

YEAR LEVEL	7 & 8
TITLE	How Do We Belong? Part II
STRAND	SACRAMENTS
SUGGESTED DURATION	10 weeks (25 hours)
ENDURING QUESTIONS	How can the Sacraments lead to an encounter with God? How can the Sacraments shape my view of life and the world?



Unit Focus

This unit explores the meaning of the sacraments of Baptism and Eucharist and how, through them, students experience God in the world and in community.

Achievement Standards

By the end of **Year 8** the students should be able to:

Examine the sacramental presence of God expressed in the Christian community through ritual, sign, symbol and word. They describe the sacraments of initiation as important rituals in the life of an individual. Students articulate the 4 parts of the Mass.

Unit Outcomes

By the end of this unit students should be able to:

1. Appreciate the sacramental presence of God in the world.
2. Understand the meaning and purpose of sacraments as revelatory of the nature of God's relationship with us.
3. Demonstrate an understanding of the Sacraments of Baptism and Eucharist as important rituals in the life of the individual and the Christian community.
4. Know the parts of the Mass.

Key Understandings for Students

- Sacraments are sacred, visible signs of God's loving grace and presence to humanity.
- The beauty and wonder of creation reveals God's sacramental presence in our daily lives.
- Religious practice mirrors life in the celebration of key events and life transitions/rites of passage with/by sign, ritual and word.

- In the Jewish Scriptures God is revealed through signs and symbols.
- Jesus used signs, symbols and rituals in his ministry on earth.
- The Church celebrates its unity and sense of community through the rituals of the Sacraments.
- There is a rich diversity of local customs in the celebration of sacred rituals.
- The compassion and love of God for God's people is expressed for the Christian community in the celebration of the Sacraments.
- The life, prayer and worship of the Church are expressed in the various rituals and rites of the Sacraments.
- The faith and beliefs of the community is celebrated publicly through Sacramental rituals.
- Significant religious and social rites of passage are celebrated through the Sacraments.

Student Context

Students in years 7 and 8 exhibit a capacity to engage in formal and more abstract thinking. They are developing a deeper understanding of how symbols can be connected to abstract concepts. Their increasing capacity to reflect on given knowledge and to see situations from various points of view should be utilized to the fullest along with their natural enjoyment of expressing themselves creatively. With the support of teachers these aspects of year 7 and 8 students' development can enhance their understanding of the importance of rituals in their lives as members of the Christian community.

It is important to acknowledge the students' past experience, or lack thereof, of family, school and parish community, and to help them own their own experience and be able to build on it.

Theological Background for Teachers

- The Sacraments are "visible sign(s) of the hidden reality of salvation...Christ himself is the mystery of salvation". (*Catechism of the Catholic Church* n.774)
- The Sacraments are "effective signs of Christ's saving presence, communal celebrations of Christian identity" (*Source of Life Curriculum Framework Strand Statement*).
- Symbols are observable realities that represent invisible experiences.
- Sacraments are special, grace-filled encounters between God and humankind.
- The idea of sacrament is basic to the Christian understanding of humankind's relationship with God. (Hellwig, 2002, p 138)
- Our life journey, our experiences, our relationships and the world around us are the avenues through which we can experience and develop our relationship with God, and of God revealing Godself to us, they are sacramental. The Sacraments of our Tradition recognise and highlight this in the ritual celebration of seven key life events/transitions that a Christian may experience in their life journey.
- Human persons are embodied and we cannot meet or know God except as embodied. Sacrament is embodiment. (Hellwig, 2002, p 138)
- Jesus is the fundamental sign/sacrament of God's presence in the world. (Hellwig, 2002, p 139)
- The sacramental presence of God enriches the shared life of the Christian community and is expressed through ritual, sign, symbol and word.
- The Sacraments celebrate the welcoming and healing presence of God in the Church community.
- The New Testament really only distinguishes two sacraments – Baptism and Eucharist. Slowly, over time, there grew out of Church tradition the idea of seven Sacraments. The number signifies plenitude and that the sacramental activity of the Church covered all aspects and phases of human life. In doing so we are saying that there is no aspect of our lives that is profane. (Hellwig, 2002, p 147)

Baptism

- This Sacrament symbolises a going down into the waters of destruction in union with the death of Jesus and a rising to new life out of those waters. “In other words, it is a baptism into the death and resurrection of Jesus in order to become a member of the community of his risen presence in the world.” (Hellwig, 2002, p 148)
- Baptism initiates a person into a community committed to bringing the Kingdom of God to fulfilment.
- Baptism symbolises and brings about the experience of new life; incorporated into the community in which God’s forgiving love is always present; freedom from the power of sin.

