

RELIGIOUS EDUCATION

TEACHER'S GUIDE

11.4

CHRISTIAN FAMILY LIFE

WITNESSING THE LOVE OF GOD IN THE WORLD

GRADE 11 UNIT 4

THE VISION AND MISSION STATEMENT OF THE CATHOLIC CHURCH

VISION

We, the Catholic Church in Papua New Guinea
are alive in Christ
witnessing the love of God in the world

MISSION

Called by the Father, sent by Jesus
and moved by the Holy Spirit,
we strive to promote God's Kingdom,
by witnessing the good news,
by fostering growth in holiness for all
and by encouraging fuller participation
in Church and society,
so as to transform the world

11.1 JOINING THE CHRISTIAN JOURNEY (We are Church)

11.2 CHURCH, ALIVE IN CHRIST (Alive in Christ)

11.3 DISCIPLESHIP (Witnessing the love of God in the world. 1)

11.4 CHRISTIAN FAMILY LIFE (Witnessing the love of God in the world. 2)

12.1 MORAL DECISION MAKING (Witnessing the good news)

12.2 JUSTICE, PEACE and THE INTEGRITY OF CREATION (Encouraging fuller participation in Church and society)

12.3 DEATH TO LIFE (Fostering growth in holiness)

12.4 COMMITMENT TO LIFE (To transform the world through the love of Christ)

Nihil Obstat:

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NCEC

INTRODUCTION

The Grade 11 and 12 Religious Education syllabus is based on the National Vision and Mission Statement of the Catholic Church in Papua New Guinea. Each Unit has as its theme a phrase from this statement.

This fourth Unit is based on the words of the Vision statement: **"Witnessing the love of God in the world"**.

In Unit 3, students learnt to witness the love of God in the world by prayer, learning skills for life and action in their school community. In this fourth Unit they will be asked to share the knowledge and skills they have learnt with their families.

After the Catholic Church developed its national vision and mission statement, from 2002 to 2004, the Church then developed a **National Pastoral Plan** to help make the vision and mission statement a reality. In 2006, the Catholic Bishops adopted this National Pastoral Plan which has these priorities:

**Families: Alive in Christ,
Children: Loved and cared for,
Youth: Happy and fulfilled,
Adult men and women: Informed and participating,
The Poor: Self reliant and respected,
The Sick: Properly cared for.**

As our families become more alive in Christ, all the other priorities of this National Pastoral Plan will become more possible: children will be loved and cared for, young people will become happier and more fulfilled, adults will become more informed and participators, the poor will become more self reliant and respected and the sick properly cared for.

**The main challenge for your students in this Unit
is to use the Christian life skills they have learnt
to help their own families become more alive in Christ.**

There are four parts in this fourth Unit:

- Part A: Learning how to share with their own families the Christian life skills learnt in previous Units.
- Part B: Deepening our awareness of the basic desire of our hearts for intimacy and how to balance this desire.
- Part C: Understanding the Christian story and vision of family life.
- Part D: Celebrating family life

**Make sure you alert the
School Administration
to the contents of this
Unit, especially to Parts
A and D.**



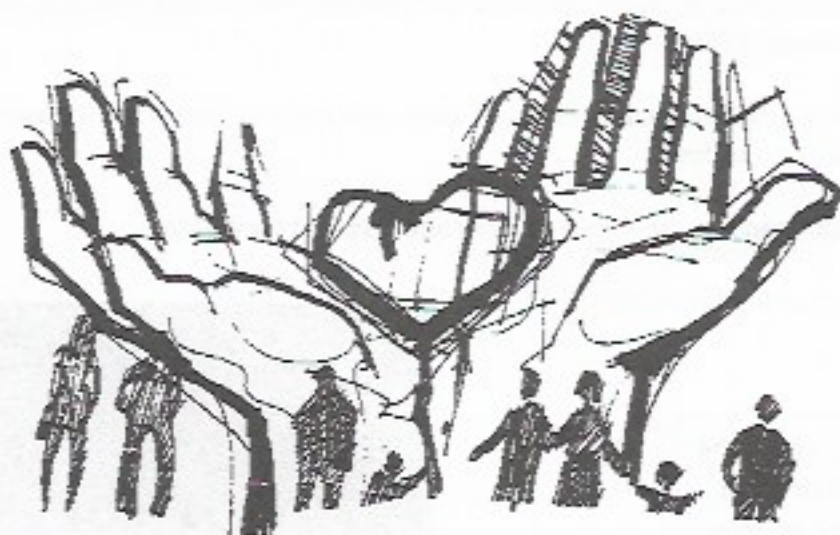
The material in this Teacher's Guide contains background knowledge for teachers, suggested activities to use with your students and some pages which may be suitable to copy and give students as worksheets. As an example, Part B of this Unit has two pages of background material, one page which you may want to use as a worksheet - the map of the heart - and a page of suggested activities.

The suggested activities usually encourage your students to discover what they can about the topic, in this example about their desire for intimacy, and how to balance this desire. You will not help your students discover this, or become more self-aware, if you just give them the information before they have done any reflection and work for themselves. The information is to help you understand the subject, so that you can better guide your students in their journey of self discovery.

This final Unit for Grade 11 attempts to revisit all the Christian living skills of the whole Grade 11 curriculum. It provides an opportunity for your students to further master these skills by applying them to their families. If their families are not easily available, then you can decide whether to give these exercises as a holiday activity, or ask them to share the skills with another group in the school - for example their peer groups or a class group.

Experience has shown that students will grow more and discover more if they are given time to experience sharing these skills with their families or some appropriate group. They will become enthusiastic about their ability to share these skills and want to share what happens, to them and to their families, when they share these skills. Give your students plenty of class time to talk about their experience of sharing these skills.

Parts B and C of this Unit will help your students deepen their self awareness and their understanding of the Christian story and vision of family life. (steps 3 and 4 of shared Christian reflection on life).



11.4 CHRISTIAN FAMILY LIFE
WITNESSING THE LOVE OF GOD IN THE WORLD

UNIT FOCUS

- Students are encouraged and helped to share the Christian living skills they have learnt with members of their own and other families.
- Students become more aware of their basic desire for intimacy, and how to balance this desire.
- Students continue their study of the Gospel of St. John.

KEY CONCEPTS

GOD (FATHER, SON AND HOLY SPIRIT)

SCRIPTURE JESUS CHURCH

PRAYER CHRISTIAN LIVING SOCIAL JUSTICE

IN THIS UNIT:

Jesus Scripture Christian living

LEARNING OUTCOMES

KNOWLEDGE AND UNDERSTANDING

Students can:

1. interpret a map of basic human desires and destructive tendencies
2. reflect on their desire for intimacy.
3. analyse different experiences of love as kind and merciful, faithful and strong.
4. explain the steps in the process of forgiving.
5. write an essay applying selected statements about Christian family life.

SKILLS

Students can:

1. share selected Christian living skills with their families.
2. reflect on their experience of sharing Christian living skills.
3. grow in balance in their desire for intimacy.
4. grow in their ability to forgive those who have hurt them.
5. creatively celebrate family life and values.

