions.
2. Discipline is required – at first – to develop a habit. Later it becomes easier. A case of “practice makes perfect”.
3. Answers will vary among students. Some appropriate examples could be:
  - Praying at the beginning and end of each day.
  - Being on time for commitments such as sports practices and classes.
  - Thanking people when they do something to help you.
  - Praising the good rather than criticising the bad in others.
  - Eating healthy food.

### **Supplementary Task: Making Moral Decisions as a Christian**

This Supplementary Task is on the website and Appendix. The teacher will need to photocopy and distribute it to members of the class or display it on an OHT. It could serve as a good introduction to the case study work on pages 22 and 23 of the Student Text.

It requires students to study the five-step model for Christian moral decision-making that is printed on page 18 of the student text (see OHT / photocopy master which also follows in the Teacher Guide and can be downloaded from [www.faithcentral.net.nz](http://www.faithcentral.net.nz) ).

The Task asks students to examine ten statements and decide which step in the moral decision-making process each belongs to.

The answers are as follows:

- A.** *Act with confidence.* **Step 5**
- B.** *Ask God to guide you to do what is right.* **Step 4**
- C.** *Work out what the issue is.* **Step 1**
- D.** *Find out what the Church teaches.* **Step 2**
- E.** *Ask the Holy Spirit for the gift of Right Judgement.* **Step 4**
- F.** *Be honest with yourself about the consequences of each action.* **Step 3**
- G.** *Look to the teachings and example of Jesus as found in Scripture.* **Step 2**
- H.** *Reflect on the likely results of your decision or action.* **Step 3**
- I.** *Seek the advice of people of goodwill and deep faith.* **Step 2**
- J.** *Considerable study and thought may be required.* **Step 1**

### **Task 18: Case study (page 22 Student Text)**

A scaffolding sheet that guides the students through the process of making a moral decision using process from page 21 of their texts can be found on FaithCentral.

This Task requires students to study the five-step model for Christian moral decision-making that is printed on page 21 of the student text.

Students should then work through the two case studies on page 22.

The Family Car – has already been analysed for students.

The Music Store

Students are instructed to decide what Hannah should do based on Christian principles.

They are then told to work through the moral decision making steps, making notes as they go while putting themselves in Hannah's place where appropriate.

1. Define the issue.
2. Seek advice.
3. Reflect honestly on the consequence.
4. Remember to pray for guidance.
5. Decide and act.

Students may work on these case studies in pairs or groups and share and discuss their responses.

### **Task 19: Case Studies (page 23 Student Text)**

Here the teacher should work through one of the four case studies printed in the student text with the class. Together they should apply the five steps outlined on page 21 of the student text.

1. Define the issue.
2. Seek advice.
3. Reflect honestly on the consequence.
4. Remember to pray for guidance.
5. Decide and act.

In pairs or groups students should then work through the rest of the case studies.

Each pair or group should give a brief report to the class on their decision and reasons for it.

Alternatively, the teacher could ask students to work through case studies of their own or situations that they have come across in the media (newspapers, magazines, television, etc).

### **Thinking About: A framework**

At this point students are invited to consider the following questions.

How does having a framework for considering these cases make it easier to judge them and make a moral choice?

Are there additional questions that would help in making a moral choice?

- What are these additional questions?
- To which steps in the decision making framework do they belong.

After sufficient time has been given for reflection the teacher could facilitate some form of feedback through such discussion activities as pair/ share.

### **Task 20: What's the difference? (page 24 Student Text)**

This task looks at more complex situations of moral choice and highlights the complexities of decision making. There are three case studies on page 24 of the student text. Each presents two scenarios which are similar in their act although the intent and the consequences are differences.

Students are to be allocated in groups and given one of the pair of cases to discuss using the following questions:

- What exactly is happening?
- Why, with what motive?
- How, in what manner, by which means or method?

- Who is involved?
- When and where is it happening?

They are also asked to list the differences in circumstances between their two cases and to be prepared to have someone report back to the class.

### **Task 21: Moral Problems (page 25 Student Text)**

Having read the information at the top of page 25 of their texts students are allocated a group and given a topic to discuss from the list on page 25. The questions that they are given to help in the discussion are:

- What exactly is happening?
- Why, with what motive?
- How, in what manner, by what means or method?
- Who is involved?
- When and where is it happening?

After their discussion the students are asked to prepare a brief case study that describes a moral situation related to their issue.

### **Supplementary Task: Issues of Morality**

This task presents another two ways to look at the moral problems of Task 21 page 25 of the student text.

Students look at the headings on page 25 of the text and match them to one of the newspaper headlines presented. From the headline they construct their case study of a moral situation that is related to the issue. In each case the moral issues are usually complex.

Students should use the questions on page 25 of the student text to help them.

### **Sacredness of Life**

The material on pages 26 and 27 briefly looks at the consistent ethic of life and the fact that all humans are made in the image and likeness of God. These key Catholic concepts are used as the framework to look at the issue of abortion.

### **Task 22: The Unborn Child (page 27 Student Text)**

The worksheet for this task needs to be downloaded from FaithCentral or the Appendix at the back of this book.

The task is to match the beginning of each statement in the left hand column with its ending in the right hand column. These statements relate to the Catholic Church's teaching on the status and rights of the unborn child.

The answers are:

In the blank space students are invited to write a statement of their own on this theme

**Task 23: Case Study Sacredness of Life**

1. A man and a woman conceiving a child	D. are co-operating directly with God the Creator .
2. The most precious thing in the world	H. is a human being.
3. Every human being	E. is made in the image and likeness of God..
4. Each person is a unique masterpiece	L. created by God and destined to live forever.
5. The Catholic Church defends the right to life	G. of the weak, the unwanted and the defenceless
6. No human being is as defenceless	A. as an unborn child
7. The directly intended killing of any innocent human being	I. is always wrong..
8. The human right to life	C. needs to be fully recognised and strongly protected by law
9. No one has the right to kill another innocent person	J. for any reason whatever.
10. The dignity of motherhood demands	K. support and encouragement from everyone.
11. It takes courage to continue with a pregnancy and childbirth	F. in a society that sees children as a nuisance and parenthood a burden.
12. Abortion denies the unborn child	B. the right to life.

Sensitivity needs to be demonstrated around this case study as students in the class may have friends or family or themselves working through this delicate issue.

A consequence web is used by the students to look at the issue of teenage pregnancy. They are asked to consider all options at depth and may include options and ideas that are not directly presented by the case.

It is important that students realise that morality is not just about intimate relationships. This is why the next two issues that are looked at in detail are alcohol abuse and illegal drugs. These two issues will relate to them and the

choices on a more regular basis. Depending on the nature of the class these sections might be done before the case study on teenage pregnancy.

### **Task 24: Alcohol Abuse (page 28 Student Text)**

The students are instructed to complete the following reflection and discussion.

1. In a small group identify the effects of alcohol abuse has on people and society.
2. What do you think are some of the emotional after-effects of binge drinking?
3. Discuss the importance of peer pressure and advertising in encouraging teenagers to drink.
4. Identify the issues that teenagers need to consider when going to a party where there will be alcohol.
5. What things can they do to ensure their safety?
6. Research the health effects of alcohol.