Confirmation

- Confirmation is the acknowledgement by the bishop on behalf of the Church community that an individual is ready to be considered a full-fledged member of the community, undertaking its responsibilities. ...it recognises officially the outpouring of the Spirit of Jesus in the life and actions of the individual (and) is also a prayer and blessing that calls for a further bestowal of the gifts and fruits of the Spirit in the life of that person. This is the specific sacramental grace to which the symbolism of the sacrament points.” (Hellwig, 2002, p 150)
- Confirmation gradually became separated from Baptism during the fifth and sixth centuries. The Eastern Church kept the two rites together but the western Church reserved the anointing with oil and the laying on of hands for the Bishop.
- Confirmation is a ratification of Baptism and is a Sacrament in which the Church is revealed as a Spirit-filled community with a mission.
- In the Church today there are two ways of being formally welcomed into the Catholic community: Infant Baptism and the celebration of the Rite of Christian Initiation for Adults (RCIA). We also have the Rite of Christian Initiation for Children, RCIC)

Eucharist

- The term Eucharist has its origins in the Greek word, which means *Thanksgiving*. The first Christians being Jews celebrated the Eucharist in small groups within the context of the customary ritual of a Jewish meal in their homes.
- The Eucharist is an adaptation of the Jewish Passover ritual. It celebrates the new Exodus from a sinful world and death and looks forward to the resurrection and a focus on the reign of God in the new creation. (Hellwig, 2002, p 140)
- The Eucharist is a sacrament of initiation, which continues the process of welcoming into the Catholic community.
- The Eucharist is a *sacrifice*, which makes present the self-offering of Jesus to God on Calvary. This same Jesus continues to give himself for us and to us today.
- Paul in 1 Cor 11:26 interprets the passion and death of Jesus as a self-gift to others for their sustenance. Paul concludes that to share in the celebration of Eucharist, to share in Jesus’ body and blood (his gift of himself) while refusing to give yourself and your resources to meet the requirements of the needy in the community is to unworthily participate in the Eucharist. (Hellwig, 2002, p 142)
- The Eucharist is a communal *meal*. We share prayer, Scripture, one another’s lives and our common belief in the Risen Lord. Jesus feeds us spiritually when we partake of the Eucharist and when we listen to the Word of God and the preaching of the priest. The bread and wine that are shared and consumed become for the community the reality of the presence of Jesus and of communion with him
- The Eucharist is a *remembrance*. In celebrating Eucharist, we recall the saving events of Jesus’ life, death and resurrection. At the same time, we open ourselves to the saving actions of the Risen Lord in the here and now.
- The Eucharist is a *thanksgiving*. We give thanks for what God has done in the past, what is done in the present and what God will do in the future in Jesus Christ.

- The Eucharist is a *challenge* - a call to conversion, to be other-centred, generous and loving. Sharing in the Eucharist invites us to move from apathy to action. It is a radical call to build God's Kingdom.

Penance

The new Rite of Reconciliation(the Sacrament of Penance) celebrates -

- God's merciful love,
- reconciliation with self, the community and God,
- deeper conversion and a change of heart and
- our need to be forgiven as a community.
- The Sacrament of Penance is a gift of God, which enables us to be reconciled to God and the community.
- The Sacrament of Penance celebrates and challenges the individual to ongoing conversion and transformation. (Hellwig, 2002, p 155)

Anointing of the Sick

- The Sacrament of the Anointing of the Sick, a sacrament of healing and nourishment, should be seen as part of a larger context of pastoral care of the sick which includes: visitation, communion, anointing and commendation of the dying.

Marriage and Holy Orders

- Marriage is a Sacrament of service. It is a covenant relationship of man and woman in the vocation of love and service of God to one another and the Christian community.
- Marriage is a sacrament that mediates into the here and now the mystery of Christ's love for and union with his Church. (Hellwig, 2002, p 153) The purpose of the church ceremony is twofold: to acknowledge the breath of the Spirit in the union of Christians and to be a prayer and a blessing for a full realisation of the gift of that Spirit. (Hellwig, 2002, p 154)
- Matrimony calls each participant to grow in holiness.
- The Catechism of the Catholic Church calls the Sacraments of Holy Orders and Matrimony "sacraments of service." These are Sacraments that are directed toward the salvation of others. "They confer a particular mission in the Church and serve to build up the people of God." (CCC # 1534)
- Holy Orders is the Sacrament by which men are commissioned and empowered to celebrate the sacraments and to undertake other pastoral duties within the community.