ATTITUDES

Students can enthusiastically appreciate their role in helping their families become more alive in Christ.

SCRIPTURE REFERENCES

1 Jn. 4:16. Jn. 2: 1 - 11

REFERENCES TO THE CATHOLIC CATECHISM

CCC: 2201-2207, 2215-2219, 2232-2233

CCPNG: 231-233, 339-341 726-757 886 - 904

PART A: SHARING CHRISTIAN LIVING SKILLS IN FAMILY LIFE

The following pages can be used as worksheets for your students. The first column contains many of the Christian living skills that have been used in the previous Units of Grade 11. The second column can be used by your students to decide with whom, in their family, they will share this skill. The third column is for their reflection after they have experienced sharing this skill.

Students will not be able to share all skills. Encourage them to share some simple skills and some more complicated skills. Applying these skills is a good way to build their own capacity to understand and master these skills.

Students will need to make a sensible judgement about whom in their families they should share which skills. Some skills can best be taught to brothers and sisters, some to parents. Encourage your students to have courage and not take the easy way when they decide with whom they will share these skills.

Remind your students that when they are sharing these skills they are acting as prophets, priests and shepherd leaders for their families. (See Unit 11. 3) The aim of their sharing is to help their families become more alive in Christ.

Some of your students will not have nuclear families with which to share these skills. You can teach them that the English word *family* comes from a Latin word *familia*. This Latin word meant more than what we call family. It meant everyone close to us. Students who do not have or know a nuclear family can choose anyone who is familiar (close to them) to share these Christian living skills. *We are all God's family.* (Jn. 1: 12, Gal. 3: 26).

During the time you are teaching this Unit, give your students time to reflect on and share their experience of sharing these skills. The third column of the worksheets will help you to do this. It will help if students reflect on and share what the experience has done for them, as well as what the sharing has done for the family members with whom they shared.

SHARED CHRISTIAN REFLECTION ON MY FAMILY LIFE

1. NAMING LIFE EXPERIENCE	What has been my experience of family life?
2. REFLECTION	What are my questions about my family life? How can my family become more alive in Christ?
3. CHRISTIAN STORY AND VISION	What can I share about the Christian story and vision of family life?
4. SELF AWARENESS	What is my attitude of heart towards my family? Am I positive and optimistic and grateful for my family life? Am I disappointed about my family life? Am I angry about some parts of my family life?
5. INTEGRATION	Can I bring together my questions, my Christian vision and my heart response towards my family?
6. RESPONSE	What will I do to help my family become more alive in Christ?

Most time in this Unit should be given to encouraging students to share the Christian living skills with their families, and then to reflecting on their experiences of sharing these skills. The other parts of this Unit will help your students become more aware of the Christian story and vision about family life and their own attitudes of heart about their families.

SUGGESTED ACTIVITIES

1. Introduce the Unit by using the process of Shared Christian Reflection on Life on Page 6.

Step 2: Help your students to reflect on their experience of family life, to ask themselves questions; for example:

Be still and picture a typical scene in their family—what is going on?

Pause and look at each person in turn, looking more deeply.

What questions come from what I see?

Step 3: Invite them to reflect on and share what the Christian vision says about their questions.

At the beginning of this Unit, your students may not know a lot about the Christian story and vision of family life. But they will know something. It is better to start with what they know. In Part C they will learn more about the Christian story and vision of family life.



Step 4: Ask them to sit still and become aware of their attitudes of heart to their experiences of family; if appropriate, invite them to share what they can with a friend.



Challenge them to take time to name, claim and tame any negative attitudes, and let them go.




Step 6: Ask them to identify things they can do to help their families grow more alive in Christ.

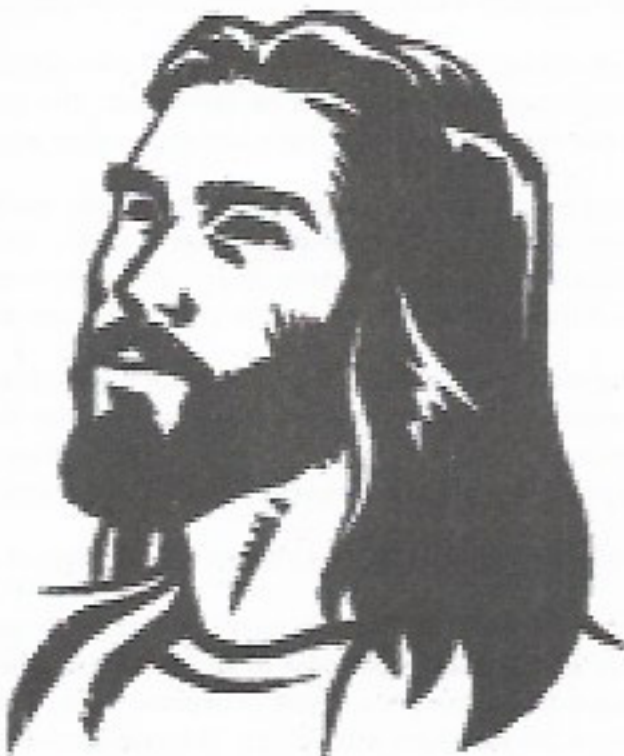
2. Give your students the worksheets on Pages 8 - 11 and help them identify the Christian living skills they want to share with their families. Explain that they will have time during this whole Unit to share these skills and then to reflect on their experience of sharing these skills.
3. During this Unit, regularly give your students time to reflect on their experience and share their experience of teaching these Christian living skills. Decide if this reflection and sharing is best done in small groups or with a close friend.



CHRISTIAN LIVING SKILL	WITH WHOM IN MY FAMILY WILL I SHARE THIS SKILL?	WHAT ARE THE OUTCOMES OF SHARING THIS SKILL? FOR MYSELF & FOR MY FAMILY?
1. PRAYER OF	THE HEART	
Be still in my body		
Be still in my mind		
Be still in my heart		
Be still in my spirit		
2. SHARED CHRISTIAN	REFLECTION ON LIFE	
Naming the situation		
Reflection		
Christian story and vision		
Self awareness		
Integration		
Response		

CHRISTIAN LIVING SKILL	WITH WHOM WILL I SHARE THIS SKILL?	WHAT ARE THE OUTCOMES OF SHARING THIS SKILL, FOR MYSELF AND MY FAMILY?
3. CHRISTIAN STORY	AND VISION	4
Memorise the vision and mission statement of the Catholic Church		
Dramatise the vision and mission statement.		
4. SEEING LIFE AS A JOURNEY		
Sharing my own journey		
Listening to other's journeys		
Discovering deeper inside stories in life journeys		
5. WRITING A JOURNAL		
6. READING A MAP OF THE	HEART	
Identify 6 basic desires.		
Explore my desire for respect.		
Explore my desire to be with others.		
Share how life events can cause basic desires to be unbalanced		

