

# Year 10: Unit 5a

## Personal Moral Responsibility

### Standards

By the end of this unit it is intended that students:

- appreciate the need for personal moral convictions
- identify ways in which individuals develop personal responsibility and moral maturity
- analyse situations which require moral decision-making.

### Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	recognise individual responsibility for growth in moral character	articulate values which motivate action and guide choices in the pursuit of moral maturity	categorise a range of situations where individuals are challenged to follow their conscience and act with conviction
2	explore the personal and social dimensions of virtue versus sin	define the terms 'virtue' and 'sin'	locate examples of virtue and sin in the Scriptures
3	acknowledge the varied degrees of moral responsibility in the decisions and actions taken by individuals	examine the factors which limit/increase personal moral responsibility	analyse examples from particular situations which can be used to assess levels of moral responsibility
4	comment on viewpoints or issues, arising from using a decision-making process	understand the sequence of stages involved in making a moral decision	use a decision-making process to solve a moral dilemma
5	discuss the complexities of moral decisions in contemporary society	identify Catholic perspectives on a range of issues requiring moral decision-making	illustrate the moral significance of particular issues

### Spiritual Reflection for Teachers

Morality for Catholics is about the dignity of the human person, made in the image of God. It is about the power of self determination and right relationships. It is also about discerning right and responsible actions.

Courage is an inner resolution to go forward despite obstacles;  
 cowardice is submissive surrender to circumstances.  
 Courage breeds creativity; cowardice produces destruction.  
 Courage faces fear and masters it; cowardice represses fear and is mastered by it.  
 Cowardice asks the question, is it safe?  
 Expediency asks the question, is it politic?  
 Vanity asks the question, is it popular?  
 But conscience asks the question, is it right? And there comes a time when one must take a position that is neither safe, nor politic, nor popular, but one must take it because it is right.

Dr Martin Luther King Jnr

What issues does this extract raise for you in relation to your understanding of morality?

Taking the safe, politic or popular course of action is an easy option but it is not responsible. How can you help students to appreciate the value of risking the courageous, moral choice in the situations that will confront them? How can you engage students to be challenged to realise that moral responsibility leads to personal fulfilment? We live with our choices!

## Links with Students' Life Experience

### Live/fail to live responsibly

- The students themselves are a resource of information for this unit. They will probably be able to identify, from their own life experiences, situations which arise when individuals live/fail to live responsibly. The teacher could use their personal responses as a starting point.
- Moral decision-making can be a complex process at times. The teacher should be sensitive to the pressures that students encounter in everyday life, culturally, through peer pressure, advertising and the media.
- In helping the students acquire the necessary skills to make moral decisions, the teacher is encouraging them to take responsibility for their own actions and attitudes.
- Growth in moral development is a lifelong process. The teacher should be aware that the capacity of individual students to live a responsible moral life may be limited by their particular circumstances.
- From current research, it is understood that individuals progress (according to their own capacities) through a series of stages in developing moral awareness.
- However, students should be encouraged to take responsibility according to their own individual potential.

## The Church's Teaching and Lived Tradition

### Centrality of the Liturgy

The Vatican II document, *Pastoral Constitution on the Church in the Modern World, Gaudium et Spes*, Chapter 1, nn. 12–17, teaches that an informed conscience is the personal norm for human conduct.

- The inner guide of an informed conscience is essential to the moral decision-making process. To become fully human, each individual is obliged to use his/her God-given intelligence to determine the moral implications of choices and decisions.
- The Church has consistently taught on many moral issues. A selection of this teaching can be referred to in the *Catechism of the Catholic Church*: Abortion, nn. 2270–2275; Euthanasia, nn. 2276–2278; Capital punishment, nn. 2265–2267; Sexuality, nn. 2332, 2335, 2337, 2360–2363, 2370, 2391; Honesty, nn. 2408, 2412, 2453–2454, 2464; Equality, nn. 369–373, 1605, 2333–2334, 2393; War, nn. 2307–2309, 2312–2317.