It would be possible and may be advantageous for some of the class to complete a similar investigation on illegal drugs or a particular drug such as marijuana or 'P' and then the groups can share the information with the rest of the class.

### **Task 25: Illegal Drugs (page 29 Student Text)**

Students are asked to discuss the following questions in groups.

- Why do you think some teenagers use drugs?
- Who makes money out of selling illegal drugs?
- If a friend told you that he or she was becoming dependent on a particular drug identify your options using a consequence web.

Feedback from the various groups will promote discussion.

## PART FIVE: BRINGING IT TOGETHER

See Student Text pages 30 to 31

### Achievement Objective 4

Students will be able to develop skills necessary for moral decision-making.

### Learning outcomes

At the end of this section of the topic student will:

- have reflected on the parable of the three servants as a way of summarising the important issues about conscience, morality and values.
- completed a summary activity

### Links with the Student Text

#### Student Text pages 30 to 31

The material on these pages is designed to consolidate the students learning of what conscience is and how it works in moral decision making. It contains two summary activities one scriptural based and the other a simple cloze exercise.

#### **Task 26: Reflecting on Scripture (page 30 Student Text)**

The parable of the three servants from Matthew 25: 14-30 is presented at the top of page 30. It could be read aloud or students could read it themselves before they reflect on the following questions that are posed to them.

1. How did the three men use the opportunity they had been given?
2. Why did the third man miss out on the chance he had been given?
3. What other reasons can you think of why people sometimes miss out on opportunities?
4. What do you think Jesus is trying to tell us in this story?
5. How does this parable summarise what we have been exploring in this unit about conscience, morality and values?

This parable is not about people being given gifts that they then make better or develop. The key message is about service, seizing the opportunity to do good in the world not for personal gain – for getting more but for the sake of the Reign of God.

Made in the image of God all humans are given what they need to be about justice and peace. Humans make choices about how they use what they have been given. The response of the first two slaves is the response God wants for us. To live by the teachings of Christ

This is the importance of the parable individuals are free to make the choice to live out the Beatitudes to have attitudes that are other centred by making a decision to do what is morally right people are helping create a better society, the kind of world that God wants for all people.

**Task 27: Topic Summary (page 31 Student Text)**

This simple cloze exercise needs to be downloaded from FaithCentral or the Appendix and copied for students. The summary statements on page 31 provide information for the students to complete the task.

## GLOSSARY OF GENERAL TERMS

The entries in this glossary are for key words or terms contained in the text, and other useful definitions that provide additional background to the topic.

The references after each term, e.g. N.2766 are to paragraphs in the *Catechism of the Catholic Church*.

There is a separate glossary of Māori terms.

### **Beatitudes (N.1716-1724)**

Stemming from the Latin word *beatus*, meaning blessed, Beatitude (singular) means a state of great happiness or blessedness. In Christian terms this is related to the attainment of the eternal vision of God. Beatitude is also a technical term for a literary form found in the Old and New Testaments. This is a declaration of blessedness on the grounds of some virtue or good fortune. The formula begins 'Blessed is ...' (e.g. Psalm 65:4). The most famous of these are the beatitudes of Jesus found in Matthew 5:3ff and Luke 6:20ff. Matthew records nine (or eight) beatitudes and Luke four. Jesus' beatitudes are paradoxical in that they proclaim blessedness for those who are not, in worldly terms, considered fortunate; the poor, the hungry, those who mourn, etc. The beatitudes form the beginning of Jesus' Sermon on the Mount, and are at the heart of his teaching. They express the attitudes and actions required of Christian disciples.

### **Commandments (N.2052ff.)**

Usually referred to as the Ten Commandments, these are rules, received by Moses from God as part of the covenant between God and His people, Israel. They are found in Exodus 20:2-17 and Deuteronomy 5:6-21, and lay down strict obligations for the sort of behaviour expected from God's people. Jesus emphasised that the central message of the Commandments was that we should love God with all our heart, mind, soul and strength and our neighbour as ourself. Following the example of Jesus and in conformity with Scripture the Church has always acknowledged the importance of the Ten Commandments for Christians.

### **Conscience (N.1776-1802)**

Conscience is the innate ability of a person to judge what is right and what is wrong. It helps a person choose to do something because it is good or to avoid doing evil. It may also bring a person to realise that they have already done wrong and so lead the person to repentance and conversion of life. Conscience is the core of a person, their truest self. Conscience needs to be formed through prayer and reflection on the word of God, by listening carefully to the teaching of the Church, and through the example and advice of responsible people. Formation of conscience needs to continue throughout the whole of life. When the Church teaches that a person is seriously obliged to act according to their conscience, it assumes an informed conscience which is always open to ongoing conversion. This is a demanding process of growth, but without it a person remains morally immature.

**Covenant (N.56-67, 1962-64)**

A solemn agreement often involving the taking of an oath by the parties concerned. In the Old Testament there are a number of instances of God making a covenant with people, e.g. Noah (Gen. 9) and Abraham (Gen. 17). The most important was the Sinai Covenant. This defined the people of Israel by their relationship with God. Led by Moses the people promised, 'All that the Lord has said we will do' (Ex. 19:8). In return God promised, 'I will be your God and you shall be my people' (Lev. 26:12). God remained ever-faithful to the Covenant even though the Israelites had to be continually called back to it by the Prophets.

The New Covenant, inaugurated by Jesus (see Luke 22:20) does not revoke the Old Covenant, but fulfils it.

**Freedom, Human (N.1731-1748)**

According to the teachings of the Church, the human person, made in the image and likeness of God, is not subject to determinism but possesses true moral freedom of choice: that is, the human person, when acting in a truly human way, is able to choose or not choose a certain course of action or is able to choose freely between two alternative courses of action. The importance of human freedom is emphasised in Vatican II: "Only in freedom can people turn themselves towards what is good... That which is genuine freedom is an exceptional sign of the image of God in humanity... People's dignity requires them to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by their own blind impulses or by external constraint". (Pastoral Constitution on the Church in the Modern World 17)

**Freedom of Conscience (N.1782)**

The dignity of the human person consists in the fact that he or she can intelligently and freely choose God's will and God's law. On a practical level, conscience plays a critical role in this choice. Conscience should be free from all external constraints and force. According to Vatican II: "The human person sees and recognises the demands of the divine law through conscience. All are bound to follow their conscience faithfully in every sphere of activity so that they may come to God, who is their last end. Therefore, the individual must not be forced to act against conscience nor be prevented from acting according to conscience, especially in religious matters". (Declaration on Religious Liberty 3)

**God's Will (N.51-53, 74)**

God desires that all people come to a knowledge of the truth and be saved (1 Tim 2:4). The design of God for each person's life is referred to as the will of God. God's will can be known, by the diligent searcher, from Scripture, Church teachings, prayer and reflection.

**Habit (N.1735)**

A disposition to some thought or act made easier by repetition. Some habits are "good" – they predispose a person to act in a virtuous way; others are "bad" – they lead a person towards vice. Habit makes resistance to the

performance of an act more difficult and thus is one of the factors to be taken into account in evaluating the morality of an act.

