

天主教學校  
Catholic Schools

# 「正規課程培育天主教價值研討會」 Nurturing Catholic Values in Formal Curriculum Seminar

講義 (第二版)  
Handout (second edition)

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# Introduction

## **Aim of compiling this handout:**

1. To clearly explain the five core values promoted by Catholic education, for a whole-school approach;
2. To allow non-Catholic teachers in Catholic schools to understand the five core values, so that these values may be promoted in different aspects of their work.

## **Compilation principles of this handout:**

1. The booklet comprises five parts, and each part explains one of the core values;
2. Each part consists of 10 main points;
3. The sources of each main point come from the Bible, the Catechism of the Catholic Church (CCC) and church documents;
4. There are two columns for each main point:  
The left column is to explain briefly and succinctly one main point of that value; and  
The right column is to summarize church teachings related to that specific point.
5. All Bible quotes are from New Jerusalem Bible.



# *Truth*

## **It is what the human intellect is searching for.**

- (a) Human reason's capacity for truth must be upheld, and the desire for truth, especially the truth about God and about the meaning of life, must always be encouraged and kept alive.
- (b) Wisdom, which enables a person to distinguish right from wrong, and good from evil, must be treasured above all other kinds of knowledge.
- (c) Honesty demands that a person tells the truth and puts it into practice, even at the cost of making a great sacrifice.

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# T1. What is truth?

Main point	Brief explanation
<p><b>T1.1</b> The norm of all truth comes from God. God is the Truth.</p>	<ul style="list-style-type: none"> <li>◆ God is the creator of the universe. The truth of the universe is designed and decided upon by him (cf. CCC 216)</li> <li>◆ God is the truth. This truth is absolute and eternal. (cf. CCC 213)</li> <li>◆ As Creator, God is the norm of all truth. (cf. CCC 2151)</li> </ul>
<p><b>T1.2</b> Through God’s revelation —The Bible— and natural knowledge discovered from natural reason, man comes to know God (i.e. the Truth).</p>	<ul style="list-style-type: none"> <li>◆ By natural reason man can know God with certainty from His creation. However, there is another order of knowledge — God’s revelation — that man is absolutely unable to reach only with his own power. (cf. CCC 50, 287)</li> <li>◆ Besides the Bible, God revealed his truth through the Tradition of the Church. (cf. CCC 77, 78, 81)</li> <li>◆ Man is created in the image of God. All human beings are capable of using their intellect to obtain natural knowledge and find out the truth (God). (cf. CCC 35, 36)</li> </ul>
<p><b>T1.3</b> Truth means knowing and thinking corresponds with reality. Man knows only part of the truth but God knows the whole truth as he is omniscience. He is the Truth.</p>	<ul style="list-style-type: none"> <li>◆ From the academic perspective, truth means ‘thinking corresponds with the object of thinking’ (cf. Chinese-language Theological Dictionary 335 “Truth”).</li> </ul>

Main point	Brief explanation
	<ul style="list-style-type: none"> <li>◆ Although man can learn and search unceasingly for the Truth, from life experiences, man cannot know the whole truth with his limited knowing and thinking. (cf. CCC 27, 40)</li> </ul>
<p><b>T1.4</b> Truth is at the same time goodness. It guides people to have proper moral judgment. The voice of conscience is a concrete expression of truth in human's heart, calling him to do good and avoid evil. However, conscience needs to be educated.</p>	<ul style="list-style-type: none"> <li>◆ God is the source of goodness. Man discerns good from evil through the God-given conscience, and can make correct judgments. (cf. CCC 46, 213, 1786)</li> <li>◆ Conscience is the voice of God, calling man to do what is good and avoid what is evil. However, conscience needs to be educated, be open to the truth, so as to discover the true good. (cf. CCC 1706, 1777, 1783)</li> </ul>
<p><b>T1.5</b> God has given man the desire to search for truth and the ability to discern good from evil.</p>	<ul style="list-style-type: none"> <li>◆ God has created man in His image and confers on man His wisdom and goodness, enabling man to discern the good and the evil, the truth and the lie. For proper judgment, man must be educated to build an upright conscience and then be able to find the truth which means finding God. (cf. CCC1704, 1954, 2002)</li> <li>◆ The desire for the truth is written in the human heart by God (cf. CCC 27)</li> </ul>