Scripture

Baptism

Mt 3:13-17 - The Baptism of Jesus

Then Jesus came from Galilee to John at the Jordan, to be baptised by him. John would have prevented him saying "I need to be baptised by you and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptised, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

Eucharist

1 Cor 11:23-27 - The Institution of the Lord's Supper

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said. "This is my body that is for you.

Do this in remembrance of me. In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Lk 22:14-23 The Last Supper

14 When the hour came, he took his place at the table, and the apostles with him. ¹⁵He said to them, 'I have eagerly desired to eat this Passover with you before I suffer; ¹⁶for I tell you, I will not eat it until it is fulfilled in the kingdom of God.' Then he took a cup, and after giving thanks he said, 'Take this and divide it among yourselves; ¹⁸for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.' Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.' ²⁰And he did the same with the cup after supper, saying, 'This cup that is poured out for you is the new covenant in my blood.' But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!' Then they began to ask one another which one of them it could be who would do this.

Major Assessment Task

Key Understanding:

The sacramental presence of God is expressed in the Christian community through ritual, sign, symbol and word.

The following task is a sample in place of the individual tasks listed within the Unit Outline.

a. In groups of two or three, conduct an interview about a sacramental celebration of a key event in life. The celebration of a key event in life. The celebration could be in the past or the immediate future. Formulate a comprehensive list of interview questions that explore and analyse:

- (i) The story leading up to the celebration
- (ii) The meaning and purpose of the sacrament
- (iii) Ritual
- (iv) Transition
- (v) The role of God and the Church community

Make connections between your case study, classroom learning and additional research.

- b. Present an argument for:
- (i) A sacramental celebration of a key event in life and
 - (ii) A secular celebration of a key event in life
 - (iii) Use ICT to report and record findings and draw conclusions to the whole class
- (iv) After presentation of report critically reflect on small group effectiveness and personal contributions.

It is expected that students and teachers will co-construct an assessment rubric for this task beginning with the below. Teachers are encouraged to assess skills and knowledge from other learning areas that may be included in this task.

WELL ABOVE EXPECTED LEVEL	ABOVE EXPECTED LEVEL	AT EXPECTED LEVEL	WORKING TOWARD EXPECTED LEVEL
Demonstrates an exemplary understanding of the meaning and purpose of sacraments as ritual celebrations of key events in life.	Demonstrates a clear understanding of the meaning and purpose of sacraments as ritual celebrations of key events in life.	Has a good understanding of the meaning and purpose of sacraments as ritual celebrations of key events in life.	Shows some understanding of the meaning and purpose of sacraments as ritual celebrations of key events in life.
Showed accurate and comprehensive knowledge of signs and symbols and of the sacrament presence of God in the world.	Showed a very good understanding of knowledge of signs and symbols and of the sacrament presence of God in the world.	Showed a good understanding of signs and symbols and of the sacrament presence of God in the world.	Can name some signs and symbols and has some awareness of the sacramental presence of God in the world.
Demonstrates a very high level of understanding of the importance of sacraments for individuals and communities.	Demonstrates a high level of understanding of the importance of sacraments for individuals and communities.	Demonstrates a good understanding of the importance of sacraments for individuals and communities.	Has a limited understanding of the importance of sacraments for individuals and communities.
Presents clear arguments for the place of sacramental celebrations of key events in life.	Presents sound arguments for the place of sacramental celebrations of key events in life.	Shows some understanding of arguments for the place of sacramental celebrations of key events in life.	Shows limited understanding of arguments for the place of sacramental celebrations of key events in life.
Exemplary use of digital technology that demonstrates creativity, communication of substance and understanding with imagination.	Very strong use of digital technology that demonstrates creativity, communication of substance and understanding with imagination.	Good digital technology skills to communicate with some good design elements.	Limited digital technology skills used with assistance to communicate with basic design elements.
Works collaboratively, negotiates roles and delegates tasks to complete an exemplary product.	Works collaboratively, negotiates roles and delegates tasks	Works collaboratively, with some ability to negotiate roles and delegates tasks	Can work collaboratively in teams with clear direction and

