



A Culture of Encounter: **Be the Church**

He Ahurea Tūtaki ki Ētahi atu:
Me Noho Ko Koutou te Hāhi

**A guide for teachers to help bring alive
the Beatitudes in the classroom**

*Waiho i te toipoto, kua i te toiroa.
Let us keep close together, not wide apart.*



SOCIAL JUSTICE WEEK
TE WIKI O TE WHAI TIKA
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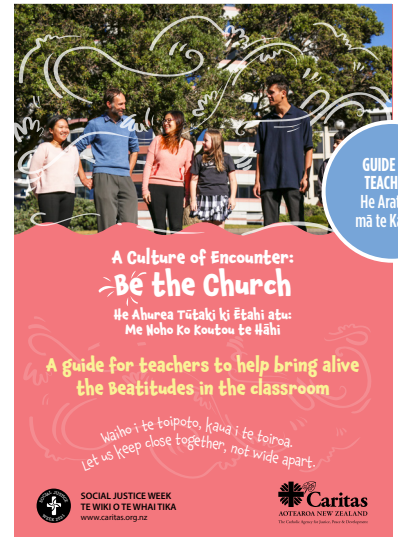
Overview Tirowhānui



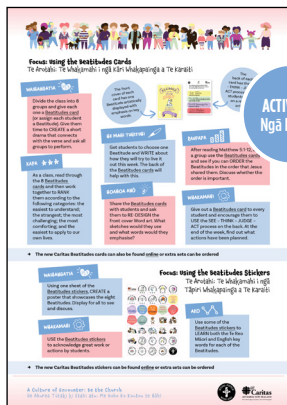
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BEATITUDES POSTER
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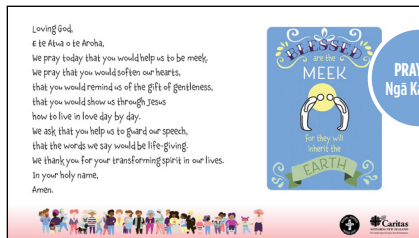
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Message from the Director He karere mai i tō mātou Kaihautū

Last year, Caritas produced resources for Social Justice Week that focused on Catholic social teaching. They provided an opportunity for our young people to engage with each principle on a deeper level and understand how the principles connect together. It has been uplifting to hear stories from our Catholic schools around the country and to see how our teachers and young people have engaged with the resources to actively live out these principles in their daily lives.



We continue to see, hear and feel the impact that the pandemic continues to have on those here and around the world - especially those who are vulnerable and marginalised. At a time like this, we must remember the importance of the Church's teachings to help build a better world for all. In our ever-changing society, I'm constantly reflecting on Pope Francis' encouragement in his recent encyclical, *Fratelli Tutti*, highlighting the importance of encounter and community. We must ask ourselves how we can actively go out and truly encounter others as our brothers and sisters in Christ? COVID-19 may have forced us into our homes, yet at the same time it provided us an opportunity to get to know those around us and strengthen our community through putting the principles of Catholic social teaching in action.

This year's theme for Social Justice Week continues to look at how we live our lives in the current climate and therefore it seems fitting to focus on the Beatitudes. At first glance, the path to true happiness described in the Beatitudes appears to be a bit unexpected and unusual. Yet, the more we unpack the Beatitudes the more we come to understand the meaning behind the words of Jesus' teaching. At the centre of it all, we are reminded to love God and to love one another.

May Social Justice Week be a time where we come together and reflect on how we can all live out these challenging teachings of Jesus and together, as the Church, bring the kingdom of Heaven to Earth.

Ngā manaakitanga,

Julianne Hickey

Social Justice Week 2021 Te Wiki o te Whai Tikā 2021

In our daily lives, all of us encounter others in different and unique ways. As we reflect on these encounters and how they enable us to BE the church, we must always remember that we are all made in the image of God and have an inherent and immeasurable worth and dignity. We are called to love and respect God's creation - including all those around us.

Social Justice Week was established by the New Zealand Catholic Bishops Conference in 1997 as an ongoing commitment in the Catholic calendar. This week is a time to consider, reflect and take action on a particular current social justice issue in the light of Catholic social teaching. This year the theme is: *A Culture of Encounter: BE the Church*.

In Pope Francis' 2015 encyclical, *Laudato Si'*, he reflected that social cohesion is being threatened in today's world and spoke of the importance of cultivating meaningful relationships with each other. He continues this theme in his most recent encyclical, *Fratelli Tutti* (2020), where he warns all people that 'the sense of belonging to a single human family is fading', and as our world continues to grapple with the COVID-19 pandemic we must not dismiss the sense that we all share a common humanity. Pope Francis challenges us all to restore a sense of closeness and a culture of encounter. He quotes St Francis in calling for "a love that transcends the barriers of geography and distance." (*Fratelli Tutti*, #1).

In today's society, there are many reasons why people can easily get caught within their own bubble and be removed from those around them. The impact of the pandemic, our reliance on technology, a growing culture of individualism and instant gratification are just a few reasons. However, we are called to be God's hands and feet, and this requires encountering others and sharing God's transcending and transforming love.

Catholic school communities throughout Aotearoa New Zealand are invited to join in solidarity and think about how we encounter one another as brothers and sisters and how we can be more like Jesus in living out the Beatitudes.



Every year the New Zealand Catholic Bishops Conference release a statement for Social Justice Week. You can find this statement online [here](#).

Fratelli Tutti Connection Te Hononga ki Fratelli Tutti

In October 2020, Pope Francis released his third encyclical *Fratelli Tutti – Brothers and Sisters all*, based on the theme of fraternity and social friendship. In this encyclical, Pope Francis calls us to build a better world based on fraternal love.

Since the publication of his encyclical, many summaries exist to help people understand the key messages. This year CAFOD (a Caritas agency in the United Kingdom) have produced an [animated video](#) to help young people understand what Pope Francis is calling us to do as brothers and sisters. Below is their script for the animation outlining Pope Francis' encyclical:

“In the letter he writes:

For years it seemed that we had learned a lesson from our many wars and disasters, and we were working together towards a shared dream for the future of our global family – overcoming divisions and working towards peace. But we have allowed dark clouds to form over our shared dream, and things are now beginning to go backwards.

We are growing distant from one another, seeing others as competitors or enemies. We are building a culture of walls; walls of the heart and walls on land, that stop us from meeting with other people and other cultures.

And even though our world is becoming more connected, we have stopped listening to one another. We interrupt and disagree with what others have to say, before they've even finished saying it; denying people the right to have a different opinion. We have stopped seeing each other as sisters and brothers. This is why a new way is needed. It is time to dream a new dream.

A dream where we no longer see each other as competitors or enemies, but as part of a single global family. Where we treat everyone as a sister or brother. Fraternal love means caring for every man and women, young and old, with the same care as the Good Samaritan, who refused to walk by and ignore the injured man as other people had done. He saw the injured man not as an outsider, but instead as a brother. Fraternal love goes beyond all boundaries, calling us to reach out and to help others in need, no matter how far away they are, or which group of people they belong to. We cannot ignore suffering; we cannot allow anyone to go through life as an outcast.

In the face of suffering, our only way forward is to act like the Good Samaritan, no longer asking ‘Who is my neighbour?’ but instead, becoming neighbours to all, bending down to touch and heal the wounds of others.

In the depths of every heart, love creates bonds and draws us out of ourselves and towards others. Fraternal love shatters the walls that keep us separate. In their place it builds bridges and treats everyone as a neighbour. Let us ask God to prepare our hearts to encounter our brothers and sisters. Let's create a ‘culture of encounter’. This means that we approach, speak, listen and come to know and understand one another, in all our diversity.

If we are to build a better world, we cannot build this dream alone, we need to dream together; to work for the good of everyone, respecting the human dignity of every person and changing the conditions that cause so much suffering.

We need to think of ourselves more and more as a single family living in a common home. Each of us bringing the richness of our faiths and beliefs. Each of us with our own voice, brothers and sisters all.”

How can you help our young people of Aotearoa New Zealand create a positive culture of encounter in their lives this Social Justice Week and beyond?

