

Year 9: Unit 5a

The Ten Commandments and the Beatitudes

Standards

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

- be open to the wisdom of the Ten Commandments and the Beatitudes
- demonstrate understanding of the Ten Commandments and the Beatitudes as guides for living the Christian life
- apply the teachings of the Ten Commandments and the Beatitudes to a variety of life situations.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	discuss the value of rules and guidelines for communities	understand the context and content of the Ten Commandments	locate Scripture passages which describe the Ten Commandments
2	comment on positive values underlying the Ten Commandments	list the Ten Commandments and their complementary values	analyse contemporary issues which are addressed by the Ten Commandments
3	discuss the centrality of the Beatitudes in Jesus' teaching on the kingdom of God	articulate the values and attitudes promoted by the Beatitudes	analyse Gospel passages for evidence of the attitudes and behaviour described in the Beatitudes
4	comment on the relevance of the Beatitudes for their own lives	comprehend how the Christian way of life is embodied in the Beatitudes	apply the Beatitudes to contemporary life situations
5	share views on the moral challenges implied in the Commandments and the Beatitudes	outline a range of contemporary moral issues which relate to ideals embodied in the Ten Commandments and the Beatitudes	compare ideals exemplified in the Commandments/Beatitudes with many of society's values

Spiritual Reflection for Teachers

The Ten Commandments are the foundation of Christian moral teaching, and of our present-day laws. They were the basis of a covenant or agreement between God and his people: God would look after them, and in return they agreed to live according to his laws.

- Commandments 1–3 are about loving God
- Commandments 4–10 are about loving your neighbour.

The Beatitudes build on the Ten Commandments. They are a revolutionary road map for all Christians. By the world's standards, Jesus' definition of happiness or 'blessedness' is shocking. Any popular magazine or TV program will tell you the reverse: that happiness depends on beauty, wealth or fame.

Take some time to read and reflect on the Ten Commandments and the Beatitudes.

What are they proposing?

What would the world be like if we could live out these ideals?

Links with Students' Life Experience

Reflect on areas of their lives where they can live out the spirit of the Beatitudes

Students are likely to be familiar with the Ten Commandments, but they may not appreciate the positive underlying ideals implicit in each one.

- This unit offers students the opportunity to explore these ideals in depth. In doing so, they should move away from viewing the Commandments as a restrictive set of guidelines.
- The Beatitudes should not be presented as too idealistic and unattainable. Instead, students should be encouraged to reflect on areas of their lives where they can live out the spirit of the Beatitudes.
- Students may tend to equate morality with fulfilling the minimum requirements of the law. Therefore it may be useful to help them realise that moral maturity demands living the spirit of the law. The teaching approach should encourage students to make a commitment to live out the ideals implicit in both the Commandments and Beatitudes.

The Church's Teaching and Lived Tradition

The permanent validity of the Decalogue and the Beatitudes at the heart of Jesus' teaching

The Ten Commandments are often referred to as the *Decalogue* which is Greek for 'Ten Words'. Through his life and teaching, Jesus testified to the permanent validity of the Decalogue. The tradition of the Church has always acknowledged the importance and significance of the Ten Commandments.

The Ten Commandments express the fundamental duties of an individual towards God and Neighbour. The Church maintains that the Commandments are based on *natural law*. Natural Law is based on the innate capacity of human beings to know that good is to be done and evil avoided. Therefore the Ten Commandments were both divinely revealed and founded on human reason.

The *Catechism of the Catholic Church*, Part Three: Life in Christ, confirms that the Beatitudes are at the heart of Jesus' teaching, insofar as they shed light on the attitudes and actions characteristic of the Christian way of life.

The Beatitudes challenge Christians with decisive moral choices.

The Church understands the Beatitudes to be a gift from God. It recognises that an individual's natural desire for happiness can only be fulfilled in living the Beatitudes. It is the gift of grace, sustained by the Holy Spirit which allows Christians to respond to God and enter into promised happiness.

Catechism of the Catholic Church

The love of God and of neighbour

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

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

1716–1729 **The Beatitude**

1949–1986 **The Moral Law**

2067 **The Ten Commandments**

1967 The Law of the Gospel fulfils, refines, surpasses and leads the Old Law to its perfection. In the Beatitudes, the New Law fulfils the divine promises by elevating and orienting them toward the kingdom of heaven. It is addressed to those open to accepting this new hope with faith – the poor, the humble, the afflicted, the pure of heart, those persecuted on account of Christ – and so marks out the surprising ways of the kingdom.