## T2. How does man uphold truth?

Main point	Brief explanation
<p><b>T2.1</b> Upholding truth is a virtue. We should be faithful to the truth, be what one professes, and avoid pretense, hypocrisy and not telling the truth.</p>	<ul style="list-style-type: none"> <li>◆ Man should submit to the truth, living it out and applying it to his thoughts, words and deeds. Do not hesitate to bear witness to the truth even with great sacrifices. (cf. CCC 2472, 2473)</li> <li>◆ False witness may lead to convicting innocent people or exonerating those who are guilty, causing serious harm to justice. (cf. CCC 2468-2473, 2475, 2476)</li> </ul>
<p><b>T2.2</b> We should practise love in the truth. The act of love is to fulfill the truth.</p>	<ul style="list-style-type: none"> <li>◆ To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of charity. (cf. Encyclical Letter: Caritas in Veritate)</li> <li>◆ The truth is the foundation of true love. (ibid)</li> <li>◆ “Love does not rejoice at wrongdoing, but finds its joy in the truth.” (1 Corinthians 13:6). Love that violates or lacks the truth is indulgence and favouritism. (ibid)</li> </ul>
<p><b>T2.3</b> We have the responsibility to know the truth, in particular the source of all truth – God himself, and to take the truth as the principle of our words and deeds.</p>	<ul style="list-style-type: none"> <li>◆ God is the source of all truth. Man is bound to adhere to the truth, therefore he has the duty to respect and seek the truth. We take the truth as the principle of our words and deeds: “All you need say is ‘Yes’ if you mean yes, ‘No’ if you mean no.” (Matthew 5:37) (cf. CCC 2465-2467)</li> </ul>

## Main point

## Brief explanation

**T2.4** The most important truth is to rebuild a perfect communion with God to all men: the Father created the world, the Son redeemed the world and the Holy Spirit sanctified the world.

- ◆ No knowledge in the world can satiate man's search for the truth, until he knows his relationship with God. (cf. CCC 33)
- ◆ God is the Creator, the Redeemer and the Sanctifier. (cf. CCC 14)
- ◆ The Father created the world: he wanted to make his creatures share in his being, wisdom and goodness. (cf. CCC 295)
- ◆ The Son redeemed the world: The whole life of Jesus is the mystery of redemption. His words, deeds, sufferings, resurrection are all aimed at restoring the communion with God to all men. (cf. CCC 517, 518)
- ◆ The Holy Spirit sanctifies the world: "the love of God has been poured into our hearts by the Holy Spirit which has been given to us." (Romans 5:5). Through communion with the Holy Spirit, man belongs to God. (cf. CCC 733, 736)

**T2.5** Jesus is the way, the truth and the life. We follow him, seek the truth, walk towards God and receive salvation.

- ◆ Jesus said, "I am the Way, I am the Truth and Life." (John 14:6) We are to follow the teaching of Jesus to live, to know the truth and obtain life eternal. (cf. CCC 459)





# *Justice*

**It is the moral virtue that consists of a constant and resolute will to give God and one's neighbours their due.**

- (a) Justice towards God is called the “virtue of religion”; and justice towards one's neighbours disposes one to respect the rights of others and to establish in human relationships the harmony that promotes equity with regard to individual persons and to the common good.
- (b) Human dignity can be protected and promoted and the wellbeing of society can be achieved, only if human rights are respected and individuals undertake their responsibilities for one another, for their own families, and for society.

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# J1. What is justice?

Main point	Brief explanation
<p><b>J1.1</b> Justice is an attribute of God. Human beings should follow the natural law set by God and live a life in justice.</p>	<ul style="list-style-type: none"> <li>◆ When God made man, he engraved in each and every soul the moral norms that correspond to human nature, making man distinguishable from other creatures. The Church named this moral norm ‘The natural law’ . Through reasoning, man comes to know it and unfold it, e.g. The Ten Commandments. If man complies with it, he will practise justice and will be blessed. (cf. CCC 1954-1956)</li> </ul>
<p><b>J1.2</b> Justice is giving one’s due to God and man. It is a harmonious relationship bring forth by mutual respect.</p>	<ul style="list-style-type: none"> <li>◆ The virtue of justice is to give to their due to God and neighbours. Living such a life is a man of the virtue of justice. (cf. CCC 1807)</li> <li>◆ The virtue of justice disposes one to respect the rights of each person and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good.(cf. CCC 1807)</li> </ul>
<p><b>J1.3</b> When man rightly expresses his relationship with God, it is justice and that is a virtue of piety.</p>	<ul style="list-style-type: none"> <li>◆ The first of the Ten Commandments states: ‘I am the LORD your God: you shall not have strange Gods before me’ . This demands the created man to adore, praise and to give thanks to God the creator. (cf. CCC 2095)</li> </ul>
<p><b>J1.4</b> Justice means all men are equally and justly treated. Justice is the foundation and starting point of practising charity.</p>	<ul style="list-style-type: none"> <li>◆ Created in the image of the same God, all men are children of God. They are born with equal dignity and basic rights that are to be respected. No one should be despised, trampled upon, even taken as a tool or an object. (cf. CCC 1934, 1935, 1951)</li> </ul>