	to complete a quality product.	to complete a good product.	leadership. Basis work produced.
A highly developed range of strategies for listening attentively and extracting meaning from communications, including taking notes and small group discussion to record and summarise main messages.	A very good range of strategies for listening attentively and extracting meaning from communications, including taking notes and small group discussion to record and summarise main messages.	A satisfactory range of strategies for listening attentively and extracting meaning from communications, including taking notes and small group discussion to record and summarise main messages.	A limited range of strategies for listening attentively and extracting meaning from communications, including taking notes and small group discussion to record and summarise main messages.
A developed ability to articulate and record reflections on the effectiveness of working as a team and individual contributions.	A very good ability to articulate and record reflections on the effectiveness of working as a team and individual contributions.	Capable of some reflection on the effectiveness of working as a team and individual contributions.	Has a limited understanding of how effectively the team has worked and individual contributions.

Suggested Teaching & Learning Experiences

Unit Outcomes 1 & 2 (Sacramentality & Sacraments)

- Teacher shares stories of finding God in creation / nature – either personal or using a suitable video clip (e.g. “I Believe” (song))
- Brainstorm similar experiences with students. Possibly use photos or journaling
- Take students outside for a nature walk / cloud watch. Possibly include meditation session · students note what they see / hear / smell / touch
- Create a display of nature pictures (use posters or calendars or magazines) to surround students with images inside your classroom. Include appropriate scripture quotes, eg from Kinship With the Earth units. Students respond by drawing / writing / *other*? Develop the images, quotes and responses into a liturgy for/by the students
- Have students consider an indigenous understanding of country. This link has resources to support this: <https://www.ceosand.catholic.edu.au/catholicidentity/kalik/kbkb-policy-and-foundation-stones>
- Lead students in a guided reflection to identify significant events in their lives and recall / plan signs / symbols / words which are used / might be used
- In small groups students role play a family celebration or ritual

- Do a media search identifying expressions of people celebrating significant events in their own or a community's life

Unit Outcome 3 (Baptism & Eucharist)

- Discuss Sacraments with students, eg which sacraments have different students received?
- Have a guest speaker - parish priest or member of parish sacramental team
- Identify NT texts / aspects of Jesus' ministry which relate to the sacraments
- Students respond with presentation (poster / powerpoint / etc) reflecting their understanding of a given sacrament. Include:
 - type (Initiation / Healing / Service)
 - what the sacrament celebrates
 - focus
 - primary words and symbols
 - ongoing result of participation in the sacrament
- Students recall initiation rituals they may have experienced, eg to school / sports team. Ask students what initiation ritual is undertaken when people wish to join the Church (ie Baptism)
- Study Mark 1: 9-11 (Baptism of Jesus). Students to focus on the signs and symbols evident in the text, eg what is the symbolism of water (new life / renewal / refreshment)
 - lead students in a guided meditation on this text
 - have students write the story from John's or Jesus' perspective
- Show a baptismal rite, eg video from REsource (*in future? from Finding Out*)
- Allocate one of the following passages to students in pairs. Students are to
 - (i) describe the event in the passage, and
 - (ii) explain what the event teaches about Baptism. Students present back to the class. Acts 2:37-41 Acts 9:10-19 Acts 10:44-49 Acts 16:14-15 Acts 19:1-7 Romans 6:1-4
- Visit parish church - study baptismal font
- Students to identify all signs / symbols present in the rite (eg water / light / oil / white cloth). Students wonder / guess at the meaning of each then research
- Ask "what does it mean to be a member of the Church community?"
- Use clip from "The Lord of the Rings: Part 1" where Galadriel uses water pool to show Frodo and Sam what has been / what is / what may be?
- Ask students "why did your parents have you baptised?". Students to discuss with parents. Ask students "what is the meaning of your baptism for you today?"

NOTES: consider links to Easter Vigil, especially blessing of baptismal font, consider water as significant symbol in OT, e.g. creation, flood, Exodus, entering Promised Land, consider water as symbol in other religions (including indigenous spirituality). Look to REsource for additional resources, especially "Introducing Baptism" and (if time) "In the Church's History". look to RCIA / RCIT programs for additional resources. Look to other programs, eg Brisbane, for additional ideas and resources

Unit Outcome 4 (the Mass)

- Discuss significant family meals, eg Christmas, emphasising various aspects such as preparation, arrival, sharing stories, meal itself. If helpful, use a story or video clip . Relate to being part of a community, eg class / year level / school.
- Purpose of the Mass - see <http://www.togetheratonealtar.catholic.edu.au/explore/purpose-of-the-mass/>. Students discuss which purpose(s) they most identify with. Reflection questions at bottom of page are also worthwhile.

