

LESSON 13 & 14: MOSES (THE TEN COMMANDMENTS)

Instruction for Faith Educators

For Basic Level / Age 7	:	Cover points 1 to 10, 59 & 60
For Intermediate Level / age 10	:	Cover points 1 to 10, 59 & 60
	:	Also include some simple explanations found in 11 to 58
For Advanced Level / Age 13	:	Cover points 1 to 60

Take note that the topic of the Ten Commandments is meant to last for two lessons, so it should not be hurried.

Revision from previous lesson:

In the previous lesson, we learned that Moses received the Ten Commandments on Mount Sinai and delivered them to the Israelites. In this lesson, we learn that as Christians, the Ten Commandments continue to apply to us, and they are a definitive rule for how we must live our Christian life as People of God.

Current lesson:

1. God gave Moses the Ten Commandments on Mount Sinai (Exodus 20:1-17, Deuteronomy 5:6-29). The Ten Commandments are also called the Decalogue, which literally means “ten words” revealed by God to His people on that holy mountain (CCC 2056). The Decalogue are the very words of God that are inscribed on two stone tablets; they are not commandments that were formulated by Moses.
2. These Commandments formed part of the solemn covenant undertaken between the Israelites and God. Because of everything He had done for them, God called for the Israelites to be His people forever, with the condition that they should obey His commands. They should live holy lives so that they would reflect the holiness of their God. In other words, obeying the commandments of God would be their identity as God’s people.

The Israelites, as God’s chosen people, agreed to follow these Commandments while God, for His part, promised to bless them. The Commandments were therefore binding upon God’s people only because they had a covenant with Him which started at Mount Horeb/Sinai (CCC 2060). It was God’s way of saying, “You are my people because I am the one who saved you... therefore this is how I want you to live...” This shows us that the moral life is a result of the covenant that man has with God (CCC 2061), and it is a “response to the Lord’s loving initiative” (CCC 2062).

3. Therefore, the Ten Commandments must be understood in the context of God being the Liberator of the Israelites from slavery. In the same manner, He is our Liberator from slavery to sin and death. These Commandments are thus a summary of “the conditions of a life freed from the slavery of sin”...they are “a path to life...” (CCC 2057). They are how

we must live if we desire to continue being His free people. These Commandments are exactly what they are called, Commandments, and not suggestions or proposals.

4. The Ten Commandments must also be understood in relation to the “law of love”, because the love of God and love of neighbour summarise all of our morality as Catholics. Everything that has been given in divine law and taught by the prophets is summed up in the law of love (Matthew 22:40), and this is what we find in the Ten Commandments. They teach us the most basic standards that the love of God and love of neighbour require of us.
5. Jesus, the Son of God, during His ministry on earth, emphasised the importance of obeying the Ten Commandments given by God (CCC 2052-3). However, he also went on to show that there was something even more important than merely obeying the Ten Commandments in action, that is, living out the spirit of the Ten Commandments by striving to be even more excellent than the most basic requirements of the Commandments (CCC 2054). This, obedience towards the Ten Commandments is not just about outward action, but even more so, a posture of the heart. Our hearts must be as pure as our outward actions are. As you will see as this lesson progresses, the matter of purity of heart is reflected in the last two of the Ten Commandments.
6. The Ten Commandments are “a coherent whole” (CCC 2069). They all have implications on one another. Part of the Commandments are about loving God, and the other part are about loving our neighbour. But one cannot love God without loving those created by Him; likewise, one cannot love one’s neighbour without adoring the One who created him.
7. The Ten Commandments teach us what it means to be truly human. They protect the “fundamental rights inherent in the nature of the human person” (CCC 2070). They are actually principles that can be understood through common sense, but God has chosen to reveal them clearly because “sinful humanity needed this revelation” (CCC 2071). Apparently, common sense alone was insufficient because humanity’s common sense had been distorted by sin.
8. The Ten Commandments are universal. They are what it means to be human. They are so basic to what a human being owes to God and to his fellow humanity, “...no one can dispense [or be excused] from them”. “The Ten Commandments are engraved by God in the human heart” (CCC 2072). This means that even if God had not stated these laws of life so clearly for us, the laws would have still been binding upon our conscience anyway.
9. Different Christians have traditionally divided the Ten Commandments up in different ways. In the Catholic Church, the division of the Ten Commandments as found in Scripture was taught by St Augustine of Hippo (fourth century). The first three Commandments are about our relationship with God. As human beings, we owe a primary duty to love, honour, and revere our Creator. Since we are created in His image and likeness, it is only right that it is our sacred duty to approach Him with the deepest sense of respect. The next seven commandments are about our relationship with other human beings who exist together with us in life. Because of this, we have a duty towards our fellow brothers and sisters in humanity to build a society that prioritises justice and peace. This is especially true since we are all, as human beings, interconnected with one another in different ways.

