



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TAEA

Exemplar for Internal Achievement Standard

Religious Studies Level 2

This exemplar supports assessment against:

Achievement Standard 90822

Explain how a contemporary social action derives from the ethical principles of a religious tradition

An annotated exemplar is an extract of student evidence, with a commentary, to explain key aspects of the standard. It assists teachers to make assessment judgements at the grade boundaries.

New Zealand Qualifications Authority

To support internal assessment

	Grade Boundary: Low Excellence
1.	<p>For Excellence, the student needs to comprehensively explain how a contemporary social action derives from the ethical principles of a religious tradition.</p> <p>This involves explaining the wider implications of the social action.</p> <p>The student has comprehensively explained some of the wider social (1) and geographical (2) implications found in the social action of Caritas, which is derived from ethical principles contained within Catholic Social Teaching in the Catholic tradition.</p> <p>The ethical principles explained are preferential option for the poor, participation and universal destination of goods. The implications explained is the result of the work of Caritas to ensure an adequate water distribution system that deaf students are able to attend school and that teachers will be trained for their work.</p> <p>For a more secure Excellence, the student could comprehensively explain how the social action of Caritas derives from the ethical principles found in Catholic Social Teaching by providing evidence from the teaching of Catholicism, through documents, and teachings from authoritative sources within the Catholic Church.</p> <p>For example, the student could provide evidence from <i>Gaudium et spes</i> (Vatican II 1965), <i>Justice in the Modern World</i> (World Synod of Bishops 1971) and <i>Evangelii gaudium</i> (Pope Francis 2013) to show how the ethical principles of Catholic Social Teaching in <i>Justice and Peace</i> (NCRS, 2005. Pp 26-27) have relevance to the social action of Caritas.</p>

[Student has explained the ethical principles in detail and evaluated the effectiveness of the social action in relation to the three types of Catholic Social Teaching.]

Wider Implications of the social action:

Preferential protection for the poor and vulnerable – The water distribution system would provide drinking water to 1,500 residents in the seaside communities. After this system gets repaired people could cook, wash, clean and bath without waiting for the rain to fall. They would have access to clean water as well as access to adequate sanitation facilities, which could keep them safe from deadly sicknesses such as diarrhoea and malaria. ①

The people living in the Diocese in Auki would now have a comfortable life, as we all know that life without access to clean water is quite difficult and uncomfortable. ②

The residents of Auki have had to sacrifice all these days, as they did not have enough financial support to repair the system, so Caritas New Zealand has helped the people of the Solomon Islands.

Participation- Caritas NZ has also sought help from their locals and their partner, Caritas Australia to work together to make a difference in the education system for the deaf students. Very few teachers have received any kind of formal training and the education system needed to be developed further.

Now the deaf students will be able to go to school and participate in the community. They will be capable of getting a good education and have a better standing in life. ①

Universal Destination of Goods – The advanced education system in the Diocese of Gizo will build ways to a better learning process that could also include parents. Teachers would be trained and skilled and therefore the students and parents can benefit from these changes. ①

Moreover, the refurbishing of the water distribution system is a major advantage for the people of the Solomon Islands as every individual will now have access to clean, safe water. Not only one person will benefit from the clean water and quality education system, but also the whole community will and therefore one would not have to go without these services. We can say that Caritas NZ works for the benefit of all... ②

	Grade Boundary: High Merit
2.	<p>For Merit, the student needs to explain in detail how a contemporary social action derives from the ethical principles of a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • explaining the details of the ethical principles that give rise to the social action • evaluating the effectiveness of the social action in relation to the ethical principles. <p>The student has explained the details of three ethical principles that give rise to the social action of Caritas (1). The student has explained preferential protection for the poor and vulnerable, participation and universal destination of goods.</p> <p>The student has provided some evidence of evaluation of the effectiveness of the social action in relation to the ethical principles (2). The student has evaluated the effectiveness of the clean water system and the provision of training for teachers provided by Caritas.</p> <p>The student has provided evidence of a personal (3) wider implication of the social action of Caritas. The student has highlighted the responsibility of the individual in supporting the work of Caritas.</p> <p>To reach Excellence, the student should provide an explanation of the wider implications of the social action of Caritas within Catholicism.</p> <p>For example, the student could comprehensively explain how the social action of Caritas derives from ethical principles of Catholic Social Teaching in <i>Justice and Peace</i> (NCRS, 2005. Pp 26-27) and the wider implications social, historical, geographical or political.</p>