## Catechism of the Catholic Church

### Informed conscience

In preparation for the teaching of this unit the following references are recommended:

#### Part Three, Section One: Man's Vocation: Life in the Spirit

#### 1732–1802 Freedom, Human Acts, Passions, Conscience

- 1733** 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.
- 1757** The object, the intention, and the circumstances make up the three sources of the morality of human acts.
- 1796** Conscience is a judgment of reason by which the human person recognises the moral quality of a concrete act.
- #### 1846–1876 Sin
- 1872** Sin is an act contrary to reason. It wounds man's nature and injures human solidarity.

## Explanation of Scripture used in this unit

- The Church recognises the authoritative and authentic nature of Scripture and uses it as a base of reference for its moral teachings.
- Encourage students to compile their own diary of Scripture passages; it would be useful in guiding an individual's choices and moral decisions.
- Use Romans 5–7 to discuss sin and the triumph of grace. Other scriptural references to sin include Exodus 32:1–6; Leviticus 19:9–18; Deuteronomy 9:7–21; Ezekiel 18:3–32; Matthew 15:18–19; Mark 7:20–22.
- Read Matthew 7:1–3 and encourage the students to consider the implications of Jesus' teaching when judging the moral responsibility of others.
- Carry out a Scripture search of people who had difficult moral decisions to make. What choices did they make? What were the consequences of their decision? Invite the students to report to the class on the incident.

### **Leviticus 19:9–18** *Rules for living* (Indicator 3)

Here we have an excellent collection of wise laws from the holiness code of the Book of Leviticus. These verses suggest how we might live a life focused on God. The text is straightforward and uncomplicated, and lends itself to class discussion.

The teacher should read the entire chapter before the lesson, as the context contains some sexual legislation which the students will probably question. The Book of Leviticus contains a mixture of legislation, some for nomadic groups and some for urbanised people. The text reflects this mixture, and should be read against its historical context.

### **Ezekiel 18:2–32** *Repentance* (Indicator 2)

This passage is basically about individual responsibility for sin, that is, for the actions we take and the decisions we make.

The challenge of this text is that God is justly loving. The writer is emphatically trying to demonstrate that we need not suffer because of the sins of a previous or a present generation. We are all individuals, responsible for our own actions. It was radical thinking for its time, and even for today.

Remember that the prophet Ezekiel was living in exile with his people in Babylon at the end of 6th century BC. Such a setting must have influenced the text. The 'mountains' are the 'high places' of Babylonian worship. They were considered idolatrous by Ezekiel, but nonetheless they were a strong temptation to a people deprived of their own Temple and place of worship.

### **Romans 7:15–20** *The Inner Struggle* (Indicator 2)

Paul, writing to the Christians in Rome, tries to explain the common dilemma, that good people sometimes do wrong things.

Paul was a product of his time and education. He combines Greek dualism which divides everything into opposites, and Hebrew holism which refuses to separate the person into soul and body. So he described a struggle between the spiritual and unspiritual self.

He wanted to do the right thing but instead found himself 'doing the very things I hate' (7:15). He knew it was not his true self behaving in this way – 'When I act against my will, then it is not my true self doing it' (7:20). Paul described a real struggle that we all experience in so many little ways. It would be interesting to hear the comments of students: Do they have inner struggles like this? Do they understand what Paul is writing about so honestly?

## Year 10 Unit 5a: Personal Moral Responsibility

### STANDARDS

By the end of this unit it is intended that students:

- appreciate the need for personal moral convictions
- identify ways in which individuals develop personal responsibility and moral maturity
- analyse situations which require moral decision-making.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p><b>I.</b> It is intended that students will be able to:</p> <p><b>V</b> recognise individual responsibility for growth in moral character</p> <p><b>K</b> articulate values which motivate action and guide choices in the pursuit of moral maturity</p> <p><b>S</b> categorise a range of situations where individuals are challenged to follow their conscience and act with conviction.</p>	<ul style="list-style-type: none"> <li>• People grow and mature in moral awareness and moral character. A critical moral question for people of all ages, but especially for adolescents, is: What kind of person do I want to become? A clue to the answer can be found in the decisions and actions of one's daily life which taken together illustrate the kind of person one is becoming.</li> <li>• As individuals grow in moral maturity they begin to develop and live by their own values and make responsible moral decisions. They act less and less out of fear of punishment and of the desire for others' approval.</li> <li>• People sometimes face difficult moral decisions. However, more often than not, the difficulty lies in having the courage to do what one knows is right. Growing in moral responsibility is about growing in moral character; strength of will and judgment to become a person who wants and is able to do what is right.</li> <li>• Therefore, the focus of adolescent moral development should be one's character and a well-formed conscience so that when faced with a moral decision one has the inner resources and conviction to make it and act on it.</li> </ul>	<ul style="list-style-type: none"> <li>• Explore students' understanding of conscience using a class discussion/probe.</li> <li>• Students record on paper a response to: Name a type of situation when you had to use your conscience to make a decision.</li> <li>• Use KWL p. 180 to articulate a definition of conscience.</li> <li>• Provide students with a copy of the quote from Martin Luther King Jr, at the beginning of this unit. Students highlight phrases that they find significant as well as noting areas that require clarification. Use this response to initiate a discussion of conscience prior to reading KWL p. 180.</li> <li>• Name a time when you had to be courageous when making a decision or taking action. These responses (with no names) are placed in the middle of the room. Students select one answer and read it out aloud. Teacher records the responses on the board. Use KWL p. 182 to explore this. Teacher may set up a moral development continuum (5-point Likert scale – a type of survey question where respondents are asked to rate the level at which they agree or disagree with a given statement) around classroom and ask students to situate themselves.</li> </ul>	<p><b>Teacher Assessment</b></p> <ol style="list-style-type: none"> <li>1. Observation and enquiry during the discussion on conscience and 2 Timothy (3:1–17; 2: 1–17).</li> <li>2. Teacher enquires of students what situations would they rank as the most difficult situations to be involved in for decision-making. Why? What values do we seem to think are important?</li> <li>3. Collect and mark the group work or media file. Provide a criteria for students prior to the activity.</li> </ol> <p><b>Peer Assessment</b></p> <p>In groups, students present their flow charts outlining the information needed to make a conscience decision.</p>

<p>• Moral conscience grows through a process of enquiry, questioning, learning, sensitivity, analysis, reflection, judgment and the habit of doing good. It looks for guidance from parents, teachers and priests; and from examples of good living in people, in the Scriptures and in the life of the Church.</p>	<ul style="list-style-type: none"> <li>• Students read 2 Timothy 3:1–17 and 3:10–17. Discussion question: What importance does Paul put on the sacred texts? Describe what society would be like without moral guidelines.</li> <li>• KWL p. 184 ff.: How informed is your conscience?</li> <li>• Group work: Students make a flow chart outlining the information needed to make a conscience decision for the scenarios in KWL p. 199.</li> <li>• Students put together a media file using a number of sources outlining situations where people have made different moral decisions. Students hypothesise what has motivated the person or persons to make a particular moral decision. They evaluate that decision using an informed conscience (using Jesus' teachings, The Ten Commandments, the Beatitudes, the Theological Virtues, Moral Virtues and Church teachings).</li> </ul>		
<p><b>2.</b></p> <p><b>It is intended that students will be able to:</b></p> <p><b>V</b> explore the personal and social dimensions of virtue versus sin</p> <p><b>K</b> define the terms 'virtue' and 'sin'</p> <p><b>S</b> locate examples of virtue and sin in the Scriptures.</p>	<ul style="list-style-type: none"> <li>• People do not always succeed in acting in accordance with the kind of person they want to become. They 'miss the mark'. As Paul notes: 'I do not understand my own behaviour ... the good things I want to do, I never do; the evil thing which I do not want – that is what I do'. (Romans 7:15, 19).</li> <li>• Sin is a breakdown of relationship with God, self and others. The <i>Catechism of the Catholic Church</i>, n. 1849, describes sin as an offence against reason, truth, and right conscience and a failure in genuine love for God and neighbour. It wounds human nature and injures human solidarity.</li> <li>• Sinfulness should not just be seen as acts or omissions, but also as reflections of underlying attitudes which 'miss the mark'.</li> <li>• Sin occurs at a social as well as a personal level. When a whole group or society participates in a system that harms human welfare, everyone in the group or society shares, to some degree, moral responsibility for social sin.</li> </ul>	<ul style="list-style-type: none"> <li>• Read and discuss KWL pp. 192–195.</li> <li>• Students look at KWL p. 196. They are then asked to develop a version of the theological and cardinal virtues. This may be in various forms – poster, charter, statement, etc.</li> <li>• Class discussion, 'What is sin?' See Essential Reading for Teachers.</li> <li>• Use KWL pp. 186–187 to examine the virtuous life of Jesus as seen in the Gospels.</li> <li>• Examples of sin in the Scriptures. Students match the sin with the relevant scriptural reference (sins can be matched more than once). Sin: scriptural references: – worship of false gods Genesis 4:8 – greed Exodus 32:1–6 – lust Matthew 5:27–29 – murder Matthew 6:19 – pride Luke 12:13–18 – envy Luke 18:9–15 Genesis 37:5–8</li> </ul>	<p><b>Teacher Assessment</b></p> <p>Marking of matching exercise on sin in the Scriptures.</p> <p>Marking of students' version of virtues in poster or written form.</p> <p><b>Self-assessment</b></p> <p>Journal/reflection on an individual's responsibility for sin or for the actions and decisions taken.</p>