10. The Ten Commandments:

- First: **I am Yahweh your God... you shall have no other gods to rival me.**
(Love God more than you love anything else. Do not make anything in your life more important than God.)
- Second: **You shall not misuse the name of Yahweh your God...**
(Use God's name only with love and respect.)
- Third: **Remember the Sabbath day and keep it holy.**
(Honour the Lord's Day by resting on the Day of Resurrection.)
- Fourth: **Honour your father and mother.**
(Love and respect your parents.)
- Fifth: **You shall not kill.**
(Do not ever hurt anyone.)
- Sixth: **You shall not commit adultery.**
(Always be faithful to your husband/wife.)
- Seventh: **You shall not steal.**
(Never ever take what does not belong to you.)
- Eighth: **You shall not give false evidence against your neighbour.**
(Always tell the truth.)
- Ninth: **You shall not set your heart on your neighbour's spouse.**
(Do not be envious of other people's relationships.)
- Tenth: **You shall not set your heart... on your neighbour's possessions.**
(Do not be envious of what other people have.)

11. **FIRST COMMANDMENT: "I am Yahweh your God... you shall have no other gods to rival me."** (Exodus 20:2-6, Deuteronomy 5:7-10)

This commandment reminds us of God's existence and proper place in our lives as human beings. We are to remember that He exists and remains as One God, and that it is He who has created everything that is good. We ought to recognise His greatness as the One who gives and sustains life. Nothing can replace Him in our lives. We must not give in to the temptation to anyone or anything else that claims to be more immediate sources of comfort, providence, and support. Everything that threatens to substitute God's place in our lives is not good.

CCC 2086: "The first commandment embraces faith, hope, and charity. When we say 'God' we confess a constant, unchangeable being, always the same, faithful and just, without any evil. It follows that we must necessarily accept his words and have complete faith in him and acknowledge his authority. He is almighty, merciful, and infinitely beneficent. Who

could not place all hope in him? Who could not love him when contemplating the treasures of goodness and love he has poured out on us? Hence the formula God employs in the Scripture at the beginning and end of his commandments: ‘I am the LORD.’”

12. We must also be careful of tendencies to be superstitious. Superstition involves attributing power and control to sources that are not God. In attributing power to these sources, we knowingly or unknowingly acknowledge that it is beyond God’s ability to protect us.

CCC 2111: “Superstition is the deviation of religious feeling and of the practices this feeling imposes. It can even affect the worship we offer the true God, e.g., when one attributes an importance in some way magical to certain practices otherwise lawful or necessary. To attribute the efficacy of prayers or of sacramental signs to their mere external performance, apart from the interior dispositions that they demand, is to fall into superstition.”

13. We must also reject polytheism, that is, the belief that there is more than one divine entity.

CCC 2113: “Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing what is not God. Man commits idolatry whenever he honors and reveres a creature in place of God, whether this be gods or demons (for example, satanism), power, pleasure, race, ancestors, the state, money, etc. Jesus says, “You cannot serve God and mammon.” Many martyrs died for not adoring “the Beast” refusing even to simulate such worship. Idolatry rejects the unique Lordship of God; it is therefore incompatible with communion with God.”

14. The practice of divination and sorcery is also prohibited.

CCC 2116: “All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to ‘unveil’ the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone.”