→ **More reflection on *Fratelli Tutti* can be found in the [Social Justice Week 2021 parish resources](#).**

→ **Read the full text of *Fratelli Tutti* [here](#) from the Vatican website.**



Catholic Social Teaching Ngā Akoranga Pāpori Katorika

Last year's Social Justice Week resources unpacked the principles of Catholic social teaching (CST). As we discovered, Christ's command for us to love God and love our neighbour is exemplified through Catholic social teaching. Ever since Pope Leo XIII wrote *Rerum Novarum* in 1891 emphasising the importance of working for the common good and ensuring the wellbeing of all, Church leaders including Popes and Bishops have written encyclicals (letters) and messages to the Church and wider community. This formal body of writing forms the basis of CST. It draws on the Scriptural traditions of the prophets who spoke out against injustice, the teachings and example of Christ, and the tradition of the early Church leaders and saints.

Nine fundamental principles were highlighted in the 2020 resources: human dignity, solidarity, common good, subsidiarity, stewardship, preferential option for the poor and vulnerable, participation, promotion of peace, and distributive justice.

With the addition of *Fratelli Tutti* at the end of 2020 the body of Catholic social teaching has deepened yet again. However, the same CST principles remain the key to unlocking the potential of the Church. Showing the importance for applying Christ's teaching to the issues of today, they provide the basis for action in the community as we seek to follow Christ's example. With a focus on fraternity, social friendship, encounter and community, it is not a surprise that every one of the nine CST principles from last year's resources are mentioned within *Fratelli Tutti*.

As these education resources for Social Justice Week highlight the Beatitudes (Matthew 5: 1-12), the focus moves from understanding the principles of Catholic social teaching to living them out in our daily lives.

The Beatitudes challenge us to consider our attitudes and actions towards others. At first glance they seem to be upside down or back to front but just like we discovered with Catholic social teaching, Christ's command for us to love God and love our neighbour is echoed once more.

Catholic Social Teaching Principles Overview
Tirohanga Whānui ki ngā Akoranga Pāpori Katorika

	HUMAN DIGNITY TE MANA I TE TANGATA We are beautifully made in the image and likeness of God.	
	COMMON GOOD HE PAINGA MĀ TE KATOA We are called to work for the good of each and of all.	
	PARTICIPATION NĀU TE ROUROU, NĀKU TE ROUROU We all have the right and duty to participate fully in society.	
	SUBSIDIARITY MANA WHAKAHERE We are called to empower communities, to let everyone have a say.	
	STEWARDSHIP KAITIAKITANGA We are kaitiaki of God's creation, living sustainably and enhancing the well-being of our planet.	
	PREFERENTIAL OPTION FOR THE POOR AND VULNERABLE HE WHAKAARO HUI MŌ TE HUNGA RAWAKORE The needs of the poor and vulnerable should be put first.	
	SOLIDARITY WHAKAWHANAUNGATANGA God created us as one global family called to support our brothers and sisters.	
	DISTRIBUTIVE JUSTICE TE TIKA KA TOHAINA Everyone should have access to their fair share of resources.	
	PROMOTION OF PEACE TE WHAKATAIRANGA I TE RANGIMĀRIE We can be God's instruments of peace through seeking justice.	

Easy as CST - Unlocking the Church's Potential
Māmā noa, pēnei i te CST. Te Tuku i ngā Pūmanawa o te Hāhi kia Whai Hua

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Human dignity and solidarity take centre stage again and we are promised that through thinking of others and showing mercy, we can help build God's kingdom on Earth - where love and peace abound for all eternity.

The Beatitudes are at the heart of Christ's teaching and in many ways summarise the example he provides. Jesus was the ultimate peacemaker who demonstrated empathy, meekness, and an authentic desire for righteousness. He experienced immense persecution whilst maintaining a pure heart and remains the greatest example of someone who shows mercy without fail and truth without compromise.

It is important to note what Jesus focused on immediately after sharing the Beatitudes. We are called to be light and salt in the world (Matthew 5:13-16). Through living out CST principles and following the promises found in the Beatitudes we can BE the Church. We can be that light and salt in the world. How can we do this? When we respect the dignity of all and care for all of God's creation we are on the right track. We must remember that we are one human family - brothers and sisters together with our own strengths and voices. When someone else is in need or something is not right, we should be willing to help or make things better - so that no one misses out or is left behind.

→ Check out all the Caritas education resources focused on Catholic social teaching from 2020 here.



General Introduction to the Beatitudes

He Kupu Whakamārama Whānui mō ngā Whakapainga a Te Karaiti



Our common humanity requires that we respect and uphold the dignity of each and every human being. In Matthew 5:1-12, Jesus presents the Beatitudes which are at the very heart of his teachings and encourages people to uphold every person's innate human dignity. The Beatitudes also reveal the aroha of Jesus Christ while providing a blueprint, a guide, as well as the actions and qualities needed so that people can encounter and respond to Christ's call to seek the Kingdom or Reign of God – Te Rangatiratanga.

Everyone desires to be happy and have meaning in their life. The Beatitudes provide a way in which people are able to find fulfilment through knowing, loving and serving God. Jesus provides people with a framework for how they can be truly happy and 'blessed'. Jesus gave people the Beatitudes to sustain hope and proclaim the blessings and rewards that followers of Christ will encounter. They challenge people to love God above all things.

When people choose to live by the Beatitudes, they make choices and develop attitudes that fulfil a love for God and a love for others. This contrasts with those who promote the worldly values of selfishness and power. It means respecting te tapu o Te Atua and te tapu o te tangata by having reverence for all of God's creation.

Jesus takes familiar words, images, ideas and turns them upside down to make people think more deeply about what he is asking them to do. He is challenging people's understanding of what they think it means to be happy. The actions and attitudes described in each of the Beatitudes show people how to live their lives and relate to others with tika, pono and aroha. They provide a powerful alternative to values that suggest happiness lies only in such achievements as winning at someone else's expense or acquiring material wealth.

While many will be able to remember a verse or two of the Beatitudes, people are encouraged to live their lives by upholding all the verses, as by doing this each action will help enhance the other. They remind us what our attitudes should be when we encounter others as brothers and sisters in Christ. They are the opposite of the Me-attitudes (when people live their lives putting themselves first and making themselves more important than what Jesus asks them to do).

Living by the Beatitudes is a lifetime task because they remind people to challenge the 'norm' of what the world expects. Many in the world place emphasis on being rich and wealthy; to seek happiness at all costs; power over others; to focus on ourselves; to be ruthless and unforgiving in our actions to ensure success; to aim for 'the top' regardless of those who get in our way; to celebrate those who win through conflict; and to view those who are persecuted as unworthy. However, this is not what Jesus tells people to do. He tells them to put the poor first, find happiness in the sad times, praise those who are meek, fight for the justice of others, celebrate the merciful, be people of peace, and to show those who are persecuted that they were right.

In the words of St. Augustine: 'There is no doubt about it. We all want to be happy. Everyone will agree with me, before the words are even out of my mouth.... So let us see if we can find the best way to achieve it.'¹

Each verse of the Beatitudes has been unpacked a little further to help you explain the meaning to your students.

The Beatitudes

Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them. He said:

¹ **BLESSED** are the **POOR IN SPIRIT**. For theirs is the kingdom of heaven.

² **BLESSED** are those who **MOURN**. For they will be comforted.

³ **BLESSED** are the **MEEK**. For they will inherit the earth.

⁴ **BLESSED** are those who hunger and thirst for **RIGHTEOUSNESS**. For they will be filled.

⁵ **BLESSED** are the **MERCIFUL**. For they will be shown mercy.

⁶ **BLESSED** are the **PURE IN HEART**. For they will see God.

⁷ **BLESSED** are the **PEACEMAKERS**. For they will be called the children of God.

⁸ **BLESSED** are those who are **PERSECUTED** because of **RIGHTEOUSNESS**. For theirs is the kingdom of heaven.

⁹ **BLESSED** are **YOU** when people insult you, persecute you and falsely say all kinds of evil against you because of me.

¹⁰ Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you."

Matthew 5: 1-12

→ More copies of the Caritas resources (including the Beatitudes poster) can be ordered through education@caritas.org.nz

¹ The Standards of the Catholic Church, est. 400 CE



Beatitudes and Values Ngā Whakapāinga a Te Karaiti me ngā Uara

Gospel values are at the very heart of Catholic education.² Schools need to define and focus strongly on the core values of the Gospels as they nurture the development of children in Catholic schools. When schools define the values they support it is expected that these will be sourced from the Gospels.