Main point	Brief explanation
<p><b>J1.5</b> A just society is constructed for the common good by all members united together, regardless of differences in religion, culture, social strata identity, age, etc.</p>	<ul style="list-style-type: none"> <li>◆ Justice is an indispensable factor of charity, the primary step of practising charity. It is the ‘minimum measure’ of charity. Therefore, in practising justice, there must be love. (cf. Caritas in Veritate #6) (cf. CCC 1889)</li> <li>◆ The greatest love is to give up one’s life for others. (cf. John 15:13)</li> <li>◆ A just society emerges when a society contrives to ensure the conditions that man’s dignity and rights are protected and respected. (cf. CCC 1928, 1929, 1936, 1938)</li> <li>◆ Unity: Through the communion of saints, the Church unites all humans into one body, including the living and the dead. If a member of the body suffers, the whole body will suffer all the same. This is the foundation for the unity of all human beings. In unity, the smallest act of our charity will bring benefits to all (cf. CCC 953)</li> <li>◆ Common good: A just society ensures conditions that brings forward common good, allows people either as groups or as individuals, to reach their fulfillment more fully and easily. Common good presupposes respect for human dignity and rights that corresponds with the well-being of the society and the development of the group itself in a just and peaceful way. (cf. CCC 1906-1909)</li> </ul>

## J2. How to practice justice?

Main point	Brief explanation
<b>J2.1</b> Man should live according to social law which is drawn up from the natural law.	<ul style="list-style-type: none"><li>◆ Natural law is the law given by God to show man the way to follow so as to practise the good and attain his eternal happiness, so man must abide to it. This is also his duty towards God, e.g. in the Ten Commandments: ‘You shall not kill, you shall not bear false witness against your neighbour’ , etc. (cf. CCC 1954, 1955)</li><li>◆ The natural law is the foundation of social law which should guarantee the dignity of man, determine his fundamental rights and duties. These include the right to life, right to education, religious freedom, etc. (cf. CCC 1956, 1959)</li><li>◆ The Church protects right to life. It is the duty of the Church to oppose to any behavior and social law that go against the natural law, e.g. abortion, euthanasia, suicide, etc.. (cf. CCC 2270-2283)</li></ul>
<b>J2.2</b> The law of justice is to guarantee human rights and freedom, including freedom of religion.	<ul style="list-style-type: none"><li>◆ Freedom of religion means freedom to choose and join a religion so that man can worship God according to his conscience. This includes the freedom to participate in religious activities, religious rites, and proclaiming one’s faith. (cf. CCC 2104-2109)</li></ul>
<b>J2.3</b> Every person should practise justice. When it becomes a habit, it is the virtue of justice.	<ul style="list-style-type: none"><li>◆ Justice is a virtue but not an accidental behavior. It needs to be cultivated with a constant attitude and actions. It also needs unceasing learning, prayer, dependence on the courage of the Holy Spirit and perseverance to fulfill justice. (cf. CCC 1803, 1811)</li></ul>

## Main point

## Brief explanation

	<ul style="list-style-type: none"><li>◆ Every individual can participate in social affairs from different levels, promote a caring service for the common good, so as to defend human dignity. (cf. CCC 2401, 2407)</li><li>◆ Concern for the poor and the weak is the practice of justice that pleases God. When we give to the poor their essential needs, we are not offering our own generosity, we are actually returning what belongs to them. Instead of taking it as an act of charity, we should take it as an act of justice. (cf. CCC 2446, 2447)</li></ul>
<b>J2.4</b> The Governments and social groups have the duty to abide by “distributive justice”.	<ul style="list-style-type: none"><li>◆ Distributive justice means that the governments or the authorised organisations must distribute social wealth justly, in proportion to the contributions and needs of each member, share fairly the benefits, guarantee the rights and interests of each member of the society, so to make accessible to each what is needed to lead a truly human life. This is how the community takes care of their members. (cf. CCC 1898, 1908, 2236)</li></ul>
<b>J2.5</b> The economic activities of a society are to put into practice the “commutative justice”.	<ul style="list-style-type: none"><li>◆ Commutative justice regulates contractual exchanges, such as employment and trade, between persons and between institutions on the basis of equality of the parties on both sides. It safeguards property rights, paying debts and fulfilling obligations freely contracted. It also safeguards reasonable labour welfare and forbids exploitation, fraud, bribery and corruption. (cf. CCC 1941. 2409, 2411)</li></ul>