CCC 2117: “All practices of magic or sorcery, by which one attempts to tame occult powers, so as to place them at one’s service and have a supernatural power over others – even if this were for the sake of restoring their health – are gravely contrary to the virtue of religion. These practices are even more to be condemned when accompanied by the intention of harming someone, or when they have recourse to the intervention of demons. Wearing charms is also reprehensible. Spiritism often implies divination or magical practices; the Church for her part warns the faithful against it. Recourse to so-called traditional cures does not justify either the invocation of evil powers or the exploitation of another’s credulity.”

15. The First Commandment also implies that we are not allowed to test God, because doing such a thing “wounds the respect and trust we owe our Creator and Lord” (*CCC 2119*). It also prohibits sacrilege, which means treating holy things, persons, and places unworthily (*CCC 2120*). Of particular importance is the grave sin of sacrilege against the Eucharist,

which is Christ Himself. The practice of simony, which is the buying and selling of spiritual things, such as blessings and sacraments, is also prohibited by this Commandment (CCC 2121).

16. Some people have totally rejected faith in God because they cannot accept the reality of someone who may be superior to them and upon whom they depend for their own existence (CCC 2126). There are others whose ideological prejudices have convinced them that only anything that can be proven by scientific method is worth believing in. There are still others who prefer to ignore God's existence and focus on their most immediate interests such as material wealth, physical health, or their careers, which leads them to live as if there is no God at all (CCC 2127-8).

Gaudium et Spes, 19: "Undeniably, those who wilfully shut out God from their hearts and try to dodge religious questions are not following the dictates of their consciences. Hence they are not free of blame."

17. **SECOND COMMANDMENT: "You shall not misuse the name of Yahweh your God..."** (Exodus 20:7, Deuteronomy 5:11)

Among all the words that have been revealed by God in Sacred Scripture, there is one word that stands alone: the revelation of His holy name. God entrusts His name to those who believe in Him. He does this in order to reveal His personal mystery to us. In the revelation of His name, He draws us into a relationship of intimacy with Him. This is why His name cannot be used irresponsibly. It must be respected and never abused. We call upon God's holy name only when we worship Him and when we bless Him. The use of God's Holy name in indecent expressions that we so commonly hear in the mass media these days is deeply saddening. When God's name is used with disrespect or indecently, it is called blasphemy, which is a grave sin (CCC 2148).

CCC 2143: "Among all the words of Revelation, there is one which is unique: the revealed name of God. God confides his name to those who believe in him; he reveals himself to them in his personal mystery. The gift of a name belongs to the order of trust and intimacy. 'The Lord's name is holy.' For this reason man must not abuse it. He must keep it in mind in silent, loving adoration. He will not introduce it into his own speech except to bless, praise, and glorify it."

CCC 2146: "The second commandment forbids the abuse of God's name, i.e., every improper use of the names of God, Jesus Christ, but also of the Virgin Mary and all the saints."

Psalms 29:2: "...give Yahweh the glory due to his name, adore Yahweh in the splendour of holiness."

18. There are times when we are required to make an oath, which is a solemn promise made invoking God as our witness. Because God's name is holy, such oaths must never be made over trivial matters or when demanded by an authority that has no right to require it (CCC 2155). When we are compelled to make such oaths by people who have no right to demand it, we should refuse this demand. We should also refuse to do it if it is demanded for

purposes that bring harm to other people's dignity or to the Church. And in cases where we do make promises in God's name, these promises must be respected and fulfilled. When a promise is not respected and fulfilled, the person who makes that promise makes God out to be a liar, since the promise was made in God's name (CCC 2147).

19. In fact, even our own names are sacred because "God calls each one by name" and "the name is the icon of a person" (CCC 2158). Therefore, calling a person's name must be done in a respectful manner as a sign of our respect for the dignity of the bearer of that name.

20. THIRD COMMANDMENT: "Remember the Sabbath day and keep it holy." (Exodus 20:8-11, Deuteronomy 5:12-15)

God commands us to keep the Sabbath in imitation of His own creation plan, in which He rested on the seventh day after His work of creation. This Commandment is not an arbitrary suggestion. He requires that in being so preoccupied with matters of life on other days, we should set aside one particular day to renew our relationship with Him, to spend time with Him in praise, adoration, and worship.