In the *Framing Document Human Sexuality Education: A guide for Catholic Communities in Aotearoa New Zealand*, it acknowledges the key role Catholic schools have in the holistic development of students. This includes ensuring that students understand the relationship between Gospel values and themselves. On pages 26-27 of this document, it asks where Gospel values can be found and that students learn about the source of these values.

The document references the work published by Bishop Marcus Stock – *Christ at the Centre (2005)*:

“Bishop Stock suggests that the values found throughout the Bible, such as those within the Beatitudes (Mt 5:1-12 / Lk 6:20-26), ‘depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life...’ (CCC, #1717). We are called by God, who ‘calls us to his own beatitude. This vocation is addressed to each individual personally, but also to the Church as a whole, the new people made up of those who have accepted the promise and live from it in faith’ (CCC, #1719).”³

Bishop Stock stated the core values found in the Beatitudes may be summarised as:

“blessed are the poor in spirit, for theirs is the kingdom of heaven.”

Values: Faithfulness & Integrity

“blessed are those who mourn, for they shall be comforted.”

Values: Dignity & Compassion

“blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”

Values: Truth & Justice

“blessed are the merciful, for they shall obtain mercy.”

Values: Forgiveness & Mercy

“blessed are the pure in heart, for they will see God.”

Values: Purity & Holiness

“blessed are the peacemakers, for they shall be called children of God.”

Values: Tolerance & Peace

“blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice for your reward is great in heaven; they persecuted the prophets before you in the same way.”

Values: Service & Sacrifice

2 *Virtues and values in New Zealand Catholic Schools*, NZCEO, 2014

3 *Framing Document Human Sexuality Education: A guide for Catholic Communities in Aotearoa New Zealand*, NCRS, 2019



Beatitudes – Theological Focus

Ngā Whakapainga a Te Karaiti - Te Aronga Taha Atua

The Catechism of the Catholic Church⁴ provides a great background to the Beatitudes. Listed below are the relevant paragraphs (1716-1729). Additional information for each specific Beatitude can be found later in this guide.

I. THE BEATITUDES

The Beatitudes are at the heart of Jesus' preaching. They take up the promises made to the chosen people since Abraham. The Beatitudes fulfil the promises by ordering them no longer merely to the possession of a territory, but to the Kingdom of heaven:

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven.

1716

The Beatitudes depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life; they are the paradoxical promises that sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ's disciples; they have begun in the lives of the Virgin Mary and all the saints.

1717

II. THE DESIRE FOR HAPPINESS

The Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfil it: We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated. How is it, then, that I seek you, Lord? Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you. God alone satisfies.

1718

The Beatitudes reveal the goal of human existence, the ultimate end of human acts: God calls us to his own beatitude. This vocation is addressed to each individual personally, but also to the Church as a whole, the new people made up of those who have accepted the promise and live from it in faith.

1719

III. CHRISTIAN BEATITUDE

The New Testament uses several expressions to characterize the beatitude to which God calls man:

- the coming of the Kingdom of God;
- the vision of God: "Blessed are the pure in heart, for they shall see God";
- entering into the joy of the Lord;
- entering into God's rest:

There we shall rest and see, we shall see and love, we shall love and praise. Behold what will be at the end without end. For what other end do we have, if not to reach the kingdom which has no end?

1720

⁴ You can read more from the Catechism of the Catholic Church [here](#).



1721 God put us in the world to know, to love, and to serve him, and so to come to paradise. Beatitude makes us “partakers of the divine nature” and of eternal life. With beatitude, man enters into the glory of Christ and into the joy of the Trinitarian life.

1722 Such beatitude surpasses the understanding and powers of man. It comes from an entirely free gift of God: whence it is called supernatural, as is the grace that disposes man to enter into the divine joy.

1723 “Blessed are the pure in heart, for they shall see God.” It is true, because of the greatness and inexpressible glory of God, that “man shall not see me and live,” for the Father cannot be grasped. But because of God’s love and goodness toward us, and because he can do all things, he goes so far as to grant those who love him the privilege of seeing him... For “what is impossible for men is possible for God.”

1724 The beatitude we are promised confronts us with decisive moral choices. It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement - however beneficial it may be - such as science, technology, and art, or indeed in any creature, but in God alone, the source of every good and of all love:

1725 All bow down before wealth. Wealth is that to which the multitude of men pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability... It is a homage resulting from a profound faith ... that with wealth he may do all things. Wealth is one idol of the day and notoriety is a second. ... Notoriety, or the making of a noise in the world - it may be called “newspaper fame” - has come to be considered a great good in itself, and a ground of veneration.

1726 The Decalogue, the Sermon on the Mount, and the apostolic catechesis describe for us the paths that lead to the Kingdom of heaven. Sustained by the grace of the Holy Spirit, we tread them, step by step, by everyday acts. By the working of the Word of Christ, we slowly bear fruit in the Church to the glory of God.

IN BRIEF

1727 The Beatitudes take up and fulfill God’s promises from Abraham on by ordering them to the Kingdom of heaven. They respond to the desire for happiness that God has placed in the human heart.

1728 The Beatitudes teach us the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, filiation, rest in God.

1729 The beatitude of eternal life is a gratuitous gift of God. It is supernatural, as is the grace that leads us there.

1730 The Beatitudes confront us with decisive choices concerning earthly goods; they purify our hearts in order to teach us to love God above all things.

1731 The beatitude of heaven sets the standards for discernment in the use of earthly goods in keeping with the law of God.

The Beatitudes are like a Christian’s identity card. So if anyone asks: “What must one do to be a good Christian?”, the answer is clear. We have to do, each in our own way, what Jesus told us in the Sermon on the Mount. In the Beatitudes, we find a portrait of the Master, which we are called to reflect in our daily lives.

Pope Francis, *Gaudete et Exsultate*, #63



Māori Spirituality and the Beatitudes

Te Taha Wairua o te Iwi Māori me ngā Whakapapainga a Te Karaiti

Contribution by Richard Kerr-Bell

He tikanga ēnei i te ara o te Karaiti. The Beatitudes can be seen as the way of those who follow Christ. It is one way to unpack aroha. Aroha is often translated as love, compassion, forgiveness, and mercy. We use aroha often as in: *Arohama*, please forgive or excuse me; or show mercy, compassion towards me; *Ka Aroha*, I feel for you, I am with you, I give my love to you as compassion and empathy; and *Arohanui* – lots of love, all my love.

The Beatitudes are a way of Jesus assuring, encouraging and reinforcing the purpose of being people of loving transformation. It is only in this way that we can transform the world in small consistent actions.

Ka kī mai a Hēhu, “E hoa mā, e āku whanaunga, ka aroha, arohanui”. Jesus is saying, “My friends, my family, I am with you and I love you. Hold fast to your tikanga, to the way I am setting before you, to your faith, it is right, it brings life, he tika tēnei, he ora noa.”

The word ‘beatitudes’ in its early language use, is from the Greek, translated as happy or rich or blessed. In Māori the translation for Catholics comes from the Latin meaning blessed, or to be in a state of blessing, of grace. The Bible Society translates this as *Te Koa Tūturu* – those deeply and truly happy. And for Catholics it would be to be blessed or graced, to be in and to experience God’s presence.

Blessed are the peacemakers,
for they will be called children of God.

To take this further, using Pā Henare Tate’s thoughts of a meaning of Aroha, “I te aroaro o te Atua”, being the presence of the breath of God. Jesus in the Sermon on the Mount, acknowledges that those who are vulnerable, who put themselves in a vulnerable position for others, are in the presence of God (blessed). They have become paradoxically, absolutely noa or without restriction, and this leaves them totally free, reliant and leaning on God, our hope and salvation.

Māori wisdom is encapsulated in our Whakataukī/aki. We might reflect the words of Jesus in many of these and one in particular for the sermon on the mount: *Ko tāu rourou, ko tāku rourou ka ora ai te iwi*. With what you offer and with what I offer we will be satisfied. In Jesus’s context we can translate this to: Everyone, especially you who are small, powerless, minorities, voiceless and excluded, your contribution is worthy. It is like gold as it is your very selves that you share, authentic, pure, generous. *Mauri ora*, may your spirit be animated with the fullness of life!



→ The new Caritas Beatitudes stickers (including the ones shown above) can be found [online](#) or extra sets can be ordered



Liturgy Ngā kupu karakia mō te huihuinga

Create a focal point for students to place the *items listed* within this liturgy.