The three types of Catholic Social Teaching are; firstly, Preferential protection for the poor and vulnerable – this means that we should always be thoughtful about the poor and look after people who cannot afford to look after themselves. Our priority should be to help the poor and be aware of the policy decision that might affect them. We sometimes need to sacrifice in life to see others happy or satisfied and it would be unfair if we obtain everything and others have to go without it. They are also humans like us and should never feel neglected by our actions. As Matt 19: 16-22 quotes “Jesus tells a rich young man that eternal life will be his if he sells his possessions and gives money to the poor”. This simply tells us that the more we sacrifice by providing food, shelter and necessities to the poor, the more we will be blessed.

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Secondly, Participation – Every person has the right to be involved and contribute in the society, for the well-being of all. This means that everyone has the right to work, be educated and participate in politics. One should never be left out but all should work together to sustain. For example, we work to fulfil our family’s basic need so no one has to suffer and be educated to have a better future and gain success in life.

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As for politics, we need to know what is happening in our country, will it be beneficial to all or is one group going to be affected more by the government’s decision than others.

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It has been written in the bible that, “Jesus urges these who are well off to invite the poor, cripples, the lame and the blind to their banquets” Luke 14: 12-13. We are all the children of Jesus; no one is rich or poor, smart or dumb, crippled or normal or even blind. If the eyes of God, we all are equal and therefore one should never be left out, every person’s opinion should be valued.

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Finally, the third Catholic Social Teaching is Universal Destinations of goods. It simply means that whatever the earth has produced is intended for everyone. No one or two people can own a particular thing for himself. Everything has been provided by God for the benefit of all and it is our responsibility to ensure that all have enough to live in dignity. It would be selfish act for a rich person to buy everything and let the poor get nothing. For example, while picking fruits from a tree one should always take an amount that they are capable of eating and leave the rest for others. Another example could be that while buying a piece of land we should not be greedy to own a huge piece of land, which may cause others to have no shelter. It has been said by Luke 5: 29-32 that “Jesus eats with tax collectors and sinners causing the scribes and Pharisees to complain”. This means that those that do not share or obtain others share of things always complain.

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The Gospel values of faith, hope and love underpin everything Caritas does. Caritas has helped a number of developing countries, particularly the Solomon Islands. As listed here, Preferential protection for the poor and vulnerable – the Caritas team began a project in the diocese of Auki for providing clean water to approximately 1,500 residents. There’s only one pipe that serves several communities; 30% do not have access to clean water whereas the other 70% of Solomon Islanders do not have access to adequate sanitation facilities which could lead to having risks of deadly diseases such as diarrhoea and malaria. There was originally a system constructed in 1970 and it required a lot of repairing to be done. In this case, we see that the people residing in that community may not have enough financial support to get the water distribution system repaired and therefore Caritas Australia got the system refurbished and also supported the WASH (Water and Sanitation and

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Hygiene) education programme in the diocese of Auki in the Solomon Islands. This step was taken to help the poor by providing clean water and educate the residents about unclean water and inadequate sanitation.

Participation – we see that the Caritas needs help to work with the locals and their partner, Caritas Australia to support various events and actions. It becomes our responsibility to lend a helping hand for the benefit of others. They needed our help to implement a training programme for the teachers of the deaf students that would help all the teachers of deaf students to improve their social, academic and practical skills. The rate of deafness is quite high, hearing aids are unavailable, and therefore opportunities for deaf people are very limited. They may also want to participate in the community and if they do not get much attention, they will feel neglected. There are ways in which deaf people can communicate and participate in the community and Caritas is currently working towards it, but our contribution is required. We can also be a part of the training programme to help these deaf students.