2067 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.

Explanation of Scripture used in this unit

- The traditional enumeration of the Commandments can be located in Exodus 20:1–17. However, it may be useful to read the Exodus account (Exodus 12–14, 16, 19–20, 32–34) with the students so as to highlight the theme of Covenant and set the Commandments within a broader context.
- The concept of Covenant could be used to link both the Commandments and Beatitudes. It expresses the unique relationship between God and Israel and can be understood as a blessing for fidelity. In the same way the Beatitudes can be understood as a blessing on those who are faithful to a Christian way of life.
- An account of the Beatitudes can also be found in Luke 6:20–26.

Exodus 20:2–17 *The Ten Commandments* (Indicators 1 and 2)

The First Commandment asserts the basic premise of Jewish belief: that Yahweh was the only God of Israel, and that Israel would have no other god. Within the context of that time, it meant that believers should not worship the multitude of gods available in the ancient world. In our own times, it is just as relevant, as we combat the worship of the modern gods of greed and materialism.

Exodus 20:5 is often translated 'For I, the Lord your God, am a jealous God' but 'impassioned' would be a better understanding. God is passionately committed to Israel as covenant partner.

The Sabbath is a day set aside for God. It is a day of re-creation, where Jews focus on God instead of work, renewing themselves spiritually and physically. There is a saying that it is not the Jews who kept the Sabbath, but the Sabbath that has kept the Jews.

The Ten Commandments are the centre of the Mosaic Law and are still valid as Christian law. Jesus refers to the Commandments and endorses, explains and interprets them. The Ten Commandments or Decalogue (ten words) are also found in the Book of Deuteronomy 5:6–21, with slight changes.

Matthew 5:3–11 *The Beatitudes* (Indicator 3)

The writer of Matthew's Gospel sees Jesus as a parallel to Moses, the great leader and lawgiver. So in Matthew's Gospel Jesus presents his beatitudes from a mountain, just as Moses received the Ten Commandments on Mount Sinai. The mountain of the sermon is not named – it is a symbolic Sinai.

A beatitude is an exclamation of congratulations and joy. A comparison of the two versions in Matthew and Luke show that Luke has four and Matthew eight. The Beatitudes about the poor, the mourners and the hungry are probably linked to Jesus' work for the needy of Israel. Both Matthew and Luke speak about the persecuted; this reflects the later position of the Christian community, at the time when Matthew was writing. Matthew also refers to the meek, the merciful, the pure in heart, and the peacemakers; peacemakers are those who create shalom, a many sided concept involving total well-being.

Luke 6:20–26 *The Beatitudes* (Indicators 3, 4 and 5)

Luke's version of the Beatitudes is, on the whole, shorter, with fewer and simpler beatitudes than Matthew. They are more personal and direct, addressed to 'the poor' rather than 'the poor in spirit'.

Luke also has four 'woes' that are his unique addition. These parallel his beatitudes.

The Beatitudes set before us a pattern for living a worthwhile life: they urge us to keep in mind what really makes us happy. Essentially they are positive and encouraging; they challenge and guide us.

But the 'woes' are a reminder that membership in the kingdom which Jesus is effecting depends on our becoming true disciples of Jesus. This is not an easy choice. Discipleship may have dire consequences, which will test the mettle of any would-be disciple. The 'woes' warn against a superficial understanding of who 'the poor of God' are, and challenge intending disciples who are weighed down by possessions. To follow Jesus is to willingly share those possessions, whatever they may be.