Leader:

Come, O Holy Spirit, fill the hearts of your faithful, and enkindle in them the fire of your love. Send forth your Spirit and they shall be created. And you will renew the face of the earth. Amen.

Sign of the Cross

Ki te ingoa o te Matua, o te Tamaiti, o te Wairua Tapu. Āmene.

Leader:

Pope Francis reminds us that the Beatitudes are a way to identify as followers of Jesus. We are called to be blessed and, in our lives, to confront the things that cause us troubles and worries through the spirit and love of Jesus.

Speaker:

Blessed are the poor in spirit for theirs is the kingdom of heaven.

We pray that we will make choices and take actions that will bring an end to poverty and injustice.

(candle)

All:

Be with us Lord and teach us how to live our lives in love.

Speaker:

Blessed are those who mourn for they will be comforted.

We pray for those who are deeply saddened by the suffering around the world.

(picture of someone weeping, in grief)

All:

Be with us Lord and teach us how to live our lives in love.

Speaker:

Blessed are those who hunger and thirst for righteousness for they will be filled.

We pray for those who try to do what is right and work for justice and holiness.

(2 bowls – one empty, one full of food)

All:

Be with us Lord and teach us how to live our lives in love.

Speaker:

Blessed are the peacemakers for they will be called the children of God.

We pray for those who are seeking to bring peace and unity between peoples of the world.

(white cloth and dove image)

All:

Be with us Lord and teach us how to live our lives in love.

Speaker:

Blessed are those who are persecuted because of righteousness for theirs is the kingdom of heaven.

We pray for those who live by the Beatitudes and suffer because of them.

(barbed wire image, globe of the Earth)

All:

Be with us Lord and teach us how to live our lives in love.



Watch: (These could be used instead of the reading)

God's Sermon on the Mount (suitable for younger students)

Sermon on the Mount (suitable for older students)



Reader:

Listen to the words of the Holy Gospel according to Matthew:

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will receive mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

The Gospel of the Lord.

All:

Thanks be to God.

Leader:

Let us take a moment to reflect on/discuss how Jesus is guiding us to be blessed.

(Allow time to answer or reflect on each question)

- What does it mean to be truly happy?
- What makes you happy?
- If you heard someone say that they are ‘blessed’, what do you think they mean? Is this the same as being happy?
- What brings blessings to our lives?

Leader:

Jesus tells us how to find happiness and be totally blessed. It is a different way of finding happiness than we may be used to. We will find the happiness that Jesus tells us about by being humble, gentle, kind, accepting of loss, and really working for what is right. Jesus had the authority to teach the Beatitudes because he was God and he lived them out daily and encouraged his followers to do the same. Pope Francis reminds us that the Beatitudes are a new law. ‘It’s the Lord’s new law for us...the roadmap for Christian life which gives us the indications to move forward on the right path’.

Leader:

We trust that God wants us and the whole world to be happy and so now we pray.

Our response is: Whakarongo mai rā, ki a mātou.

Speaker:

We pray for those who remain faithful and yet are mistreated for speaking about Jesus. Lord in your mercy.

All:

Whakarongo mai rā, ki a mātou.

Speaker:

We pray for the Church throughout the world: that it may be an example of God’s love in our world, spreading peace, speaking out for what is right and bringing comfort to those in need. Lord in your mercy.

All:

Whakarongo mai rā, ki a mātou.



Speaker:

We pray for those who make important decisions. May they use the Beatitudes to help guide their judgements. Lord in your mercy.

All:

Whakarongo mai rā, ki a mātou.

Speaker:

We pray for all people throughout the world: that they may find comfort when they are sad, strength to stand up for what they believe in, and mercy, peace and love for one another in their hearts. Lord in your mercy.

All:

Whakarongo mai rā, ki a mātou.

Speaker:

We pray for those who are made fun of and ridiculed for being different. Lord in your mercy.

All:

Whakarongo mai rā, ki a mātou.

Speaker:

We pray for our parish, whānau and friends: that we may be inspired by the example of the saints and of all those who have followed Jesus in their lives, to do all that we can to live as God wants us to. Lord in your mercy.

All:

Whakarongo mai rā, ki a mātou.

Speaker:

We pray Lord, that you help us share your happiness with those we see in our every day lives. We make all these prayers through Christ our Lord.

All:

Amen.

Leader:

Let us join together in saying the prayer that Jesus gave us all. Our Father who art in Heaven ...

Leader:

God of wisdom,
Help us as we try to follow the right path,
Share your peace and love with others,
And make the world a fairer and just place for all to live.
Āmene.⁵

Sign of the Cross

Ki te ingoa o te Matua, o te Tamaiti, o te Wairua Tapu. Āmene.



Possible Songs:

Beatitude Song – Saddleback Kids (YouTube)

‘Create a new heart’ – Michael Mangan

‘Be still’ – Michael Mangan

‘These hands’ – Andrew Chin

→ This liturgy has a PowerPoint slideshow that can be used for classes and groups. Find it [here](#).

5 Prayer from CAFOD (Catholic Aid for Overseas Development) – a Caritas agency in the United Kingdom.



“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

“Ka koa te hunga he rawakore nei te wairua: nō rātou hoki te rangātiratanga o te rangi.”



Prayer: Rich and Poor *Te Hunga Whai Rawa me te Hunga Rawakore*

All loving provider,
E te Kaiwhakarato Ngākau Aroha,
The world believes that the rich are blessed,
but Jesus reminds us that it is the poor who are blessed,
the poor in spirit and the materially poor as well.
We pray for a more just world in which
all have enough and none are left behind.
Help each of us to bring about this change
one small act at a time.
Amen.

Adapted from a prayer from St Joseph's Prep School, Stoke-on-Trent, England



Explanation of Beatitude verse

When people read this verse, they often think ‘poor’ refers to those who do not have a lot of money or material things. However, in this verse, this is not the type of poverty that Jesus is talking about. He is referring to those who are poor in spirit and can see the need for God in their lives.

This verse reminds people that when they accept God fully into their lives they will be rewarded; the kingdom of heaven is theirs. This means having an active relationship with God while knowing that God will take care of them and they will then be rewarded in the kingdom of heaven.



Catholic Social Teaching Connection – Stewardship

Stewardship is all about caring for the many gifts that God has given to people. These include the environment, their own talents and other resources. All living things are connected so people must use God's gifts responsibly to meet the needs of everyone, now and in the future.

This Beatitude verse reminds people that all creation is a gift from God, including humanity. People are called to be in a relationship with God and with creation. It is through this connection and being stewards that one will receive the kingdom of heaven.



Scripture Connection

The following pieces of Scripture reinforce the message found in this Beatitude verse. Look up each Scripture reference and discuss how they make a connection to those who are ‘poor in spirit’.

Isaiah 58:6-10

James 2:5

Matthew 19:14

Revelation 3:17-18

2 Corinthians 6:10, 8:9

1 Timothy 6:17

Luke 22:29



Whakataukī

Tau arai ki te pō, titoko ki te ao mārama.

To overcome darkness and despair, seek new learning and understanding.



Reflection/Discussion Prompt

As believers in Jesus are we rich or poor? What would be the attitudes/actions of a ‘poor-though-rich’ person compared to a ‘rich-though-poor’ person?



“Blessed are those who mourn, for they will be comforted.”

“Ka koa te hunga e tangi ana: ka whakamārietia hoki nātou.”



Prayer: Comfort Te Atawhai

Creator and comforter,
E te Kaihanga, te kaiawhi i te tangata pōuri,
Sometimes we feel empty,
And mourn what we have lost.
Our tears can seem like a flood.
Comfort us with Your love.
Wrap us up in Your strong embrace.
Shelter us from the storm,
Surround us in Your tender care.
You hold us safe.
Calm our fearful hearts and anxious minds.
Our lives are found in You.
Amen.

Adapted from a prayer at www.lords-prayer-words.com



Explanation of Beatitude Verse

Sometimes different situations and events in people’s lives cause them to be sad and this verse tells us that during these sad times, people are still able to be connected and comforted by Jesus. Often when people hear the word ‘mourn’ they connect it to someone dying and the sadness that comes during this time.

When people mourn, they display an outward expression of their deepest internal sorrow. Mourning involves a state of supreme loss, gut-wrenching sadness, and deep despair. People who mourn feel their own afflictions, whatever the source, as well as feeling the pain that is suffered by others. Through loving God, people love all those who belong to God and understand that everything comes from God.