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Universal Destination of Goods – Caritas began projects in Auki and Gizo to fulfil needs such as clean water and education. The water distribution system is being refurbished for seven seaside communities which means that now everyone residing in that area would have access to clean water and not just a few. Secondly, Caritas is helping 12 early childhood teachers to achieve bridging qualifications so that every child in school benefits from this as it will improve the educational outcomes for them. Caritas will also provide these teachers with additional tools, facilities and specific subject upskilling to improve the quality of their instructions, which would help all the students to understand better.

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	Grade Boundary: Low Merit
3.	<p>For Merit, the student needs to explain in detail how a contemporary social action derives from the ethical principles of a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • explaining the details of the ethical principles that give rise to the social action • evaluating the effectiveness of the social action in relation to the ethical principles. <p>The student has explained the details of three ethical principles that give rise to the social action of Caritas (1). The student has explained preferential protection for the poor and vulnerable, participation and universal destination of goods.</p> <p>The student has provided some evidence of evaluation of the effectiveness of the social action in relation to the ethical principles (2). The student has evaluated the work of Angela Murray and Caritas in the Solomon Islands.</p> <p>For a more secure Merit, the student should provide further evaluation of the effectiveness of the social action of Caritas within Catholicism.</p> <p>For example, the student could explain in more detail how the work of Caritas in the Solomon Islands is providing work through the Rural Training Centres (RTCs) and the Strengthening Technical and Agricultural Rural Training (START) programme both are part funded by Caritas in 2014.</p> <p>Additionally they could evaluate in more detail the effectiveness of these two programmes of the social action of Caritas.</p>

The three ethical principles of the Catholic Church that relate to social action are 'Preferential protection for the poor and vulnerable', 'Universal destination of goods', and 'Participation'.

Preferential protection for the poor and vulnerable says, "our Catholic tradition instructs us to put the needs of the poor and vulnerable first". Isaiah 1: 16-17 says, "Wash yourselves clean. Stop all this evil that I see you doing. Yes, stop doing evil and learn to do right. See that justice is done – help those who are oppressed, give orphans their rights and defend widows". We as Catholics are obligated to help the oppressed, and give orphans their rights and defend widows as we are told in Isaiah. We are also told, "Rich, developed nations have a responsibility towards poor and undeveloped countries" by Pope John Paul 11, 1988 (Sollicitudo Rei Socialis – On Social Concern).

Universal destination of goods explains that we have the right to participate in society; "everyone has the right not to be shut out of participating in those institutions necessary for human fulfilment such as work, education and political participation". We can connect this with scripture, Matthew 25: 31-46 "The final Judgement", from this we know that we have a duty to participate in society, seeking the wellbeing of everyone. We can link this principle of Catholic Social Teaching to 'the Common Good', which considers the traditions – economic, cultural and political, that allow people to reach their full potential and to realise their human dignity.

Finally, 'Universal destination of goods' this principle tells us "the earth and all it produces are intended for every person. Private ownership is acceptable, but there is a responsibility to ensure that all have enough to live in dignity". We can link this to the papal document made by the Pastoral Constitution on the Church in the Modern World and second Vatican Council in 1965 as it says, "The worlds resources must be used for the benefit of all, not just a few".

We can also connect this principle to bible references such as Matthew 19: 20-21, which says, "I have obeyed all these commandments, the young man replied. What else do I need to do? Jesus said to him, If you want to be perfect, go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me." We as Catholics are instructed to share the earth's resources so that others may live in dignity and so they do not go without. We can connect this scripture to the principle of Preferential protection for the poor and vulnerable as well. With evidence from bible scriptures, we can say that these principles of Catholic Social Teachings tell us that we should obey the important teachings of the law such as justice, mercy and honesty and we must practice these without neglecting others.