CHRISTIAN LIVING SKILL	WITH WHOM WILL I SHARE THIS SKILL?	WHAT ARE THE OUTCOMES OF SHARING THIS SKILL, FOR MYSELF AND MY FAMILY?
Talk about unbalanced desires as destructive tendencies.		
Identify events that led to being disrespected.		
Balance desire for respect by praising self and others		
Balance envy & jealousy by giving thanks and praise		
Balance destructive tendencies by naming, claiming and taming and letting them go.		
Identifying hidden fears behind destructive tendencies		
7. GIVING GLORY AND	PRAISE TO GOD'S	LOVING KINDNESS
Giving glory and praise in song		
Giving glory and praise in actions		
Giving glory and praise in the Eucharist		
8. BECOMING MORE	ALIVE IN CHRIST	
By taking the Word of God into our lives.		
By taking the Bread of Life into our lives.		
By remaining in Him.		
By bearing much fruit		

CHRISTIAN LIVING SKILL	WITH WHOM WILL I SHARE THIS SKILL?	WHAT ARE THE OUTCOMES OF SHARING THIS SKILL, FOR MYSELF AND MY FAMILY?
9. BECOMING A	PROPHET, PRIEST	AND SHEPHERD LEADER
Praying the prayer of baptismal anointing over others.		
Sharing the heart story about building community.		
Sharing the Spirit story about building community.		
Identifying what God wants in your family		
Witnessing to what God wants in your family.		
Describing the sin road and the road to life.		
Being willing to sacrifice for sin in your family.		
Joining family sacrifice for sin with the sacrifice of Jesus in the Eucharist		
Acting as a Shepherd leader in your family		
Sharing the qualities of a shepherd leader.		
Sharing the experience of washing each others hands and speaking words of praise and encouragement.		

PART B: SELF AWARENESS

In this part of the Unit your students are invited to look again at the map of the basic desires of the heart. They will look especially at **their desire for intimacy**.

Our desire for intimacy is a desire to be especially close to another or some others. The English word *intimate* comes from the Latin language word *intimus* which means innermost or deepest.

Our cultures have different attitudes towards intimacy. These different attitudes can be seen in the way grown-ups treat babies and small children. In some cultures small children receive plenty of hugs and holding and kisses; in some cultures small children are ignored or left alone and allowed to cry and suffer. Different families have different attitudes towards the desire for intimacy. Some children grow up receiving hugs from everyone; some children rarely get hugged.

Young school children usually have "best friends" with whom they share everything, always walking or running around together and cannot be separated. The tears at the end of school term sometimes come from our desire for intimacy – and sometimes they are just for show (crocodile tears!).

Young boys often go through a stage of denying their need for intimacy: they want to be 'strong', 'men', 'grown up', and 'get rid of all that weak stuff'. Young girls seem to accept their desire for intimacy, but are also able to become attached to their friends in unbalanced ways, and can become very jealous if their girl friend even talks to another person or seems to be losing interest in them.

When young men and women become sexually aware, they often confuse their desire for intimacy with their sexual desires. They sometimes believe that the only way to become close to another person is through sexual activity. Sexual intimacy is the deepest expression of human closeness, but it can only be really expressed and experienced in a strong and stable relationship.

Even with married people, sexual intimacy is only one way of discovering closeness and intimacy.

Our desire for and experience of intimacy is a hint or glimpse of the intimacy that is in God. Father, Son and Holy Spirit are so deeply close to each other that they are One, but also Three. At the deepest level our desire for intimacy is a desire to become close to God, to live in Him and allow Him to live in us and to share this closeness with others. This relationship in God is called *communio*.

Life's experiences and our own mistakes about intimacy can make this desire unbalanced. If a person grows up with a lack of intimacy, or if they are hurt by inappropriate intimacy, then they may deny their desire for intimacy, or be afraid of developing warm and caring relationships with anyone else. Such people become isolated, and if they have authority, they can become authoritarian – always giving orders and never listening to the ideas of others. Young people who are isolated sometimes become "bullies", using threats and violence to force their peers or younger people to do things.

A lack of genuine intimacy can also lead to an unbalanced hunger for more and more intimacy, to try and satisfy an empty heart. This may lead to great selfishness, abuse of power over others and manipulation of others to try and satisfy one's own needs. This is called lust.



Some of the balance in our desire for intimacy comes from balance in other basic desires. If our **desire for respect** is balanced, then we will better give respect to our close friends and respect their boundaries and their needs. But if our desire for respect is weak then we will easily be manipulated and controlled by others and this will happen in our close relationships. If our desire for respect is too strong, we will more likely only think about ourselves in our closest relationships and not respect our friends.

If our **desire to be with others** and co-operate is balanced, then we will not feel disempowered and we will not become jealous of our closest friends or use them for our own satisfaction.

The **fear** behind unbalanced intimacy is a fear of being used. This is a very common fear in most cultures today because people do use each other in so many ways.

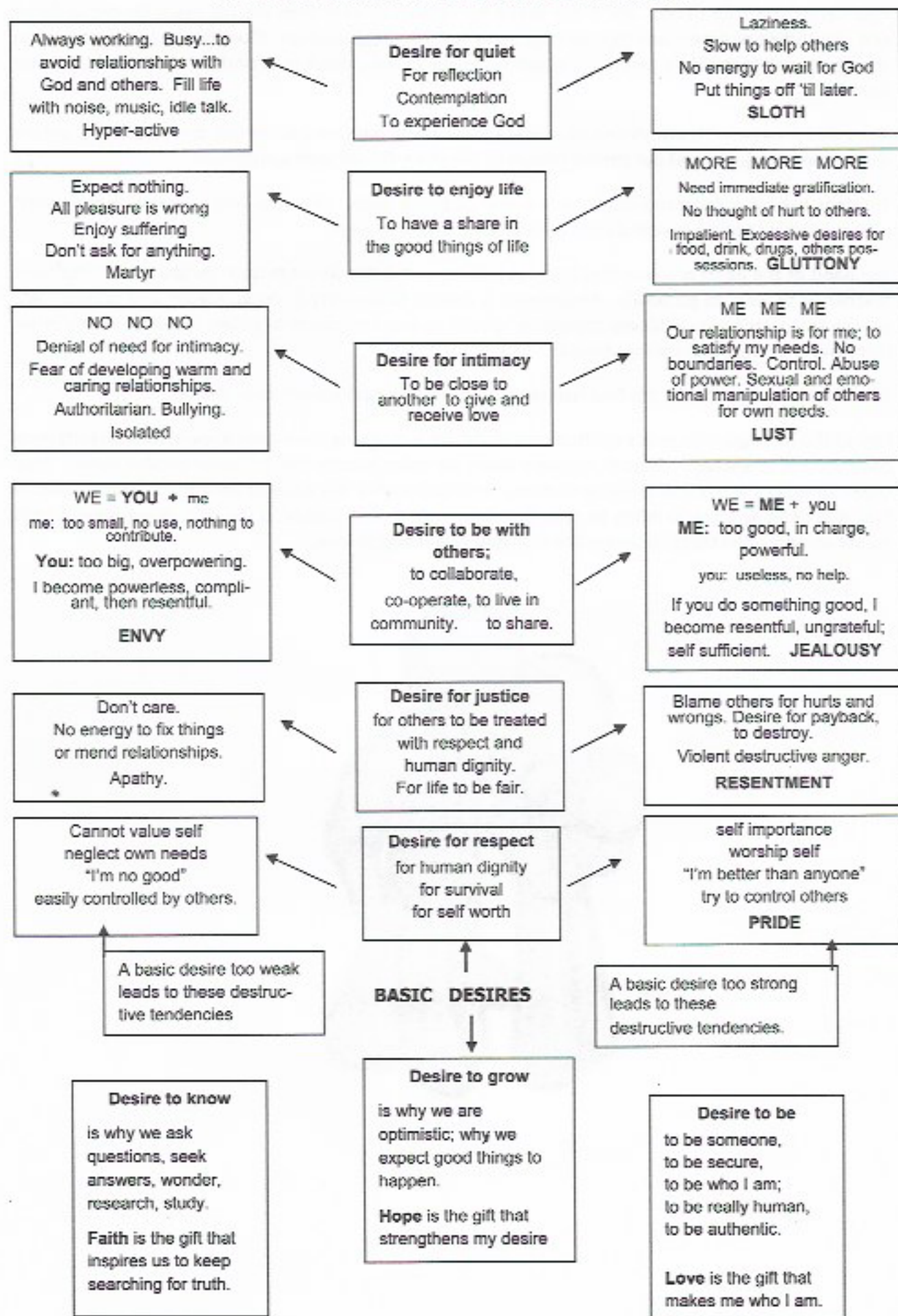
The **habit of the heart** or virtue that helps us balance our desire for intimacy is **moderation**. This habit teaches us to wait, to go slowly. *Moderation* is related to *modesty* in dress, speech and actions. We admire the person who achieves something special, in sport or exams or public speaking or any other field, and is modest in speaking about it.