# *Love*

## **It is the greatest of all virtues.**

- (a) God, the source of life and goodness, has created everything out of love, and has called the whole human family to be His children. As a member of God's family, one's goals in life are to share God's happiness, to love God above all things and love one's neighbours as brothers and sisters.
- (b) Jesus Christ, the Son of God, the Saviour of humankind, is the model of selfless love and humble service to others.
- (c) The practice of all the virtues is to be inspired and motivated by love, so that all aspects of human life and interpersonal relationship may be bound together in perfect harmony.
- (d) Love surpasses the strict measure of justice and urges one to care for the poor and the needy, and to make a preferential option for the underprivileged and marginalised in society.

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## F2. What is Love?

Main point	Brief explanation
<p><b>L1.1</b> Love is the nature of God. God is love. In love God created man and all things. He shares his love with man. Love comes from God.</p>	<ul style="list-style-type: none"><li>◆ The nature of God is love. The relationship between the Father, Son and Holy Spirit (Holy Trinity) is the exchange of love. God destined man to share in His love. (cf. CCC 221)</li><li>◆ For the sake of love, man is created by the Father, redeemed by the Son and sanctified by the Holy Spirit. Through the Church, God continues his work of love. (cf. CCC 257)</li><li>◆ God shares his love with man and calls man to love and be loved. Man can achieve self-realisation to the fullest through this self-giving love. (cf. CCC 356)</li></ul>
<p><b>L1.2</b> Love is the commandment of God and it is the greatest virtue. The fruits of love are joy, peace and mercy.</p>	<ul style="list-style-type: none"><li>◆ At the time of Moses in the Old Testament, God gave man the Ten Commandments. Jesus summarised them into two: the first is to love your God with all your heart, mind, soul and strength; the second is to love your neighbour as yourself. (cf. Mark 12:29-31) (cf. CCC 2196)</li><li>◆ Because of God's love for us and our love for him, man should love his neighbour as himself. (cf. CCC 1822)</li><li>◆ Jesus loved his people and he “loved them to the end” (John 13:1). He also said, “This is my commandment: love one another as I have loved you.” (John 15:2) (cf. CCC 1823)</li></ul>

Main point	Brief explanation
	<ul style="list-style-type: none"> <li>◆ If one loves others consistently, he will be able to cultivate the virtue of love. (cf. CCC 1803)</li> <li>◆ The practice of love will bring along inner joy, peace and mercy towards others. (cf. CCC 1829)</li> </ul>
<p><b>L1.3</b> When men experience the great love of God, they should respond to that great love. Naturally they will love God and the earth he created.</p>	<ul style="list-style-type: none"> <li>◆ God's love for man is absolute and unfailing. For man is created in the image and likeness of God who is himself love, therefore, man is able to love and receive love. (cf. CCC 1604)</li> <li>◆ We abide by the first commandment in response to the call of God's love; love God above everything and love all creatures because of God. (cf. CCC 2093)</li> </ul>
<p><b>L1.4</b> In the Bible, there is a matchless description of love. (1 Corinthians 13:4-7)</p>	<ul style="list-style-type: none"> <li>◆ Love is always patient and kind; love is never jealous; love is not boastful or conceited, it is never rude and never seeks its own advantage, it does not take offence or store up grievances. Love does not rejoice at wrongdoing, but finds its joy in the truth. It is always ready to make allowances, to trust, to hope and to endure whatever comes. (1 Corinthians 13:4-7) (cf. CCC 1825)</li> <li>◆ Love is the source and goal of Christian practices. The virtue of love elevates our love to the supernatural perfection of God's love. (cf. CCC 1827)</li> </ul>