**Judgement (N.677-682, 1021-1022, 1038-1041, 1777-1782, 1786-1794)**

Judgement is a faculty that allows a person to make critical distinctions and so form balanced viewpoints or make good decisions. Judgement is also a verdict or formal decision made in a court of law or by a judge or panel of judges. Christians speak of God's judgement of the individual after death as the particular judgement, while that at the end of time is known as the general judgement.

**Love (N.1822-29, 2093-4)**

The greatest of the three theological virtues. Sometimes referred to as Charity (from the Latin Caritas). This love is the desire for God above all things and the desire to treat our neighbour as we would be treated. The source of this human love is the boundless love of God.

**Morality (N.1749-1761)**

In Catholic theology, morality is usually defined as the relationship between the human act and the norm of morality – the goodness or badness of a human act deriving from its conformity to or lack of conformity to the norm established by God. The objective norm of morality is especially the eternal law of God, embracing both the natural law and the divine positive law. The subjective norm of morality is the conscience of the individual person formed in harmony with the divine norm.

**Truth (N.2465-2492)**

From the moral point of view, truth is an accurate representation of one's self and one's thoughts in our relations with others.

**Values**

The principles or standards of a person or society, the personal or societal judgement of what is valuable or important in life. In Catholic terms, moral values are the things that are essential to appropriate human living, for example, the capacity for love. Other moral values consist of such virtues as justice, courage, chastity, and temperance.

**Value System**

The ways in which we organise, rank, prioritise, and make decisions based on our values.

**Vice (N.1865-1866)**

A bad habit that leads a person into sin. This habitual inclination to do evil is the result of repeated sinful actions. The so-called deadly sins typify these sinful patterns of behaviour – pride, sloth, lust, envy, anger, gluttony, and covetousness. The opposite of vice is virtue.

**Virtue (N.1803-1841)**

An enduring quality of character or intellect, by which a person is enabled to live a praiseworthy life according to reason and faith. A virtuous person is one who freely practises the good. Four of the human virtues – prudence, justice, fortitude and temperance – are called cardinal virtues because they play a pivotal role, with all the other virtues grouped around them. The human or moral virtues are rooted in the theological virtues of faith, hope and charity.

## GLOSSARY OF MĀORI TERMS

This glossary gives explanation of Māori terms which are italicised in the text.

Pronunciation – correct pronunciation of Māori comes only with practice in listening to and speaking the language. The English phonetic equivalents provided under each Māori word are intended to give help, for teachers who need it, in providing reasonably accurate examples for students. If in doubt please seek assistance from someone practised in correct pronunciation of Te Reo Māori.

˘ indicates stressed syllable

**Aroha** (úh-raw-huh)

In general, means love and/or compassion. Note that the word is used in two senses:

1. A joyful relationship involving the expression of goodwill and the doing of good, empathy.
2. Sympathy, compassion towards those who are unhappy or suffering.

**Atua** (úh-too-uh)

The Māori word Atua has been used to describe God in the Christian sense since missionary times. Before the coming of Christianity, Māori used the word atua to describe many kinds of spiritual beings (in the way we now use the word “spirit”) and also unusual events. Only the priestly and aristocratic classes of Māori society (ariki, rangatira and tohunga) had access to knowledge of the Supreme Being, Io, also known as Io-matua, Io-matua-i-te-kore, Io-te-wananga, etc. It seems that many, but not all, tribes had this belief in Io before missionary times. Māori use several words to refer to God in the Christian sense:

Te Atua – God, the Supreme Being

Ihowa – Jehovah

Te Ariki – Lord, more correctly used of Jesus

Te Matua – the father (literally, parent)

Io – a term used for God in some, but not all Māori circles.  
(Te Atua is acceptable in all circles).

**Hapū** (huh-póo)

A sub-tribe – a collective of related families all with a common ancestor. The hapū, rather than the iwi, is the operational unit of Māori society.

**He Tangata** (heh túh-nguh-tuh)

Human beings, humankind.

**Hehu Karaiti** (héh-hoo kuh-rúh-ee-tee)

Jesus Christ.

**Iwi** (ih-wee)

A tribe, a collective of hapū, all with a common ancestor. Can also mean a race of people, as in te iwi Māori (the Māori people), te iwi Pākehā (Pakeha people), etc. Negotiations with government are usually carried out at iwi level.

**Karakia** (kúh-ruh-kee-uh)

Prayer, ritual.

**Mana** (múh-nuh)

Spiritual power and authority. Its sources are both divine and human, namely, God, one's ancestors and one's achievements in life. Mana comes to people in three ways: **mana tangata**, from people, **mana whenua**, from the land, and **mana atua**, from the spiritual powers.

Please note: when mana refers to Mana of God it is written as Mana.

**Manaaki** (muh-náh-kee)

Show kindness or hospitality.

**Mauri** (múh-oo-ree)

The life force or principle of all creation.

**Pono** (páw-naw)

Integrity.

**Rongopai** (ráw-ngaw-puh-ee)

Gospel or Good News. Ngā Rongopai (plural). Te Rongopai (singular).

**Tangata Whenua** (túh-nguh-tuh féh-noo-uh)

Indigenous people of the land, or their descendants. Local people, home people, people of a marae are usually spoken of as hunga kāinga, iwi kāinga or tangata kāinga, not tangata whenua.

**Tapu** (túh-poo)

This word is used in three senses:

- 1) restrictions or prohibitions which safeguard the dignity and survival of people and things
- 2) the value, dignity, or worth of someone or something, eg the holiness of God, human dignity, the value of the environment
- 3) the intrinsic being or essence of someone or something, eg tapu i Te Atua is the intrinsic being of God, the divine nature.

Please note: when tapu refers to the Tapu of God it is written as Tapu.

**Tautoko** (túh-oo-taw-kaw)  
To support.

**Te Kupu a Te Ariki** (teh kóo-poo uh teh úh-ree-kee)  
The Word of God.

**Te Rangatiratanga** (teh ruh-nguh-tée-ruh-tuh-nguh)  
The Kingdom or Reign of God.

**Te Wairua Tapu** (teh wúh-ee-roo-uh túh-poo)  
The Holy Spirit.

**Tika** (téé-kuh)  
Justice.

**Tūmanako** (tóo-muh-nuh-kaw)  
Hope.

**Tūpuna** (tóo-poo-nuh)  
Ancestors. Some areas use the term tīpuna.

**Whakapono** (fúh-kuh-paw-naw)  
Faith.

**Whānau** (fáh-nuh-oo)  
Extended Family.

## APPENDIX CONTENTS AND LINKS

<i>Task</i>	<i>Page</i>	<i>Teacher link</i>	<i>Student Text link</i>
<b>PART ONE: VALUES</b>			
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What's important – ranking task	79	28	Supplementary (not in text)
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<b>PART TWO: VALUES FROM THE TRADITION</b>			
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<b>PART FOUR: CONSCIENCE AND MORAL DECISION MAKING</b>			
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<b>PART FIVE: BRINGING IT TOGETHER</b>			
Topic Summary	102/103	69	Task 27 pg 31