<p>• God's grace is more powerful than sin: 'however much sin increased, grace was always greater' (Romans 5:20). The New Testament is the revelation in Jesus Christ of God's mercy to sinners.</p>	<p>• As a class, students read Matthew 7:1–3 on Jesus' teaching on judging others.</p>	
<p><b>3.</b> <b>It is intended that students will be able to:</b></p> <p><b>V</b> acknowledge the varied degrees of moral responsibility in the decisions and actions taken by individuals</p> <p><b>K</b> examine the factors which limit/increase personal moral responsibility</p> <p><b>S</b> analyse examples from particular situations which can be used to assess levels of moral responsibility.</p>	<p>• Students examine the teaching of <i>Gaudium et Spes</i> as expressed in 'The inner guide of an informed conscience is essential to the moral decision-making process. To become fully human, each individual is obliged to use his/her God-given intelligence to determine the moral implications of choices and decisions.' Class discussion as to how this statement is relevant when describing levels of moral responsibility.</p> <p>• Students design a role play of a contemporary situation. Students then critique and discuss the various levels of moral responsibility that the characters in the role play have, based on freedom, knowledge and intention.</p> <p>• (If not used in Indicator 2) select one of the 3 case studies, KWL p. 192 ff. Using the <i>Gaudium et Spes</i> text, comment on the degrees of moral responsibility involved in the story or the extent to which individuals are morally responsible.</p> <p>• Read Leviticus 19:9–18. Choose one phrase, e.g. 'You will not harbour hatred for your brother'. Write a personal reflection on the significance of this phrase in your life.</p> <p>• Sample liturgy based on Romans 7:15–20; see the end of this unit.</p>	<p>• Individuals are responsible for both the choices and actions they take in life. However there are varying degrees of moral responsibility, determined by: – an individual's degree of <i>freedom</i> when making a choice for action; a person's freedom may be diminished through force, fear or intimidation and pressure from others – an individual's degree of <i>knowledge</i> of right and wrong and capacity for knowing the consequences of one's actions; a person's capacity to discern between right and wrong may be diminished due to their age, mental/emotional state or lack of awareness of the consequences – an individual's degree of <i>attention</i> when carrying out an act; a person's awareness in acting may range from accidental and unintentional to consciously and deliberately making a choice to act immorally.</p> <p>• Sin can be categorised as mortal or venial. Mortal sin breaks one's relationship with God, while venial sin wounds but does not break it. Mortal sin requires grave matter, full knowledge and deliberate consent.</p> <p>• Individuals should be concerned with reflecting on their own responsibility for moral choice, as it is not possible to assess fully the level of moral responsibility of another person.</p>
<p><b>Teacher Assessment</b></p> <p>The teacher observes student understanding of the concepts taught in this Indicator through:</p> <ol style="list-style-type: none"> <li>1. students' written responses to the articles collected</li> <li>2. students' discussion of the role plays.</li> </ol>	<p><b>Self-assessment</b></p> <p>Personal reflection on a chosen phrase in Leviticus 19:9–18.</p>	