As people come to know and truly love their neighbour, they will see God present in their neighbour, enabling them to experience true pain, struggles and suffering faced by others. These encounters help people grow to understand happiness during times of sadness – where happiness does not replace sadness, but journeys alongside it.



Catholic Social Teaching Connection – Solidarity

Being in solidarity is recognising others as our brothers and sisters and actively working towards their good. As a human family people want to make sure that everyone has what they need, especially in times of sadness. By coming together to share in pain and loss, it reinforces that humanity is one united global family, which in turn brings joy and happiness into their lives.



Scripture Connection

The following pieces of Scripture reinforce the message found in this Beatitude verse. Look up each Scripture reference and discuss how they make a connection to those who ‘mourn’.

Isaiah 61:2-3

Revelation 21:4

Isaiah 66:2

James 4:9-10

John 16:20

Revelation 7:17



Whakataukī

Nā koutou i tangi, nā tātau katoa.
When you cry, your tears are shed by us all.



Reflection/Discussion Prompt

In times of mourning, what can we do to remind ourselves (or others) of comfort that is to come?



“Blessed are the meek, for they will inherit the earth.”

“Ka koa te hunga ngākau māhaki: ka riro hoki i a nātou te whenua.”



Prayer: The Gift of Gentleness *Te Koha nui o te Ngāwari*

Loving God,
E te Atua o te Aroha,
We pray today that you would help us to be meek.
We pray that you would soften our hearts,
that you would remind us of the gift of gentleness,
that you would show us through Jesus
how to live in love day by day.
We ask that you help us to guard our speech,
that the words we say would be life-giving.
We thank you for your transforming spirit in our lives.
In your holy name,
Amen.

Adapted from a prayer at www.crosswalk.com/



Explanation of Beatitude Verse

A person who is meek is known to have a gentle spirit; someone who displays patience, mildness, kindness and an unwillingness to show anger and resentment; someone who does not take out their frustration and emotions on others.

Jesus is the ultimate example of the attitude associated with this Beatitude verse and he provides the greatest illustration of how all his followers should be. Throughout Scripture Jesus demonstrated great strength, patience, and tolerance towards others. Being meek does not mean people do not show anger at all. Think of the time in the temple when Jesus became angry at those selling items and drove them out. He responded in this way because his anger was reasoned and in response to an injustice.

When people see an injustice and choose to respond in anger, like Jesus did in the temple, this response needs to be followed up with forgiveness. A person must reflect and contemplate on their actions; it is through this time that a person can see where they may have reacted inappropriately or too harshly and will be more open to listen to others.



Catholic Social Teaching Connection – Subsidiarity

Subsidiarity involves making sure that decisions are made at the most appropriate level, so all those affected can contribute and have a voice. Everyone has important ideas and knows what is best for their families and communities. The need to have a say and the chance to influence outcomes.

By following this principle those who may not feel they can speak up because they are gentle or quietly spoken, get a voice in decisions. It means that if people approach more difficult conversations with a meek attitude, people will listen with more openness and not react in anger if they disagree with one another. This will lead to a more positive outcome for all.



Scripture Connection

The following pieces of Scripture reinforce the message found in this Beatitude verse. Look up each Scripture reference and discuss how they make a connection to those who are ‘meek’.

Psalms 25:13
Psalms 37:9

Mark 11:15-19
Luke 22:63-71

Isaiah 29:19
Psalms 37:11



Whakataukī

Kaore te kūmara e kōrero, mō tōnā ake reka.
The kūmara does not speak of its own sweetness.



Reflection/Discussion Prompt

When in your life have you given in to others? Was it done in a gentle way or did it take on another form? Why/Why not?



“Blessed are those who hunger and thirst for righteousness, for they will be filled.”
“Ka koa te hunga e hiaikai ana, e hiainu ana, ki te tika: e mākona hōki rātou.”



Prayer: Righteousness *Te tū tika*

Righteous God,
E te Atua Mahi i te Tika,
You are holy and perfect in every way.
Thank you that through faith in your son, Jesus, we can walk with you.
Thank you for your Holy Spirit to help us draw nearer to you.
Help us to reflect your character and to pursue righteousness.
Help us to hunger and thirst for it.
Teach us to walk in your righteous ways as we study your Word.
Teach us to love you with all our heart, mind, and strength.
Teach us to love our neighbours as ourselves.
May our hunger and thirst for righteousness never grow dull.
In Jesus' name we pray,
Amen.

Adapted from a prayer at ibelieve.com



Explanation of Beatitude Verse

People may be aware that being truly hungry and thirsty is uncomfortable and sometimes can lead to being in pain. Sadly, there are a lot of people in the world who experience this discomfort on a daily basis. To help understand the meaning of this verse it is easier to not think of literal hunger and thirst but rather to think of wanting something badly.

Through longing to do the work of Jesus and desiring to see wrongs righted, this is how a person will become fulfilled. To be hungry and thirsty for tika-justice means that people want to be in a right relationship with God and others. It is being the kind of person who puts seeking justice before themselves. For those who share a deep love for Christ will feel a great pain due to the level of injustice in the world. It is through this pursuit for tika that people become satisfied (or have this hunger and thirst filled).



Catholic Social Teaching Connection - Participation

People live in community with others and grow together. They are called to be active participants in all that they do. They have a responsibility to be inclusive so that everyone allows all people to participate. It is through the desire to do what is right and working to fix the many injustices in the world that people can participate and live out this Beatitude verse. People, as brothers and sisters in Christ, have a responsibility to respond to the call of Jesus to build up his Church as they live in community and have genuine encounters with others.



Scripture Connection

The following pieces of Scripture reinforce the message found in this Beatitude verse. Look up each Scripture reference and discuss how they make a connection to those who 'hunger and thirst for what is right'.

Psalm 63:1	Psalm 107:9
Proverbs 10:24	Isaiah 55:1-2
Proverbs 21:21	John 4:14
John 6:48	



Whakataukī

Ka rongo i te ia o te aroha, he ngākau māhaki.
To feel genuine intentions is to understand a charitable heart.



Reflection/Discussion Prompt

Have you ever experienced a time of real hunger and thirst? What thoughts or feelings do you think may come to a person during this time?



“Blessed are the merciful, for they will receive mercy.”

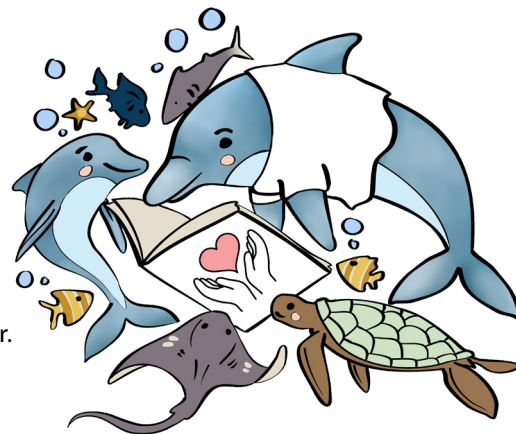
“Ka koa te hunga tohu tangata: e tohungia hōki rātou.”



Prayer: Merciful Ngākau atawhai

Help me, O Lord, that my eyes may be merciful,
 so, I always look for what is beautiful in my neighbours.
 Help me, O Lord that my ears may be merciful,
 so, I can respond to my neighbours' needs.
 Help me, O Lord, that my tongue may be merciful,
 so, I use words of comfort and forgiveness with my neighbours.
 Help me, O Lord, that my hands may be merciful,
 so, they work to fulfil good deeds and ease the burden of difficult tasks.
 Help me, O Lord, that my feet may be merciful,
 so, I understand that the true test is in being the servant of my neighbour.
 Help me, O Lord, that my heart may be merciful,
 so, that I myself may feel all the pain of my neighbour.
 Help me, O Lord so I refuse my heart to no one
 so, I can understand your merciful heart.
 May Your mercy, O Lord, rest upon me.
 Amen.

Adapted from a prayer at www.thedivinemercy.org/



Explanation of Beatitude Verse

This verse helps people understand that they will be truly happy if they are kind and forgiving to others, as this in turn will encourage others to do the same to them. An easy way to think of this is to remember the ‘Golden Rule’: people should treat others the way they would like to be treated.