In 2008, Angela Murray arranged to travel to the Solomon Islands to help the deaf community in the village of Aruligo in Guadalcanal. Poor health systems to treat specifically ear infections result in a high rate of deafness. Hearing aids are not available there so the opportunities for the deaf are limited. Angela learnt to sign in Pidgin (language common in the Solomon Islands) and was able to communicate with the Solomon Islands people. She was even able to assist in creating a sign book of language for them as well. Now being able to communicate with others there were more opportunities for the deaf communities in the Solomon Islands. Angela had shown the principle of participation when she felt obligated to help these people seeking the well-being of the deaf communities. Angela had also shown the principle of "Preferential protection for the poor and vulnerable' specifically targeting the deaf people in the Solomon Islands knowing that their

opportunities were limited. These people would have grown up poor and would not have been able to buy anything for themselves, including water and food.

Caritas Aotearoa would have also shown the principle 'Universal destination of Goods' by setting up projects and ways to get food and water like "project Auki" set up in the Solomon Islands. The purpose of this was to build wells and taps to get fresh water for the Solomon Islands people. Many nations demonstrate this principle by collecting donations for Caritas and these donations are sent to places who need them such as the Solomon Islands. They would also have donations from New Zealand, and as money for resources, food, water bottles, blankets, etc.

Helping the Solomon Islands the way in which they did demonstrated the principles of Catholic Social Teaching and shows they practice justice and mercy like Jesus told us. Helping the Solomon Islands by helping the deaf communicate, donating food, water, and obeying the laws of God, proves successful throughout our world especially in the Solomon Islands as they get better and stronger each day.

	Grade Boundary: High Achieved
4.	<p>For Achieved, the student needs to explain how a contemporary social action derives from the ethical principles of a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • outlining the ethical principles of the religious tradition and how they give rise to a contemporary social action • drawing conclusions about how the social action gives effect to the ethical principles. <p>The student has outlined three ethical principles of Catholicism and explained how they give rise to a contemporary social action through the work of Caritas (1). The student has explained preferential protection for the poor and vulnerable, participation and universal destination of goods.</p> <p>The student has drawn some conclusions, evaluating the social action and how it gives effect in relation to the ethical principles (2). The student has evaluated the work of Caritas in Diocese of Auki with regard to a clean water system.</p> <p>To reach Merit, the student could draw further conclusions of the effectiveness of the social action of Caritas in relation to the Catholic Social Teaching as ethical principles within Catholicism.</p> <p>For example, the student could explain how the social action of Caritas in the Diocese of Auki is derived from the three named ethical principles of Catholic Social Teaching.</p> <p>In addition, they could draw further conclusions of the effectiveness of the schools programme in the Diocese of Gizo provided by Caritas relates to <i>Sollicitudo rei socialis</i> St John Paul II 1988 and <i>Evangelii gaudium</i> Pope Francis 2013.</p>

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	Grade Boundary: Low Achieved
5.	<p>For Achieved, the student needs to explain how a contemporary social action derives from the ethical principles of a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • outlining the ethical principles of the religious tradition and how they give rise to a contemporary social action • drawing conclusions about how the social action gives effect to the ethical principles. <p>The student has briefly outlined two ethical principles of 'respecting life' and 'loving your neighbour as yourself' as held by the Salvation Army and how they give rise to a contemporary social action through the work of their treatment centres (1).</p> <p>The student has drawn some conclusions relating to the need for treatment centres, the costs of these centres (2), The student has evaluated some of the social action and how it gives effect in relation to the ethical principles by explaining the motivation behind the actions of Salvation Army members who do this work (2).</p> <p>For a more secure Achieved, the student could further outline the links between the ethical principles of the Salvation Army, and how these principles give rise to a contemporary social action through the work of their treatment centres.</p> <p>In addition, they could draw further conclusions on the effectiveness of the social action of the treatment centres in relation to the ethical principles of the Salvation Army.</p> <p>For example, the student could explain how the social action of the treatment centres is based on four elements that are there to help a person being treated through supporting, challenging and encouraging them to make positive changes in their life so that they can find hope, direction, peace and stability.</p>

..and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead. But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. **James 2: 16-18** (English Standard Version) ①

This biblical passage refers to the actions taken by Christians motivated by **ethical principles like 'respecting life' and 'loving your neighbour as yourself'**, who are moved to engage in good works to help others like the Salvation Army, and who do so because of their faith in Jesus Christ. ①

The Salvation Army church started in England in 1878, by William Booth who was a Methodist minister. The Salvation Army arrived in New Zealand (NZ) in 1883, starting social services in Dunedin and then spread to other areas like Wellington, Christchurch and Auckland.