<p><b>4.</b> <i>It is intended that students will be able to:</i></p> <p><b>V</b> comment on viewpoints or issues, arising from using a decision-making process</p> <p><b>K</b> understand the sequence of stages involved in making a moral decision</p> <p><b>S</b> use a decision-making process to solve a moral dilemma.</p>	<ul style="list-style-type: none"> <li>• When it comes to making a moral decision, attention to the many factors involved will result in a responsible judgment.</li> <li>• There are certain guidelines and procedures which can assist an individual make a moral decision. The various dimensions of the moral decision-making process can be outlined as follows: <ul style="list-style-type: none"> <li>– <b>Determine the nature of the issue.</b> Consider what is happening, to whom? when? where? and why? By examining the relevant facts and reflecting on their significance, an individual will come to a fuller understanding of the issue.</li> <li>– <b>Seek guidance and advice.</b> When the nature of the issue has been defined, it is recommended that an individual seeks guidance from a range of sources including Scripture, Tradition and Church teaching.</li> <li>– <b>Consider the possible effects and consequences.</b> In making a decision it is advisable to envisage the possible consequences of taking action. Consider the effects on self, another individual and the community.</li> <li>– <b>Search within, praying for God's guidance.</b> In attempting to make a moral decision, individuals should take time to reflect on the various aspects of an issue. Praying to God for guidance and the gift of right judgment will affirm a person's conscientious decision.</li> <li>– <b>Decide and act.</b> Ultimately, the final step in the process is to make a judgment of what is right or wrong and act in good faith. An individual can make a responsible judgment with confidence by applying the guidelines to the particular moral decision.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Students read and discuss the decision-making process, KWL p. 198, and complete suggested activity, KWL p. 199.</li> <li>• Students are introduced to the Moral decision-making model, KWL p. 221, as a tool for examining moral dilemmas.</li> <li>• Use the title page image on KWL p. 219 to explore the viewpoints, issues and processes involved in decision-making. In small groups students are to prepare a response to the image for presentation and discussion with the class. To prepare presentations, groups complete the following tasks: <ol style="list-style-type: none"> <li>i) Map the range of scenarios that could relate to this image. Identify all the people who would be involved.</li> <li>ii) Develop one of these scenarios for presentation to the class. List all of the issues, people and possible outcomes.</li> <li>iii) Choose one of the people from the scenario. Describe their viewpoint of what is happening. Explain the decision-making process that they would engage in to respond to the scenario.</li> <li>iv) Using the moral decision-making process in KWL p. 221, students justify the decisions made by the various people involved in the scenario.</li> <li>iv) Develop a method of presenting your scenario to the class that includes questions for discussion about the issues and decision-making processes you have developed in response to the image.</li> </ol> </li> <li>• KWL pp. 222–224: Newspaper Analysis – Hypothetical.</li> </ul>	<p><b>Peer Assessment</b></p> <p>Students share their scenarios that explain the image in KWL p. 219. Using simple criteria students offer feedback on other groups' scenarios. Points to incorporate into criteria include:</p> <ol style="list-style-type: none"> <li>1 How realistic is the chosen scenario?</li> <li>2 Have all the possible issues been considered in the presentation?</li> <li>3 Has the group applied the moral decision-making process on KWL p. 221 to their chosen scenario?</li> <li>4 Did the group engage the class in discussion of the issues, viewpoints and outcomes of the scenario?</li> </ol>