## L2. How to love (carry out love)?

Main point	Brief explanation
<b>L2.1</b> Imitate Jesus to return his love for the love of the Father: submitting himself to the Father's will to manifest His boundless love.	◆ We should imitate Jesus in obeying fully the Father's will. For the forgiveness of our sins, for the sake of love, Jesus fully accepts his death. (cf. CCC 536)
<b>L2.2</b> Imitate the love of Jesus for man: he loves with his life, even sacrificing for sinners.	◆ We should imitate Jesus' spirit of sacrifice that he loved man "to the end". (John 13:1) Willingly, he sacrifices himself for man to be crucified, suffered and died on the cross. He loved us all by giving up his life. (cf. CCC 616)
<b>L2.3</b> Imitate the love of Jesus for man: helping the needy, particularly the discarded, rejected, and forgotten ones.	◆ We should imitate Jesus to serve the poor and the lowly: Jesus was sent to "bring the good news to the afflicted" (Luke 4:18). They were blessed and the Kingdom of Heaven is theirs. From the cradle to the cross, Jesus shares the life of the poor; he experiences hunger, thirst and privation and lives with the weak. Jesus makes the love for them the condition for entering the Kingdom of Heaven. (cf. CCC 544)
<b>L2.4</b> Imitate the love of Jesus for man: love those who offend us and pray for our adversaries.	◆ We should imitate Jesus to forgive others: Jesus taught us to forgive those who offend us. He extended the commandment of love to all enemies. We should detest sins but not the one who sins. (cf. CCC 1933)

## Main point

## Brief explanation

**L2.5** Imitate the love of Jesus for man: he loves all man, regardless of race, religion or wealth. He never gives up on anyone.

**L2.6** When there is love in families, schools and societies, we grow in love, learn to love, so that we can journey toward goodness, and the society can advance towards harmony.

◆ We should imitate Jesus to pray for our adversaries. When Jesus was dying on the cross, he prayed to the Father for the forgiveness of those who persecuted him. (cf. Luke 23:34)

◆ We should imitate Jesus in loving all men: any discrimination or disregard, be it for sex, race, colour, social status, language or religion, is an offence to human dignity and goes against the love of God. (cf. CCC 1935)

◆ God calls man to live in communities. In community, man should love each other. Through interpersonal relationships, man develops the ability to love. Love helps build a community and brings along peace. (cf. CCC 1877-1882, 1896, 2304)



# *Life*

## **It is a priceless gift from God and is sacred in itself.**

- (a) Every human person is created in the image of God and has the right to life, which must be respected from its conception to its natural end.
- (b) In the spirit of the “Beatitudes” as taught in the Gospel, the tribulations and adversities in life are to be faced with serenity and hope.
- (c) Every person is entitled to have whatever is necessary for a decent and dignified existence.
- (d) Only a society which respects human life can bring happiness to all.

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## Lf1. What is Life?

Main point	Brief explanation
<p><b>Lf1.1</b> God alone is the Lord of the universe and life. The goodness, wonder and awesome of life comes from the wisdom and creation of God.</p>	<ul style="list-style-type: none"><li>◆ God is the Lord of the universe, whose order he established and which remains wholly subject to him and at his disposal. (cf. CCC 269)</li><li>◆ The goodness, beauty of all creatures reflect the infinite perfection of God. From the greatness and beauty of created things, comes a corresponding perception of their Creator. (cf. CCC 41, 295)</li><li>◆ God is the Lord of life. Because of love, God created man in his own image, in order that man can share his love, and love him and others in return. Man is created not of his own merit, but is capable of using the freely given knowledge and love, to fulfill the mission given by God in creating mankind. (cf. CCC 356) (cf. Genesis 1:27)</li><li>◆ God entrusted the earth and its resources to man as the common stewardship so that man takes care of them, masters them by labour and enjoys their fruits. (cf. CCC 373, 2402)</li></ul>
<p><b>Lf1.2</b> Life is a gift. Life begins at the moment of conception. It is good and sacred. Life should be respected and protected.</p>	<ul style="list-style-type: none"><li>◆ God is kind and sacred. For love's sake God made man according to His own image, thus shares His goodness and holiness with man, therefore, human life is sacred and by nature, kind. (cf. CCC 1, 1954)</li><li>◆ Every human life is sacred from the moment of conception until death. For this reason, life is to be respected and protected. (cf. CCC 2258, 2319, 1711, 2270)</li></ul>

Main point	Brief explanation
<p><b>Lf1.3</b> The right of life is with God. He alone is in charge of man's life.</p>	<ul style="list-style-type: none"> <li>◆ God alone is the sovereign Master of life. We are stewards, not owners, of the life God entrusted to us. It is not ours to dispose of. (cf. CCC 2280)</li> </ul>
<p><b>Lf1.4</b> God gave man life to live to the full.</p>	<ul style="list-style-type: none"> <li>◆ Man is made to find happiness. Man should pursue a life of abundance with all effort. This has no necessary relation with the condition of life. Even those who are materially poor, deprived from fame and fortunes, can lead a life of abundance. An abundant life starts at this life and leads to the everlasting life hereafter. (cf. CCC 45) (cf. Matthew 6:19–20)</li> </ul>
<p><b>Lf1.5</b> The final destiny of life is to enter heaven, and to be with God forever.</p>	<ul style="list-style-type: none"> <li>◆ The purpose of life is to know God, love Him, live according to His will, and to enter Heaven for eternal happiness. A successful life is a life that fulfills this purpose. Man is destined to die, but by the grace of Jesus' salvation, man returns to God after death. (cf. CCC 1711, 1026)</li> <li>◆ Heaven is the final home for man and the ultimate end and fulfillment of the deepest human longings. Heaven is where we are with God, together with angels and saints in perfect communion of love. (cf. CCC 1024)</li> </ul>