See Unit 11.2 , page 26, for the four habits of the heart that balance our basic desires.

One of the basic growths in our spiritual and moral life is changing from commitment to **satisfaction** to commitment to **values**. Growth happens when we delay satisfaction for some greater value. Your students experience this in delaying so many satisfactions for the value of education. This is what St Paul was pointing towards when he described *love* as first of all *patient*. (1 Cor. 13:4). Being patient, with ourselves and with others, is always the first step in learning to love.



OUR BASIC DESIRES CAN BE BALANCED IN THE MIDDLE OR THEY CAN BE TOO STRONG OR TOO WEAK
AND BECOME DESTRUCTIVE TENDENCIES IN OUR LIVES



SUGGESTED ACTIVITIES

1. Give your students time to remember and share their experiences of intimacy as young children, both in their families and as school children.
Invite them to reflect on what this experience of intimacy, or lack of intimacy, did to their hearts.
2. Ask your students to think about their present relationships with members of their family, and with their friends. To whom do they feel closest? What does this close relationship do to their hearts?
3. Give your students time to reflect on their desire for intimacy, as described in the heart map on Page 13. Do they think their desire for intimacy is too strong, too weak or balanced in between? What do they do that shows how their desire for intimacy is balanced or unbalanced?
4. What do they usually do to try and control an unbalanced desire for intimacy?
5. What other skills could they learn to help them control an unbalanced desire for intimacy?
6. Explain the idea of moderation and ask your students to give examples of people who show moderation in their words and actions.
7. Look up the dictionary definition of "moderation" and find its synonyms.
8. Ask your students to look for examples of how Jesus showed moderation in his words and actions.

(Jesus knew his disciples better than they knew themselves. But he didn't rush or push them into growing in their faith more than they could take. He helped them to grow slowly, at their own pace and in their own time.) See: Jesus' response to the woman at the well when she was making fun at him; See also: Jn. 5:20; Jn.7:67; Jn. 8:10-11; Lk.9:56; Mt.26:53; Mk. 2:23-27; Mk.9:9; Mk.11:2; Mk.14:61.

9. Explain the difference between commitment to satisfaction and commitment to values.
Ask your students to reflect on their own lives and to remember times:

- when they acted to satisfy their needs, even if this went against their values.
- when they delayed satisfaction for the sake of some greater value.

Ask them how they felt about themselves in each situation

10. Invite your students to identify daily situations in their family in which they are challenged to be patient.

Ask them to identify and share what usually goes on in their hearts when they are asked to be patient.

Ask them to discuss ways in which they can learn to become more patient.



PART C: THE CHRISTIAN STORY AND VISION ABOUT FAMILY LIFE

We want all our families to be truly alive in Christ. As Catholics we understand this to mean that couples are happily married, they have remained chaste before marriage and faithful in marriage; they participate fully in the sacramental life of the Church, beginning with the sacrament of marriage. A happy marriage also means one without violence, open to the gift of children, and where couples communicate well. Families are the "vital cells" of society, the foundation of community.

(National Pastoral Plan)

"God is love and anyone who lives in love, lives in God, and God lives in them"

"We have come to know and to believe in the love God has for us" (1Jn. 4:16)

1. What is love?

Look twice at the question.

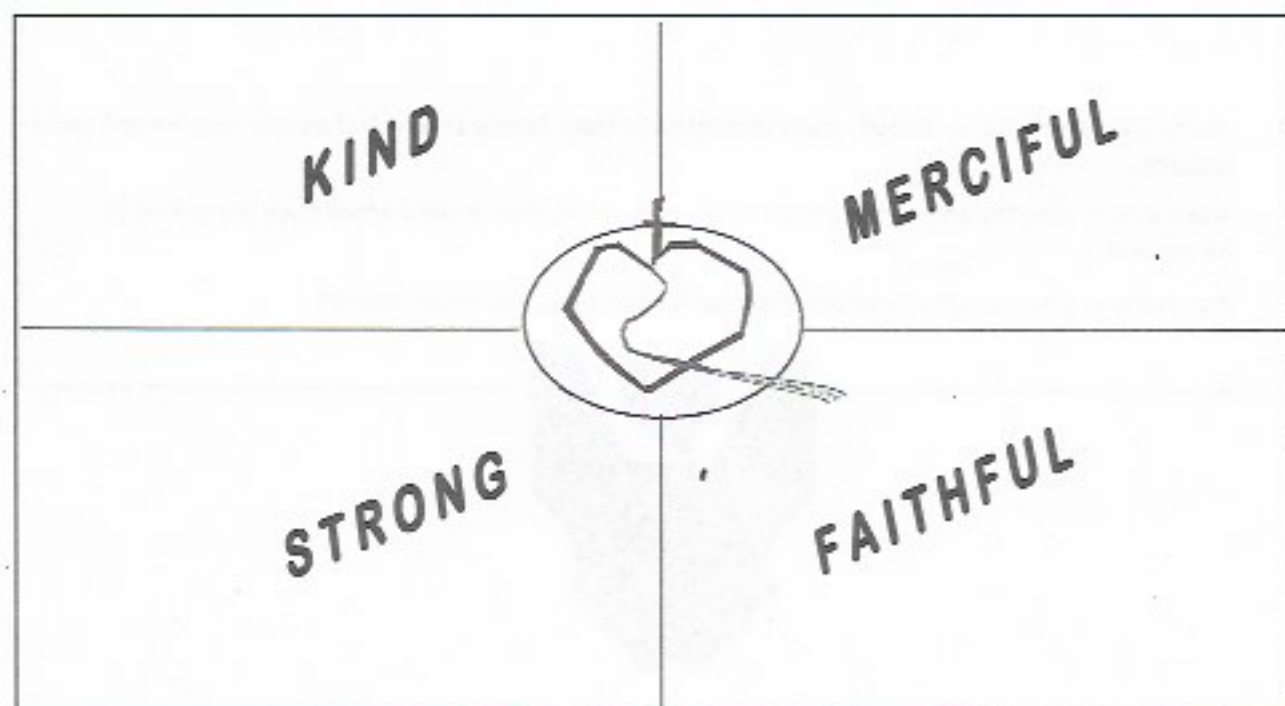
- Should we ask: *what* is love or *who* is love?
- Is "love" a noun or a verb, or both? Is "God" a noun or a verb or both?