21. The Jews observe the Sabbath (*Shabbat*) from sundown on Friday evening and until sundown on Saturday. For the Christians, the celebration of our Sabbath falls on Sunday because it is the day of the Resurrection of our Lord Jesus Christ. On this day, all of us who follow Jesus should come together to hear the Word of God being proclaimed and to feed on the Sacrament of the Eucharist so that we can call to mind His passion, death, and resurrection. It is to be a time of celebration.

Sacrosanctum Concilium, 106: "By an apostolic tradition which took its origins from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day; with good reason this, then, bears the name of the Lord's Day or the Day of the Lord."

CIC 1247: "On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass. Moreover, they are to abstain from those works and affairs which hinder the worship to be rendered to God, the joy proper to the Lord's day, or the suitable relaxation of mind and body."

CIC 1248 §1: "A person who assists at a Mass celebrated anywhere in a Catholic rite either on the feast day itself or in the evening of the preceding day satisfies the obligation of participating in the Mass."

CIC 1248 §2 (also in *CCC 2183*): "If participation in the eucharistic celebration becomes impossible because of the absence of a sacred minister or for another grave cause, it is strongly recommended that the faithful take part in a liturgy of the word if such a liturgy is celebrated in a parish church or other sacred place according to the prescripts of the diocesan bishop or that they devote themselves to prayer for a suitable time alone, as a family, or, as the occasion permits, in groups of families."

22. We are taught that those who deliberately fail in their obligation to observe the Sabbath by missing the Eucharist on days of obligation, which includes every Sunday, commit a grave sin. The only times when missing the Eucharist is permitted are when there are serious

reasons for doing so, such as, when one is sick, or one has to provide care for infants or elderly who are sick at home, important social service, or when one is exempted by the priest/bishop for good reason (CCC 2181). But even such justified reasons should not lead to a habitual absence from the Mass (CCC 2185).

There is no point working so hard to pursue other things in our life on other days if the Sabbath and the Eucharist are not seen as important in our Christian life, for the Eucharist itself contains the entire spiritual wealth of Christ's Holy Church: Jesus Himself, who is our Passover and Bread of Life.

23. FOURTH COMMANDMENT: "Honour your father and mother." (Exodus 20:12, Deuteronomy 5:16)

This Commandment turns our attention to our relationship with other human beings. We have obligations to our parents not only because they are the source of our human life on this earth, but because they have exercised the sacred duty of nurturing and raising us until we were capable of taking care of ourselves.

Mark 10:19: "You know the commandments: You shall not kill; You shall not commit adultery; You shall not steal; You shall not give false witness; You shall not defraud; Honour your father and mother."

Ephesians 6:1-3: "Children, be obedient to your parents in the Lord – that is what uprightness demands. The first commandment that has a promise attached to it is: Honour your father and your mother, and the promise is: so that you may have long life and prosper in the land."

24. Children must respect their earthly fathers (and mothers) because God the Father is the source of their parenthood. As is said in the CCC 2214, "divine fatherhood is the source of human fatherhood."
25. Children have a duty to be concerned about their parents all throughout their lives. They should care for their parents as they experience hardships and loneliness, especially during their old age. This is the appropriate attitude to show because of love, gratitude, and humility.
26. Another important aspect to understand about this Commandment is the importance of gratitude and respect for those whom God has placed above us in authority. For this reason, the instructions in this Commandment also extend to other elders of our extended families, our elders and ancestors, our teachers, our employers, our leaders, as well as to our country and those who govern it (CCC 2199).
27. It is important for children to learn to respect their parents, because it is from learning to honour their parents that they also learn the importance of respecting other people.

CCC 2212: "The fourth commandment illuminates other relationships in society. In our brothers and sisters we see the children of our parents; in our cousins, the descendants of our ancestors; in our fellow citizens, the children of our country; in the baptized, the

children of our mother the Church; in every human person, a son or daughter of the One who wants to be called ‘our Father’. In this way our relationships with our neighbors are recognized as personal in character. The neighbor is not a ‘unit’ in the human collective; he is ‘someone’ who by his known origins deserves particular attention and respect.”