## Lf2. How should we encounter life?

Main point	Brief explanation
<p><b>Lf2.1</b> We should respect life and protect the dignity of man. No one can destroy an innocent human being.</p>	<ul style="list-style-type: none"><li>◆ God is the Lord of life, therefore, man has no right to destroy another human being's life. (cf. CCC 2258)</li><li>◆ Suicide is a mortal sin. The Church opposes suicide and euthanasia. (cf. CCC 2276-2279, 2280-2283)</li><li>◆ The fetus is also life and cannot be killed. The Church insists that life begins at the moment of conception. (cf. CCC 2270-2275)</li><li>◆ The Fifth Commandment forbids direct and intentional killing and takes it as gravely sinful.....Even though it is ordered by the government, no killing can be justified. (cf. CCC 2268)</li><li>◆ The Fifth Commandment forbids refusing assistance to a person in danger of death without grave reasons. (cf. CCC 2269)</li><li>◆ To protect the safety of human life, non-lethal means is preferred. However, deadly forces may be allowed only when facing threats from deadly forces. (cf. CCC 2267)</li></ul>
<p><b>Lf2.2</b> To protect human life and respect human dignity, we should cherish life, protect it, raise the quality of life and cultivate a healthy body and mind.</p>	<ul style="list-style-type: none"><li>◆ We should cherish life, take reasonable care of the body and mind. At the same time, we must take into account the needs of others and the common good: such as food and clothing, housing, health care, family care, basic education, employment and social assistance. (cf. CCC 2288)</li></ul>

Main point	Brief explanation
	<ul style="list-style-type: none"> <li>◆ Any actions that harm life, e.g. smoking, alcohol abuse, drug abuse, self-mutilation, immoderation in life, excessive of food and drinks, breed crimes. Maltreatment, slavery, prostitution, exploitation, etc., not only violate human dignity, but also violate the truth and justice. (cf. CCC 2290, 2291)</li> </ul>
<p><b>Lf2.3</b> We should imitate Jesus, who through suffering and death, entered into resurrection and eternal life. When man faces suffering, life becomes more meaningful.</p>	<ul style="list-style-type: none"> <li>◆ Through his passion and death, Jesus gave a new meaning to suffering. From then on, suffering makes us more like him and unites us in his redemptive suffering. In suffering, we participate in his passion and share his resurrection. (cf. CCC 1505, 1988)</li> <li>◆ Suffering is often the most serious problem human life encounters. Suffering makes man more mature that helps him discern what is most important in life. At the same time, suffering stimulates man to seek God and to turn toward him. (cf. CCC 1500, 1501)</li> <li>◆ In suffering, man needs the support of a community, family, relatives and friends. Their concern is particularly important in helping the suffering man to find hope and meaning.</li> </ul>

## Main point

## Brief explanation

**Lf2.4** We should imitate Jesus who, through suffering and death, entered into resurrection and eternal life. He laid down his life for a just cause.

- ◆ For the love of the Father and the love of mankind whom Jesus wished to save, he freely accepted his passion and death. (cf. CCC 609)
- ◆ Man can sacrifice his life for a higher value. (cf. Matthew 5:10)
- ◆ By the strength received from God, man can conquer fear, even the fear of death, to risk at being persecuted. Man is also willing to give up everything, even his own life for a just cause. (cf. CCC 1808)

**Lf2.5** We live in the spirit of the Beatitudes to pursue a life of abundance.

- ◆ The Kingdom of Heaven is the final destiny of life. Jesus teaches us the Beatitudes to reveal to us what real happiness is. The Beatitudes serve as a path to the Kingdom of Heaven and guidelines for a life of abundance. (cf. CCC 1716)
- ◆ The Beatitudes reveal an order of happiness and grace, of beauty and peace. (cf. CCC 2546)
- ◆ The Beatitudes seem to be in contradiction to secular happiness, but they respond to the natural desire of man for happiness. This desire leads man to return to God and find true happiness that fulfills his human nature. (cf. CCC 1717, 1718)