The human experience of love includes love of one's family, of work, of country, love between husband and wife, parents and children, love of friends, love of neighbour, romantic love and love of God. Are all these expressions of love the same or different? Are each of these loves different in kind or in depth?

It is the same heart that loves God and friend, wife/husband and neighbour.

All kinds of love need to be purified or balanced so that they grow and lead us to become fully alive.

One way to look at the purification or balancing of love is by using the words that the Bible uses to describe love: **Love is kind and merciful, faithful and strong.**



"Kind" comes from the same root word as *Kin*. (*Kin* means almost the same as *wantok*) Kind is the attitude of heart we usually have towards our relations and family: being accepting and well disposed.

Mercy is a willingness to forgive or bear with someone who has offended us, when, in justice, we could demand satisfaction from them. One of the big challenges in life is to learn how to become both merciful and just.

Kind and merciful together are sometimes called compassionate.

Strong means being able to sacrifice, to say 'no', to delay satisfaction for the sake of something of greater value.

Faithful means to be true to who or what I am. God is faithful because he always acts as God; God doesn't change from day to day; God is always loving and forgiving; always kind and merciful and strong. Being faithful is being true to who I am as a person and true towards other people.

Kindness without strength is just weak. Strength without kindness is too hard.

Mercy without faithfulness is unreliable. Faithfulness without mercy is cold hearted.

When the four qualities of love are bound together, love is both genuinely human and of God.

SUGGESTED ACTIVITIES

1. Invite your students to reflect on the loves in their lives. In each loving relationship, which of the four qualities is most obvious? Which of the four qualities might be weakest or missing?
2. Invite your students to reflect on the love of their parents / guardians for themselves and other children. Ask them to describe this love using the four qualities of love.
3. In small groups, discuss these open questions:
We can become kinder by.....
We can become more merciful by.....
We can become stronger by.....
We can become more faithful by.....
4. Ask your students to memorise the words of 1Jn. 4: 16 and to write a paragraph applying these words to their own lives.



Some policies about sexual love and the prevention of HIV and other sexually transmitted diseases recommend A. B. C: Abstain, be faithful, or use a condom. Abstain is the strong quality of love. Be faithful is the faithful quality of love. What about the use of condoms?

Recommending the use of condoms is believing that (young) people do not or cannot learn to be strong and faithful in love. Recommending the use of condoms shows no respect for young people. This recommendation shows a belief that young people are too weak. Recommending the use of condoms says that young people need not learn to love with strength and faithfulness.

What effect will this have on their lives in later years? How will they ever learn genuine human love as kind and merciful, faithful and strong?

SUGGESTED ACTIVITIES

1. Use the statement above to work with the P.D. Teacher to hold a discussion on the policy about condom use for HIV protection. What does such a policy say about those who promote it? What are their beliefs about young people and about what love is?
2. You may be able to teach your students the song (the Rose). Invite them to add another verse to the song, using their own images of love.

THE ROSE

Some say love, it is a river
that drowns the tender reed.
Some say love, it is a razor
that leaves your soul to bleed.
Some say love, it is a hunger,
an endless aching need.

I say love, it is a flower,
and you it's only seed.

It's the heart afraid of breaking
that never learns to dance.

It's the dream afraid of waking
that never takes the chance.

It's the one who won't be taken,
who cannot seem to give,
and the soul afraid of dying
that never learns to live.



When the night has been too lonely
and the road has been too long,
and you think that love is only
for the lucky and the strong,
just remember in the winter
far beneath the winter snows
lies the seed that with the sun's love
in the spring becomes the rose.

2. Forgiving love

The greatest challenge of any love is whether a person can forgive. Forgiveness is the deepest expression of love.

Lord, how many times must I forgive my brother or sister? As much as seven times?

Forgive us our sins as we forgive those who sin against us

Father, forgive them, they do not know what they are doing.

Receive the Holy Spirit. If you forgive people's sins, they are forgiven.

If you hold them bound, they are held bound.

In our families, and with all our intimate relationships, we are often challenged to forgive. When we do not or cannot forgive, our relationships die.

Sometimes we cannot forgive because we have mixed up ideas about what forgiveness is. We mix up forgiveness and reconciliation. The next three pages contain some notes on the steps in forgiving and being reconciled. This is a basic Christian living skill worth taking time to learn.

There are three stages or steps in forgiving:

- **Letting go** of any negative attitudes in our hearts;
- **forgiving** or untying myself from the other person and
- **becoming friends** with the other person again.

Often when we cannot forgive it is because we have not let go of our anger, or because we think forgiveness is the same as reconciliation.

In many cultures in our country only two of these stages are recognised. After a big hurt, there is often a quick response of gift giving to *kulim bel* (let go anger) and then after many months a bigger feast of reconciliation. Often the difficult work of forgiveness is not done, and so, after some time the trouble comes up again. God's culture challenges our cultures to:

let go, forgive and be reconciled.

It is especially in our families that we are challenged to let go, forgive and be reconciled. Those who are closest to us are also the ones who can hurt us most deeply. Hugs and hits often come from the same people.

Some of the activities in the next three pages may be a challenge to different cultural practices. The teacher will need to make wise decisions about how God's culture can challenge the various cultures of the students.

HOW TO LET GO

1. NAME WHAT IS IN MY HEART

Give it the right name: RESENTMENT, DESTRUCTIVE ANGER, HATRED, HOSTILITY, JEALOUSY, LONELINESS, FEAR, GUILT, DEPRESSION, EMBARRASSMENT, SHAME, DISAPPOINTMENT, AGGRESSION, SUSPICION, DISGUST, ALIENATION....

If I cannot name it, describe it. How does it feel?

Share it with a good listener; talk about it and the name will come.

2. CLAIM WHAT IS IN MY HEART

Own it. Tell myself that this is in me and belongs to me. The other person who hurt me did something, but I put the negative energy in my heart and I have kept it there.

Whatever is in my heart is my responsibility. I put it there. No one else can get this negative energy out of my heart.