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STANDARDS

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

- be open to the wisdom of the Ten Commandments and the Beatitudes
- demonstrate understanding of the Ten Commandments and the Beatitudes as guides for living the Christian life
- apply the teachings of the Ten Commandments and the Beatitudes to a variety of life situations.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V discuss the value of rules and guidelines for communities</p> <p>K understand the context and content of the Ten Commandments</p> <p>S locate Scripture passages which describe the Ten Commandments.</p>	<ul style="list-style-type: none"> • The Ten Commandments are also known as the Decalogue or 'Ten Words'. Two versions are presented in the Old Testament (Hebrew Scriptures): Exodus 20:2–17 and Deuteronomy 5:6–21. • Set within the context of the historical Exodus experience, the Ten Commandments serve as the cornerstone of the covenant (Exodus 19–23). Covenant is the term used to designate the unique agreement and special relationship between God and the people of Israel – <i>You shall be my people and I will be your God.</i> • Unlike any other laws in the Old Testament, the Ten Commandments are presented as spoken directly by God to Israel and written in God's own hand. • They are an expression of God's loving concern for God's people and deal with the needs of the community and with individual morality. • Like the covenant the Ten Commandments have not been superseded. For Jews and Christians alike they serve as grave obligations. They take on their full meaning within the covenant and are a reminder that moral existence is a response to God's loving initiative. 	<ul style="list-style-type: none"> • Class Debate: Teacher asks a group of students to prepare a debate to be presented to the class. • Topic: That Rules are Necessary. • Students make a list of all the rules they are familiar with from classroom, school, family and community. Distinguish between society's laws/legislation, school rules/norms/expectations, unwritten laws, e.g. family expectations, and explore the different connotations of the different terms. Students share their list with a partner or in a small group. • Students identify the reason for and importance of the rules and the repercussions of disobeying. Changed attitudes of society from punitive to 'learning from mistakes. • Contextualise the setting of the Ten Commandments, e.g. showing excerpts from 'Prince of Egypt' for the students to appreciate what had happened to the Hebrews as slaves in Egypt and their covenant relationship with God. • Read KWL p. 242. Locate two versions of the Decalogue Exodus 20:2–17 and Deuteronomy 5:6–21. Discuss the two versions, then construct a comparison chart. 	<p>Teacher Assessment</p> <p>Observation of students writing lists and sharing with a partner or group.</p> <p>Peer Assessment</p> <p>Teacher Assessment</p> <p>Discussion of comparison chart with students.</p>

	<ul style="list-style-type: none"> The first three commandments refer to love of God and the last seven to love of neighbour. Jesus' teaching is based on the Ten Commandments. His great commandment of love lies at the heart of the Jewish tradition. Jesus preached the authentic message of Judaism, the first and greatest commandment, love of God (Deuteronomy 6:4-5) and love of neighbour (Leviticus 19:18, Mark 12:29-30). Of course, Jesus also told his followers to go beyond the Ten Commandments to fulfil the great commandment of love. In that sense the Ten Commandments can be said to be the basic requirements in comparison to the 'goal commandments' espoused by Jesus in the Sermon on the Mount. 	<ul style="list-style-type: none"> KWL p. 289, Commandment list. Divide students into 10 groups. Each group is to take one of the Commandments and discuss (1) what it means and (2) how they can keep this Commandment in their thoughts and actions. Groups report findings back to class. Class set of Commandments based on above, to be written out, illustrated and displayed as a wall chart in classroom. Scripture search: 'What does Jesus say about keeping the Commandments?' Matthew 5:17-48; Matthew 19:7-9 and 18-22; Luke 18:18-23. 	
<p>2.</p> <p>It is intended that students will be able to:</p> <p>V comment on positive values underlying the Ten Commandments</p> <p>K list the Ten Commandments and their complementary values</p> <p>S analyse contemporary issues which are addressed by the Ten Commandments.</p>	<ul style="list-style-type: none"> The Church traditionally has organised its moral catechesis around the Ten Commandments. The <i>Catechism of the Catholic Church</i> continues this practice. The Ten Commandments are couched as brief imperatives, generally prohibitions. Teaching should present them as much more than that. The positive values underlying each commandment should be emphasised: <ul style="list-style-type: none"> – love and reverence of God – love and respect for parents and those in authority; respect for life; for sexuality and marriage; for truth and honesty; for property. Furthermore, they need to be translated into practical rules for the life of students; for example, the value of property translates into laws against shoplifting. In addition, in their preparation teachers should examine the treatment of each Commandment in the <i>Catechism of the Catholic Church</i>. It expounds the full extent of each Commandment for Christian moral living. 	<ul style="list-style-type: none"> Worksheet which unpacks the language of the Decalogue and seeks student examples of putting the Ten Commandments into a modern context and expressed in modern language. Worksheet listing the Old Testament expression of Decalogue in one column and the modern interpretation in the other Read <i>Infirm</i>, 'Current Thinking on Catholic Issues, No 37'. Brainstorm students on the key issues in this article. Link to KWL p. 246 ff. Role play a selection of Commandments choosing those requiring modern interpretation. Ideas from KWL pp. 246–250. Class Discussion: How the Ten Commandments have a global message of hope and justice for today. Group Work: Students use newspaper and magazine cuttings to illustrate ways in which people are/are not observing the Ten Commandments. Each group could be allocated one or two of the Commandments. KWL p. 246 ff. Students compile a chart of the Ten Commandments and the key values they represent. 	<p>Teacher Assessment</p> <p>Observation and discussion of key values in the Ten Commandments.</p> <p>Peer Assessment</p> <p>Evaluation of effectiveness of the role plays.</p>