28. FIFTH COMMANDMENT: “You shall not kill.” (Exodus 20:13, Deuteronomy 5:17)

29. Every living creature has a natural instinct to preserve its own life. Among human beings, who are creatures with a rational mind, it is to be understood that the life of an individual is not to be taken by another.
30. All life is sacred because God is its source of existence. For this reason, every life has a relationship with its Creator. But the human being, because of how he is made in the image and likeness of God, has a special relationship with Him and is therefore created with an intrinsic dignity.

CCC 2258: “Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being.”

31. The natural quality of sacredness in the human life is called “sanctity of life”. Through Christ, we share in the life of the Blessed Trinity, and each of us therefore has a transcendent worth. The protection of human life is therefore an inviolable right and an obligation of every right-thinking human person.

Gaudium et Spes, 27: “Whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia and willful self-destruction... all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator.”

32. Human life does not just begin when a baby is born. It actually begins the minute a baby is formed as a foetus in his/her mother’s womb. The life of this baby must therefore be guarded with the greatest concern and protection, and he/she must be treated as a person (*CCC 2270*). To abort a foetus or to kill a newly born infant are “unspeakable crimes” against God and humanity (*Gaudium et Spes*, 51). Nobody has a right to take away a human life, even if it is an unborn baby, just because it is inconvenient for those who would have to raise it once it is born.
33. In cases of war, in which many human lives are constantly taken by force, humanity fails to protect the sanctity of life. This is why the Church says that “every act of war which tends indiscriminately the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself...” (*Gaudium et Spes*, 80).

In such situations, those who are unjustly attacked have a right to resist by protecting themselves. Those who are responsible for defending justice in a community also have a right to defend the helpless who are being attacked. Although in defending the lives of

helpless people against aggressors may also involve the taking away of other lives, the intention is not to take the lives of others but to defend the lives of the weak; this is known as the principle of “double effect” (CCC 2263). Where necessary, it is even permissible for those in authority, and who have been given charge over the safety of society, to use weapons for the purpose of protecting and defending human life against unjust attack (CCC 2265).

34. We understand now that direct and intentional killing is gravely sinful (CCC 2268). However, even indirectly bringing about a person’s death is prohibited by this Commandment. Putting someone’s life in danger without proper justification, and refusing to help someone whose life is in danger, are morally prohibited by this Commandment (CCC 2269).

35. SIXTH COMMANDMENT: “You shall not commit adultery.” (Exodus 20:14, Deuteronomy 5:18)

The Church has always considered sex to be a sacred reality. Human sexuality was created by God, and it was created for the purpose of marriage and procreation. The love between a man and woman who have become husband and wife must be honest, and their sexuality must likewise be guarded with honesty and mutual commitment. Sex must take place only within the boundaries of faithful and lasting marital commitment.

36. Even couples who are engaged but not yet married to each other are called to abstain from sexual activity until they are truly married to each other.

CCC 2350: “Those who are engaged to marry are called to live chastity in continence. They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity, and the hope of receiving one another from God. They should reserve for marriage the expressions of affection that belong to married love. They will help each other grow in chastity.”

37. Sacred Scripture also teaches about the creative aspect of sexuality. “God created man in the image of himself, in the image of God he created him, male and female he created them. God blessed them, saying to them, ‘Be fruitful, multiply, fill the earth and subdue it...’” (Genesis 1:27-28). Sexual activity is not only for the purpose of expressing committed love, but through such love, also forms new persons into being (i.e. birth of children). Therefore, all sexual activity should be accompanied by an openness to life. Husband and wife unite themselves to each other through the sexual act, and through their openness to life, give birth to children. And they are to be committed to raising these children, nurturing them, and educating them together as a family.
38. Any form of sexual behaviour that falls outside of God’s divine vision for human sexuality violates the Commandment. Any sexual activity with someone else to whom a person is not married is an attack on God’s design for human sexuality and is an abuse and degradation.
39. Casual sex outside of committed marital relationships leads to personal and social tragedy. This reality in many societies has led to broken marriages, child abuse, sexual diseases, and

many unwanted pregnancies among underaged girls. The entertainment industry, instead of propagating the moral use of sex, has been responsible for promoting immoral and casual sex even further.