## Main point

## Brief explanation

- ◆ “How blessed are the poor in spirit: the kingdom of Heaven is theirs. Blessed are the gentle: they shall have the earth as inheritance. Blessed are those who mourn: they shall be comforted. Blessed are those who hunger and thirst for uprightness: they shall have their fill. Blessed are the merciful: they shall have mercy shown them. Blessed are the pure in heart: they shall see God. Blessed are the peacemakers: they shall be recognised as children of God. Blessed are those who are persecuted in the cause of uprightness: the kingdom of Heaven is theirs. Blessed are you when people abuse you and persecute you and speak all kinds of calumny against you falsely on my account. Rejoice and be glad, for your reward will be great in heaven.” (Mt5:3-12)



# *Family*

## **It is the basic unit of society.**

- (a) Only pure love, the unreserved mutual self-giving between husband and wife, is truly gratifying; a happy, wholesome marriage is prepared by the practice of the virtue of chastity and sustained by fidelity and an indissoluble, lifelong commitment.
- (b) Inasmuch as sex is an integral part of conjugal life and has its own dignity, a balanced sex education must follow a holistic and in-depth approach, with emphasis on the virtues of self-discipline and mutual respect between a man and a woman.
- (c) Marriage is the foundation of a family; an intact and united family is a permanent support for husband and wife, and for parents and children, in achieving their goals in life; an intact and united family is likewise a most favourable setting for the upbringing of children and young people, and a necessary condition for the wellbeing of human society.

"Constitution of the Incorporated Management Committee  
(for Catholic Schools in Hong Kong)"

# F1. What is Family?

Main point	Brief explanation
<p><b>F1.1</b> The family is the first community of mankind. God wishes man to grow in communities.</p>	<ul style="list-style-type: none"> <li>◆ In creating man and woman, God instituted the human family. (cf. CCC 2203)</li> <li>◆ The family is the original cell of social life. The family is a community in which, from childhood, one can learn moral values, begin to honour God, and make good use of freedom. Family life is an initiation into life in society. (cf. CCC 2207)</li> </ul>
<p><b>F1.2</b> The family is a community of love. A man and a woman united in marriage, together with their children, form a family.</p>	<ul style="list-style-type: none"> <li>◆ God instituted the human family. In marriage, a man and a woman united and together with their children, form a family. This institution of family should be recognised by the society as a norm. (cf. CCC 2202, 2203)</li> </ul>
<p><b>F1.3</b> Marriage is sacred. What God has joined together, let no man separate.</p>	<ul style="list-style-type: none"> <li>◆ The Catholic Church considers the natural marriage of non-Christians to be also a covenant instituted by God. By the marriage vows, the husband and wife should be faithful to this lifelong love and be ready to bear children. (cf. CCC 1603, 1604)</li> <li>◆ The matrimonial covenant between two baptised persons has been raised by Christ the Lord to the dignity of one of the seven Sacraments. (cf. CCC 1601)</li> </ul>

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	<ul style="list-style-type: none"> <li>◆ In marriage, the couple give themselves totally to one another. Marriage is an irrevocable covenant that requires total fidelity from the spouses till death. (cf. CCC 2364)</li> <li>◆ The Church objects to divorce. Even if matrimonial relationship is broken and spouses separated, the Church advocates the reconciliation of spouses. Only on specific circumstances will the Church declare a marriage dissolved or annulled. The matrimonial covenant should be taken seriously. (cf. CCC 2382-2386)</li> </ul>
<p><b>F1.4</b> A family is a place where the couple transmits human life in love, continuing the creation of God.</p>	<ul style="list-style-type: none"> <li>◆ God created man and woman, united them in marriage to form a family and gave them the responsibility to transmit life to their descendants. The mutual love of a couple reflects the love of God. In love they multiply life to take part in the creation work of God. (cf. CCC 372, 1604)</li> <li>◆ Fecundity is a gift, an important end of marriage, for conjugal love naturally tends to be fruitful. A child comes from the very heart of mutual giving. (cf. CCC 2366)</li> </ul>