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<p><b>5.</b> <b><i>It is intended that students will be able to:</i></b></p> <p><b>V</b> discuss the complexities of moral decisions in contemporary society</p> <p><b>K</b> identify Catholic perspectives on a range of issues requiring moral decision-making</p> <p><b>S</b> illustrate the moral significance of particular issues.</p>	<ul style="list-style-type: none"> <li>• Moral decisions are challenging in that the choices to act or not to act may have serious repercussions on oneself, another person and society. All the moral dimensions of the decision must be considered before a choice is made, as it will enhance or diminish one's life or the lives of others.</li> <li>• There is a range of moral issues which could be considered when studying this module. Christians have a moral responsibility to address such issues. Students would find it useful to discuss moral issues which are relevant to their lives. For example, in the area of: <ul style="list-style-type: none"> <li><i>life and death</i>: abortion, euthanasia, capital punishment are issues which could be discussed</li> <li><i>sexuality and relationships</i>: the various aspects related to responsible living of the gift of sexuality before marriage</li> <li><i>honesty</i>: the various ways individuals are dishonest, at home, in school, in the workplace, in society</li> <li><i>equality</i>: racism, stereotyping and gender roles are issues of concern</li> <li><i>justice</i>: discrimination, poverty, war and violence are a number of issues which could be examined.</li> </ul> </li> <li>• Some individuals have lost a sense of confidence in discerning right from wrong. The range of divergent opinions on any contemporary moral issue can lead to a certain hesitation on the part of an individual who is choosing to make a decision, or on the part of students discussing issues. It is important that the teacher exhibits confidence and fidelity to the Church in discussion of these issues and gives reasons for why things are considered to be right or wrong.</li> </ul>	<ul style="list-style-type: none"> <li>• In pairs, students prepare an oral presentation on an issue related to moral responsibility from Essential Reading for Teachers. The following points need to be addressed: <ul style="list-style-type: none"> <li>– an analysis of the issue and its complexities</li> <li>– Catholic Church teaching on this issue. Material from the <i>Catechism of the Catholic Church</i> can be easily found at: &lt;<a href="http://www.christusrex.org/www2/lkerygma/ccc/searchcat.html">http://www.christusrex.org/www2/lkerygma/ccc/searchcat.html</a>&gt; or &lt;<a href="http://www.vatican.va">www.vatican.va</a>&gt;.</li> </ul> </li> <li>• Explain the significance of this issue for today's society.</li> <li>• Students read KWL pp. 202–211 on 'right relationships' and complete answers on KWL p. 211.</li> <li>• It is suggested that a married couple who will relate well to teenagers be invited to speak to the class to provide a 'real' appreciation of the ideas presented in the preceding discussion. Providing the couple with a copy of the relevant material from <i>To Know, Worship and Love</i> may assist their preparation. They should also be encouraged to refer to the Corinthians passage and the challenges they face in living out its message in the ups and downs of daily life.</li> </ul> <p>What does the Catholic Church teach about sexuality?</p> <ul style="list-style-type: none"> <li>• Canvass student ideas in response to this question. Record their ideas on the board or overhead transparency for future reference.</li> <li>• The information on KWL p. 212ff. is presented in a question and answer style that will reflect many of the students' responses. Work through these pages.</li> <li>• Refer back to the initial record of student responses. Are there areas that require further clarification?</li> </ul> <p><b>At all times emphasise Church teaching on the dignity of the human person.</b></p>	<p><b>Teacher Assessment</b></p> <p>Marking of oral presentation on an issue related to moral responsibility using marking criteria.</p> <p>Observation of discussion.</p> <p>Marking of students' responses from KWL.</p>
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## Celebration: Prayer and Liturgy