40. The CCC also speaks of the vocation to chastity, which is the successful integration of sexuality within the person (CCC 2348-59). When a person exercise self-control in a mature way, the person is truly free to love others with integrity. When a person is unable to exercise self-control, then the person engages in sinful actions of lust, pornography, prostitution, or even rape (CCC 2351-56).

CCC 2345: “Chastity is a moral virtue. It is also a gift from God, a grace, a fruit of spiritual effort. The Holy Spirit enables one whom the water of Baptism has regenerated to imitate the purity of Christ.”

CCC 2349: “People should cultivate [chastity] in the way that is suited to their state of life. Some profess virginity or consecrated celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law, whether they are married or single. Married people are called to live conjugal chastity; others practice chastity in continence...”

- 41. SEVENTH COMMANDMENT: “You shall not steal.”** (Exodus 20:15, Deuteronomy 5:19)

This Commandment reflects God’s concern for justice. We are forbidden to take possessions that belong to other people and keeping them for ourselves or damaging them. Justice demands that we must care for created goods, and that they must be used to serve the love of God and neighbour. In other words, the way earthly goods are used must give rise to the common good (CCC 2401).

42. The Church makes an effort to teach about the correct use of earthly goods because it affects our relationships with other persons. People have a right to keep what belongs to them because these things are needed to provide for their needs and the needs of their families. But at a wider level, earthly goods should also be distributed fairly so that the basic needs of every person in the world are met. When such rights are not respected, there will be economic injustice which causes certain people to suffer greatly.
43. Distribution of earthly goods must always keep in view the common good of all people. Where we have more than we need, we should limit our own consumption and use the rest of our possession to take care of the needs of other people.

CCC 2405: “Those who hold goods for use and consumption should use them with moderation, reserving the better part for guests, for the sick and the poor.”

44. The right of human beings to exercise dominion over inanimate and living beings derives from God and should not be abused. This right is not absolute in the sense that it cannot be abused to the detriment of other people, including people of subsequent generations who are not yet born.

45. There are times when people find themselves having to take what does not belong to them because they lack basic necessities and a selfish society refuses to help provide for them. In such situations, they are not considered as having committed theft.

CCC 2408: “The seventh commandment forbids *theft*, that is, usurping another’s property against the reasonable will of the owner. There is no theft if consent can be presumed or if refusal is contrary to reason and the universal destination of goods. This is the case in obvious and urgent necessity when the only way to provide for immediate, essential needs (food, shelter, clothing . . .) is to put at one’s disposal and use the property of others.”

46. EIGHTH COMMANDMENT: “You shall not give false evidence against your neighbour.” (Exodus 20:16, Deuteronomy 5:20)

This Commandment deals with truth in our communication. We have a duty to always seek and speak the truth in a spirit of being honest with ourselves and with others. Without this mutual commitment to truth, a just society is not possible. People cannot live together properly if they cannot be truthful towards and about one another (*CCC 2469*). Intentionally telling things that are untrue to or about people is a sin because it destroys our human bonds that are built upon mutual trust and truth.

47. Giving false evidence or witness means either intentionally distorting the truth or telling lies to or about someone with the intention of deceiving the recipient of the lie. Such false evidence or witness is unacceptable because “God is true... the members of his people are called to live in the truth” (*CCC 2465*).

CCC 2482: “‘A lie consists in speaking a falsehood with the intention of deceiving.’ The Lord denounces lying as the work of the devil: ‘You are of your father the devil, . . . there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies.’”

Ephesians 4:23-25 (also in *CCC 2475*): “Your mind was to be renewed in spirit so that you could put on the New Man that has been created on God’s principles, in the uprightness and holiness of the truth. So from now on, there must be no more lies. Speak the truth to one another, since we are all parts of one another.”