People are not perfect, and they all make mistakes. It is through showing love and forgiveness to others when they make mistakes, that shows people how they should act in return. Those who are merciful do not seek revenge or try to get even with others who hurt them. It challenges people to think of what a merciful heart would truly look like within their own behaviour.

Consider the story in the Bible of Jesus asking the lawyer who is his neighbour when referencing the parable of the Good Samaritan. The man replies to Jesus saying the neighbour is the one who shows mercy. Jesus then challenges the man to go out and do the same. This piece of Scripture applies to all of Jesus’ followers and this Beatitude verse does the same. Gods wants people to forgive everyone - he wants them to let go of their anger when wrong has been done and to forgive.



Catholic Social Teaching Connection - Distributive Justice

God’s plan was for all people to share in the goods of this world. This means that no person should struggle to have the necessities of life such as food, shelter, and clothing. Distributive justice is all about fair allocation of resources (including income, goods and services.) All people are challenged to ensure distributive justice happens for all their brothers and sisters while not allowing their anger of those who have made unjust choices to build resentment within them. It is their job to forgive and enable people to move forward and always show mercy towards others.



Scripture Connection

The following pieces of Scripture reinforce the message found in this Beatitude verse. Look up each Scripture reference and discuss how they make a connection to those who are ‘merciful’.

Luke 6:36
Proverbs 11:25

2 Samuel 22:26
Matthew 6:14

Matthew 18:33
James 2:13



Whakataukī

Utua te kino i te pai.
Repay bad deeds with good.



Reflection/Discussion Prompt

Do you think that it is possible to be merciful without first experiencing mercy yourself? Why/Why not?



“Blessed are the pure in heart, for they will see God.”

“Ka koa te hunga ngākau mā: e kite hoki rātou i te Atua.”



Prayer: Pure Hearts *He Pono ngā Ngākau*

Holy Spirit,
E te Wairua Tapu,
You bring joy, truth and peace.
Give us courage to not be afraid.
Help us open the doors of our heart to you
so that you may purify our heart
to help us see God.
Lead us forward
on life’s journey.
Amen.

Prayer based on the words of Pope Francis, Palm Sunday papal message (1 April 2020)



Explanation of Beatitude Verse

What does it mean to be pure? Pure means that something is not contaminated or mixed with any other substance. Therefore, a pure heart is a heart that is focused on God and not filled up with thoughts, desires or wants of the world. This means that the pure in heart are motivated by what is good and honest and not by selfishness.

Every person has a different and unique relationship with God. God has a deeper relationship with all of creation and therefore knows what is truly in people’s hearts. God knows people’s greatest fears, their greatest pains, and sorrows; God knows why they do things for the wrong reasons. God knows them better than they know themselves. Since God knows that people are not perfect, how does a person then see God?

To be pure in heart, a person must remember the sacrifice that Jesus made to save them from sin and make humanity pure again. Jesus died on the cross, so people can see God again. It is through this faith, asking for forgiveness, allowing the Holy Spirit to change them on the inside, that people can strive to live a pure life. This will result in spending more time living life as God would want it. It is when people have pure actions that reflect their transformed hearts on the inside that they clearly see God.



Catholic Social Teaching Connection – Preferential option for the Poor and Vulnerable

Preferential option for the poor and vulnerable means that people think first about the needs of those who are the most vulnerable. Jesus taught that when people feed the hungry, welcome the stranger, clothe the naked, look after the sick and visit those imprisoned, they are looking after Him.

By living with a pure heart, a person lives wanting to be like Jesus and carrying out the work of Jesus. This means putting the needs of others first.



Scripture Connection

The following pieces of Scripture reinforce the message found in this Beatitude verse. Look up each Scripture reference and discuss how they make a connection to those who are ‘pure in heart’.

1 John 3:2-3

Philippian 4:8

Psalms 51:10

Hebrews 12:14

Revelation 22:4

1 Samuel 16:7



Whakataukī

Whāia e koe te iti kahurangi. Ki te tuohu me he maunga teitei.
Seek the treasures of your heart. If you bow, let it be to a lofty mountain.



Reflection/Discussion Prompt

How does God call me to be pure in heart? Do I hear and/or respond to his call? Why/why not?



“Blessed are the peacemakers, for they will be called children of God.”

“Ka koa te hunga hohou rongō: ka huaina hōki rātou he tamariki nā te Atua.”



Prayer: Make Me an Instrument of Your Peace *Meatia au hei kaimahi mō Tō Rangimārie*

Lord, make me an instrument of Your peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
O, Divine Master,
grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love;
For it is in giving that we receive;
it is in pardoning that we are pardoned;
it is in dying that we are born again to eternal life.

Prayer from Saint Francis of Assisi



Explanation of Beatitude Verse

At first glance this verse appears to be the easiest to understand and follow. However, it can be one of the most difficult to follow. Being a peacemaker is someone who chooses not to back down from things or hide in a corner when things get tough or too difficult. A peacemaker is the person who will take a stand when things are not right, when there is injustice and peace is elusive.

Being a peacemaker is about working to create peace through action. It is about loving your neighbours. In *Fratelli Tutti*, Pope Francis writes about the Parable of the Good Samaritan. This story reminds people that when they encounter someone in need, they should show mercy and act in love. This is a great example of peace making.

Through showing mercy to others, like the Good Samaritan, people are showing a purity in their hearts and not allowing themselves to become distracted by the world. When people are focused on God, it is easier for them to be peacemakers because brothers and sisters of Christ are not distracted by the world's concept of what they should be like and who they should call an enemy.



Catholic Social Teaching Connection – Promotion of Peace

Peace is not just the absence of war. It is part of God's nature, and a value that all should seek to live out in daily life. Peace comes from both justice and love and is dependent upon people understanding one another. As followers of Christ, people know that it is wrong to treat people unkindly.

Living in a world where people think their enemies are those who may be different, just because of the way they speak or their skin colour, goes against what Pope Francis asks. How are people to encounter one another as brothers and sisters if they see each other as enemies? Instead, they are called to be a peacemaker, like Christ. This does not mean the journey will be easy as it was not always easy for Jesus.



Scripture Connection

The following pieces of Scripture reinforce the message found in this Beatitude verse. Look up each Scripture reference and discuss how they make a connection to those who are 'peacemakers'.

Matthew 5:45

Luke 6:35

James 3:17

Galatian 5:22

Philippians 4:7



Whakataukī

He aroha whakatō, he aroha puta mai.
If kindness is sown then kindness you shall receive.



Reflection/Discussion Prompt

Where in your life do you see the need or call to be a peacemaker?



**“Blessed are those who are persecuted for righteousness’ sake,
for theirs is the kingdom of heaven.”**

“Ka koa te hunga e whakatoia ana mō te tika: nō nātou hōki te rangatiratanga o te rangi.”



Prayer: Persecution, Light and Grace Te Tūkino, te Māramatanga me te Keratia

Almighty, everlasting God,
E te Atua Kaha Rawa, Mutunga Kore,
look with compassion on all those who suffer persecution for justice’ sake.
Grant them grace to carry their cross with patience
in the name of your beloved Son, our Lord and Saviour Jesus Christ.
Grant to those who persecute,
light to see the truth,
and the grace of mercy and forgiveness,
for they know not what they do.
O Lord our God, by the sign of the holy cross,
deliver us from our enemies.
Amen.

Adapted from a prayer used by the Catholic Truth Society in 1962



Explanation of Beatitude Verse

This Beatitude verse is slightly longer than the other verses. It talks about when a person does all they can in their life to be right with God, yet gets teased, bullied, harassed, or treated poorly by others because of it. At some point in all Christians’ lives, this will happen; it can sometimes be as simple as being teased by friends for attending Mass on Sundays.

Jesus is telling people that sometimes they need to be challenged to truly understand that what they are doing is right. Most people will not face extreme persecution, they may lose friends, be teased, or made fun of, but in some parts of the world, it is against the law to be a Christian. This makes life tough and may even result in being arrested or worse. Many will see losing a life for their love of Jesus a terrible thing. However, this Beatitude verse reminds people that their reward for suffering persecution is heaven.

As followers of Jesus, people are challenged to pray for those who persecute others. This really is at the heart of what it means to be a Christian. Followers of Jesus love both God and others. God calls all people to be united as brothers and sisters. He does not tell people to only love the people they like or get along with. They are to love everyone, including the people who persecute and mistreat them. The Beatitudes teach everyone to have an attitude that focuses on others instead of themselves.