<ul style="list-style-type: none"> For example the first Commandment addresses, among other things, rejection of superstition, divination and magic. Students can be influenced greatly by culturally related superstitions such as 'the evil eye', or apparently harmless popular preoccupations such as consulting horoscopes or astrology, or more dangerous pursuits such as involvement with the occult. These are against the first Commandment. 	<ul style="list-style-type: none"> Cartoon activity, KWL p. 251. 	
<p>3.</p> <p>It is intended that students will be able to:</p> <p>V discuss the centrality of the Beatitudes in Jesus' teaching on the Kingdom of God</p> <p>K articulate the values and attitudes promoted by the Beatitudes</p> <p>S analyse Gospel passages for evidence of the attitudes and behaviour described in the Beatitudes.</p>		
<p>Teacher Assessment</p> <p>Observation of student participation and response to class discussion</p> <p>Peer and Self-assessment</p> <p>Students discuss answers to Scripture search.</p> <p>Students self-assess their own answers compared to class discussion.</p>	<ul style="list-style-type: none"> Read Luke 4: 16–19 to explain the context of the Beatitudes by reading about Jesus' mission on earth. Also Matthew 22:36–40 about Greatest Commandment to love. Students locate and read the two different Scripture passages which contain The Beatitudes, Matthew 15:1–12 and Luke 6:20–26. Refer to chart in KWL p. 254 Class discussion on: <ul style="list-style-type: none"> What do the Beatitudes mean? What is the kingdom of God? How would Jesus' words have given encouragement and dignity to outcasts at that time? What are Christians called to do in the Beatitudes? Scripture search, see Possible Assessment at the end of this unit. Using the activity above, make links with today's society. Compile a compare/contrast chart of people who were perceived to be outcasts in Jesus' time with those today who are perceived as outcasts. 	<ul style="list-style-type: none"> Christian morality is given its fullest expression in the Beatitudes. They go beyond a set of guidelines and positively advocate attitudes and actions which are to be embraced. They offer inspiration and encouragement to those who follow the example of Jesus' lifestyle. Located in the Gospel of Matthew within the Sermon on the Mount, the Beatitudes (5:3–11) are central to Jesus' teaching on the kingdom of God. The word Beatitude means blessing. Jesus' purpose in stating the Beatitudes was to convey to his audience the blessings that are bestowed on those who genuinely live out the kingdom ideals. They identify the reasons for and sources of blessedness. The Beatitudes are addressed to those who realise their dependence on God; those who are gentle, compassionate and hunger and thirst for justice; those who are merciful, honest and humble; those who are peacemakers and suffer persecution for others.