"Between 1903 and 1912 the Salvation Army set up hotels in Auckland, Wellington and Christchurch to provide low-cost, liquor-free accommodation to travelling families. These People's Palaces were run as commercial ventures, but staffed by Army officers **who offered spiritual guidance on request**. Between 1979 and 1994 all three were sold or closed." ①

"**In 2010 five centres and 14 clinics such as the Bridge Programme and Oasis Centre in Newtown, Wellington, provided professional counselling and treatment services for alcohol and drug addiction and problem gambling. A nationwide network of more than 30 community and family service centres provided food banks, budgeting advice, crisis counselling, advocacy and other services.**"

"**By 2010 all homes for the elderly had been closed but support for the elderly in their own homes was a growing field of activity. The Salvation Army employed around 3,000 staff and officers nationwide, and had a further 5,000 soldiers, or full-time dedicated members. There were about 90 Salvation Army corps or churches, including several for migrants from Vietnam, China and Korea.**" <http://www.teara.govt.nz/en/salvation-army/page-2> ①

One of the social services **they provide is helping people with alcohol and drug addiction**, this has always been an important focus for the Salvation Army and they are still involved in treating alcohol and drug addiction today. ①

The treatment involves providing a safe, integrated, high quality treatment service to people whose lives have been affected by the harmful use of, or dependency on alcohol or drugs.

"This purposeful, whole of life, person-centred, caring approach combines four key elements;

1. **Partnership:** You will be in a purposeful relationship with the treatment team as your move along your own personal path to recovery.
2. **Community Reinforcement Approach:** We go beyond education and advice to coaching and practice. Where practical, family and friends are encouraged to participate in your treatment plan.
3. **12 Step Recovery Journey:** The 12 Step approach suggests that the recovery includes a distinctly spiritual journey from a life of confusion and grief to a place of serenity and peace.
4. **The Salvation Army:** The Salvation Army in Aotearoa New Zealand seeks to offer an evidence-based, best practice treatment for people moderately to severely affected by their

harmful use of, or dependency on alcohol and / or drugs as a practical expression of its Christian based love and concern for all people in the community.”

<http://www.salvationarmy.org.nz/need-assistance/addictions/alcohol-and-drug-addiction>

There is a real need in NZ for these treatment programmes because there are many negative social and health consequences of alcohol and drug addiction. This affects all members of society because we drive on the roads and walk on the streets; we belong to families, communities, and live in homes so we can be affected by burglaries and domestic violence, and assaults.

2

According to NZ Statistics and research studies done, “between 600 and 800 people in NZ die each year from alcohol-related causes”, and “between 18% and 35% of injury-based emergency department presentations are estimated to be alcohol-related, rising to between 60% and 70% during the weekend.”

The NZ police estimate that about one-third of all police arrests, including family violence, and half of all serious violent crimes involve alcohol. “Over 300 alcohol-related offenses are committed every day, and 52 individuals or groups of people are either driven home or detained in police custody because of intoxication. In 2012, driver alcohol was a contributing factor in 73 fatal crashes, 331 serious injury crashes and 933 minor injury crashes. These crashes resulted in 93 deaths, 454 serious injuries and 1,331 minor injuries.”

In 2009, the estimated harmful alcohol use cost NZ\$4.9 billion in 2005/2006. Other estimates have put the costs at between NZ\$735 million to NZ\$16.1 billion.

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<http://www.alcohol.org.nz/research-resources/nz-statistics/alcohol-facts>

The Salvation Army recognises three ‘pillars’ that provide a secure foundation for Christian faith and practice: the teaching of Scripture, the direction of the Holy Spirit, and the consensus of the Christian community. They are ‘pillars’ because of the way they mediate Jesus Christ to us. They believe that God is pro-human in the sense that he wants us to know and live life to the full. “*The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly*” John 10:10 (English Standard Version).