After working through this unit students will have an understanding of conscience and the need to develop their own conscience. Students would also have opportunities to reflect on a range of situations where they have been challenged to follow their conscience.

This reflection could be used as an end-of-unit prayer or as class preparation for the sacrament of Reconciliation. In preparation for this reflection, students are divided into groups to undertake different tasks for the reflection, so that all students participate.

### Suggested celebration based on Romans 7:15–20

**Preparation:** Move desks to the perimeter of the classroom, so that students can sit around a sacred space in a circle.

Group 1: is responsible for preparing the sacred space in the centre of the room. A Bible is opened at Romans 7:15–20. Other suggestions would be a candle, flowers, cross, picture of Jesus and seasonal liturgical colours.

Group 2: is responsible for reflective music, such as Taizé or instrumental.

Group 3: prepares intercession prayers that reinforce the theme of inner struggle and forgiveness.

Group 4: prepares Readings and leads the Reflection.

#### *Examination of conscience reflection*

Begin with students sitting quietly around the sacred space listening to reflective music. One student lights the candle in the centre of the sacred space to symbolise God's presence.

Leader: Lord, give us the strength to turn away from sin and live our lives according to Gospel values. We know that with prayer your love can help us overcome our weaknesses, and fight the inner struggles and the outside influences that surround us.

**All: Amen.**

**Reading:** Romans 7:15–20, the Inner Struggle. *Pause for reflection after each line.*

Leader: In order to examine our conscience, think about our life in the light of God's Word. This Word is a mirror in which we see our lives and know ourselves. The following questions help us open our minds and hearts, to give us a clearer image of ourselves – of our sins, failures and weaknesses, as well as our hopes and successes.

- What is my attitude towards money and material things?  
Am I mean or wasteful or greedy?
- Do I work honestly?  
Am I generous in sharing my time, my talents and my goods with others?
- Do I speak with gentleness to others?  
Do I gossip, spread rumours or tell lies about others?
- Do I hurt others in any way by my words, gestures or actions?
- Am I generous in the way I treat others? Do I harbour grudges or resentment?
- Am I able to forgive myself?  
Am I blind or deaf to God's presence in my life?
- Do I respect the dignity and worth of others?
- Do I shut my eyes to persecution by my inaction?  
Do I discriminate against others?
- Am I prepared to be different because I believe and accept the Gospel?

*(Reflective music)*

#### *Prayers of Intercession*

The class says together an Act of Contrition (long and short versions can be found in the prayer section of KWL Year 10, pp. 296–297) and then conclude with the Sign of the Cross.

## Possible Assessment Tasks

### TASK 1: Catholic perspectives on sexuality and relationships

#### PURPOSE

To see how certain statements in Corinthians may have implications for their relationships.

#### ACTIVITY

##### Establishing a foundation for discussing sexuality and relationships

- Students complete the introductory activity on KWL p. 202. Use this as a springboard for identification and discussion of the issues that teenagers associate with relationships.
- Read 1 Corinthians 13:4–13 on KWL p. 202. While the sentiment of this passage is often taken for granted, its impact when applied to relationships is far-reaching. Form small groups and allocate one statement from this passage to each. In their groups students explore the implications of the statement for relationships. For example, 'It (love) is always ready to excuse'. How ready are we in everyday life to excuse others when they offend us in any way? What are the implications of this for our relationships?
- Following discussion, students complete a personal response: 'The implications of the Corinthian passage for my relationships are ...'.

#### ASSESSMENT

Marking of personal response.

### TASK 2: Being morally responsible

#### PURPOSE

To enable students to come to some understanding of being morally responsible for their actions.

#### ACTIVITY

Students read the following two scenarios and write in their journal what action they would take in the circumstances. Read KWL p. 183, 'An Informed Conscience', and support their argument with at least three of the dot points on KWL p. 184. The answers could be used as a class discussion after the assessment has been done.

You have told your parents you are spending the night watching videos at your friend's house. Your friend has told his/her parents that they are watching video at your house. You meet up with other friends and go to a party where alcohol and drugs are freely available. You both have some alcohol and your friend also takes some pills on offer. Your friend is affected badly. You also realise the time and are expected home in 15 minutes. How do you decide to act?