3. TAME WHAT IS IN MY HEART

If the negative energy is too big or too strong, tame it:

- Talk to it, as you talk to a small uncontrolled child, with gentleness and patience
- Talk to Jesus about it; give it to him and ask Jesus to talk to it
- Practice the opposite habit of the heart, especially giving thanks and praise; encourage each other
- Use the sacrament of reconciliation to tame what is in my heart.

4. LET IT GO

When the time is right, give it to Jesus, in the Offertory at Mass, or in your quiet place; ask Jesus to take it and put it on the wind or the waves. Watch it go away and say "goodbye".

If it comes back, send it away, again and again.



HOW TO FORGIVE

1. Forgiveness is NOT A FEELING. Forgiveness is a CHOICE WE MAKE. When I say: "I can't forgive that person", I am really saying: "I CHOOSE not to forgive that person"



2. The Aramaic word (Jesus' language) for "forgive" means "to UNTIE"

"If you untie people's sins they are untied
If you hold them bound they are held bound."

The fastest way to free myself from an enemy and all the negative energy, is to forgive, to untie myself from that person and not let them have any more control over me.



3. Forgiveness is about CHANGING MY HEART. It is not about changing the other person.

4. Whenever I see another person as an "enemy" in my life, I need to realise that the hatred / anger I feel towards the other person may not hurt them in anyway. The other person has gone on with their life and may not even know what I am holding in my heart.

Not forgiving is like drinking poison every morning and expecting the other person to get sick.

5. Make a list of the good things that happened because of the bad experience.

6. Look for the helpers. Who was my "good Samaritan"?

7. *Love your enemies. Do good to those who hate you; bless those who curse you and pray for those who mistreat you. (Lk. 6: 27-28).*

Practice these four actions in this order: Pray for, then bless them, then do good to them, then love them. We usually cannot just love our enemy, but if we act in steps, we may learn to love them.

8. Ask a friend to pray over you: *"Receive the Holy Spirit; if you forgive people's sins, they are forgiven."*

9. Stop telling "my story" How many times have I told my story of being hurt, to myself and to others?

10. Forgiving is NOT denying the responsibility of the other person for what THEY did. Restorative justice (reparation / compensation) may still be necessary.

11. Forgiveness is the deepest expression of love. It is a gift of God's Spirit.

Father, forgive them, for they know not what they are doing.

HOW TO BE RECONCILED

1. Understanding reconciliation

RE CON CILI ATION means
Again together eyes to make

To make eyes together again

Reconciliation needs two people. It will only happen when both people are ready.

I forgive; we may reconcile one day. There can be forgiveness without reconciliation.

2. In your imagination, invite the other person into your quiet place. Talk with them and talk with Jesus about them. Ask Jesus to talk to them.

In your imagination, sing a song over the other the other person:

*"Deep in Christ, I pray you know
the power he can give....."*

3. Thank the other person for something they did. Praise them in front of others.
4. If the time is right, tell the other person what effect their actions had on you.
5. Wash their hands and then talk with them.
6. Prepare food and invite them to a meal.
7. Ask them to share the sacrament of reconciliation with you.

*Through him God willed to reconcile all things with himself
and through him, through his blood shed on the cross,
God establishes peace, on earth as in heaven (Col. 1:20)*



SUGGESTED ACTIVITIES

1. Give your students the three pages on how to let go, forgive and be reconciled. Use examples from your own life to explain the three steps that lead up to real reconciliation.
2. Invite your students to apply these three steps to some relationship in their lives in which forgiveness and reconciliation is needed. Ask them to reflect on each of the three steps and become aware of which steps they find difficult. Encourage them to use some of the suggested ways to take these steps.
3. Invite your students to apply the skills of letting go, forgiving and being reconciled to one of their family relationships. Ask them to share with a close friend what happens to themselves and to the other person as they apply each of these skills.

These activities will give you an opportunity to revise the skills of the prayer of the heart, (c.f. Unit 1, page 31). Students who have developed a habit of this prayer will find it easier to let go, forgive and be reconciled. Students who have not made a habit of this prayer can be encouraged again to make it part of their journey.

Some day,
after harnessing space, the winds,
the tides and gravitation,
we shall harness for God
the energies of Love.

And then,
for the second time in the history of the world,
we shall have discovered
fire.

Pierre Teilhard de Chardin



3. The Christian family in St. John's Gospel.

The wedding at Cana in Galilee

Three days later there was a wedding at Cana in Galilee and the mother of Jesus was there. Jesus was also invited to the wedding with his disciples.

When all the wine provided for the feast had been served and they had run out of wine, the mother of Jesus said to him: *They have no wine.* Jesus replied: *Woman, what concern is that to you or me? My hour has not yet come.*

His mother said to the servants: *Do whatever he tells you.*

There were six stone water jars standing nearby, used for the ritual washing practiced by the Jewish people. Each jar could hold twenty or thirty gallons. Jesus said to the servants: *Fill the jars with water.* And they filled them to the brim. Then Jesus said: *Now pour some of the water and take it to the steward.* So they did.

The steward tasted the water that had now become wine, without knowing where it had come from - only the servants who had drawn the water knew. The steward immediately called the bridegroom to tell him: *Everyone serves the best wine first and when people have drunk enough, he serves the ordinary wine. But you have kept the best wine until last.*

This miraculous sign was the first, and Jesus performed it at Cana in Galilee. In this way he let his Glory appear and his disciples believed in him. (Jn. 2: 1 - 11)

SUGGESTED ACTIVITIES

1. Ask your students to work in small groups and answer these questions:
 1. Why does St. John write: *On the third day?*
 2. Why does Jesus address his mother as "woman"?
 3. Explain the deeper meaning of Mary's words: *They have no wine* and *Do whatever he tells you.*
 4. What is the meaning of Jesus words: *My hour?*
 5. Why do you think Jesus hesitated before he did what Mary asked?
 6. Explain the symbols of water, wine and blood in St. John's gospel. Explain these symbols either with words or in a painting or drawing.

The notes on the Gospel on the next two pages will help you to help your students find answers to these questions.

Some notes on the Gospel of the wedding at Cana

Three days later: In John's Gospel this was the **seventh day** of Jesus' ministry. St John is comparing the seven days of creation in Genesis with the first seven days of the new creation in Christ. (Refer to Unit 1 Page 20). On the seventh day of the Genesis story, God rested. Sabbath rest was seen as the best way to give glory and praise to God's loving kindness for all his creation. On the seventh day of John's Gospel, Jesus was invited to a wedding. Marriage and family life is at the heart of the new creation in Jesus.

In the Bible, **three days** often refers to a special manifestation of the glory and power of God.