<p>4. It is intended that students will be able to:</p> <p>V comment on the relevance of the Beatitudes for their own lives</p> <p>K comprehend how the Christian way of life is embodied in the Beatitudes</p> <p>S apply the Beatitudes to contemporary life situations.</p>	<ul style="list-style-type: none"> • Jesus reassured his followers that in living out the underlying principles of the Beatitudes, they would experience the joy and happiness that comes from an attitude of trust in God, and from acting on that trust. • However, the challenge for society today is that many of the values in contemporary culture do not reflect the spirit of the Beatitudes. The happiness that many pursue in this world contrasts with the concept of happiness embodied in the Beatitudes. • The promise of the Beatitudes is that happiness does not come from short-lived superficial experiences. On the contrary, true happiness and joy will be the reward of those who endure experiences of sorrow, injustice and persecution on God's behalf, and who exemplify the qualities of gentleness, compassion, mercy, honesty and peace in their lives. 	<ul style="list-style-type: none"> • Read KWL p. 257. Complete activity, KWL p. 258. • In pairs students design a poster or write a slogan to promote the values of a particular Beatitude or; • Create a collage of words and images that illustrates a particular Beatitude. • Discussion: what values in society mirror the values found in Matt.5:1–12 and Luke 6:17–26? • If Jesus came to earth today, what would be his Beatitudes for the 21st century? • See Task 2 at the end of this unit. • Encourage students to write out the blessings they have experienced in their own lives. These can then be incorporated into praying the Beatitudes. Students write a letter to a person who for them lives out the Beatitudes and invite this person to come to the paralytic. 	<p>Teacher Assessment Mark either poster, slogan, collage or poster</p> <p>Peer/Self-assessment Journal reflection on values in society that mirror the ideals found in Matthew 5 and Luke 6.</p>
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<p>5.</p> <p><i>It is intended that students will be able to:</i></p> <p>V share views on the moral challenges implied in the Commandments and Beatitudes</p> <p>K outline a range of contemporary moral issues which relate to ideals embodied in the Ten Commandments and Beatitudes</p> <p>S compare ideals exemplified in the Commandments/Beatitudes with many of society's values.</p>	<ul style="list-style-type: none"> The Great Commandments of Jesus, to <i>love God and love your neighbour</i> unites the values underlying both the Commandments and Beatitudes. The Commandments deal with concrete ways of loving and responding to both God and neighbour, whereas the Beatitudes are an invitation to be open to the presence of God and alert to the needs of others. Both the Commandments and the Beatitudes communicate attitudes and behaviour which must be incorporated into the daily life of those who want to lead fully Christian lives. Christians need to consider not only the practical applications of living out the Commandments and Beatitudes, but also ways in which to personalise the values, making them a foundation on which to build a life of faith. 	<ul style="list-style-type: none"> Students either view a suitable 'soapie' TV program or listen to/view a video clip/song. Students then select a character from the soapie/song and rate them on the values grid. Viewing a film, e.g. <i>Paying it Forward</i>, <i>Amelle</i>, <i>Shrek</i> or <i>Chocolat</i> to identify examples of beatific behaviour or the lack thereof. Worksheets on these films in Michael Scully's, <i>Reaching Teens Through Film</i>, Vol 9. Films to be found on <www.textweek.com/movies/movies.htm> Focus Question: What importance does our society in general place on these values? Group activity: Hymn, see 'Possible Assessment Tasks' at end of this unit. Internet search: Locate Catholic organisations such as St Vincent de Paul Society, Centacare, Pax Christi, the International Catholic Peace Movement, Caritas or Ozspirit. Students prepare a report on the work of the organisation and link ideals taught in the Beatitudes and the Ten Commandments to the work of the organisation. Invite guest speakers from these organisations to address the students about their work. 	<p>Teacher Assessment</p> <p>Marking of response to focus question.</p> <p>Peer or Self-assessment</p> <p>Sharing of values grid and discussion of Focus Question.</p> <table border="1"> <thead> <tr> <th>Value</th> <th>1</th> <th>2</th> <th>3</th> <th>4</th> </tr> </thead> <tbody> <tr> <td>Friendship</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Leisure</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Success</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Work</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Love</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Faith</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Appearances</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Fair Go</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Money</td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table> <p>1 = Very important 4 = Not important</p>	Value	1	2	3	4	Friendship					Leisure					Success					Work					Love					Faith					Appearances					Fair Go					Money				
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Celebration: Prayer and Liturgy

The Ten Commandments could be used as guidelines for a personal examination of conscience. These reflections could be used as the basis of a penitential service.

In a prayerful atmosphere, students could reflect on their personal commitment to living out the spirit of the Commandments and Beatitudes. Their resolutions could be written down and those students who are willing, could share their reflections with the class.

Suggested celebration based on Matthew 5:1-12

Preparation: Set up a sacred space in the centre of class-room.

- Use white and blue cloth (these are the colours for peace).
- Set candle in front of Bible, with a book-mark at three Scripture passages to be used.
- Students place several collages based on the Beatitudes around the perimeter of sacred space during the gathering hymn.
- Students have invited special guests who for them demonstrate the Beatitudes – personalised invitations have been prepared.

When preparing for this liturgy, explain to students that it will involve both active and reflective time.

Gathering hymn

‘Bearers of Peace’, Bernadette Farrell, in *Restless is the Heart*, verse 1, or ‘The Beatitudes’ by Peter Kearney in *As One Voice*, Vol. 1.

Leader: *Welcome, with special mention of invited guests.*

Let us pray – Lord, our God, help us to love you with all our hearts and to love all people as you love them.

Reader 1: *Book of Zephaniah 2:3, 3:12-13*

‘Seek integrity, seek humility ... O humble and lowly people’.
This is the word of the Lord.

Response: Thanks be to God.

Reader 2: *Responsorial Psalm 145: 13-18*

The Lord is faithful in all his words and holy in all his works.
The Lord lifts up all who are falling and raises up all who are bowed down

Response: Happy the poor in spirit; the kingdom of heaven is theirs.