Catholic Social Teaching Connection – Common Good

People’s actions have an impact on everyone. When they make decisions, they should consider the good of all. The common good is about respecting the rights and responsibilities of all people and leaving no one behind. When people persecute others because of their faith they are not considering the common good. Everyone has the right to encounter Christ and live their lives according to Gospel values and the teachings of the Church and should not be judged because of this.

The Beatitudes provide a set of standards ensuring that as brothers and sisters of Christ, they will use God’s gifts and talents with others in mind. All people want to live happy lives and they should want that for all those they genuinely encounter. When the good of all is the focus, people can live happily in community.



Scripture Connection

The following pieces of Scripture reinforce the message found in this Beatitude verse. Look up each Scripture reference and discuss how they make a connection to those who are ‘persecuted for what is right’.

Matthew 19:14

Isaiah 66:5

Luke 22:29

1 Peter 3:14



Whakataukī

Ka mahi te tawa uho ki te riri. Well done, you whose courage is like the heart of a tawa tree.



Reflection/Discussion Prompt

Have you ever experienced some form of resistance or even persecution because of your faith? What makes it hard to be a follower of Jesus today?



See, Think Judge, Act – A Way to Respond

Tirohia, Whaiwhakaarotia, Wānangatia, Mahia – He Ara hei Urupare



The Beatitudes challenge people to rethink what true happiness means and what it should look like. Part of being truly happy means opening one's eyes to the injustices happening around them and committing to action to make the world a better place.

One way people can put what they see into action is by using the See, Judge, Act method. This initial three step method has been around since the first half of the 20th century, created by Father Joseph Cardijn. It was later adopted by Pope John XXIII in his encyclical *Pacem in Terris – Peace on Earth*. Since then, an extra step 'Think' has been added to help people get more clarity about the situation or injustice they are witness to.

Step One:



Explore and probe an experience or situation to discover its positive and negative values:

- What exactly is happening?
- What is this doing to people? (the consequences)
- Why is this happening? (the causes)

Step Two:



Express and clarify your ideas.

Learn by listening to others and sharing your understandings with them:

- What do you think about all this?

Step Three:



Explore and probe an experience or situation to discover its positive and negative values:

- What do you think should be happening?
- What does your faith say?

Step Four:



Action can take many forms. It may be a personal or group action:

- What exactly is it that you want to change? (long-term goal)
- What action are you going to take now? (short-term goal)
- Who can you involve in your action?

Taking a Closer Look Te Āta Tirohiro

Aotearoa New Zealand is a beautiful country with caring people as we've been reminded during the pandemic. However, like any place, it is not perfect. Injustice and inequality still exist throughout society. From discrimination to housing issues, there are many challenges that exist for so many New Zealanders. Our challenge is to keep our eyes open to injustice, wherever it may be – at home, school or in our local community – and act!



Beatitudes Cards

He Kāri Whakapainga a Te Karaiti



Multiple sets of 8 Caritas Beatitudes cards will be sent to schools before Social Justice Week 2021. There are many ways these can be used by students and teachers. Check out a range of ideas in the Activities section.

The front cover of each card has one Beatitude artistically displayed with emphasis on key words.

The back of each card has the SEE - THINK - JUDGE - ACT process to help students decide on a relevant action.





As you think about injustice and 'the poor in spirit', follow the **SEE-THINK-JUDGE-ACT** process to help you live out the Beatitudes and **BE the Church**.

See Tirohia
What exactly is happening?

Think Whaiwhakawakata
Listen and talk with others.

Judge Wānangatia
What does your faith say?

Act Mahia
What actions are you going to take now?

→ The new Caritas Beatitudes cards can also be found online or extra sets can be ordered



Mascot Stories for Younger Students

Ngā Pūrākau kararehe Āwhina mā ngā Ākonga Tēina

In 2020, we were introduced to new Caritas mascots that are connected to each of the Catholic social teaching principles that were highlighted in the Social Justice Week resources. These mascots are back and have original stories to share with younger students. Click on the illustrations below to see each of these stories that connect the mascot (and the CST principle they are a fan of) with the Beatitudes in a simple way.



Questions for Younger Students Ngā Pātai mā Ngā Ākonga Tēina

Why are Jesus' words important?

What does Jesus say about how we should treat others?

What is one message you want to remember from the mascot stories?



Activities Ngā Ngohe

The following activities are all ready to use and highly adaptable.

Focus: The Beatitudes

Te Arotahi: Ngā Whakapainga a Te Karaiti

MĀTAKI



WATCH this animated version of the Good Samaritan and ask students to identify which Beatitudes connect to the actions of the Samaritan.

MĀTAKI



In 2016, Pope Francis introduced 6 new Beatitudes. WATCH this Caritas Australia PowerPoint and reflect on the key messages and how they compare to the Beatitudes in Matthew 5.

TUHI ANŌ



After reading Matthew 5:1-12, as a group try to REWRITE the Beatitudes in your own words and display some of your chosen key words in the class.

RANGAHAU



Challenge students to RESEARCH and find examples of famous people in history who have demonstrated each of the Beatitudes.

WAIATATIA



Join in and SING along with this catchy song which features the 8 Beatitudes and how Jesus gave us words of wisdom and showed us a brand-new life. Learn the actions too here.

HOAHOA ANŌ



See how creative your students can be and ask them to RE-DESIGN the Beatitudes icons in their own style.

MĀTAKI



WATCH this thought provoking animated summary of the Beatitudes and get students to explore what it means to be happy and how we can gain true happiness.

PĀNUI



For a fresh perspective, READ Matthew 5:3-10 from The Message version and see if students find a particular Beatitude/verse that resonates with them. You can watch a great video version here too.

PĀNUI



READ with your students the short stories about each Beatitude that the Caritas mascots are re-telling. See if they have observed anything similar in their lives. Talk about the key messages.

KŌREROREROTIA



Share this prayer called the Chilean Beatitudes and get students to DISCUSS which is easier (what we are called to do or what we are challenged not to do).

KŌWHIRI



CHOOSE a prayer to help students focus on a particular Beatitude before starting the day/lesson.

WHĀKAATU



DISPLAY the Beatitudes poster somewhere in your school so that students can see it often and be challenged by the promises.

MĀTAKI



WATCH this video about peacemakers by CAFOD (the Caritas agency in the UK) to find out more about peacebuilding in various countries around the world.

WHĀKAMAHI



USE the analogy of a burger to understand how the Beatitudes complement each other. Get students to build a Beatitude burger following these instructions.

WHĀKAMAHI



The word 'Beatitude' in Latin means 'abundant happiness.' USE this Happiness scale to explore where students would rate their level of happiness in given situations.



AKO

LEARN this [song](#) with your class. Each of the Beatitudes form the verses and the chorus declares that we are the light and salt of the earth.

WIĀKAMAHI

Print and USE this simple [wordsearch](#) with 18 key words from the Beatitudes.

KUA OTI

From BibleWise, get students to COMPLETE this challenge sheet by matching who is blessed with the given promise.

WIĀI

Ask students to FOLLOW the news and current events for a week and to look for examples that connect to each of the Beatitudes. Share findings at the end of the week. Discuss possible actions.

WIĀKAMAHI

USE the special [liturgy](#) created for Social Justice Week 2021 that focuses on the Beatitudes and encountering others with love.

MĀTAKI

WATCH a depiction of Jesus sharing the Beatitudes as part of the Sermon on the Mount. This 3-minute [scene](#) is from the 'Jesus of Nazareth' production. After watching, get students to close their eyes and imagine they were there. Explain how it would have felt to be a first-hand witness.

MĀTAKI

To understand the place of the Beatitudes within the Sermon on the Mount, WATCH this short [animation](#). Encourage students to share what stands out to them in terms of the way Jesus is calling us to live.

WAIĀNGATIA

Have fun and CREATE mini posters using online animal photos to highlight each of the Beatitudes. Click [here](#) to see some good examples.

MĀTAKI

WATCH this Caritas Internationalis [video](#) from the One Human Family, Food for All campaign. Ask students to reflect on which Beatitudes are connected to this powerful example of encounter and solidarity.

WAIĀNGATIA

CREATE your own school's Beatitudes (based on your school's values) to act as a guide and reminder to students. You could follow the steps provided in the following [instructions](#).