The Lord said to Moses: "Go to the people and consecrate them today and tomorrow. Have them wash their clothes and prepare for the **third day**, because on the third day the Lord will come down upon Mount Sinai in the sight of all the people. (Ex. 19: 10 - 11)

Come, let us return to the Lord for he will heal us. After two days he will revive us; on the **third day** he will raise us up. (Hosea 6: 1 - 3)

Destroy this temple and in **three days** I will raise it up. (Jn. 2: 19)
(c.f. also Lk. 13: 32; Mt. 16:21; 17:23; 20:19)

Woman: The disciples had started to know Jesus but his mother already knew him very well. How did she know that Jesus could perform miracles? How did she know that he would perform a miracle just to stop the bridegroom and parents from being embarrassed and to help people enjoy the feast? When Jesus calls his mother **Woman** he is not being disrespectful. Jesus sees her not just as his mother but as the new Eve: She will be called woman (Gen. 2:23).

In this scene, St. John has Mary speak as **the woman**, the new mother of the whole human race. When she says: **They have no wine**, she is describing all the times in all the families and communities of the world when joy and energy and resources have run out and people can no longer enjoy fullness of life.

Do whatever he tells you. These are Mary's last words recorded in the Gospels. They apply to all disciples, and to us today. The next time Mary appears in St. John's Gospel is at the foot of the Cross, where Jesus gives her to his beloved disciple (and to all disciples) to be their mother. (Jn. 19: 26 - 27).

The co-operation of the servants. All Jesus' miracles only happen when people co-operate with him and do what they can to help the situation.

My hour. In John's Gospel the hour of Jesus is the time of his suffering and glory on the cross. It is the time when his disciples see who he really is. It seems that Jesus had no plan to begin his mission at this wedding, but he recognized the Spirit moving him through his mother's words.



Twenty gallons is about 80 liters. The six water jars would hold almost 500 liters of water / wine, more than enough to make everyone happy.

St. John uses the **water and wine as symbols of life**. Water is good, but weak. Wine is strong. Jesus is able to change the water of our family life into something stronger that satisfies our hearts.

At the Last Supper, Jesus changed wine into his blood which is even stronger than wine, to save us.

On the Cross, when his heart was pierced by a spear, his blood and water poured out, a sign of Jesus pouring out his Spirit on the world.

In the Eucharist, this same miracle happens for us.

The miracle: It usually takes twelve months for a vine to change water and air and nutrients into grapes. Jesus did this in a moment. Jesus was able to do this because he is the **true vine**.



If we know who Jesus is, this miracle makes more sense. In Jn. 1: 3, we read: All things were made through him. If all water and wine are made "through him" then he knows how to change one into the other. Jesus has this creative power. When he uses his creative power, it always points to who he is.

The first sign: A sign points to something else. This sign points to Jesus as the **Lord of Nature** because:
All things were made through him and without him nothing came to be. (Jn. 1: 3)

Jesus' communion with his Father is the source of his Lordship of all creation.
In the beginning was the Word and the Word was with God (Jn. 1: 1)

Jesus invites us into this same communion of faithful love with his Father:
But to all who have received him, he empowers to become children of God. (Jn. 1: 12)

Jesus as Lord of Nature: St John follows the sign of the wedding at Cana with two developments of this sign of Jesus as Lord of Nature.

When Jesus expels the corrupt people from the Temple (Jn. 3: 13 - 22), St. John is teaching that Jesus is also **Lord of our moral nature**.

When Jesus speaks with Nicodemus (Jn. 4: 1 - 21), St. John is teaching us that Jesus is **Lord of human nature**. Jesus has the power to change our human nature; in Jesus we can be born again.

This miraculous sign was the first: In St. John's Gospel, Jesus does seven signs or works that reveal his glory and the glory of God. Just as St. John uses seven "I am" sayings to develop his picture of Jesus, so he leads his readers into a deeper relationship with Jesus by using these seven signs in the first twelve Chapters of his Gospel.

Reference	The sign	The sign points to a deeper meaning
Jn. 2: 1-11	The wedding at Cana	Jesus is Lord of nature, able to change one
Jn. 4: 46 - 54	The official's son	Jesus is Lord of life; able to give life on the one
Jn. 5: 1 - 16	The paralysed man	Jesus is the restorer of lost powers. No matter how sinful a person is, Jesus is able to give life to
Jn. 6: 1 - 15	Feeding the crowd	Jesus is the food by which we live. He is able to
Jn. 6: 16- 21	Jesus walks on the water	Jesus is our guide and helper. He is able to come to his disciples. No barriers can keep him away
Jn. 9: 1 - 41	The man born blind	Jesus is the light of the world. He enables every person who is obedient to what he knows of Christ to find still greater truth. Whoever refuses to obey will have his present knowledge taken away.
Jn. 11: 1 - 44	Raising Lazarus	Jesus is Lord of eternal life. His gift of life does not end with death of the physical body.

SUGGESTED ACTIVITIES

- Ask your students to work in small groups and answer these questions:
 - Explain how Jesus' miracle at Cana points to Jesus as Lord of Nature.
 - What does St. John mean by *the first sign*?
 - How many signs does St. John describe in his gospel?
 - What are these signs?
 - What does each sign point to?
 - How is the miracle at Cana different from the other six signs?
 - Why do you think this sign is the first?
- Invite your students to remember a time in their lives when *they had no wine* - when they were flat and bored and had no energy.
 - What do they usually do at such times?
 - Does this sign of Jesus offer them a new way of responding in flat times?
- Invite your students to reflect on their family life. Do they think their family life has plenty of wine, or only water? How can they cooperate with Jesus and other members of their family to keep changing the water of their family life into wine?

4. Descriptions of Christian family life

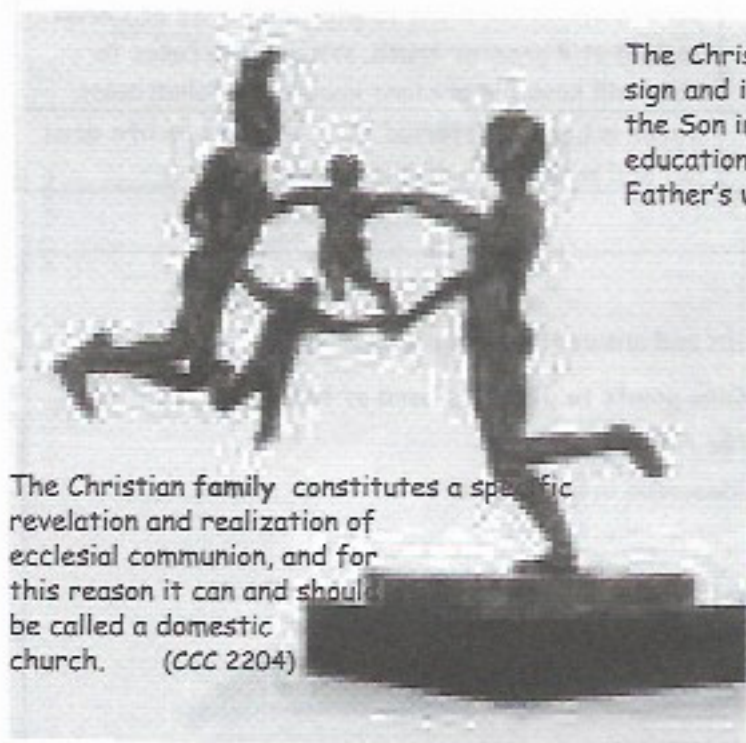
Honour your father and your mother, that your days may be long in the land which the Lord your God gives you. (Ex. 20: 12)