The eyes of all look hopefully to you, and you give them their food in due season;
You open your hand and satisfy the desire of every living thing.

Response: Happy the poor in spirit; the kingdom of heaven is theirs.

The Lord is just in all his ways and holy in all his works.
The Lord is near to all who call upon him, to all who call upon him in truth.

Response: Happy the poor in spirit; the kingdom of heaven is theirs.

Individual Response

Students share Prayers of Intercession either prepared or spontaneous and give their Letters to invited guests.

Reflection: Let us listen to the words of Bernadette Farrell: ‘Blest are They’. Visual presentation to accompany the hymn showing images of people exercising Beatitude values. This PowerPoint presentation could be an assessment alternative.

Closing prayer

All: Dear Lord, we are your people, willing to live out your message of love to live justly, love tenderly and walk humbly with you in the service of others.
Help us to be attentive to the needs of those with whom we live and work and may we continue to learn from the example shown by the significant people who have enriched our lives and whom we honour and thank today.
Praise to you, Lord Jesus Christ.

Going Forth

An appropriate recessional hymn, e.g. *City of God* or *Let there be Peace on Earth*.

Possible Assessment Tasks

TASK 1: Scripture search

PURPOSE

To enable students to connect the actions of biblical characters with the Beatitudes.

ACTIVITY

The chart below cites examples of 'Beatitude' people from Scripture. Students locate each example and complete the chart.

Scripture Passage	Who is/are the Beatitude people in the story?	List the actions that show that they are 'Beatitude' people	Which Beatitude is demonstrated by their actions?
Matthew 5:44-45			
Matthew 20: 29-34			
Mark 12: 41-44			
Luke 5:12-14			
Luke 5:17-20			
Luke 6: 36-38			
Luke 10:29-37			
Luke 12:33-34			
Luke 17:4			
Luke 17:11-19			
Luke 21: 1-4			

ASSESSMENT

Completion of the activity.

TASK 2: Group work - Creative Activity

PURPOSE

To enable students to understand how a composer has adapted the beatitudes to lyrics and melody.

ACTIVITY

Students are given a hymn or contemporary sacred song that focuses on the Beatitudes or on Beatitude ideals/teachings. Some examples are: 'The Beatitudes', Peter Kearney; 'Bearers of Peace', Bernadette Farrell; 'Blest are They' and 'Prayer for Peace', David Haas; 'Happy are the Poor', Frank Andersen; 'Let there be Peace on Earth', Sy Miller and Jill Jackson; 'Blest are the Pure in Heart', hymn 376, *Australian Hymn Book*.

In groups they discuss:

- how the composer has quoted or adapted the Beatitudes in the lyrics
- the style of melody and musical accompaniment (eg traditional or contemporary)

Each group writes the lyrics for a hymn of their own.

ASSESSMENT

Class members select one or two of the original hymns and one of their own if appropriate. They become the music focus for the Prayer Liturgy, at end of this unit.

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.

Flannery, Austin OP (GE) 1996, Vatican Council II: The Conciliar and Post Conciliar Documents: *Lumen Gentium*, Dogmatic Constitution on the Church; *Gaudium et Spes*, The Church in the Modern World. Liturgical Press, Minnesota.

Teacher Resources

Alison, D 1999, *Sermon on the Mount*. Crossroads, New York.

Pell, G 1996, *Issues of Faith and Morals*. Oxford University Press, Melbourne.

Sheen, F 2000, *The Cross and the Beatitudes*. Ligouri Publications, Chicago.

Scully, M 2002, *Reaching Teens through film*. Pflaum Publishing Group, Dayton, Ohio.

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

Stott, J 1998, *The Beatitudes*. Intervarsity Press, London.

Classroom Resources

Morrissey, J et al. 2000, *Out of the Desert*, Book 4, Ch. 8. Longman, Melbourne.

Russell, M 1995, *As One Voice, Hymns to Celebrate Life*, Vol. 1 (Hymns 55, 91, 190). Willow Connection, Manly Vale.

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

Video or DVD

Prince of Egypt 2004, (99 min). Word Publishing Australia.

Website

<www.textweek.com/moview/moview.htm> (movies classified under themes).

Unit Evaluation

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

- How well did the students use and apply Scripture passages to meet the challenges in today's society?
- To what extent have students examined a range of contemporary moral issues which relate to values embodied in the Ten Commandments and the Beatitudes?
- How effectively have the students compared the ideals and teachings exemplified in the Ten Commandments and the Beatitudes with many of society's values?
- 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?