### **Supplementary Activity: Considering our Values – A Card Activity –**

1. The teacher photocopies the set of twenty cards printed on the following page – ensuring that there is one set for each student in the class – and cuts them out. (check the resource box first)
2. The teacher gives each student one set of cards.
3. Using the board or OHP the teacher displays the following headings:
  - Good, Valuable, Important
  - Neutral, Unimportant, Not Good Or Bad
  - Bad, Unwholesome, Dangerous
4. The teacher asks students to arrange their cards into three piles corresponding to each of the above headings and according to their own evaluation of the worth of the item on each of the twenty cards.
5. While students are arranging their cards, the teacher lists the twenty items on the board or on an OHT in a column to the left of the three headings. See OHT on following page.
6. When students have finished, the teacher takes a tally by asking “How many put developing the mind under the first heading?” and so on. The teacher and the class work through all twenty items on the list and put the number of votes for each item under the appropriate heading. Students will give different values to the various items depending on their individual perceptions.

**NB:** In themselves all the items are in fact “Good, Valuable, Important”. For example, drugs are used in medicine to restore people to health but their abuse would bring them into the “Bad, Unwholesome, Dangerous” category.
7. The teacher and the class together identify the top five values of the students and discuss the implications of these values on the way we act. This discussion is most effective if it focuses on concrete actions for both students and adults.
8. The teacher and students read and discuss the passage “Defining Value” on page 3 of the student text. Students should be encouraged to write their own definition of “value”.

#### **List Approach**

An alternative to the card approach for this task is to follow the process outlined for steps 4 to 8 above but work from a list of the same twenty items rather than use cards.

**Photocopy Original:**  
**Supplementary Activity: Considering our Values – A Card Activity –**

<b>1. Developing the Mind</b>	<b>2. Physical Appearance</b>	<b>3. Money</b>
<b>4. A Nice House</b>	<b>5. Attending Eucharist on Sundays</b>	<b>6. Acceptance by those of the Same Sex</b>
<b>7. Sports</b>	<b>8. Sex</b>	<b>9. Nice Clothes</b>
<b>10. Helping Others</b>	<b>11. Religion</b>	<b>12. Alcoholic Drinks</b>
<b>13. Love of Country</b>	<b>14. Drugs</b>	<b>15. A Job</b>
<b>16. Marriage</b>	<b>17. Good Grades in School</b>	<b>18. Belief in God</b>
<b>19. Acceptance by those of the Opposite Sex</b>	<b>20. Being True to Yourself</b>	

**Supplementary Activity: What's Important? - A ranking Task**

<b>Developing the Mind</b>			
<b>Physical Appearance</b>			
<b>Money</b>			
<b>A Nice House</b>			
<b>Attending Eucharist on Sundays</b>			
<b>Acceptance by those of the Same Sex</b>			
<b>Sports</b>			
<b>Sex</b>			
<b>Nice Clothes</b>			
<b>Helping Others</b>			
<b>Religion</b>			
<b>Alcoholic Drinks</b>			
<b>Love of Country</b>			
<b>Drugs</b>			
<b>A Job</b>			
<b>Marriage</b>			
<b>Good Grades in School</b>			
<b>Belief in God</b>			
<b>Acceptance by those of the Opposite Sex</b>			
<b>Being True to Yourself</b>			

### **Reinforcement Task: Personal Preference**

1. The teacher photocopies the set of seven cards printed on the following page – ensuring that there is one set for each student – and cuts them out.
2. Students work in groups of five or six. The teacher gives each student in the group one set of cards.
3. In their groups each student arranges their cards in order of personal preference. The top card should represent the worst thing that could happen to the student, the second card being the next worst thing, and so on.
4. When everyone in the group has done this, each person now places their top card face down in a pile in the centre of the group. The second cards are all placed face down in a second pile, and so on, until seven piles are in order before the group.
5. The teacher puts seven columns on the board, each numbered 1 to 7.
6. Each group shuffles the cards in their first pile (to ensure anonymity of student choices). These are then tabulated and the groups announce to the teacher any kind of consensus or majority opinion indicated by the cards. The teacher records this on the board. This is done for all seven piles in each group.

When all are recorded, a fairly accurate picture – if everyone were honest – of what the class holds as real values will be on the board.

7. The teacher then leads a group discussion on the effects these values would or should have on the way people in the class in fact act in daily life. For example, if the number one value of a group is “self-respect”, that is, if the loss of self-respect is considered the worst thing that could happen to a group, discuss certain concrete situations in which this would be proved true.
  - Would you avoid situations in which you might be embarrassed?
  - How far would you be willing to go to preserve your self-respect?
  - Would you really be willing to endure physical pain to preserve it?

Conclude the discussion by asking students to write their own definition of values – if they did not do so while working on Task 1.

**Photocopy Original: Cards for Reinforcement Task; Personal Preference**

<b>1. Whatever causes me physical pain.</b>	<b>2. Whatever causes me to feel mental or emotional pain.</b>
<b>3. Whatever causes damage or loss to my property.</b>	<b>4. Whatever causes me to be ignorant or phony.</b>
<b>5. Whatever takes away my freedom to decide my future.</b>	<b>6. Whatever causes me to lose my reputation and friendship with others.</b>
<b>7. Whatever causes me to lose my own self respect.</b>	

## Life Auction Catalogue Sheet

<b>Item</b>	<b><u>Rank</u></b>
<b>Lot No. 1</b> Artistic ability	
<b>Lot No. 2</b> Power over things (fix cars, programme computers, etc.)	
<b>Lot No. 3</b> Vast wealth	
<b>Lot No. 4</b> Physical attractiveness	
<b>Lot No. 5</b> Ability to give love	
<b>Lot No. 6</b> Ability to draw love from others	
<b>Lot No. 7</b> Close and supportive family life	
<b>Lot No. 8</b> Ability to initiate and maintain friendships	
<b>Lot No. 9</b> Offspring who are a credit to you	
<b>Lot No. 10</b> Opportunities for travel	
<b>Lot No. 11</b> Ability to influence others	
<b>Lot No. 12</b> Power over other people	
<b>Lot No. 13</b> Active and satisfying athletic life	
<b>Lot No. 14</b> Opportunities for risk and adventure	
<b>Lot No. 15</b> Ability to think quickly and logically	
<b>Lot No. 16</b> Good health	
<b>Lot No. 17</b> Popularity with the opposite sex	
<b>Lot No. 18</b> Creativity	
<b>Lot No. 19</b> Musical talent	
<b>Lot No. 20</b> A superior mind	
<b>Lot No. 21</b> Ability to speak well in public	
<b>Lot No. 22</b> Activity which contributes to the good of society	
<b>Lot No. 23</b> Social prestige	
<b>Lot No. 24</b> A happy and warm marriage	
<b>Lot No. 25</b> Ability to bounce back	

**Task 2 Values on Film**

Values	Character			Self	
	Demonstrates	Evidence	Rank	Rank	Evidence
<b>Friendship</b>					
<b>Leisure</b>					
<b>Success</b>					
<b>Work</b>					
<b>Love</b>					
<b>Faith</b>					
<b>Appearances</b>					
<b>Fair Go</b>					
<b>Money</b>					
<b>Other</b>					

**Supplementary Survey Human Happiness Survey**

**Human Happiness**

Everyone wants to be happy, though most of us would find it hard to explain exactly what happiness is. Many people have very different and even conflicting thoughts about what happiness is and how it is achieved.