Children, obey your parents for this is right. *Honour your father and mother.* And this is the first commandment that has a promise: *that you may be happy and enjoy long life in the land.* And you, fathers, do not make rebels of your children, but educate them by correction and instruction which the Lord may inspire. (Eph. 6: 1 - 4)

He was obedient to them. (Lk. 2: 51)

Husbands should love their wives as they love their own bodies. He who loves his wife loves himself. And no one has ever hated his body; he feeds it and takes care of it. (Eph. 5: 28-29)

Be of one mind: share each other's troubles with mutual affection, be compassionate and humble. Do not repay evil for evil or answer one insult with another. Give a blessing instead ...and so you will receive the blessing. (1Peter 3: 8 - 9)



The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason it can and should be called a domestic church. (CCC 2204)

The Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit. In the procreation and education of children the family reflects the Father's work of creation... (CCC 2205)

God has willed that we should honour our parents to whom we owe life and who have handed on to us the knowledge of God.

We are obliged to honour and respect all those who have God-given authority for our good and the good of our society. (CCPNG. 886)

Avoid getting into debt, except the debt of mutual love. If you love your fellow men and women you have carried out all your obligations. All the commandments: *you shall not commit adultery, you shall not kill, you shall not steal, you shall not covet*, and so on are summed up in this single command: *you must love your neighbour as yourself*. Love is the one thing that cannot hurt your neighbour; that is why it is the answer to every one of the commandments. (Rom. 13: 8 - 10)

The family should live in such a way that its members learn to care and take responsibility for the young, the old, the sick, the handicapped and the poor in their community. (CCPNG.)

With all your heart honour your father, never forget the birth-pangs of your mother. Remember that you owe your birth to them; how can you repay them for what they have done for you? (Sir. 7: 27 - 28)

Many parents have made great sacrifices to see that their children receive a good education and become responsible adults. It is the duty of children to show respect, patience and understanding towards their parents. (CCPNG. 896)

The parent's most important responsibility is to give good example to their children, as the foundation of a child's education. This begins by creating a home where there is tenderness, forgiveness, respect and loving care. In a Christian home, parents introduce the basic beliefs of the Catholic faith to their children at an early age and teach them to pray. Parents need to be able to find school fees and care for their children when they are sick. (CCPNG. 899)

The most important right and duty of parents is to care for and educate their children. (CCPNG. 898)

Respect promotes harmony in all of family life; it also concerns relationships between brothers and sisters.

Respect toward parents fills the home with light and warmth. (CCC 2219)



It is in the family that the father, the mother, children, and all members of the family exercise the priesthood of the baptized in a privileged way by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, and self-denial and active charity. Thus the home is the first school of Christian life and "a school for human enrichment." Here one learns endurance and the joy of work, fraternal love, generous - even repeated - forgiveness, and above all divine worship in prayer and the offering of one's life. (CCC 1657)



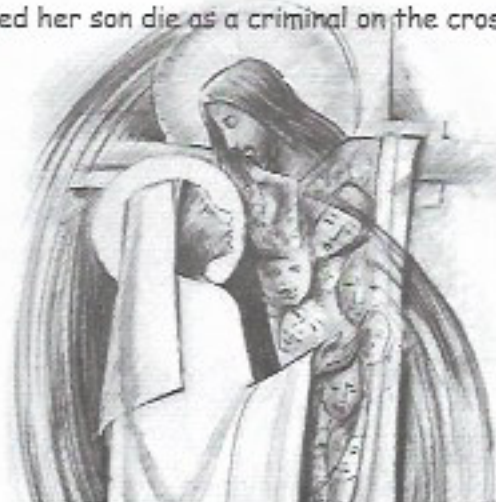
The Christian family is a community of faith, hope and charity, called the *domestic church*. Here children learn their moral values, begin to honour God and make good use of freedom.

Family life is an initiation into life in society. In such families, each member has equal dignity and deserves respect as a child of the same Father.

(CCPNG 889)

The Holy Family of Nazareth, Jesus, Mary and Joseph are put before us by the Church as a model for our families. We call them "*The Holy Family*" but that does not mean that they did not have problems. Just as every family has to face problems and overcome them, or to put it another way, has to carry a cross, so also The Holy Family had to carry crosses. Their many struggles come to mind as we read the Scriptures.

- We can easily imagine how misunderstood both Mary and Joseph must have been when Mary conceived Jesus through the Holy Spirit. Their story would never be believe
- Even Mary herself had it very rough early in the pregnancy when Joseph was planning to divorce her before the angel intervened in a dream.
- When the time for Jesus' delivery came it took place in an animals' shelter since Bethlehem was already so crowded.
- Then the family had to flee to Egypt as refugees because Jesus' life was in danger due to Herod, in much the same way as refugees from war-torn countries are now entering many western countries.
- Mary and Joseph suffered the awful experience of losing Jesus for three days when he was twelve years old and the only satisfaction they got from him was that he had to be about his Father's business.
- We do not hear of Joseph any more so we presume that before Jesus began his public ministry in Galilee Joseph had died - The Holy Family suffering the greatest pain of all families, the pain of bereavement and separation through death.
- Jesus' public ministry must have taken its toll on Mary. Simeon had predicted in the Temple that a sword of sorrow would pierce Mary's soul. We can imagine one such occasion as we read in Mark 3:21 that when Jesus returned to Nazareth one day his relatives came to take him by force convinced that he was out of his mind. Not a very pleasant experience for any family, no matter how holy.
- There was also the pain caused by the rhyme made up about Jesus: "Behold a glutton and a drunkard, a friend of tax-collectors and sinners" (Luke 7:34).
- And there was the growing hostility to Jesus by the Jewish authorities that must have caused huge pain to both Mary and Jesus, especially as it became increasingly obvious that Jesus would have to pay for his mission by dying.
- The saddest moment of all came when Mary watched her son die as a criminal on the cross.



SUGGESTED ACTIVITIES

1. Ask your students to choose a statement from the previous pages about family life that applies to their family. Write three paragraphs on this statement, describing:
 - **How** this statement applies to their family;
 - What do they see in their family (e.g. the quality of relationships) that helps their family live this statement?
 - **How** they have helped or how they can help their family recognise and live this vision more.
2. Ask your students to choose another statement that they realise is not lived well in their family. Write some paragraphs to describe.
 - **How** this quality is not lived well.
 - What qualities do they see in their family that stops this being lived well?
 - What do they think needs to happen to enable their family to live this quality well?
 - Is there something they can do to enable this quality to develop in their family?

PART D

CELEBRATING FAMILY LIFE

Invite your students to plan and carry out a celebration of their family life. They may decide to do this in their separate families, or in groups of families, or with all the families of a class group.

They may want to celebrate with a prayer service, party and speeches; with a celebration of the Eucharist, with a liturgy of washing hands or in any ways that they can imagine and the school administration can approve.

Challenge your students to make the celebration of family life both enjoyable and educational.