- Students to identify parts of the Mass. Students can then correctly order the parts of the Mass. Possibly use a jigsaw or cartoon.
- Teacher emphasises the 4 parts of the Mass, ie Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, Concluding Rite. cf Gather / Listen / Give Thanks / Go (from Together at One Altar). Emphasise that Eucharist means “give thanks”.
- The Order of the Mass.
- Divide students into groups of 2/3 to investigate one of the parts of the Mass as below (combine Introductory and Concluding Rites). Encourage students to devise and answer their own questions as part of their investigation.

INTRODUCTORY RITE

- Includes Sign of the Cross (make sure students are familiar with this basic prayer - practise if necessary); Penitential Rite (focus on acknowledging wrong-doing and seeking forgiveness as essential preparation for starting anew cf Mark 11:25 or Col 3:13)
- Use Together at One Altar <http://www.togetheratonealtar.catholic.edu.au/receive/introductory-rites/>
Students to collect and record information about different ways they gather as a school community beyond the Mass. Students to analyse the introductory rites of these school gatherings e.g. assembly, morning prayer, and compare them with the Introductory Rites of the Mass. (Consider the following: the purpose, the structure, the use of sensory elements, and invitations and responses).
- Penitential Rite
Have students list five ‘wrong-doings’ that someone their age could commit. Choose one and explain why it is wrong. Write a prayer asking for forgiveness for that action / failure to act.
- Circle Time - as a class, perhaps at recess or lunch provide food and an opportunity for students to share what’s going on for them as part of the class and, if appropriate, seek reconciliation

LITURGY OF THE WORD

- Emphasise structure, ie readings, responses, homily, creed, prayers.
- Use Together at One Altar <http://www.togetheratonealtar.catholic.edu.au/receive/liturgy-of-the-word/>
Review the different forms of scripture that are used in the Liturgy of the Word e.g. Psalms, letters, parables, Old Testament and New Testament narratives and Gospel narratives. Discuss possible reasons why the Liturgy of the Word incorporates an Old Testament reading, a Psalm, a New Testament Reading (eg letters to the apostles) and a Gospel Reading.
- Students examine a Lectionary and review the readings for an upcoming Mass which they will attend. Highlight the Sunday (A, B, C) and weekday (1, 2) cycles.
- Ask students to recall a memorable homily they have heard at Mass. Ask them to consider why it was memorable. A good homily connects the readings from Scripture with the lives of people in the community. Students prepare a list of qualities that comprise a meaningful homily; they write this as if they were presenting it to the priest.
- Examine the Nicene or the Apostles Creed. Have students list the main beliefs contained in the creed.
- Provide examples of different creeds for students, eg an Australian Creed, “Affirmation” by Savage Garden. Have students write their own creed.
- Emphasise the traditional 4-part arrangement of the Prayers of the Faithful (see the General Instruction of the Roman Missal n.70

https://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20030317_ordinamento-messale_en.html .

Have students practise writing a prayer of the faithful.

LITURGY OF THE EUCHARIST

- Emphasise that the Offertory requires giving away items (eg bread & wine, money) rather than a presentation of symbols (best done as part of the Introductory Rite).
- Use Together at One Altar <http://www.togetheratonealtar.catholic.edu.au/receive/liturgy-of-the-eucharist>
- Students work in groups to investigate one of the parts of the Liturgy of the Eucharist; Preparation of the Gifts, Prayer over the Offerings, Preface, Epiclesis, Institution Narrative, Memorial/Anamnesis, Intercessions, Doxology, The Lord's Prayer, Rite of Peace, Fraction Rite or Communion.
- Students present their research displaying their understanding of the content, words and ritualistic action for this part of the Mass in a graphic format e.g. big book, Photo Story, PowerPoint or poster. Combine the presentations with the others in the class into one graphic format for class use, reflection and study.
- Emphasise actions at the consecration, ie taking, blessing, breaking, sharing cf Mark 14:22 or Luke 24:30.
- Outline history of the Sign of Peace, eg in earlier times performed at other places in the Mass (*resource?*)
- Communion - emphasise symbolism of both species (*resource?*). Practise how to receive both species.