Try to answer the questions in the happiness survey below as honestly and thoroughly as possible by circling the appropriate numbers:

1 = strongly disagree

5 = strongly agree

To be happy it is necessary to:

1. Be rich	1	2	3	4	5
2. Esteem and care for yourself	1	2	3	4	5
3. Be a person of prayer	1	2	3	4	5
4. Be respectful of others	1	2	3	4	5
5. Be successful	1	2	3	4	5
6. Be secure	1	2	3	4	5
7. Be close to God	1	2	3	4	5
8. Be gentle	1	2	3	4	5
9. Be in control	1	2	3	4	5
10. Show compassion	1	2	3	4	5
11. Be generous	1	2	3	4	5
12. Be intelligent	1	2	3	4	5
13. Be independent	1	2	3	4	5
14. See God in others	1	2	3	4	5
15. Be a winner	1	2	3	4	5
16. Be just and fair	1	2	3	4	5
17. Make peace	1	2	3	4	5
18. Be good looking	1	2	3	4	5
19. Search for what is right	1	2	3	4	5
20. Show forgiveness	1	2	3	4	5
21. Be popular	1	2	3	4	5
22. Eat good food	1	2	3	4	5

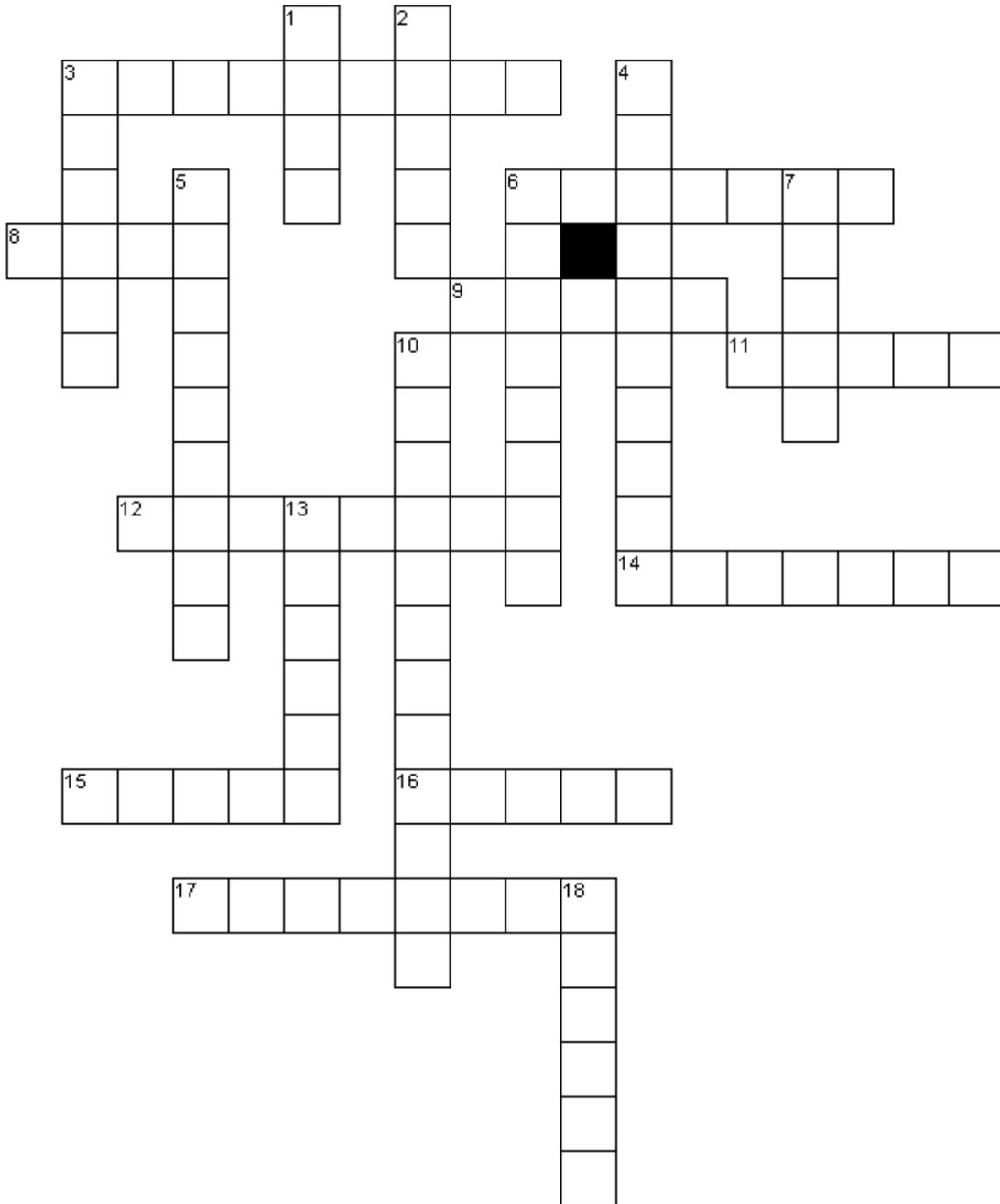
## The Ten Commandments

**The Ten Commandments are found in Exodus 20:2-17 and Deuteronomy 5:6-21.**

- 1. I, the Lord, am your God who brought you out of slavery. You shall not have other gods except me.**
- 2. You shall not take the name of the Lord, your god, in vain.**
- 3. Remember to keep holy the Sabbath day.**
- 4. Honour your father and your mother.**
- 5. You shall not kill.**
- 6. You shall not commit adultery.**
- 7. You shall not steal.**
- 8. You shall not bear false witness against your neighbour.**
- 9. You shall not covet your neighbour's wife. (spouse)**
- 10. You shall not covet anything that belongs to your neighbour.**

**Supplementary Activity – Crossword on the Ten Commandments**  
**The Ten Commandments**

Use the information about the Ten Commandments on pages 10 and 11 of the student text to help you complete this crossword.



### Clues Across

3. The sixth commandment asks us to respect human \_\_\_\_\_ .
6. The fourth commandment requires us to respect our \_\_\_\_\_ and all those in rightful authority.
8. Jesus' teaching emphasised this central theme of the commandments.
9. The great leader of the Israelites to whom God gave the Ten Commandments.
11. This commandment asks us to have a balanced attitude towards material goods and not envy what other people have.
12. The name given to the solemn agreement between God and the Israelites.
14. The Israelites set aside this day for the worship of God.
15. This commandment requires us to respect human life at all its stages.
16. The mountain where the Ten Commandments were given.
17. The ninth commandment respects the dignity of this relationship.