A friend of yours, who is also a popular and well-known student, boasts to you that he/she has managed to steal a copy of the semester science exam. He/she is prepared to sell it to anyone for \$10.00. This test has a 50% weighting on the overall result. What do you do? Would you buy a copy for yourself? Would you report the incident?

#### ASSESSMENT

Students reflections must have at least three of the five points on KWL p. 184.

# Resources

## Essential Reading

### Recommended editions of the Bible are:

Catholic Bible Press 1993, *The New Revised Standard Version: Catholic Edition*. Catholic Bible Press, a division of Thomas Nelson Inc., Nashville, Tennessee.

Darton, Longman & Todd 1985, *The New Jerusalem Bible*. Darton, Longman & Todd Ltd and Doubleday, London.

Brown, R et al. (eds) 1989, *New Jerome Biblical Commentary*. Geoffrey Chapman, London.

John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'The Sanctity of Life', n. 30. St Pauls Publications, Strathfield.

John Paul II 1993, *Veritatis Splendor*, Jesus Christ the true light who enlightens everyone. St Pauls Publications, Strathfield.

Paul VI 1965, *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World. St Pauls Publications, Strathfield.

## Teacher Resources

Catholic Health Australia 2001, *Code of Ethical Standards for Catholic Health and Aged Care Services in Australia*. Catholic Bishops Conference, Canberra.

Kreeft, P 2000, *Making Choices*, Servant. Ann Arbor, Michigan.

May, W 1994, *An Introduction to Moral Theology*. Our Sunday Visitor Inc., Huntington, Indiana.

Moore, G 2002, *A Spirituality for Justice*, Catholic Social Justice Series. Australian Catholic Social Justice Council, North Sydney.

Smith, D 1996, *Life and Morality: contemporary medico-moral issues*. Gill & Macmillan, Dublin.

## Classroom Resources

Crotty, R et al. 2000, *Living in Harmony*. Harper Collins, Melbourne.

Elliott, R & Engebretson, K 2001, *Chaos or Clarity: Encountering Ethics*. Social Science Press, Sydney.

Healey, J (ed.) 2003, *Issues in Society Series*, (titles include: Gambling in Australia, Mass Media and Society, The Internet – Uses and Abuses, The Euthanasia Debate, The Wealth Divide, The Homeless, Poverty, Relationships, Family Values, Government in Australia, Refugees and Asylum Seekers, The Cloning Debate, etc.). Spinney Press, Thirroul.

Morrissey, J & Mudge, P 2000, *Out of the Desert*, Book 4, Ch. 7. Longman, Sydney.

National Centre for Religious Studies 1993, *Understanding Faith: Conscience, Morality and Values*. National Centre for Religious Studies. Port Macquarie.

## Videos

*Quiz Show*, directed by Robert Redford, 1994.

*Schindler's List* directed by Steven Spielberg, 1993.

## Websites

<[www.caritas.org.au](http://www.caritas.org.au)> (Catholic Agency for Overseas Aid and Development)

<[www.catholicmission.org.au](http://www.catholicmission.org.au)> (Catholic Mission)

<[www.columban.com/index.htm](http://www.columban.com/index.htm)> (Columban Missionaries)

<[www.caa.org.au/](http://www.caa.org.au/)> (Oxfam)

<[www.jesref.org](http://www.jesref.org)> (Jesuit Refugee Service)

<[www.resource.melb.catholic.edu.au](http://www.resource.melb.catholic.edu.au)> (ethical issues)

<<http://www.christusrex.org/www2/kerygma/ccc/searchcat.html>> (*Catechism of the Catholic Church* to find issues by using keywords)

## Unit Evaluation

In evaluating the indicators of learning the teacher could consider the following:

- To what extent have students recognised individual responsibility for the growth of moral character?
- How well have students identified Catholic perspectives on a range of issues requiring moral decision-making?
- How effectively did students acknowledge the varied degrees of moral responsibility in the decisions and actions taken by individuals?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?