48. How serious a lie is can be measured by the nature of the truth it deforms, the circumstances in which the lie was told, the intentions of the one who tells the lie, and the harm it has caused to its victims. When the lie seriously causes the virtues of justice and love to be violated, then a venial sin can become a mortal one (*CCC 2484*).
49. However, this Commandment to never bear false witness does not mean that everyone must be given unconditional right to know everything about everyone without respect for people’s right to privacy. There are times when, for the good and safety of people, or for the protection of those who have a right to a good reputation, we must be silent about what ought not to be made known to others (2488-9).
50. As technology progresses, the media plays a crucial role in spreading information to society. The information spread around by the media must serve the common good of

society (CCC 2494). A problem arises when the media is used to promote fake news that influences public opinion on important matters. Media also often distorts people's perceptions on morality through what it portrays. Users of media and the people who consume the information promoted by media need to be discerning about what is trustworthy.

CCC 2496: “The means of social communication (especially the mass media) can give rise to a certain passivity among users, making them less than vigilant consumers of what is said or shown. Users should practice moderation and discipline in their approach to the mass media. They will want to form enlightened and correct consciences the more easily to resist unwholesome influences.”

51. NINTH COMMANDMENT: “You shall not set your heart on your neighbour’s spouse.” (Exodus 20:17, Deuteronomy 5:21)

Our moral lives begin with the state of our hearts. It is in the human heart that the struggle between good and evil takes place. You will notice that the ninth and ten commandments deal with what goes on in the heart rather than with our outward actions. This is because the human being is “a composite being, spirit and body” (CCC 2516). We ought to be aware not just of our outward actions but also of our inner intentions and motivations.

52. The Ninth Commandment calls us to the internal purity of heart in the same way that the Sixth Commandment calls us to an external purity of action.

CCC 2517: “The heart is the seat of moral personality: ‘Out of the heart come evil thoughts, murder, adultery, fornication... The struggle against carnal covetousness entails purifying the heart and practicing temperance...’”

53. Although we have been baptised and thereby purified from all sins, concupiscence remains, which requires us to continue struggling with sinful desires that remain.

CCC 2520: “Baptism confers on its recipient the grace of purification from all sins. But the baptized must continue to struggle against concupiscence of the flesh and disordered desires.”

In order to fight the desire to sin, we must be decent in our hearts. The Church calls this decency “modesty” (CCC 2522), so that we do not entertain a temptation for unhealthy curiosity or cause other people to fall into it.

54. We must be cautious of the way communications media today tend to lack modesty in how they present ideas and images. The lack of “concern for respect and restraint” in media has become so commonplace that people no longer think much about how it affects the state of their hearts (CCC 2525).

55. TENTH COMMANDMENT: “You shall not set your heart... on your neighbour’s possessions.” (Exodus 20:17, Deuteronomy 5:21)

56. As Christians, we need to see ourselves as co-operators of God in making this world a better place for the human society, to enable ourselves and others to live responsibly in the freedom that God has given to us. In order to exercise our obligation as co-operators of God, we need to constantly examine our choices and how we make these choices. The only way for us to ensure that we make choices that are pleasing to God is by conforming to the mind of Christ our Lord. The struggle of our hearts is to eventually to attain the capacity to see as God sees, to love as God loves. To be like Jesus Christ.

Romans 12:2: “Do not model your behaviour on the contemporary world, but let the renewing of your minds transform you, so that you may discern for yourselves what is the will of God – what is good and acceptable and mature.”

57. The Tenth Commandment deals with our uncontrolled greed that grows from an immoderate passion to own things. It commands us to be detached from the “self with all its passions and its desires” (Galatians 5:24).

58. This Commandment is actually a summary call to those of us who consider ourselves a people belonging to God to continue on a path of constant inward conversion and transformation so that we become like Christ on the inside, consequently being manifest on the outside. In this way, our behaviour will be “guided by the [Holy] Spirit” (Galatians 5:25).

59. The freedom that we have in Jesus Christ as Christian does not mean moral permissiveness. If we truly wish to enjoy freedom, then we must allow ourselves to be formed in the laws of morality so that our freedom leads to everlasting joy and salvation rather than damnation (CCC 2526).

60. To live in accordance with the Gospel of Jesus Christ means to allow our fallenness to be renewed and transformed so that we break the attraction of sin in our lives and emerge to become better people (CCC 2527).



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