### Clues Down

1. The Ten Commandments are the basis for the \_\_\_\_\_ of many societies.
2. This commandment places God above all things and all the others follow from it.
3. This commandment requires us to honour God's name.
4. The Ten Commandments were first given by God to this people.
5. The Ten Commandments are a guide to moral \_\_\_\_\_ for individuals.
6. The seventh commandment obliges us to respect the \_\_\_\_\_ of others.
7. The first \_\_\_\_\_ commandments are about our relationship with God.
10. The last seven of the commandments are about our \_\_\_\_\_ with others.
13. This commandment asks us to respect the good name and reputation of others.
18. A book of the Old Testament where the story of the Ten Commandments is told.

## Task 11: The Beatitudes

The following needs to be copied and then cut so that students can carry out a matching exercise. As a help the three columns are done in slightly different fonts as well as the sequencing been different.

THE BEATITUDES (Matthew 5:1-12)	BEATITUDE VALUES	<i>BEATITUDES FOR TODAY</i>
1. How blessed are the poor in spirit; the kingdom of God is theirs.	b. Putting trust in God not things.	iv. Blessed are you in your poverty; you are not shut in the false world of convention, riches, and human security.
2. Blessed are the gentle; they shall have the earth as their inheritance.	f. Humility in all we do.	v. Blessed are you because you are gentle, you refuse violence and aggressiveness.
3. Blessed are those who mourn; they shall be comforted.	e. Patient suffering and enduring hardships reap their reward.	<p style="text-align: center;"><i>viii</i></p> <p style="text-align: center;"><i>Blank on purpose</i></p> <p>Write your own</p>
4. Blessed are they who hunger and thirst for uprightnes; they shall have their fill.	d. Getting involved, helping the downtrodden; working for the equality of people.	ii. Blessed are you because you hunger and thirst for justice; your heart beats in the rhythm of the heart of Jesus.
5. Blessed are the merciful; they shall have mercy shown them.	h. Mercy and forgiveness.	vii. Blessed are you because you are merciful; you attach your heart to misery; you will receive mercy.

<p>6. Blessed are the pure in heart: they shall see God.</p>	<p>g. Loving God with one's whole heart, whole mind, whole soul.</p>	<p>vi. Blessed are you because your heart is pure; you do not accept compromises.</p>
<p>7. Blessed are the peacemakers; they shall be recognised as children of God.</p>	<p>c. Peacemaking; loving those who are hard to love.</p>	<p>i. Blessed are you because at all times and at every moment you want to be an instrument of peace; seeking reconciliation above all things.</p>
<p>8. Blessed are those who are persecuted in the course of uprightness; the kingdom of heaven is theirs.</p>	<p>a. Being willing to suffer for the right thing even if abused verbally or physically; accepting the consequences of living a good life.</p>	<p>iii. Blessed are you because you have allowed your own conscience to develop; you have accepted persecution; you have not been afraid to proclaim the truth.</p>

**Supplementary Activity – Reflection on the Beatitudes**

This activity invites students to reflect quietly on the place of the Beatitudes in their own lives.

The teacher will need to copy and distribute the photocopy master **Reflection on the Beatitudes** that follows in this Teacher Guide.

Quiet music or a song that reflects themes from the Beatitudes could be played as students write their responses – for example, “Be Not Afraid” (Bob Dufford SJ).

## The Beatitudes (Matthew 5:3-10)

*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

*Blessed are they who mourn, for they will be comforted.*

*Blessed are the meek, for they will inherit the land.*

*Blessed are they who hunger and thirst for righteousness, for they will be satisfied.*

*Blessed are the merciful, for they will be shown mercy.*

*Blessed are the clean of heart, for they will see God.*

*Blessed are the peacemakers, for they will be called children of God.*

*Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.*



### Reflection on the Beatitudes

Which beatitude do you feel most comfortable with? Which one do you feel is part of who you are? Which one do you think you reflect most in your life? Briefly explain your answers.

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.....  
.....  
.....  
.....

Which beatitude makes you feel most uncomfortable? Which one is most puzzling? Which one do you feel called to develop more in your life? Why? Briefly explain your answers.

.....  
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.....  
.....  
.....

Write a few words to Jesus expressing how you feel about the beatitudes that are already active in your life and asking him to help you with those that are not yet as fully part of you as you would like them to be.

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## PRAYER / REFLECTION ON THE BEATITUDES

### Note for the Teacher

An appropriate way of concluding the present topic is with a time for reflection and prayer that leaves students with a positive, hopeful view of themselves.

The resource on the following pages enables students to experience that God's grace is given to them, that the power of the Spirit is helping them, and that Jesus never stops loving them. It encourages students to trust in the power and presence of Jesus in their daily lives.

Teachers may need to adapt the material to the needs / abilities of their particular class. For example, it could be used as reflection in preparation for the Sacrament of Reconciliation.

### Materials / Resources

- CD player
- Recordings of appropriate music to play at two different points during the service. For example:
  - "Be Not Afraid" from *Earthen Vessels* by the Saint Louis Jesuits.
  - "I Will Not Forget You" and "Peace is Flowing Like a River" from *I Will Not Forget You* by Carey Landry.
  - "Come as You Are" by D. Brown (Spectrum Publications).
- One large candle, eight smaller candles, a taper.
- Personal prayer cards. Before the prayer / reflection service, students make their own with a personal symbol on the outside and their name on the inside.

### Procedure

- An appropriate setting for the reflection / prayer time is a chapel, prayer room, or other comfortable, quiet space.
- A Table of the Word set up in the centre of a circle of chairs.
- The large candle and Bible are in the centre of the table with the eight smaller candles encircling them. Each of the smaller candles represents one of the beatitudes and may be decorated with a Christ symbol or an image associated with that particular beatitude.
- Each student should have his / her personal prayer card.
- In most circumstances it will be the teacher who takes the role of the leader, but it may be appropriate for another person to fulfil this function.

- At the beginning of the reflection / prayer time, the leader should recall Jesus' presence. A few moments of quiet breathing with eyes closed helps students to quieten themselves and to establish a prayerful atmosphere.
- The teacher will need to arrange for individual students to read aloud the words of Jesus, allowing time for a brief pause in between each reading. If the teacher is leader, eight other readers are needed. If the teacher is **not** the leader, nine are required.

## Photocopy Master: Prayer / Reflection Service

### The Beatitudes

#### Introduction

*All of us appreciate teachers who try to draw the best out of us.*

*We know they have high expectations and they help us to reach unimagined heights and grow towards our full potential.*

*They are often strict, and they teach us the discipline to work hard and stick with a task until it is completed.*

*They win our respect because they treat us with respect, and they demand that we respect ourselves and each other.*

*People sometimes addressed Jesus as 'Teacher' because he spoke with authority. He expected a lot from people and helped them to become their very best selves.*

*In his words in the scriptures, and in his spirit in the Church, Jesus teaches us still, today.*

*The Beatitudes tell us the attitudes that Jesus' disciples will have. These are attitudes of love.*

#### Leader:

During the past few weeks, we have been looking very intensely at ourselves, as we have been learning about conscience. Some of the things we have talked about – such as values, right and wrong, guilt, motives and emotions – may have made us feel uncertain and uncomfortable, and made us much more aware of the things we do and say. It may even have raised more doubts and questions in our minds than before we started.