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They consider that “Christian ethics is unintelligible without the Holy Spirit, because he makes our experience of the Bible and of Jesus Christ a personal one. In this way, Christian ethics becomes internal rather than external. It becomes a process inside us, rather than a code or set of rules outside of us that we take (or leave).” They believe that the Holy Spirit makes us new people and continues to make us like Jesus Christ, “*and we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit*” 2 Corinthians 3:18 (English Standard Version).

2

Members of the Salvation Army are motivated to help other people in need because they follow Christian ethics like ‘respecting life’ and ‘loving your neighbour as yourself’. As they outline in their website “those who follow Jesus Christ recognise and experience him, through the ministry of the Holy Spirit, as not just another source of ethical guidance but the ultimate source.”

<http://www.salvationarmy.org.nz/our-community/faith-in-life/christian-ethics/bible-church-ethics>

	Grade Boundary: High Not Achieved
6.	<p>For Achieved, the student needs to explain how a contemporary social action derives from the ethical principles of a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • outlining the ethical principles of the religious tradition and how they give rise to a contemporary social action • drawing conclusions about how the social action gives effect to the ethical principles. <p>The student has briefly outlined two ethical principles of 'respecting life' and 'loving your neighbour as yourself' as held by the Salvation Army and how they give rise to a contemporary social action through the work of their treatment centres (1).</p> <p>The student has drawn a conclusion regarding the need for treatment centres (2)</p> <p>The student has evaluated the social actions effect upon the social and health of people attending the centres (2).</p> <p>To reach Achieved, the student could further outline the links between the ethical principles of the Salvation Army and how these principles give rise to a contemporary social action through the work of their 16 treatment centres throughout New Zealand.</p> <p>In addition, they could draw further conclusions of the effectiveness of the social action of the treatment centres in relation to the ethical principles of the Salvation Army.</p>

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1

This biblical passage refers to the actions taken by Christians motivated by ethical principles like 'respecting life' and 'loving your neighbour as yourself', who are moved to engage in good works to help others like the Salvation Army, and who do so because of their faith in Jesus Christ.

1

The Salvation Army church started in England in 1878, by William Booth who was a Methodist minister. The Salvation Army arrived in New Zealand (NZ) in 1883, starting social services in Dunedin and then spread to other areas like Wellington, Christchurch and Auckland.

"In 2010 five centres and 14 clinics such as the Bridge Programme and Oasis Centre in Newtown, Wellington, provided professional counselling and treatment services for alcohol and drug addiction and problem gambling. A nationwide network of more than 30 community and family service centres provided food banks, budgeting advice, crisis counselling, advocacy and other services."

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One of the social services they provide is helping people with alcohol and drug addiction. The treatment involves providing a safe, integrated, high quality treatment service to people whose lives have been affected by the harmful use of, or dependency on alcohol or drugs.

There is a real need in NZ for these treatment programmes because there are many negative social and health consequences of alcohol and drug addiction. This affects all members of society because we drive on the roads and walk on the streets; we belong to families, communities, and live in homes so we can be affected by burglaries and domestic violence, and assaults.

2

The Salvation Army recognises three 'pillars' that provide a secure foundation for Christian faith and practice: the teaching of Scripture, the direction of the Holy Spirit, and the consensus of the Christian community. They consider that "Christian ethics is unintelligible without the Holy Spirit, because he makes our experience of the Bible and of Jesus Christ a personal one. In this way, Christian ethics becomes internal rather than external. It becomes a process inside us, rather than a code or set of rules outside of us that we take (or leave)."

The Salvation Army are motivated to help other people in need because they follow Christian ethics like 'respecting life' and 'loving your neighbour as yourself'. As they outline in their website "those who follow Jesus Christ recognise and experience him, through the ministry of the Holy Spirit, as not just another source of ethical guidance but the ultimate source."

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