Main point	Brief explanation
	<ul style="list-style-type: none"> <li>◆ The institution of marriage and conjugal love, by its very nature, is for the procreation and the education of the offspring. For any reason, if a family refuses to have children, it is contrary to the nature of marriage. (cf. CCC 1652, 2363)</li> </ul>
<p><b>F1.5</b> The family is the core of a society. Through the family, man lives and grows in love and participates in building wider communities, including schools, home communities, societies, nations and the world under the will of God.</p>	<ul style="list-style-type: none"> <li>◆ The family is the original cell of society. Family lives are initiations to all lives in societies. (cf. CCC 2207)</li> <li>◆ The family should live in such a way that its members learn to care and take responsibility for the young, the elderly, the sick, the handicapped, and the poor. (cf. CCC 2208)</li> <li>◆ Man should extend his relationship with elders to the duties of pupils to teachers, employees to employers, subordinates to leaders, and citizens to their country, and to those who administer or govern it. (cf. CCC 2199)</li> <li>◆ It is the duty of citizens to contribute along with the civil authorities to the good of society in a spirit of truth, justice, solidarity, and freedom. And through social participation, give service to the common good of the community. (cf. CCC 2239)</li> </ul>

Main point	Brief explanation
<p><b>F1.6</b> Through selfless love and care among family members which is irreplaceable, one can experience human dignity.</p>	<ul style="list-style-type: none"> <li>◆ Each member of a family is to be unconditionally loved. It is an irreplaceable experience in a good family. Nothing is needed for any of the members to earn acceptance, recognition and respect. He is loved, not because of his contribution, but simply because of his human dignity. (cf. CCC 2207, 2208)</li> </ul>
<p><b>F1.7</b> The family is the first school. Parents should educate their children the values of Jesus by giving good examples from their words and deeds.</p>	<ul style="list-style-type: none"> <li>◆ The family is the first school to educate children with good values (the teaching of Jesus). Children learn the endurance and the joy of work, fraternal love, generous forgiveness, and above all, worship God in prayer and the offering of one's life. (cf. CCC 1657)</li> <li>◆ Parents (and different family members) must live according to good values (the teachings of Jesus), give good examples to educate their children. (cf. CCC 2222, 2223, 2226)</li> </ul>

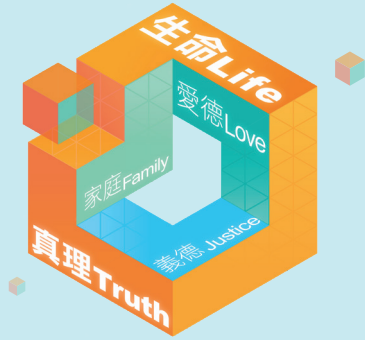
## F2. How to build up families?

Main point	Brief explanation
<b>F2.1</b> The society has the responsibility to promote the welfare of all families and support families in difficulties to ensure their missions to be fulfilled.	◆ The family should be helped and defended by appropriate social measures. If a family cannot fulfill its responsibilities, other social bodies have the duty to help and support the institution of the family. Following the principle of subsidiarity, the society should provide the family its essential and urgent needs, and avoid the abuse of power to interfere in its family life. (cf. CCC 2208, 2209)
<b>F2.2</b> Husband and wife should be faithful to each other, and learn together to help each other to accomplish their mission.	◆ Husband and wife should learn together, accomplish the mission of each other and grow continually in their communion through daily life of companionship and forgiveness. Fidelity means keeping their matrimonial promises and maintain faithfulness and chastity between each other, comply with the Commandments of God, so that they can overcome challenges and temptations and become lifelong faithful companions.(cf. CCC 1643, 1644, 2365)
<b>F2.3</b> In a family, children should honour their parents and parents cherish and educate their children. Between them, there should be mutual respect.	◆ According to the Fourth Commandment, God has willed that, after him, we should honour our parents and those whom he has vested with authority for our good. (CCC 2248)

## Main point

## Brief explanation

- ◆ Respect for parents (filial piety) comes from gratitude towards those who, by the gift of life, their love and their work, have brought their children into the world and enabled them to grow in stature, wisdom and grace. (cf. CCC 2215)
- ◆ As children grow, they must give parents material and moral support in old age and in times of illness, loneliness or distress. (cf. CCC 2218)
- ◆ Children owe their parents respect, gratitude, just obedience and assistance. Filial respect fosters harmony in all of family life. (cf. CCC 2251)
- ◆ Children should obey parents in their reasonable directives. But if a child is convinced in conscience that it would be morally wrong to obey a particular order, he must not do so. However, respect for one's parents is always a sacred duty. (cf. CCC 2217)
- ◆ Parents' respect and affection are expressed by the care and attention they devote to bringing up their young children and providing for their physical and spiritual needs. The same respect and devotion lead parents to educate them in the right use of their reason and freedom, so that they may grow up healthily. (cf. CCC 2228)



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