Perhaps this is a good time to turn to God now, with all these thoughts and feelings we have and ask for a spirit of trust and hope in him, as well as in ourselves.

As we begin our prayer today, let us try and get in touch with Jesus. Let us realise and remember that he is right here with us and wants to speak to us in the deepest part of our beings.

**Play CD “Be Not Afraid” or “I Will Not Forget You” or “Come As You Are” or “Peace is Flowing Like a River” (or other suitable song)**

**Leader:**

*This is what each of us needs to remember: that Jesus continues to love us as we are, and to forgive us. He never stops loving us, and he's always there, reaching out to us, and giving us his strength and his power to grow. It's not our successes or failures that count, but our efforts to 'keep trying', and allowing God to love us.*

The First Reader proceeds to the Prayer table with his or her personal prayer card and symbolically offers it to the Lord by placing it within the circle of candles. Taking the taper, lighting it from the large candle, the student then lights one of the Beatitudes candles and prays the first Beatitude:

**First Reader:**

Blessed are the poor in spirit; the kingdom of God is theirs.  
Happy are those who know their need for God, whose lives are emptied of all that doesn't matter – the Kingdom of Heaven is theirs.

Three or four other students proceed to the Prayer table and place their prayer cards within the circle of candles.

**All Students:**

*Lord, help me to realise that life has no meaning without you.  
I want to learn how to give you the first place in my life and how to be really alive and loving like you.*

The Second Reader moves to the table, places his / her prayer card in the circle, lights another Beatitude candle and proclaims the next Beatitude.

NB: This pattern is repeated throughout all Beatitudes until all eight candles are lit as a circle of light around the large candle.

**Second Reader:**

Blessed are the gentle for they shall inherit the earth.  
Happy are those who have self-control; who know that all they are and have is a gift from God.  
Most of us work hard at using the gifts that God has given us.  
*It takes a lot of self-control and self-discipline to be a good student, a good athlete and a good Christian.*

Three or four more students place their cards in the circle.

### All Students:

*Lord, I pray that I may use the gifts you have given me for doing good.*

Forgive me for the times I have not practised self-control and self-discipline, for these lead me towards greatness in your eyes, and respectfulness in my dealings with others.

REPEAT THE ABOVE PATTERN OF PRAYER ACTION

### Third Reader:

Blessed are those who mourn for they shall be comforted.

Happy are those who experience loss; who know that only God can fill their emptiness.

Most of us experience the pain of separation.

Changing schools, moving homes, family break ups, disputes among friends – and death, all separate us from those we love.

Three or four more students place their cards in the circle.

### All Students:

Lord, help me recognise that you are always with me, especially when I feel most alone. In times of grief, may I find comfort and healing in you.

### Fourth Reader:

Blessed are they who hunger and thirst for what is right; they shall be satisfied.

Happy are those who desire to do the right thing, for they will become holy.

Each of us knows what it means to be truthful and honest. We are all aware of situations where no one owns up to an action and no one wants to tell the truth.

If we want to become holy, we must speak the truth in love.

### All Students:

Lord, give me the courage to speak up for the truth; for what is right.

*Help me to have a real hunger and thirst for justice.*

**Music Interlude – Play “Be Not Afraid” or “I Will Not Forget You” or “Come As You Are” or “Peace is Flowing Like a River” (or other suitable song, but different from that played earlier)**

**Fifth Reader:**

Blessed are the merciful, for they shall have mercy shown them.  
Happy are those who remember how much has been forgiven them  
and who, in turn, are able to extend this forgiveness to others.

**All Students:**

Lord, I need your help because it isn't easy for me to forgive others as  
you have forgiven me.

REPEAT THE ABOVE PATTERN OF PRAYER ACTION

**Sixth Reader:**

Blessed are the pure of heart, for they shall see God.  
Happy are those whose hearts are free and simple, who love God with  
all their heart, for they shall see God.  
When is the last time you heard a bird sing and thanked God?  
Or saw a flower growing or a city skyline and thanked God?  
Or saw a little child, or an old person and thanked God? Or looked at  
yourself and thanked God?

**All Students:**

*Lord, help me to take time out from the noise and clutter of the things  
around me so I can spend more time with you and see you in more of  
the places where you are.*

REPEAT THE ABOVE PATTERN OF PRAYER ACTION

**Seventh Reader:**

Blessed are the peacemakers; they shall be called the children of God.  
Happy are those who make peace in their homes and at school, and  
who want peace in the world, for God will call them his children.

**All Students:**

*Lord, forgive me for the times I have refused to be kind to some of my  
classmates or made fun of them.*

Help me to make peace with those whom I hurt.

[Silently name them]

*Help me to grow in ideals for peace in the world.*

REPEAT THE ABOVE PATTERN OF PRAYER ACTION

**Eighth Reader:**

Blessed are those who are persecuted for what is right; the Kingdom of God will be theirs.

Happy are those who suffer for doing what is right.

God will surely have a place for them in heaven.

We know what it is like to be laughed at and made fun of for doing the right thing.

The right thing may mean defending someone we know is right, choosing the person who is usually chosen last or sitting by the person who usually sits alone.

If we are the one being persecuted, God surely suffers with us.

If we are doing the persecuting, we don't deserve the name Christian, for we are acting against God and humanity.

**All Students:**

*Lord, forgive me for being inactive when I should act in truth and justice.*

*Forgive me for the times I have persecuted my classmates by my words and actions.*

*Be with me when I suffer at the hands of others.*

*Be with me to risk standing against the wrong things around me.*

The leader takes the large candle and holds it above the group, takes a prayer card and says:

**Leader:**

*We have celebrated the Beatitudes – attitudes of being; of being fully human and free in Christ – please take a prayer card, but not your own – and we will pray a blessing prayer for the person whose card we hold. He or she will be my soul and prayer mate for the rest of the day.*

Wait until all have taken a prayer card and then all pray together:

**All:**

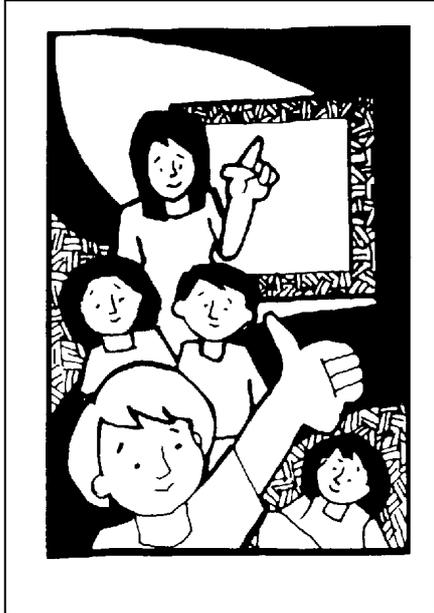
*Whoever fulfils and teaches these commands shall be great in the Kingdom of God.*

*Amen.*

[Matthew 5:19]