CONCLUDING RITE

- Use Together at One Altar <http://www.togetheratonealtar.catholic.edu.au/receive/concluding-rites/>

Gather and record information about different ways students conclude a non-religious school community gathering or event.

Compare the content, format, responses and ritualistic actions of the Introductory and Concluding Rites. Brainstorm and discuss the purpose of the Concluding Rites.

- See Together at One Altar <http://www.togetheratonealtar.catholic.edu.au/receive/overview-of-the-mass/>

Name the 12 key moments in the Mass. Ask a Priest to talk about the parts of the Mass listed here. Visit a church and discuss where each part of the Mass takes place. Take it in turns to role-play the different parts of the Mass with one student being the Priest and another small group practising the responses. Choose one key moment in each of the four parts of the Mass and present an explanation of what happens each time.

- Mass Quiz, eg <https://quizizz.com/admin/quiz/5f98b17d6afe3b001b590fe1/parts-of-the-mass>
Alternatively, students create their own focusing on key terms and objects - swap and share
- Students to present a flowchart for the parts of the Mass, including one sentence and one picture each time.
- Students in expert groups to present posters on one of the symbols or ritual actions present in the Mass.
- Presences of Christ - see Together at One Altar <http://www.togetheratonealtar.catholic.edu.au/explore/the-presences-of-christ>
- Using a *given template* for Mass preparation students are assigned a part to organise as part of a class / year level Mass. Ensure sufficient preparation time is given to all group.

NOTES: provide a template for preparing the parts of the Mass emphasise students knowing the "bits", eg the responses. Emphasise full, conscious, active participation (*Sacrosanctum Concilium* n.14)

Liturgical celebrations/sacramental celebrations provide opportunities for connection with the prayer life of the Church, for reflection and resonance. Such celebrations should be an integral part of every unit and should be linked to the liturgical year whenever possible.

Resources

Archdiocese of Melbourne. (2003). *To Know, Worship and Love, Year 7*. 2nd ed. Melbourne: James Goold House Publications. Chapters 11 and 12. (Ch. 12 is excellent for the parts of the Mass)

Archdiocese of Melbourne. (2003). *To Know, Worship and Love, Year 8*. 2nd ed. Melbourne: James Goold House Publications. Chapters 11, 12, 13 and 14.

A Christian's Work Ethic

Why is a strong work ethic important to every Christian?

Many people, including Christians, often take work for granted or often complain about work. Work seems to be the “ends of the means”. Most don't like their work but understand that without work, we could not provide for food and shelter. The Bible also says “if a man will not work, he shall not eat”, 2 Thessalonians 3:10. One who is physically able to work but accepts handouts or takes advantage of other's generosity seems contrary to scripture.

The Bible points out several statements about work and how Christians should conduct themselves as employees. Paul condemned idleness and thievery and encouraged good work activity (Ephesians 4:28). He even told the Thessalonians to keep on working until the return of Jesus (1 Thessalonians 5:1-14).

Whatever the vocation, Christian believers should view a job as a means of a testimony towards the employer or boss. The standards of a Christian are set much higher than those from the world. Christians should endeavour to display qualities of being honest, on time, truthful and conscientious of how to improve work environment rather than causing strife or dissension among employees. A Christian should always put the employer's best interest before theirs. Most employers expect people to work and do a good job for a fair rate of pay. Anything else is extra. Contrary to some employees, employers don't owe more than they require. Christians have higher moral standards than others and should never fall into a “trap” of expecting more than they deserve. Christians should never forget they are representing Christ in the workplace and is a testimony who Christ is.

We should also teach our children the importance of good work ethics. Giving them an allowance is not a form of bribery but often teaches importance of responsibility and being able to complete tasks at hand.

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The 6 Characteristics of Ministry (Thomas F. O'Meara, OP)

When everything is ministry, nothing is ministry.

Ministry is:

1. Doing something
2. For the kingdom of God
3. In public (ie connected to Church / the gospel is visible)
4. On behalf of the Christian community
5. A gift of the Holy Spirit
6. In diverse kinds of service

Therefore: being Christian is not a ministry

praying is not a ministry

cloistered orders are not a ministry (except to each other)

picking up rubbish is not ministry

being honest is not a ministry