WAIĀNGATIA

Challenge students to CREATE a Beatitudes focused design in their chosen digital format (video, tiktok, image, PowerPoint etc).

MĀTAKI

WATCH this Caritas Internationalis [video](#) from the One Human Family, Food for All campaign. Ask students to reflect on which Beatitudes are connected to this powerful example of encounter and solidarity.

KUA OTI

Get students to COMPLETE the following [pages](#) by colouring in the Caritas animal mascots and the Beatitudes icons.

KUA OTI

Ask students to COMPLETE this [sheet](#) by matching the Beatitudes with the values.



Focus: Using the Beatitudes Cards

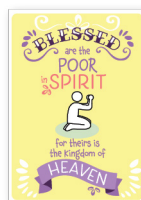
Te Arotahi: Te Whakamahi i ngā kāri Whakapainga a Te Karaiti

WAIHANGATIA



Divide the class into 8 groups and give each one a Beatitudes card (or assign each student a Beatitude). Give them time to **CREATE** a short drama that connects with the verse and ask all groups to perform.

The front cover of each card has one Beatitude artistically displayed with emphasis on key words.



The back of each card has the **SEE - THINK - JUDGE - ACT** process to help students decide on a relevant action.

KAPA



As a class, read through the 8 Beatitudes cards and then work together to **RANK** them according to the following categories: the easiest to understand; the strangest; the most challenging; the most comforting; and the easiest to apply to our own lives.

HE MAHI TUHITUHI



Get students to choose one Beatitude and **WRITE** about how they will try to live it out this week. The back of the Beatitudes cards will help with this.

RAUPAPA



After reading Matthew 5:1-12, as a group use the Beatitudes cards and see if you can **ORDER** the Beatitudes in the order that Jesus shared them. Discuss whether the order is important.

HOAHOA ANŌ



Share the Beatitudes cards with students and ask them to **RE-DESIGN** the front cover Word art. What sketches would they use and what words would they emphasise?

WHAKAMAHI



Give out a Beatitudes card to every student and encourage them to **USE** the **SEE - THINK - JUDGE - ACT** process on the back. At the end of the week, find out what actions have been planned.

→ The new Caritas Beatitudes cards can also be found online or extra sets can be ordered

WAIHANGATIA



Using one sheet of the Beatitudes stickers, **CREATE** a poster that showcases the eight Beatitudes. Display for all to see and discuss.

WHAKAMAHI



USE the Beatitudes stickers to acknowledge great work or actions by students.

Focus: Using the Beatitudes Stickers

Te Arotahi: Te Whakamahi i ngā Tāpiri Whakapainga a Te Karaiti



AKO

Use some of the Beatitudes stickers to **LEARN** both the Te Reo Māori and English key words for each of the Beatitudes.

→ The new Caritas Beatitudes stickers can be found online or extra sets can be ordered



Focus: Pope Francis' 2020 Encyclical, Fratelli Tutti Te Arotahi: Te Reta a Pāpā Werahiko, 2020, Fratelli Tutti

On 3 October 2020, Pope Francis shared his letter (encyclical), *Fratelli Tutti*, on fraternity and social friendship.

PĀNUI



READ the full text of *Fratelli Tutti* [here](#) from the Vatican website.

MĀTAKI



WATCH this [great animation](#) by CAFOD (the Caritas agency in the UK) about *Fratelli Tutti* and get students to discuss their highlights.

WHĀKAAROTIA



REFLECT on the following quote from Paragraph 35 of *Fratelli Tutti*: 'If only we might rediscover once for all that we need one another, and that in this way our human family can experience a rebirth, with all its faces, all its hands and all its voices, beyond the walls that we have erected.' Ask students to share their thoughts. What are some of the walls that we have built?

WHĀKAMAHI



USE the Social Justice Week 2021 resources prepared for parishes and communities to reflect on some of the key themes of *Fratelli Tutti* and how it challenges us to value a culture of encounter.

TIRI



After watching the *Fratelli Tutti* [animation](#) SHARE the following questions with students:

1. How have we grown apart from each other?
2. How is fraternal love described?
3. Why is the word 'encounter' important?
4. How will you put *Fratelli Tutti* into action by being a global neighbour?





Focus: Encounter and Community

Te Arotahi: Te Tūtaki me te Hāpori

MĀTAKI

WATCH this inspirational [video](#) by CAFOD (the Caritas agency in the UK) and get students to share with each other how it encourages them to act towards their neighbour and our planet.

TORO ANŌ

REVISIT lots of relevant [activities](#) (for all year levels) from the Caritas resources in 2017 that focus on knowing our neighbour and building bonds of belonging.

WĪĀKAMAHI

USE the [response templates](#) from the 2020 Caritas resources to get students to write down possible ways they can live out the CST principles in their lives. Encourage them to consider ways they can build community and show love by encountering others.

KŌWHIRI

CHOOSE a prayer from this [collection](#) that focuses on building community and encountering our neighbours (from the 2017 resources).

WĪĀKAMAHI

USE this [poster](#) (from 2017) and ask students to identify positive examples of connection and community.

PĀNUI

READ the story [The Gift](#) to look at what community is all about and our role in our own communities. Junior classes could follow this [lesson](#) from Learning for Justice.

TIRI

SHARE the poem [BE](#) with your class and identify the lines that are the most inspiring (or challenging?).

KŌREROREROTIA

Two years ago, Pope Francis said, 'Young People, you are not the tomorrow, you are not the 'meantime', you are the Now of God.' DISCUSS what this means and how you can BE the Church now.

WĪĀKAMAHI

Challenge students to USE the Caritas [Connection Cards](#) (from 2017) to connect with others at home, in school, and within your community.

AKO

As Social Justice Week 2021 falls on the same week as Te Wiki o te Reo Māori, use the Key Words page at the back of this guide and make flashcards to LEARN both the English and Te Reo for some of the [key words](#) and terms from this year's theme.

Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all.

Pope Francis, *Fratelli Tutti*, #8



Key Words

Ngā Kupu Matua

Act	Mahia	Meek	Ngākau māhaki
Activities	Ngā Ngohe	Merciful	Ngākau atawhai
Beatitudes	Ngā Whakapainga a te Karaiti	Mercy	Atawhai
Blessed	E whakapaingia ana	Mourn	Tangi
Cards	Ngā Kāri	Neighbour	Kiritata
Children of God	He tamariki nā te Atua	Order	Raupapa
Choose	Kōwhiri	Peacemakers	He kaitārei i te rongomau
Comforted	E awhitia ana	Persecuted	Te hunga e tūkinotia ana
Community	Hapori	Poor in Spirit	He rawakore i roto i te Wairua
Complete	Kua oti	Pure in Heart	He pono te Ngākau
Connection	Hononga	Rank	Kapa
Create	Hanga	Read	Pānui
Discuss	Kōrerorerotia	Re-design	Hoahoa anō
Display	Whakaatu	Reflect	Whakaarotia
Earth	Papatūānuku	Research	Rangahau
Encounter	Tūtaki	Revisit	Toro anō
Filled	Kua kī	Rewrite	Tuhi anō
Follow	Whai	Righteousness	Te tū tika
Friendship	Whakahoatanga	See	Tirohia
God	Te Atua	Share	Tiri
Happy	E hari ana	Sing	Waiatatia
Heaven	Te Rangī	Stickers	Ngā Tāpiri
Hope	Tūmanako	The Church	Te Hāhi
Hunger	Te Matekai	Think	Whaiwhakaarotia
Jesus	Hēhu	Thirst	Te Matewai
Judge	Wānangatia	Together	Ngātahi
Just	Tōkeke	Use	Whakamahi
Kind	Atawhai	Watch	Mātaki
Learn	Ako	Welcoming	Ngākau maioha
Light	Māramatanga	Will see God	Ka kitea e rātou te Atua
Love	Aroha	Write	He mahi tuhituhi

Catholic Social Teaching	Ngā Akoranga Pāpori Katorika
Human Dignity	Te Mana i te Tangata
Common Good	He Painga mā te Katoa
Solidarity	Whakawhanaungatanga
Participation	Nāu te Rourou, Nāku te Rourou
Subsidiarity	Mana Whakahaere
Promotion of Peace	Te whakatairanga i te Rangimārie
Stewardship	Kaitiakitanga
Distributive Justice	Te Tika ka Tohaina
Preferential Option for the Poor and Vulnerable	He Whakaaro Nui mō te Hunga Rawakore