## QUESTIONS TO REFLECT ON

**How serious am I about forming my conscience and sorting out right from wrong?**



- 1. Do I really wish to be good? Are my intentions selfish or for the sake of others? Am I sensitive to ways I can help and serve?**
  
- 2. Have I consulted the teachings of Jesus? Do I know what the Church teaches about the matter? Have I tried to understand why the Church teaches what it does?**
  
- 3. Have I had the courage to consult people who impress me as informed, who themselves read and think about matters of conscience, who would be able to help me see what is important to take into consideration?**
  
- 4. Have I taken the time to read, to inform myself on questions of morality and faith?**
  
- 5. Have I tried to develop my talents, stretch myself, challenge myself in ways that will allow me to do what is best for myself and others and to serve God?**

**Supplementary Task: Making Moral Decisions as a Christian**

**Steps in the Moral Decision-Making Process**

**Step 1  
Define the Issue**

**Step 2  
Seek Advice**

**Step 3  
Reflect Honestly on the  
Consequence**

**Step 4  
Pray for God's Guidance**

**Step 5  
Decide and Act**



**Study the statements below and decide which step in the moral decision-making process each belongs to. Refer to page 18 in the student text if you need to.**

**A. *Act with confidence.***

**B. *Ask God to guide you to do what is right.***

**C. *Work out what the issue is.***

**D. *Find out what the Church teaches.***

**E. *Ask the Holy Spirit for the gift of Right Judgement.***

**F. *Be honest with yourself about the consequences of each action.***

**G. *Look to the teachings and example of Jesus as found in Scripture.***

**H. *Reflect on the likely results of your decision or action.***

**I. *Seek the advice of people of goodwill and deep faith.***

**J. *Considerable study and thought may be required.***

Supplementary Activity Issues of Morality

<b>Rise in Internet Pornography</b>	<b>Racist Attitudes Damage Relationships</b>	<b>Sexist Behaviour in Schools and Workplaces</b>
<b>Ignorance and Fear Drive Gay People Out</b>	<b>Wealthy Nations Contribute to World Hunger</b>	<b>Disabled Student Faces Discrimination</b>
<b>Increasing Violence is of Concern</b>	<b>Cheating an Issue in Many Schools</b>	<b>Drug Abuse Leads to Social Problems</b>
<b>Warning About Alcohol Consumption</b>	<b>Stealing Rife in Some Communities</b>	<b>Speeding Results in Fatalities</b>
<b>Abortion – Solution or Problem?</b>	<b>Vandalism Reveals Lack of Respect</b>	<b>Young People Influenced into Sex</b>
<b>Lying Destroys Trust</b>	<b>Waste Endangers Environment</b>	<b>Victims Speak Out Against Bullies</b>
<b>Age Should Not Be A Barrier</b>	<b>Bribery Seen as Way to Success</b>	<b>Elderly Pressured to End Lives</b>
<b>Put Downs Lead To Problems</b>	<b>Wanting What Our Neighbours Have</b>	<b>Peer Pressure Behind Smoking</b>
<b>Eating Habits Blamed for Poor Health</b>	<b>Pollution Threatens Planet</b>	<b>Neglect Results in Suffering</b>

## Task 22: The Unborn Child

The following statements all relate to the Catholic Church's teaching on the status and rights of the unborn child.

- a) Match the beginning of each statement in the left hand column with its ending in the right hand column.
- b) In the blank space write a statement of your own on this theme.

1. A man and a woman conceiving a child	A. as an unborn child.
2. The most precious thing in the world	B. the right to life.
3. Every human being	C. needs to be fully recognised and strongly protected by law.
4. Each person is a unique masterpiece	D. are co-operating directly with God the Creator.
5. The Catholic Church defends the right to life	E. is made in the image and likeness of God.
6. No human being is as defenceless	F. in a society that sees children as a nuisance and parenthood a burden.
7. The directly intended killing of any innocent human being	G. of the weak, the unwanted and the defenceless.
8. The human right to life	H. is a human being.
9. No one has the right to kill another innocent person	I. is always wrong.
10. The dignity of motherhood demands	J. for any reason whatever.
11. It takes courage to continue with a pregnancy and childbirth	K. support and encouragement from everyone.
12. Abortion denies the unborn child	L. created by God and destined to live forever.

## Task 27: Topic Summary

### Instructions:

Use the words in the box below to complete the following topic summary for 11B *Conscience, Morality, Values*.

- ❖ Conscience is an inner \_\_\_\_\_ that evaluates our \_\_\_\_\_ and the way we have used our \_\_\_\_\_ freedom, before, during and after and action.
  
- ❖ Everyone is obliged to \_\_\_\_\_ an informed \_\_\_\_\_ and live according to its values.
  
- ❖ For the Catholic Christian the \_\_\_\_\_ and \_\_\_\_\_ of Jesus and that of the \_\_\_\_\_ are the norms for morality.
  
- ❖ Christian \_\_\_\_\_ is based on the intrinsic \_\_\_\_\_ of the human person made in the \_\_\_\_\_ of \_\_\_\_\_.
  
- ❖ Persons are morally \_\_\_\_\_ for their \_\_\_\_\_ according to their degree of freedom, \_\_\_\_\_ of right and \_\_\_\_\_ and their \_\_\_\_\_ or motivation.

teaching	intention	value	responsible	
	knowledge	judgement	choices	wrong
image	morality	inner	life	God

## Task 27: Topic Summary (Answers)

Use the words in the box below to complete the following topic summary for *Conscience, Morality and Values*.

Conscience is an inner judgement that evaluates our choices and the way we have used our inner freedom, before, during and after an action.

Everyone is obliged to develop an informed conscience and live according to its values.

For the Catholic Christian the life and teaching of Jesus and that of the Church are the norms for morality.

Christian morality is based on the intrinsic value of the human person made in the image of God.

Persons are morally responsible for their actions according to their degree of freedom, knowledge of right and wrong and their intention or motivation.

# TITLES OF THE TOPICS IN YEAR 11

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## THE TRINITY



## CONSCIENCE, MORALITY, VALUES



## UNDERSTANDING THE GOSPEL STORY: DEVELOPMENT OF THE GOSPEL



## THE CHURCH'S STORY: REFORMATION AND BEYOND c.1500–1750



## ECUMENISM AND CATHOLIC IDENTITY

### 11B ACKNOWLEDGEMENTS

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Excerpt on page 19 from Gaudium et Spes: The Pastoral Constitution on The Church in the Modern World, paragraph 16. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_cons\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html)

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Back cover courtesy of Nuala Dunne.

#### First edition (1992)

This booklet was part of a series prepared by the members of a Writing Party:

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#### Second Edition (2009)

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January 2009

Authorised by the New Zealand Catholic Bishops' Conference.

#### Design & Layout:

Toolbox Creative  
Brooksbank House

#### Published by:

National Centre for Religious Studies  
Catholic Centre  
PO Box 1937  
Wellington  
New Zealand

#### Printed by:

Printlink  
33-43 Jackson Street  
Petone  
Private Bag 39996  
Wellington Mail Centre  
Lower Hutt 5045  
New Zealand

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